

## PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: CONTEXTUALIZATION OF THE GOSPEL IN A TRADITIONAL  
MAASAI SETTING IN TRANS-MARA, KENYA

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The preaching of the gospel was ordered by Jesus Christ after his resurrection from the dead. He told them to reach every person on earth and those who will believe and are baptized shall be saved (Mark 16:16), but he that will not believe shall be damned. The words of Jesus Christ were emphasized by the apostle John when he saw an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth, and to every nation and kindred and tongue and people. This formed the basis for contextualizing the gospel in order to reach nations, people and tongues in their local setting.

Understanding the need of reaching the Maasai with the gospel, the researcher identified that contextualization is the best approach to reach them just as Christ was contextualized into humanity.

The researcher identified three clans of the Maasai community where the gospel was contextualized and much success was realized. In every site, people were baptized and they were meeting every Sabbath to worship God together.

The researcher also worked through literature review, fieldwork, and interviews on Maasai traditional religion in order to contextualize the gospel to the community.

Even though, many of the believers were coming from the Maasai traditional religion and strong cultural background, they are now able to meet every Sabbath in studying the word of God together. The researcher strongly recommends to every Christian group to contextualize the gospel as we witness the gospel to all nations.

Adventist University of Africa

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SETTING IN TRANS-MARA, KENYA

A project  
presented in partial fulfillment  
of the requirements for the degree  
Master of Arts in Pastoral Theology

by  
Nairenke Stephen

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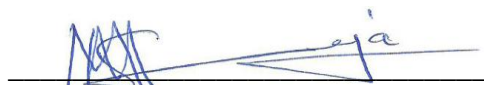
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To my wife Elizabeth, and my young  
daughter Faith Nampaso

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CHAPTER 1  
INTRODUCTION

**Background of the Study**

The Maasai community is one of the communities who strongly hold their traditional religion and culture. Their way of worship is unique and they are not ready to welcome any other way of worship apart from their own<sup>1</sup>. The message of the gospel and health reform by the Seventh-day Adventist Church was introduced to them since 1973, but this message was misunderstood by the Maasai community in Transmara and it locked out the gospel in the area to date.<sup>2</sup> They regard the converts into Christianity as outcasts.

Regardless of many attempts that have been done to resolve the predicament, the Maasai hold to their cultural traditional lifestyle which are unbiblical.

Even though the gospel had been introduced in many ways, but it did not reach the deep need of the Maasai. Some missionaries came and introduced the gospel to the Maasai in terms of gifts and other materials as they tried to reach them to change their traditional culture. But culture and gift approach did not work because the Maasai did not see Christ in those gifts.

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<sup>1</sup> Interview with W. Olesulul, April 13, 2013.

<sup>2</sup> Interview with Solomon Kapario, son to Daniel Ologisa Ompere, March 20, 2010.

The Seventh-day Adventist church in Trans-Mara encountered a great challenge from the Maasai traditional religion which is the most dominant religion in the area.<sup>3</sup> This type of religion is deep rooted in the Maasai culture. When the gospel came to Maasai land through elder Daniel Ologisa Empere-Batura, this religion was widespread but Daniel tried to teach the Maasai the gospel of Jesus Christ. The Seventh-day Adventist Church entered Trans-Mara through the Abagusii people and the church was associated with Abagusii until the Seventh-day Adventist church called 'kanisa olkesii' means the Abagusii church. This made many Maasai in Trans-Mara not to embrace this church due to the term they are using as Abagusii church.<sup>4</sup>

The Maasai in Trans-Mara and the Abagusii are always going for war due to the common border. Due to this, the challenge of preaching the gospel becomes a great problem.

The other Christian churches also have the challenges like the Adventist church. They have the issues of Maasai religion as a great challenge because their members were forced to go to the Manyatta and to pay the age group cows to the *Oloiboni*. But the members of the church with their leaders went to the Manyatta and sang the Christians songs in the enclosure and the leaders of the Manyatta came to meet them and the church leaders informed them the issue of forcing the Christian to make sacrifices to the Maasai religion and the loibons. The leaders of the Manyatta agreed with them and they came back with the Christian cows without the making

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<sup>3</sup> Interview with Isaac ole Kaparion Ologisa Empere on April 26, 2010.

<sup>4</sup> Interview with Pastor David Ole Kikwai, Seventh-day Adventist Pastor, Shaankoe District, May 11, 2012.

scrifices. This was a great achievement made by the Maranatha church in Transmara. Even though the Maasai community felt bad but they protected the Christian faith.<sup>5</sup>

### **Statement of the Problem**

The Maasai Traditional Religion and culture had hindered strongly the penetration of Christianity into Transmara due to the way they worship and practice. That is why the Gospel should be introduced to them in a contextualized way to reach them to change their beliefs and culture.

### **Purpose of the Study**

To design a strategy to reach the three clans of the Maasai community (Ilwasingishu, Ilmoitanik and Isiria) with the Gospel using a contextualized approach that will make them understand and embrace the message of our Lord Jesus Christ.

### **Significance of the Study**

This study will help the Maasai community to accept Christianity and not to be carried away by traditional worship. It will help and assist missionaries locally, and the Seventh-day Adventist Church in South Kenya Conference which this study will be carried on. It will support pastors and lay preachers who are working within the three clans to approach them so that they can come out of their old tradition practices and accept fully the biblical teaching as taught by the gospel.

### **Scope and the Limitation of the Study**

This study limits itself to the areas of the contextualizing the gospel in three clans in Transmara. The three clans are Ilwasingishu, Ilmoitanik and Isiria Maasai.

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<sup>5</sup> Interview with Rev James Konchellah, Bishop of the Maranatha Church, Kiligoris on October 2, 2012.

Although these study is coming from Adventist author, it does not contextualizing the gospel in the Adventist church but in Maasai traditional setting in the light of the scripture.

The Maasai community is spread in two countries namely Kenya and Tanzania and the clans in the two countries are twenty four. The other clans who are in Kenya live in Narok, Kajiado, Naivasha, Nakuru, Laikipia, Oloitoktok and across the border of Namanga to Arusha in Tanzania.

### **The Methodology**

The research is a program in nature of which to interview people from the communities of the Maasai of which this study is under. Make the gospel to be contextualized in the Maasai traditional setting and research on the incarnational ministry of Jesus Christ to reach humanity. The researcher studied books, articles and internet materials on contextualization to gain theoretical knowledge on the subject.

Furthermore, other publication about contextualization had been consulted to get background and information. The data collection during the field research is done in three ways as the gospel is contextualized in three sites of the Maasai in Transmara.

The Elders in both sides were interviewed to give the background, evidence and matters on the ground which affects the Maasai and contextualization of the gospel. Letters were written to the boards of the churches, local chiefs in the three sites and the south Kenya Committee for permission to do evangelistic campaign of which the letters were accepted.

The researcher visited the Maasai homes Manyatta and schools in reaching people on the own setting and collect the data of the Adventist Maasai presence and found that in Olopikindongoi there were no members in the area accept in about 5km

at Kawai. The Adventist Maasai members in Osinoni were very low but in Oloibor Soito site the members of the Adventist church are higher than all the two sites.

The research designed a method to make Maasai community in Transmara to be busy in the month of December whereby many rituals are carried on and Christians are being influenced by those rituals (long term plan – church and the government). Make three evangelistic series, seminars and workshops in the strategic places of the three clans. Train the personal first to understand the approach to be used to reach the Maasai of Transmara (immediate strategy).

The researcher wrote letters asking for permission from church boards in the nearby churches to conduct a crusade there. He also ask for permission from the local people, chiefs, and the South Kenya Conference committee to conduct the crusade in the three sites.

### **Definition of Contextualization**

The term contextualization refers to how the gospel will be preached to the Maasai in their own local setting. It comes from the root word “context” defined as “the interrelated condition in which something exists or occurs”<sup>6</sup>

It is preaching of the gospel of Jesus Christ with an approach which will lead the Maasai community to accept it in their local setting. It is an approach of the Gospel to the Maasai community in the traditional and cultural setting without changing the gospel. It’s the gospel dialogue with the Maasai or Tradition culture without discarding the author

Contextualization happens when ‘linguistic elements and actions etc are ‘put in context, especially one that is characteristics or appropriate as for purpose of

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<sup>6</sup> *Marriam Webster’s Collegiate Dictionary*, 10<sup>th</sup> ed, see context.

study,”<sup>7</sup> or crossing cultures in religious dialogue. It is required in order to bring dialogue between such variant world views. Contextualization helps one group of people to indigenize a new religious expression without discarding the author.

Contextualization helps bridge such cross- cultural theological dialogues. These terms are useful when doing theological reflection and cultural interfacing”<sup>8</sup>

The researcher agrees with the above terms and meaning of contextualization and what Byang H. Kato applies strongly to the cultural setting. He asserts that, “We understand the term to mean making concepts or ideas relevant in a given situation”<sup>9</sup> For Bruces, Nicholls, “Contextualization is the translation of the unchanging content of the Gospel of the Kingdom into verbal form meaningful to the people in their separate culture and within their particular existential situations”<sup>10</sup>

#### **Definition of Maasai Terms**

Oligwenani	Local chief, administrator of the group
Oloiboni	The Maasai seer
Olororu Enkene	The rituals leader
Olotuno	The age group leader who acts like priest by taking all their problems to their elders
Eunoto	Place for young men (moran) to graduate to be adults

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<sup>7</sup> Dictionary and Thesaurus for Ipad, Dictionary.com

<sup>8</sup> Heselgvalle and Rommne, “The Gospel, cultural context and Religious syncretism, in let the earth hear his voice, ed J. D. Douglas (Minneapolis, MN: World wide, 1975), 1217.

<sup>9</sup> Byang H. Kato as cited in Hesselgrave and Rommen, *ibid.*

<sup>10</sup> Bruce J. Nicholas, *The Theological Education and Evangelization* (Grand Rapids, MI: Baker Book House, 1976), 1561.

Emanyatta	Place for all young people to go for training to be Moraan It is like a training college for the young men to be warriors
Olmurani or moraan	Maasai warriors or soldiers of the community
Entunore	Official Maasai Marriage
Olpiron	Elders who make moraan to graduate into adulthood and it can be termed as a stake which is always rubbed to form fire
Iipayani lokilani	Mediators who as for forgiveness when a problem arises within the Maasai themselves
Ilaisi	The priests of the Maasai people
Enjungore	Inheritance
Iloikop	A Maasai killing another Maasai
Imenenga	Spiritualism The spirit of the old people who were death and they can communicate to the living
Olkitenge lo Baa	the bull of the age group which is slaughtered for rituals to qualify them into adulthood
Engudi eseki	Maasai ritualistic stick
Emaayan	Blessings
Iipayani Lopiron	The Elders who make the moraan graduate from youthhood to adulthood



## CHAPTER 2

### THEORETICAL FOUNDATION OF THE STUDY

#### **The Bible and Contextualization**

Although the term “contextualization” only recently appeared in missions literature, the practice of contextualization can be traced back to the New Testament church as it began the task of missions. The earliest example of gospel contextualization is found in the New Testament. Scott Moreau maintains that the New Testament “is a contextualized document.”<sup>1</sup>

Throughout the New Testament one finds the Biblical writers producing contextualized documents as they communicate the unchanging message of the gospel to the various social cultural contexts of their day. From the Four Gospel letters of Paul to various sayings of Jesus, Contextualization is the New Testament Standard. The Adventist journal for mission studies states that “if leaders in mission are to be trained in forming New Testament communities of disciples then biblical study must be given to this process.”<sup>2</sup>

For Gideon Peterson, “Christ methods alone will give success in reaching the people. The savior desired their good. He showed His sympathy for them, ministered

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<sup>1</sup>Scott A. Morneau, *Contextualization In World Missions: Mapping and Assessing Evangelical Models* (Grand Rapids, MI: Kregel Publications, 2012), 333.

<sup>2</sup> Gilbert Wari, “Role and Function of Religion in Africa: An Adventist Response,” *Journal of Adventist Mission Studies* 5 (2009): 20.

to their needs, and won their confidence then He bade them, ‘follow me.’<sup>3</sup> The researcher found that, Gideon Peterson first approach to the community through biblical teaching only was not successful, but immediately when he change the approach he became very successful in winning the community to Christ. ‘ I soon changed my approach by getting involved in the daily family activities. If I found the people working in the garden, I worked in the garden for an hour or tow whatever activity the family was doing, I joined in” He contextualized his work in order to win the soul to the savior. Another important aspect of African religion is what cyricl C. Okorochoa calls ‘dynamism or power- centeredness’<sup>4</sup> The effectiveness of religion is determined by how much power it makes available to its contextualization. This power is needed not only for success in life, but also for protection against hostile process. The African (in this context) the Maasai traditionalist has a disinterested love of the gods. When a religious system becomes ineffective in terms of its power, it is soon abandoned for a more powerful one.”

The researcher also identified with the first century preacher of the Gospel used in contextualized in the Gospel in their setting. They had both Presbyterian congregation aspects but the Episcopal system was absent. The New Testament preachers had not the hierarchal structure. They had the ecclesia, a society of the faithful ‘called out’ to be the ‘people of God,” a movement with a mission to preach

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<sup>3</sup> Gideon Petersen, “God Speaks in the Heart Language,” *Journals of Adventist Mission Studies* 5 (2009): 100.

<sup>4</sup> Jim Park, “The Peripheral Church of Postmodernity,” *Journals of Adventist Mission Studies* 2 (2006): 16-17.

the Gospel to the entire world in preparation for the return of Jesus Christ Lord and king<sup>5</sup>

The gospel can be misunderstood if not contextualized. As the researcher indicated in the beginning, the Gospel was misunderstood by the Maasai community since it was introduced to them. The missiology an internal review indirect that, the gospel is often misunderstood when Christianity share the faith with other religious. Misunderstanding between other religious and Christianity arise because the worldviews of those religious are built on significantly different sets of assumption, The lack of felt need for a savior is perhaps the major challenge in witnessing to those author religion.”<sup>6</sup> This also a farms the basis of contextualizing the gospel in their own traditional setting. This lead the community to be converted into Christianity.

Conversion in the context of the community of faith is an innovation process where each community in its own cultural context adapts the universal gospel into a local expression of the gospel. An example of the beginning of the process into contextualization can be seen in the book of Acts were the Jewish gospel began to be adopted and innovated by the Gentiles. At the same time, Gentile followers began taking on a different identity and were called for the first time “Christians” in Antioch because of the preaching of the gospel of Christ. Therefore, Gentiles ‘were allowed to be Christian and gentiles, just as Jewish, followers of way were Jews and Christ at the

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<sup>5</sup> Bert B. Beach, “The Church, Structural Organization and Acculturation,” *Journal of Adventist Mission Studies* 3 (2007): 46.

<sup>6</sup> Richard Y. Hibbert, “Defilement and Cleansing: A Possible Approach to Christian Encounter with Muslims,” *Missiology, An International Review* 3 (July 2008): 343.

same time.”<sup>7</sup> This scripture example illustrate how the gospel; can be contextualized to fit across cultural background of the people.

### **The Gospel Writers Contextualized**

The Historical events that take place in the gospel have specific cultural settings and these settings are critical components of the Gospel. The gospel story with a specific context. The gospel writers communicate the historical events that took place in one context to audiences in different cultural contexts.

In other words, the four Gospel addresses different “target audiences’ . Mathew writes of the Jewish audience, Luke addresses both the Gospel and Acts to the Gentiles Named Theophilus, and John writes for Greek audience.

Writers of the Gospel contextualize the Gospel message to clearly communicate with their respective audiences. John. For example uses the Greek concept of “Logos” and influences this word with a Christian meeting to point to a personal God in terms Greek could easily understand.

Sometime it is easy to overlook the two different contexts one find in each of the Gospel. For example, one may think that the event that take place in the Mathew and the “target audience” to whom Mathew is writing (his first readers) represent the same context. But this is not correct. The message of the first century, 19<sup>th</sup> century and the 21<sup>st</sup> century remains the same but the audience and the approach differ.

As the researchers communicate the Gospel to the Maasai, he must approach them in away which the Gospel meet their need in their local setting. The Bible writers communicated the gospel in clear, simple approach in the first century. The

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<sup>7</sup> Osias Sengura A.Guzman, “Évangelical Costa Rican Churches, Folk Catholics and Conversion: The Case Study of the Ritual Prayer of El Rezo del Nino,” *Missiology, An international Review* 2 (April 2006): 185

people of 21<sup>st</sup> century also need the Gospel to be communicated in their local setting without changing the message.

While there may be some Cultural similarities, Matthew communicates events that happened in one context to people living in a different context. This is the case for all Gospel Writers.

### **Paul Contextualizing the Gospel**

The Pauline epistles are occasional Letters written to a specific audience in specific cultural context struggling to live out the Christian Faith.

Paul's epistles are contextual documents considerably of which Paul could have sent a generic document entitled how to be a Christian to all the churches. To whom it related. This generic without reference to a specific context, Instead Paul addressed the issues the early believers dealt with in their respective context. Paul never divorced the Christian life and the gospel of which lived in them. In addition to his epistle Paul contextualizes the gospel he preaches as he addressed a Jewish audience in the synagogue in Antioch (Act 13) he speaks about the patriarchs, prophets and prophecies of old fulfilled his Jewish audience readily identifies with these themes. However when preaches the same gospel in Athens (Acts 17) he changed his language and approach in order to relate to the intellectual Gentiles he speaks to the about unknown God (v 23) a concept already in their culture.

Paul even quotes from one of their poets (vs 27-28) as he calls them to representatives (v 30) and warns them of the coming judgement.

Paul never compromises the gospel, but he always communicate his message in a way that considers the cultural and religious in a way that considers the cultural and religious background of his hearers. He spells out his principle of

contextualization in 1 Corinthians 9:26; “I have become all things to all men, so that I may by all means save some.”

### **Jesus Contextualizing the Gospel**

Perhaps the greatest example of contextualization is the incarnation of Jesus Christ. Jesus physically enters the context of Mankind. Although the cross-cultural minister cannot enter another culture in the same way Jesus did the incarnation does illustrate the priority Jesus place on the contact with receptive culture for the purpose of the ministry.

In addition to the incarnation, Jesus frequently contextualizes His spoken message of redemption .Some writer and Theologian calls this type of contextualization a “redemption analogy.” For example, Jesus uses a redemptive analogy when he speaks to Nicodemus. To Jewish teacher Nicodemus, obviously familiar with the story of Moses erecting a brass serpent so Israelites dying of snake bite could look at it and live (Num 21:1-9), Jesus says: ”As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, so that whoever believes in Him will have eternal life (John 3:13-14). In this case, Nicodemus’ Jewish culture helped him understand Jesus as Redeemer.”<sup>8</sup>

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<sup>8</sup> Richard Brent Waldrep. “Contextualization and Church Planting”, Accessed 10 May 2012. <http://www.academia.edu/897898/whatiscontectualization>.

## Ellen G. White and Contextualization

Ellen White gave advice that, “the work of winning souls to Christ demands careful preparation and good approach. He cannot enter the Lord’s service without the need training expert the highest success.”<sup>9</sup>

When Christ was on this earth, He called men into his ministry to preach the gospel to others man to reach another man with the word of God. He introduce the way and method of visiting others in their in their villages and touching their hearts with the gospel.

E. G. White said that,

Calling the twelve about him, Jesus bade them to go out two by two through the towns and villages. None were sent forth alone, but brother was associated with brothers, friends with friends. Thus they could help and encourage each other, counseling and praying together, each one strength supplementing the other weakness. In the same manner his after-ward sent forth the seventy.

It was the savior’s purpose that the massagers of the gospel should be associated in this way. In our own time evangelistic work would be far more successful if this example were more closely followed.”<sup>10</sup>

This calling of Jesus Christ was contextualized with the Maasai Morans who go out in calling others to Moranhood. The Morans go out to reach those they called “Ilkituruk,” those they called not Morans in the Manyatta and they don’t put the red ochre on their head. In moving out for this mission, no Maasai Moran is allowed to go alone. They must be two or three. If any Moran go out of the Manyatta alone he will be punished by the age group. The Morans were given instruction not to eat any other food apart from milk and meat. This Maasai mission, the researcher contextualized

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<sup>9</sup> Ellen G. White, *Evangelism* (Washington DC, Review and Herald Publishing Association, 1946), 127-128.

<sup>10</sup> Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1989), 350.

with the mission of Jesus Christ to His disciples to go in twos to preach the gospel of the Kingdom to the cities and villages.<sup>5</sup>

Another example of preaching the gospel to the world is the example of John the Baptist who was an evangelist in his time and he did not contradict with himself with the old prophet. He preached the gospel in his own time in its purity.

When Jesus Christ came preached the gospel and the nearness of the kingdom of God, He preached the gospel with his disciple as the same as that of John the Baptist.

### **Contextualization of the Gospel**

The researcher found that the word *contextualization* of the gospel to the people did not start yesterday, but it was started by God Himself. When the researcher saw the first coming of Jesus Christ to this world, it was a process of contextualization. Jesus incarnation in itself was just one in a series of Gods contextualized interactions with humanity. He communicated throughout history by speaking through people at many times and in various ways” (Heb 1:1), contextualizing His message uniquely in each one.

The research read more about Charles Van Engen, he said that God constantly contextualized ‘in new (Kainos) ways that are different from, yet in continuity with all past moments of God’s self disclosure throughout human history.” John 16:5-7 shows the beginning of yet another movement in God’s plan of contextualization through the arrival of the Holy Spirit.”<sup>11</sup>

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<sup>11</sup> The Spirit and the Incarnate Christ Through the Contextualization of the Gospel



- The spirit of contextualization is noted in the incarnational life and ministry of Jesus Christ.
- The incarnation of Christ service as fundamental doctrine of the Christian faith.

Moreover, it provides the model for the ministry activity among people of other cultures. Incarnation speaks to the activity of laying down one's own prerogatives. It is an act of self denial that demonstrates a servant's heart and "moist of all a test of the variety of one's love."

The researcher found that God in Christ was able to fully intensify with humanity. (Heb 4:15). In becoming man, Jesus voluntarily put aside his divine attributes never to pick them up in His human state Phil 2:6-8). As such, Christ communication of the gospel to both Jews and Greeks was accomplished through His dependency on the spirit (Luke 4:18-10).

God in Jesus Christ allowed humanity to see what the invisible God is like (Col 1:15). The personal nature of God's redemptive activity made His incarnational ministry functional and relative in a complex human world. The incarnation embodies an activity whereby the spirit of God in the incarnate Jesus world "henceforth define God's mission to the world."

As God incarnated Jesus Christ into humanity he as away of Contextualizing humanity with divinity to redeem him into himself, the gospel also can be contextualize to fit any community in this world. The Gospel can be incarnated with the Maasai tradition, culture to make away to redeem them to the everlasting home. The incarnation of Jesus Christ into humanity is the best way to lead the researcher to contextualize the go Gospel into the Maasai tradition setting. As the research

contextualize the gospel, it will not change as Christ did not change while He was incarnated into humanity.

## CHAPTER 3

### DESCRIPTION OF THE LOCAL SETTING

#### **Description of the Clans**

It is very important for the researcher to understand and know where the three clans are located in Transmara. The Ilwasingishu are located in the west part of Transmara, while the Ilmoitanic Maasai are located in the East part of Transmara. The Siria Maasai were pushed toward the south part of Transmara near the border of Kenya and Tanzania.

#### **Brief Geography of the Local setting**

The three clans who live in Transmara are bordering the Abagusii in the North, the Kuria people in the West and the Kipsigies in the East. The clans also are bordering the Purko Maasai in the East South of Transmara.

#### **Description of the Local Setting**

The chapter describes the local setting of the three clans of the Maasai who are located in Transmara. These three clans under study formed a foundation base on how to reach other Maasai clans who live in Kenya and Tanzania. The researcher chose the three sites in the three communities to make a stepping stone to reach other Maasai with the gospel of Jesus Christ.

This part gives the life in Maasai community from childhood to adulthood. It describes the life of the boy in the Maasai society until he becomes an adult. It also enlightens more about the Maasai ceremonies and rituals. These includes, Enkipata

(senior boy's ceremony), Eunoto (sharing ceremony) graduation from Youthhood to adulthood). Enkipata, Emanyata, Eunto and the life style of the Maasai community are contextualized with the life of a Christian. The Researcher contextualized the Enkipata with the stages of salvation in the Christian life. Ekipata contextualized with justification, Emanyatta with sanctification where the Maasai Moran are sanctified and Eunoto is contextualized with the graduation of the glory of God. The Moran receiving the glory of their work is contextualized with Christ giving glorification to the elect of God.

The chapter also gives more about the religious and cultural practices in the Maasai community, the norms in Transmara, nomadic life, marriage.

Maasai ceremonies and rituals include Enkipata (senior boys' ceremony), Eunoto (Warrior shaving ceremony (graduation from youth hood to adulthood)), Emurata (circumcision) Enkiama (Marriage), Ewokoto-ekule (milk drinking ceremony), enkang oo-nkiri (meat eating ceremony), and olngesher (junior elder ceremony) Oloiroshi, Olamal and Enkitungat.

In the Maasai society, the researcher found that women do not have their own age set but are recognized by that of their husbands. Ceremonies are an expression of Maasai culture and self determination. Every ceremony is a new life in which it needs to be contextualized to fit the new life in Jesus Christ. They are rites of passage and every Maasai child is eager to go through these vital stages of life.<sup>1</sup>

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<sup>1</sup> Parit Nigel, "Masaai Religion," accessed 9 October 2010, [www.african-guide.com/tribes/masaai.htm](http://www.african-guide.com/tribes/masaai.htm).

## **Boys' Life in Maasai Society**

### **Enkipata**

The first boy's initiation is enkipata (pre-circumcision ceremony) and is organized by fathers of the new age set. It can only happen when the senior warriors are settled. A delegation of boys aged 14 to 16 of age would travel across their section land for about four months announcing the formation of their new age set. The boys are accompanied by a group of elders spearheading the formation of the new age set.

A collection of 30 – 40 houses are built for the initiating boys. The houses are located in one large kraal chosen by the Oloiboni (Prophet of the Maasai). This is where all the boys across the region will be united and initiated. Before the ceremony, the olopolos olkiteng, chief of the boys must be chosen.

Olopolos is a position not desired by anyone because it is considered unfortunate. The new chief is to shoulder all of his age group sins.

The day before the ceremony, the boys must sleep outside in the forest. When early dawn approaches, they run to the homestead and enter with an attitude of a raider. During the ceremony, boys dress in loose clothing and dance nonstop throughout the day. This ceremony is the transition into a new age set. After the ceremony, the boys are ready for the most important initiation performed shortly after puberty.

The researcher discovered that due to the rising challenges of the 21<sup>st</sup> century in the Maasai society, many young Maasai women no longer go through circumcision. Young men are still eager to be circumcised and to become warriors. Once the boys become warriors, they resume responsibilities of security for their territory.

## **Emanyatta**

Emanyatta contain 20 to 40 houses randomly selected by warriors. The selection of this camp is sometimes a bit of a challenge. Not every elder would like his wife to be in an emanyatta, because it is a free visit zone for everyone.

Warriors will choose certain mothers to relocate at the emanyatta for the duration of the existence. Each Maasai section has its own age set. The two most common camps are Ilaiser and Ilmolelian (clans) however, it is common for a section to have more than two emanyatta camps. The morans can spend up to ten years in the emanyatta before the eunoto ceremony come in (senior warrior initiation). The long waited eunoto for the moran to graduate is contextualized with the long waited coming of the lord for the graduation of the children of God.<sup>2</sup>

## **Eunoto**

The eunoto ceremony is performed by members of the age set ten years after warrior hood. It marks the start of a warrior transitioning to a senior warrior. This initiation also permits senior warriors to marry which in turn prepare them to become future fathers. The ceremony takes place in another specially chosen camp of forty nine houses. Forty ninth houses are known as Osinkira, a large mud hart made specifically for the oloiboni. Warriors on a daily basis will entertain the oloiboni until the event is over. Every graduating warrior must shave his long ochre stained hair, which is done by his mother.

During the festival, warriors are prohibited from carrying weapons such as sticks, spears and knives. Also during the event, an animal horn is set on fire and warriors are forced to remove a peace out before it is completely burned. No one wants to take a peace out because whoever takes the horn out of the fire will suffer

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<sup>2</sup> Interview with Elder Olepride on 21<sup>st</sup> March 2012.

misfortune throughout his entire life. However if the warriors refuse to take the horn out of the fire, the entire age set will be cursed. It is better for one person to be unfortunate than many. This was contextualized with the death of Christ for the sins of many.

The warriors must raise eight bulls before the ceremony to be distributed to the elders at the graduation day. Three important leaders must be chosen by the warriors before the ceremony, olaiguanani lenkashe, oloburu enkeene and olotuno (the initiate one). No one would like to be one of these leaders particularly the olotuno. This person should shoulder all of his age set's good and bad deeds. Oloiguani legashe is honoured with a specially chosen female cow called "enkashe". Oloburu enkeene is honoured with a leather strap with a knot that symbolized his age set. By the end of warrior hood, this knot will be untied to free the warriors from their isolated world. The knot allows the morons (warriors) to do things independently from other age mates. This stage of life is a transition to an elder.<sup>3</sup>

### **The Lifestyle of the Maasai**

The researcher made several visits in Maasai homes and his own experience on how the Maasai live in a place called enyang. Let me see on how a typical; Maasai with his family live, what their houses are like, what they eat and how they pass their time.

#### **Maasai House**

The first thing which the researcher asked himself was that, does the Maasai have house or home? The researcher found that the Maasai community was people

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<sup>3</sup> Adam Jonathan S. "Maasai Social Life", Accessed 9 October 2010, [www.edafrica.com](http://www.edafrica.com).

who move from place to place in search of pastures. Due to this nomadic life, they make small house they call “enkaji” or “enkimaliat” of which they borrowed from the Nandi community. the place where the cattle were kept is called “Emboo” or boo and within boo there is olgirar for the modern Maasai to keep the calves, sheep and goats. But in the old days, calves, sheep and goats were kept in a separate room with the family which is called which is called “olale lo lasho”. That is the room for the calves, sheep and goats.

The boys and girls when they were children lives with their mother in a house (enkaji) built of mud and wattle in a large enclosure called enkang, and their father’s other wives and young children lives nearby in houses of their own. There is a small house called “Orripie” where the father of the family live. In this house, it’s a place where man or father stay for the security of the family. Orripie it is a house for watching for the enemies who can attack the family.

The Maasai house was contextualized with about house which Jesus Christ said he will make for his. People in the second coming. “Orripie” is house of watching for the enemies and the researcher contextualized with those Christian who will watch until the Lord come without sleeping.

### **Norms in Trans-Mara**

The researcher found that in the three clans of Maasai and the whole of “Maa” community, they have what they call bad an good, what the Maa community says it is right and what is wrong.

When the researche interviewed an elder from the Seria community, he said that in the whole community of the Maasai there are some norms which a man should not do and there are good things which a Maasai man should do.



A Maasai moran who is called olmurani should not do the following in his youth hood. He should not eat meat which is prepared by a woman and should not come near a woman. He should not eat other food apart from milk, meat and blood. When found eating other foods other than the above, he should be punished by his age group by giving them a bull to be slaughtered and be accepted to the age group again. He should not marry from his close relatives of which the Maasai call “olgilata”.

A man should not kill an enemy when he enters to the house, water, climbing tree for resques, in the hole, under the ground, or when a person holds grass or when a man holds a child. When two men fight and a woman come between them and put a Maasai belt, the two men should separet immediately because the woman belt is a sign of peace. Also when an old man come across young men fighting and puts a walking stick called “engudi eseeki” between them or pronounce the words “elwa eseeki” which means he had put the realistic stick between them, the fight should stop immediately, and that the ritualistic stick is a sign of power, peace and respect to the community. This ritual stick is given to young men during eunoto in graduation to adulthood.

People of the same community should not kill one another and when it happens it is a big taboo and they will pay 49 cows to clean the one who killed a man of the same community. It is called “iloikoop”.

The researcher found that a Maasai man should not marry two sisters. It is a taboo in the Maasai community.

In the Maa community, it is a taboo when you eat meat and drink milk at the same time. It is also a taboo to drink milk and eat fruits. It should be one at its own time.

When a man or a woman is found doing sex with a cow, he/she will be cursed not to own a cow for the rest of their lives.

1. When one play sex with a woman of the age mate of his mother, the man should be cursed by all women not to marry any woman for the rest of his life unless he gives the woman a bull or oxen for the sacrifice of his bad sin.
2. Homosexuality in Maasai land should not be mentioned because it is a taboo within the community and also outside the community. When one is found doing it, he should be put to death.
3. The researcher found that rap in Trans-Mara is not high because it is a taboo to rap a girl or a woman. But in case it happens in Maasai land one should pay a cow to the parents of the girl but if she is a woman, the man will be cursed by all women of the community and he will not be allowed to marry within the community.”<sup>4</sup>

## **The Religious and Cultural Practices**

### **Religious Life**

The Maasai in Trans-Mara (IlMoitanik, Wasingishu and Ilsira) are just like other Maasai community. Even though in religious way of worship has started changing due to civilization which is also coming to the Maasai community.

The Maasai people are religious who worship Enkai (God) and they are not like the Christians who surround them. They put themselves traditionally on the centre of their universe as God’s chosen people. The researcher found that the Maasai are just like any other African religion who believes in God but Maasai have the way they worship Enkai who created the world by forming three groups of people. The

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<sup>4</sup>Interview with John K. Ole Sabisha, January 16, 2013.

first were Iltorobo (Torrobo) who they called Okiek pygmies, hunting and gathering people of small stature to whom God gave honey and wild animals as food source. The second are the neighboring Kikuyu, farmers to whom God gave seeds and grain. The third were the Maasai to whom God gave cattle which came to earth sliding down a long rope linking heaven and earth. While the Iltorobo are destined to endure bee stings and the kikuyu famines, the Maasai received the noble gift of raising cattle. A Torrobo jealous of the Maassai gift from Enkai of cattle cut the umbilical cord between heaven and earth. For many Maasai, the centre of their world remains their cattle which furnish food, clothing and shelter.”<sup>5</sup>

### **The Comparison between the Maasai Religion and Christianity**

The Maasai people are religious who worship one God called Enkai. They worship God in deferent styles, going to the mountains, hills and during their ceremonies. The Maasai worship is being led by the “Oloibone” loubon. The researcher tried to compare the Maasai traditional religious with Christianity and found that, there are similarities in these two religions. The Maasai have the prophet who read the mind of God and give people information and the need of “Enkai” God. Also the Christians have prophet who leads people toward the need of God. The Maasai worship God facing toward the east where the sun rise while the Christian worship God by kneeling down facing in front of the church, facing Jerusalem we the Jewish or raising up their head and hands toward heaven.

The Maasai woman weak up early in the morning and worshipping God by milking the first cow and pouring up to the sky the first milk showing gratitude to

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<sup>5</sup> Everyculture, “Maasai – Religio and Expressive Culture,” accessed 25 November 2013, <http://www.everyculture.com/Africa-Middle-East/Maasai-Religion-and-Expressive-Culture.html>.

God and pray, to “Enkai” to give the blessed milk. The researcher compared this with the Christian giving to God his tithes and offering of his first fruits.

The Maasai community has the prophet Laibon, Ilaisi Le Nkai, Olotuno, Olaigwenani, Olororu Enkeene, and Osinkira house. The research found that without the above the Maasai community is not able to do any ceremony. The above are compared with the Bible prophet and priest of whom they cannot do without.

**Maasai Religion**

Oloiboni Le Nkai  
 Olotuno-take away the sins of age group  
 Olaigwenani  
 Olororu Enkane  
 Osonkira Le Nkai  
 Ilaisi Le Nkai  
 Enkomono, Esayata  
 Enkai

**Christian Religion**

The prophets of God  
 Compared with Christ who take the sins of the world  
 Compared with the king  
 Compared with priest  
 Compared with the Temple  
 Diviners and ritual leaders  
 Prayers

The researcher learned a brief history of the Maasai leadership. He found that the leadership of the Maasai community started in 1850 by the Laibon called Ole Supet. He led the Maasai up to 1866 and this prophet (laibon) was compared with Soul of the Bible who led the children of Israel. The researcher contextualized with him because he was the first Israel king who led them away from God. “Olesupat was both king and prophet of the Maasai.”

After the death of Olesupet, his son Mbatiany took over the leadership in 1866 to 1888 and he was blessed with two sons. The first son was called Sentau Ole Mbatiany and Oloinana (Lenana) Ole Mbatiany. Their father loved Sentau while the mother loved Oloinana. The researcher contextualized this family with the family of Isaac in the Bible of which he had two sons. Mbatiany was contextualized with Isaac who loved Esau who was the first born and the mother loved Oloinana who was the young one.

The Maasai history cites that, Olonana who was loved by his mother stole the inheritance from his Father which belongs to Sentau. He was helped by his mother- to do so because Mbatiany was growing old and he could not see. He gave Olonana to be the Oloiboni (prophet) of the Maasai community and he divided everything to the Maasai according to their needs. When Senteu learned of that, the war broke between the two brothers and Sentau migrated with other Maasai to Tanzania. After other Maasai left to Tanzania, Lenana started leading the Maasai community from 1890-1911 and he died and he was followed by Olesegi who led them 1911-1918 when the Maasai, Leibon leadership was abolished by British authorities but the local Laibon are still in operation to date.

Olotuno: He is the Maasai high priest who was contextualized with Christ who take away the sins of the world. Olotuno take away each moran one ornament to represent his old Sins. He was compared with Christ.

Olaigweanani. He was contextualized and compared with the king.

Olororu Enkene: He was compared and contextualized with the Bible priest, he tied the knot to represent the unity of the age group. He is the one who free them from youthhood to adulthood.

Osinkira Le Nkai: This is a house of worship in the Manyatta of which it was compared with the Temple. In this Temple only those who will enter were Moran who did not steal the cows of the Maasai community, these who did not encounter with women and those who did not eat other –food than meat, blood and milk. But when the Moran were found guilty of the above, he will not be allowed to enter into “Osinkira”. This was contextualized with Temple of God and the Day of Atonement during the time of the children of Israel.

Also the “Osinkira” was compared with the house of judgment of which only the elect will go to heaven after they were forgiven through the blood of Jesus Christ. Ilasisi: They are seers, Divines in the Maasai community and they are also compared with the priest of God because they are the one who do sacrifices and pray for the people. They are like the pastors who pray for the people and teach the community.

### **“Enkomono, Esayata Enkai: Prayer**

The Maasai community pray God always by sending one Moran to go out early in the morning and run around the manyatta pronounce the prayer. But their prayer is not like that of the Christian because after surrounding the Manyatta, he kneeled down facing the east and pronounce the following words, “ Enkai Tangoroki Iyook iltil Omonyak.” means God give us blessed rise and all the people say “Nai” which is almost the same as the Christian “Amen”. He continue praying that, “Enkai (God) bless our land, children, our cattle, make them grow and be like the olive tree of morintat, let them multiply and expand, let them be like the hill of Ngong, like “Oldonyokeri: Mt Kenya, like “oldonyole Nkai: Mt Kilimanjaro, let the ‘maa” people multiply and grow in great number. The people in response say ‘Nai Nai” (Amen).

The Maasai religion and Christianity have not of similarities which are used to brage the two religion for the gospel.

### **Maasai Priests, Diviners and Ritual Experts**

#### **Oloiboni – Diviner, Seer**

In Maasai religion, oloiboni is a respected person who led the community. He is the ritual and spiritual leader of the Maasai society whose authority is based on the mystical as well as medicinal healing power. They are guided in the task by age group

leaders called olaigwenani, who are chosen before circumcision to lead their age group until old age.

There is usually only one seer (oloiboni) per age group or clan. The Moitanik have one, the Siria and Wasingishu the same.

Their roles are multiple

1. To officiate and direct ceremonies and lead sacrifices.
2. To heal people of both physical and mental problems
3. Heal people of spiritual ailments.
4. Provide advice to the elders on the spiritual aspect of the community.
5. They are also prophet's shamans, and seers. They are the one to name the next age set.
6. They open and close various ceremonies of age set transition.

The post of olaiboni is confined to only one family in the Nkidangi location, but in Wasingishu, they call them Ilaiser, sub-clan with the Wasingishu. The work of the seer, diviner or prophet is inherited. They have no political power although the colonial government installed a number of them as quasi paramount chiefs.

The main function of olaiboni like those of sacrifices is essentially to bridge the gap between the man and Enkai or to other worlds. They read the mind of God by using stones, cow skins, and cotus horn.

The researcher found that when misfortune arises, for example failure of rain, diseases epidemics or military (morans) loses the people will go and ask the oloiboni for all these things.

In the three communities of Wasingishu, Moitanik and Ilsira in Trans-Mara, the role of oloiboni is still very important to them. Because all those people who were

taken for treatment in hospitals and they did not get healing were taken to the Maasai seers as the last hope.

In the Maasai religion, they use leaves, roots, bark to treat wide variety of ailments. The terms used for trees or medicines they used are called olcani, plural ilkeek.”<sup>6</sup>

### **Another View of the Maasai Tradition Beliefs on God (Enkai)**

The Maasai community is just like any other African tribes in Kenya but they are unique in their culture and beliefs. They believe in one God, whom they call Enkai. Enkai is neither male nor female but seems to have several different aspects. For example, there is the saying “Naamoni aiyai, which means ‘The she the God I pray.’”

In the Maasai community, there are two main manifestations of Enkai (God) Enkai Narok which is good and benevolent and is black; and Enkai Nanyokie, which is angry and red (Nanyokie).

According to the Maasai Enkai is the creator of every thing and in the beginning, Enkai (which also means the sky) was one with the earth and owned all the cattle that live on it. But one day the earth and Enkai (sky) parted, so that Enkai was no longer among men.

### **Maasai Beliefs on Life after Death**

The man who brought death to the whole community of the Maasai is called Leeyio and he was contextualized with Adama who brought death to the whole world. The Maasai were given hope through Jesus Christ who died. This was contextualized

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<sup>6</sup> Jens Finke, “Maasai – Introduction,” accessed 3 October 2013, <http://www.bluegecko.org/kenya/tribes/maasai/index.htm>.



with the Biblical teaching of Jesus Christ coming with the shout, with voice of an Arch angel with the trumpet of God. And the dead in Christ will rise first. 1 Thessalonians 4:16-17, which mean that those who had fallen a sleep in Jesus Christ will rise first..

Ilmenenga. The spirit of the death is a life.

In the Maasai community, they belief that in the beginning there was no death but death came to the world through a man called Leeyio who was the first man that Naituru-kop brought to the earth. Naituru-kop called Leeyio and said to him: When a man dies and you dispose, you must remember to say, “Man die and come back again, moon die and remain away.”

Many months elapsed before anyone died, when, in the end, a neighbor’s child did die, leeyio was summoned to dispose of the body. When he took the corpse outside, he made a mistake and said: moon die and come back, man die and stay away. “So after that no man survived death.”<sup>7</sup>

This aspect and view of death in Maasai beliefs and culture was contextualized with the biblical view of death on how it came to the world to reach the Maasai with the gospel.

The Maasai beliefs on scarifies system of which it is performed by “Ilaisi’ Le Enkai,” Holy men of God. It is also performed by Oloiboni, Maasai prophet or Olotuno who is the age group priest.

The Maasai pray God during the time of war, drought, and death and during the time of ceremonies. They go to the near by mountains and hills with milk and pray God by pouring milk toward the sky in the sign of calling Enkai to hear their prayer.

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<sup>7</sup> Jens Finke, “Maasai – Fables and Legends,” accessed 3 October 2013, <http://www.bluegecko.org/kenya/tribes/maasai/index.htm>.

But during the early time of the morning, an old elder weak up and pray before the sun rise by calling the name of Enkai to give then good day and during the sundown the bad things of the day go with the sundown. Even though it seems they are worshipping the sun but the Maasai are worshipers of God. They need only to be guided into the true worship of God.

This worship was contextualized to show the true aspect of death, true worship of God and God as the creator of all things one earth even the sun, moon and other heavenly bodies.

### **Nomadic Life in Trans-Mara District**

The Maasai nomadic life, the researcher contextualized with the Exodus of the Children of Israel moving out of Egypt, looking for safety and a better land. It was also contextualized with the life of Abraham am moving out of or for a better land. The Maasai believes that they have to migrate to a better land without diseases and full of water, grass and milk. The researcher made the Maasai understand that there is a land coming full of milk and honey without one migrating in search for them. This is the land of “Enkai’ of which the whole community is called by God.

The Maasai community lived a nomadic life for a number of years. They moved from place to place in search for pastures for their animals. During the dry season, the Maasai migrate from their homes to another place where they can get water and grass. This is the highest commodity which the Maasai people search for many years as they lack it. But in Trans-Mara, life is changing because land had been demarcated and Maasai now are possessing land. Some have title deeds and they have built permanent houses.

In Pirar Division, many people are settling on their land, they have grade cows, (Frisian) and the issue of nomadic life had become history to them. In this

division, only a few people are practicing nomadic life and these are those in places called Enkusero, Mitinkwas and Imeshuki. But large number of people is settling on their own land. But in Kirindon and Kawai and a large area of Lolgorian division, people are practicing the nomadic life. Those people who live at Olmotonyi, parts of Oldonyo Orok, Kimintet are settled without moving from place to place in search of pastures and water.

The Siria community in a large number is still in nomadic life. During the rainy seasons, they settle on their land without moving but when they are disturbed by the Kuria people and drought, they move away to other parts of Siria community. Some move to Nkararo, Kirindon, and Kawai to look for safety.

### **Marriage in Maasai Community**

In the Maasai community Marriage has a process to be followed until one marries a Maasai lady. When a girl is of age 9-11, the mothers of boys start to find way of putting rings to the girls. This ring is a sign of early bucking of the girls for marriage. This ring in Maasai is called 'Orpisiai.'

When the mother put 'Orpisiai' (ring) to the girl, She will be very sure that during the time of marriage (Enkaputi day) her case will be considered by the clan elders because she is the first to put a Maasai ring to the girl.

When the girl is growing the family of the boy takes what is called 'ilartati.' Ilartati are the Maasai retual sticks of which no one will refuse if one bring to you home. It is because it is like making a petition in a case. The Maasai community respects these ritualistic sticks. When the clan meet during the 'Enkaputi' the ceremonial house of Elders in making the discussion on who to marry the lady, they will ask, who is the first man, to put this girl a ring among all these men? Who is the

first family to have brought 'ilartati'? The family makes decision on those first men and first family. The researcher found that the girl has no say in the issue of who to marry her, but it entirely depend on the family and the whole clan.

After the family had taken 'ilartati' they wait until the day of circumcising the girl and they come for 'Enkaputi' with all those who will need also to marry the girl. Every family who will need to marry the girl should come with one cow called 'Enkashe Enkaputi.' The meaning of this cow is the 'marriage cow' but when the family of the girl decided to give to one man their daughter for marriage, the cow of the man will remain and all others will take back their cows.

The researcher contextualized the Maasai marriage ceremony with the heavenly gift of God because everybody needsthis heaven but not all who will get it but only those who will be chosen, the elect of God. The ring is contextulized with the grace of God to those who will ask for forgiven in the name of Jesus Christ. All people will put their petion in Jesus Christ but not all will get to the everlasting life but those who have receive the grace of God. The house of "Enkaputi" is the house of judgment and the verdict will be given by the Elders in that judgment seat. This was contextualized with the heavenly judgment with God giving the last judgment in the marriage supper of the lamb. The Maasai ritualistic stick was contextualized with grace given to us by Jesus Christ. When the ritualistic ("Ilartati") are received by the by the family of the girl, you are sure of getting the girl for marriage. The "Ilartati were contextualized with the grace of God of which when you get it, you sure of getting to the Kingdom of God in Jesus Christ.

## CHAPTER 4

### DEVELOPMENT OF THE PROGRAM, IMPLEMENTATION, AND EVALUATION

In chapter four of this project, tried to give how the Maasai people can be reached by the gospel through their traditional ceremonies and rituals. It gives how the program should be developed, Implemented and evaluated to meet their need in a Maasai traditional setting. The chapter gives a comprehensive and comparative study on Maasai traditional culture, rituals, sacrifices, priesthood, leadership and worship and how it can be contextualized with the gospel to reach them.

The research will study also the rites way of passage according to the Maasai traditional culture and beliefs. The great purpose of the chapter and the whole thesis is to find ways of contextualizing the gospel to reach them and identify some redemption approach to reclaim the Maasai to the Lord.

#### **Program Design**

The gospel was contextualized to suit the Maasai traditional setting in Transmara Kenya. The goal of the thesis is to contextualize the gospel to win the three communities of the Maasai in to Christ's fold as God contextualized Christ into humanity.

The researcher used the common things known by the Maasai to unknown things of the gospel to lead them to repentance and redemption in Christ Jesus. The researcher used the following things in contextualizing the gospel in a Maasai traditional setting.

The researcher used the following things in contextualizing the gospel in Maasai traditional setting. He used the Maasai cloths, ornaments on their beauty, red garments to represent the blood of Jesus Christ. The age group bull which washes the impurities of the age group was contextualized with Christ who wash the whole human race in his own blood.

The researcher also used the Maasai mediators who are called “Ilpoyani’ lokilani, ilopiron)” were contextualized with Christ the only maditor. In the Maasai community no one should by pass these elders, they are trusted and respected in the whole community of the Maasai.

The other group of people whom the Maasai respected are called “Ilaisi le Nkai” The holy men of Enkai (God) those who pray during wars, calamity. These Holy men were contextuzlied with the priest of God who leads people to God in times of worship.

The Maasai belief in creation that God gave them cows from heaven and lowed into this valley called “Endikirr Ekiru lewa” and give to Loiterukopp and Naiterukoop. This was contextualized to the creation of the Garden of Eden and Adam as “Loiterukoop” and Eve as “Naiterukooo”.

The Maasai priest “Olotuno” was contextualized with Christ the high priest who takes away the sin of the world. “Olotuno” is the age group priest who takes away all the sins of the age group. Every Moran should give him one ornament to represent his sins.

Another Maasai important leader is the ‘Oloiboni” who is the seer, the prophet of the whole community. He was contextualized with the propjets of God who foretell more about the future and make sacrifices. The “Oloiboni” (Prophet) intercedes to the

sins of the people. Christ was contextualized to mean and show that He is the best “Oloiboni Le Nkai (The best of all prophet of God).

The Maasai sacrificial system of bulls, sheep, and goats were contextualized with the better sacrifice of Jesus Christ on the cross which ended all ceremonial laws.

The researcher discovered another very important aspect of Maasai traditional culture of which the community cannot do without. This is marriage! Maasai beautiful marriage was contextualized with the marriage of the lamb who will come and take His church home in the last day. He gave the beauty of the Maasai marriage in the relationship with the heavenly marriage of Jesus Christ.

Life after death, the Maasai community believes in life after death. They beliefs that when one is dead he will turn to be a spirit called “Ilmenenga” who can communicate with the living people, that was why the Maasai don’t bray the dead. If the man was bad he will be sent to the desert but if he was good he will be send to the good land full of cows and good pastures. This was contextualized with life after death and the second coming of Jesus Christ who will come and reset the “Ilmenga” and give them life again.

The Maasai Nomadic life was contextualized with the Migration of the children of Israel from Egypt to Canaan. The Maasai believe the Exodus for a better land where there is water, milk and honey and without war. This Maasai believes was contextualized with our heavenly home without diseases death and all kind of problems.

The researcher implemented the program by using the Maasai culture, language of the Maa Akimasia song which say ‘Maisia Enkai’ Let us praise God and fellowship with them. He also used visitation house to house and change the approach

by using healthcare for helping them in spring their animals and women assist the in looking for firewood and water.

In preaching the gospel to the Maasai community water was very important to all the people because it was not easy to eat it. Water was used and contextualized as the everlasting life in Jesus Christ. The crusade was implemented and starts as planned at Osinoni, Oloiborsoito, and Olopikidongoi.

### **Biblical Teaching to be Used in Order to Reach the Maasai with the Gospel**

In contextualizing the gospel, in order to reach the Maasai of Transamara with the word of God. The researcher, must identify the similarities in the Bible with the traditional culture of the Wasingishu, Moitanith and Sira community of which the study is targeting.

The gifts should not be used because other Missionaries used it and people came for a shorter time and they went back to their normal lives after the end of gifts.

The gospel should be preached in by using the:

1. Use the life history of Samson who killed the lion using his own hand. It is very important to the whole community and majority to the Maasai morrans who hunts lions daily.
2. The story of the flood and Noah and how he saved himself and his family.
3. Use the teaching of the faithful Abraham and contextualized with the Maasai nomadic life style.
4. Use the teaching of Adam and Eve with contextualizing the way the Maasai understand creation and how God (Enkai) gave them cattle from heaven to Loiteru Koop (Maasai Adam) and Naiterukoop (Eve).



5. Use the story of David and Goliath and how David defeated him. This is very important too because Maasai people are war like.
6. Humbleness should not be used in the side of the cross of Jesus Christ because the Maasai will term it as cowardice but should be portrayed as a sign of braveness. The Maasai hate coward morrans but love and encourage those who are brave.
7. The red colour should be used to mean the blood of Jesus Christ, because the Maasai people like red cloths, red blood and red croak. It to show that they were washed by the blood of the lamb and there is no need to drink blood as a way of life sustaining.
8. The ox of the age group which takes the past sins should be used as Jesus Christ who took all our sins. The Maasai call it (Oikiteng Loobaa) a bull who takes away all impurities of the morran. If you have done sins during your youth hood the bull blood will cleans you.
9. Putting the Maasai attire as a means of reaching them with the gospel.
10. Visiting them in their ceremonies, rituals and sacrifices as a way of showing them better ceremonies, rituals and sacrifices in the gospel.

### **The Difference between the Normal Preaching and Contextualization of the Gospel in a Maasai Traditional Setting**

As indicated earlier, the gospel of our lord Jesus Christ is the same, but the approach differ in how to reaching different communities like the Maasai people. I have to use their local setting to approach and reach them with the gospel of Jesus. The Maasai people have the message they carry out to reach other Maasai through the moran age group, these messages are carried by the moran who are chosen by

elderly people with a specific message. These messages are called (1) oloiroshi (2) olamal (3) Enkitungat.

These three messages of the Maasai people are messages with heavy and not resistible to any group of people because when they come with it they cannot go without accomplishing the task they carry. The above three messages contextualized with the three angel message who were preaching the everlasting gospel to those who dwell on the earth.

The first angel message – fear God and give glory to him for the hours of his judgment has come and worship him who made heaven and earth the sea and spring of water this is a heavy and great message of the loisiroshi le nkai the Maasai people chose the moran and send with heavy and great message to the whole land of the Maasai community. In this message, I contextualized with the first angel message with the Maasai “olamal”. The Maasai community chose another group of people and send them out to carry the message they call olamal with a leader who give this message whenever there is problem within the maasi themselves or with other communities and they choose few people they call enkaji, olamal. Also when there is a broken taboos, traditions of the community, the olamal will go out with a strong and heavy message to the whole Maasai land. This message is contextualized with the second angel message which say Babylon is fallen is fallen that great city because she has made all nation drink of the wine of the wrath of her fornication. Those who had broken those Taboos are termed as fallen from Maasai tradition and they should be send out of the community.

Enkitungat. The third group are called Enkatunat they are chosen and called to defend the community from outsiders and attackers they defend the community from other worshipers of foreign and other communities who can

attack them this messages has been contextualized with the third angel message which say if any one worship the best and his image and receive the mark at his forehead or his hand and himself shall also drink the wine of the wrath of God which is poured out full strength into the cup of his indignation he shall be torment before the holy angels and the lamb. This message is orally published throughout the whole land of the Maasai community and adapted by all age groups this message is contextualized with the first angel message and great message. I had used in three site and it was successful and it beard fruits. This is the different with the normal way of preaching gospel.

It is also different because, in the normal way of preaching the gospel in reach other communities we don't use spears, arrows , Maasai way of clothing and Maasai sandols, use of Maasai warking sticks and the Bible in the other hand.The red color of the Maasai cloths as the researcher contextualized with the blood of Jesus Christ on the cross.

### **Implementation of the Program**

In this section of implementing the Project, the thesis will attempt to show the steps followed to reach and achieve the intended goals of the whole program. This project was implemented in three phases according to the clans which the project was targeting. Those were Ilwasingishu, Ilmoitanik and Siria communities. The project was implemented at Osinoni, Oloiborsoito and at Olopikidongoi areas.

### **Workshops with Team Leaders**

In the three evangelistic campaigns done in Osinoni, Oloiborsoito and at Olopikidongoi was intended to be a spring board to evangelize the whole community of Maasai in Kenya and Tanzania. The team leaders first must be taught on how to

approach the Maasai with the gospel through contextualization. I called the leaders and the whole team for a seminar of one day in order for us to find ways of approaching the community with the gospel.

In every site, three leaders were identified to be taught in this seminar and assist me on the approach of all groups of people.

The venue of this seminar was identified as Transmara headquarter kilgoris main church because it is a central place.

In this seminar first identified the problems which make the Maasai not to accept Christianity and the word of God as it is taught in all churches.

First we found with the group in our workshops that, the Maasai way of life is unique. How they dress we must dress like them as we contextualize the gospel. What they eat, we must identify the good food of the Maasai and which does not go contrary to the word of God. First we have to list all these foods: milk, meat, blood, herbs and honey.

As we visit the Maasai community house to house and door to door evangelism some will invite us to eat their food as a way of charity. What can we do as Christians not to embarrass them? Because when we reject their food they will reject the gospel.

In the seminar of the leaders, we came up with the principle which was given by the Jerusalem council in the book of acts chapter 15:17-21 “that the residence of men might seek after the lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things know unto God are all his works from the beginning of the world.

Therefore my sentence is that we trouble not those who turn to God which from among them. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

In the seminar and workshop we came into agreement that the gospel should be preached in its purity. It should be contextualized but the gospel remains the same without change.

We should teach them good food and bad food in love in good approach because in the passed days the missionaries came with a different approach and it locked the message in Maasai land to date.

The researcher implemented the program by using the Maasai attire, language of the Maa. A Kimaasai song which says “Maisisa Enkai” let us praise God and fellowshiping with them. The researcher also used visitation house to house and changed the approach by using healthcare for helping them in spring their animals and women assisted them in looking for firewood and water.

The crusade was implemented and started as planned at Osinoni, Oloiborsoito, and Olopikidongoi.

### **Evangelization at Ilwasingishu**

#### **The Osinoni Crusade**

The Ilwasingishu Evangelistic Campaign; I organized and started on Sunday 1st of April to 14/4/2012. I did not have the public address that Sunday because the one I gave to carry for me did not come on time and I decided to preach without it. On 1st of April all things was not yet put in place like platform and the tents.

On this day, people were many who were moving up and down at Osinoni and some were waiting for us to start. Few members also come from the nearby church called Enchoro SDA church to keep me a company.

In about ten minutes or so, the district pastor came who immediately introduced the meeting by welcoming all people of Osinoni to this evangelistic campaign. I advised him to put the Maasai attire like me for the contextualization of the gospel. When we had put the Maasai attire of red colour and pastor Kikwai welcomed me for preaching, those who were nearby came closer to us because they saw those who are just like them. As I was preaching and Pr. Kikwai translating it from Kimaasai into Kiswahili language more about the blood of Jesus Christ who took away the sins of the Maasai people more than “Olotuno”. Those who were at home came to listen the message.

On the following day that was on Monday 2/4/2012, the elders build the pulpit and a very powerful public address was brought by the one I gave to bring from Riamuga I SDA Mogutano District, the projector, Box speakers (two of them and abig screen for night films. On this second day the team grow more stronger because I was joined by those elder I train for evangelism and we started visitation house to house, door to door to invite them to the meeting.

I divided them into groups of two, two and to face different direction of Osinoni- in order for us to cover the large areas.

The group which was led by Elder Simon Olenakories went down to the village, about two kilometers from the preaching site, he approached a home and found a woman in the house but when the husband heard them that they were Christian preaching the gospel of Jesus Christ, he passed through the small window trying to run, away. But good luck there was a lady outside the house called Christine Momanyi and when the man saw her standing outside, he went back again to the house to listen the message of Christ. I thank and glorify God because in that house

three people were baptized including that man who wanted to run away from the word of God.

On 3/4/2013, the campaign was joined by John Olesive Elder Mose, elder Nyakundi and the church members who came from Shaankoe SDA church. They really grace the meeting through praises to the Lord. I requested them to put the Maasai attires for the contextualization of the gospel of which they did but they did not get the original Maasai shoes.

The companied grew bigger on 4/4/2012 because of the church members who came from Osupukia church, Enoosea, Naitwang and imporpong SDA church which is almost 10 to 15 kilometers away from Osinoni area. On this day the weather was so clear and therefore was no rain because on 3/4/2012 I was disturbed by the rain but the people did not move or run away from the meeting.

During the training of the leaders, I changed the strategy and approach of visitation and I taught them that we need to change the approach as we contextualize the gospel. Today on 5/4/2012 we want all of us to go to the village and assist the Maasai in health care by spring their cows, sweeping their houses and collect firewood and water as we put on the Maasai attire. The idea pleased the elders and the whole group. When we did so the whole village was very much excited and happy and they came in large numbers to the meeting. The chief of the area Mr. Stephen Kiu Ole Nagoris was also pleased with what we dead and made a good recommendation that he wish if all Christian can do that to the whole community of the Maasai.

On 6/4/2012, the researcher was blessed to be visited by histwo church elders from my district Mogutano, those were elder- Ezekiel Okenye who blessed the Osinoni crusade with DVD players, two loud speakers and the tow films of the life of Jesus Christ and Elder Peter Onsabwa who went back to plan for Riomuga I choir to

come next Sunday I was also blessed by visitors from Maranatha church with their Pastor Rev. James Konchellah who heard that I was carrying on evangelistic campaign in Osinoni and he came with his church members.

The crusade was also blessed by the visit of leaders from, Nkararo of which it is almost 36 kilometers away from Osinonia area. Those leaders were led by elder Sham Ntenga who was my class met in the high school. In that night of 6th April after the meeting there was a heavy down pour of rainfall of which we thank God that it did not happen during the day.

When reaching the first Sabbath of 7/4/2012, the visitation team had already visited 78 houses and on that Sabbath the meeting was larger than the week day. The chief of the area also came to grace the meeting.

During the divine service call the first 26 converts gave their lives to Christ and immediately we started a baptismal class which is always known as Baptismal class. The researcher gave them decision cards of which they wrote their name and the place they came from. The majority of them came from Osinoni village and I requested Joshua Letii, Elder Moses and John Olesire to be their daily teachers as they assist me in teaching Adventist fundamental beliefs, I also gave them Bible lessons teaching of which I framed to suit the contextualization of the gospel in Maasai way of understanding issues of religion and Christianity. These became very profitable to the teachers and the Baptismal class too.

The second week we started with a blessing from the choir from Riomuga I Seventh-day Adventist church. It was in the afternoon and the weather was so clear that the group came and they started singing by marching around the Osinoni village. The pupils, the workers in the firms and the whole village came to welcome them as they put their red cloths as the researcher instructed them early to do so. When he



made the call after the first sermon, Seventeen people gave their lives to Christ and they joined the 26 who are already in Baptismal class who gave their lives to Jesus Christ during the Sabbath day. On this Sunday of 9/4/2012, the house hold visited was 20 and also we were joined by the medical team from Bicycle Mission to the World led by Pr. John, Wilfred Mobegi from south Kenya conference and Doctor Tirop from East Africa union. The team assisted Osinoni people by treating them freely without payment and these work spread all over the Osinoni vilage and the crusade increased in number. The medical work continued the following day on Monday and they left for other places like shaankoe, Rianguru, Lolgorian and Endonyo Narok in Nkararo district.

The visitation team continued daily to visit the Maasai homes and inviting them to the crusade site for the second week. On Monday the houses visited were 20, Tuesday 30, Wednesday 17, on Thursday they visited 26 houses, Friday, 32 houses visited.

On the Sabbath 14/4/2012, people came from all direction to the meeting place. The choirs from RiomugaI, Enosean, Shaankoe, Osupukia and Naitawang grace our campaign by glorifying God. After the sermon of the day, 52 elderly people came forward for Christ and 26 children. The issue of polygamy came out and I told Pastor David Kikwai to solve the issue because they wanted also to be baptized. When we went down to the river for baptism of those who had been prepared in the course of the week, one Maasai came in need to be baptized called Joseph Olentupuru Losapur. I asked him whether he is having cloths to charge for baptism and he said that he does not have cloths but he will use the one he is wearing. I tried to convience him that it is good to look for cloths to change after baptism but he refused and said “I request you to baptize me using these cloths.”

Mr. Joseph Lentupuru Lo saburu became the first person to be baptized and he became very happy. I requested the elders to look for other clothes for him to change after baptism. On the end of the crusade, I baptized 10 people on 14/4/2012 and other 42 were waiting for baptism. The new church received new members who were 52 and I trust that, they will continue in faith until our Lord Jesus Christ comes who gave us the commission of preaching the gospel to the whole world.

The researcher found that in Osinoni the Seventh-day Adventist church had been given land to build a church, High school and across the River, they were given 43 acres of land to build a University. Christ said that the field is so wide but the laborers are very few.

### **Evangelization at Ilmoitanik Venue**

#### **Oloiborsoito Site: 4<sup>th</sup> – 17<sup>th</sup> Dec, 2011**

The contextualization of the gospel started at Ilmotanike, venue on Sunday 4/12/2012. This site is called Oloibor soile which means the white stone area. The people in this site are well educated and some had build modern houses, using good skills of keeping animals and good way of agriculture.

On Sunday 4/12/2011, when I reached the area, the District Pastor was there to welcome me to the place of residence. The members provided me with a place to sleep with one elder of whom I requested to be my associated during this campaign.

On Monday morning, I was joined by elder John Kombo Olesambisha from siria community. This man became very helpful to me during the time of visitation and Bible study. I requested him to join me in Evangelistic campaign to the Moitanik community and he agreed whole heartily.

The whole budget was sponsored by the Seventh-day Adventist church which was led by the District Pastor Sternly Ole Nagol. Except the preaching equipments of

which I carried with me. Those are generators DVD, projectors, screens, public address but the church provided me with fuel. On this day in the afternoon after visitation of 11 houses, we started by putting our equipment in place under the trees. John Olesambisha started by teaching Bible study on the life of Joseph in Egypt and how he saved the whole family of his Father. We did not have any choir but we sung through Kimaasai songs with two ladies and six children.

When it came to the first sermon, the Pastor welcomed me and I started by singing a Maasai song and putting on the Maasai attire for contextualization of the gospel. The first sermon was, “Christ the better “olotuno” who take away the sins of the world.” The public address was very powerful and the sound reached the whole village. In about 15 minutes we were joined by six people, two men and four women.

The weather was very clear and there was no rainfall during the day. But during the evening time the rain came and it disturbed our evening worship and there was no film shown because of the weather conditions. On the following day on Tuesday, I was joined by one Pastor from Nyamira who was called Pastor Jared Mogambi and I was happy that he will assist me in visitation but he left without notice. We move on with visitation during the morning hours and we visited 18 hours and found 46 people of which they promised to attend our meeting.

In the afternoon meeting, we started 2.30pm with 16 people and elder John Olesambisha started Bible study. After that district Pastor welcome the researcher to preach and the congregation continue to grow until they reached 56 people. My heart moved within me to make a call of which I did and 17 people came forward and we immediately started baptismal class.

I requested the District Pastor to give them those cards in order for them to write their names and those who do not know how to write to be assisted. We went a

side with them and I prayed for them and invited each one of them to daily prayer and study of the word of Enkai (God).

The evangelistic campaign continued for the third day, where by seventeen houses were visited, thirty eight people found and invited to the meeting. In the afternoon meeting, the attendance was 60 people came to worship with us. On Thursday the houses visited were 20 houses and people found were 43 and those who came to the meeting that day were 83 people. The number of people who attended the meeting increased on Friday even though the houses visited were only 15 of them.

The visitation team did not visit any house on Sabbath but those who came to the meeting were very high. The number increased daily and those who attended the Sabbath meeting were 316 people. The Sunday afternoon meeting dropped to be 102 but those who need to be baptized increased in number to be 20 people.

The researcher found that, the people increased on Monday (126), Wednesday (143) Thursday (155) and Friday 162 but on Tuesday they dropped to 116 due to the market day they were going to Nyangusu to sell their animals and buy food stuff. But on Sabbath day, that was our last day of the gospel campaign, the number increased to 384 people.

When I made the altar call, after the sermon, “Christ the better “Oloiboni”, the better “Oloru” and the better “bull of the age group” The whole congregation was moved and 195 gave their lives to Christ and I baptized 82 people and 113 were waiting the next baptism.

We thank God and glorify His name for what happened at Ilmoitanik site. They accepted Christ as their better way of salvation not Oloiboni (Maasai prophet Or seer) but their hope is Jesus Christ.

## **Gospel Campaign at Siria Site**

**Olopikidongoi Venue: 26<sup>th</sup> Dec 2011 to 7<sup>th</sup> Jan 2012**

The gospel campaign started at Olopikidongoi area on the end of the month of December and end the first week of January 2012. This place was identified with help of one student in University of Eastern Africa- Baraton called David Moride. He approached me and presented a concern that in their area they needed an evangelistic campaign. In fact, I told him that I need a place to a conduct a crusade as one of the requirement of my studies in Adventist University of Africa.

The first time, I thought to conduct it at Isokon or at Kivindon division but when Mr. David Morinde presented the concern to me, I changed the venue to Olopikidongi which is also dominated by the siria community.

The choice of the venue must be led by a single factor that it must be in habited by the siria Maasai only because this venue with the other two will be a spring board to reach other Maasai with the gospel.

The researcher found that, the Siria Maasai are divided into major group or clans within themselves, they have, Iltorobi, ilkunono, Ilkaputai and ilaisere. The place where the evangelistic campaign is taking place is the area of Ilkaputai clan within the siria community. It is about 5 kilometers from Maasai mara gate called Olowololo gate.

The district Pastor formed a committee to make some preparation for our coming from Lologorian church. When researcher arrived to the site on Friday, 23/12/2011, the researcher only found two young people waiting for me from Lologorian which is almost 11 kilometers west of Olopikidongoi. In the area water is a big problem but lucky enough we bored a motorcycle who assisted us to get water for that day.

On the following day it was on Sabbath 24/12/2011 and we were joined by the District Pastor and the activities of the Sabbath started. We were only four of us the district Pastor taught us our normal quarterly lesson and during the divine service, the researcher preached to the congregation of three persons only.

The evangelistic campaign started on 25/12/2011 as I started placing the equipment under a tree and the sound went throughout the bushes and village of Olopikidongoi area. When they heard music and the second preaching on their own language, the parent send their children to come and see what was happening. The children took the message home that the Christian were preaching but they are putting on the Maasai attire as they speak the words of Enkai (God).

On 26/12/2011, I did not plan for visitation because I wanted to meet with the local leadership first and give them information about our meeting. When the researcher went to the home of assisted chief, he welcomed me and informed me that our message of preaching at Olopikindongoi was received without any problem. Our message was presented by the area chief and the council, but they advice the researcher not to continue preaching up to midnight because of the wild animals which are at Olopikidongoi area. These wild animals are coming from the nearby Maasai mara game reserved.

The work of visitation started on 27/12/2011 of which some welcomed us whole heartedly while others agreed practically. But when we prayed with them and invited them to the meeting place, they accepted and all of them came on that day.

The team visited 8 homes and found 15 people who were invited to the evangelistic meeting. The total attendance of the day were 19 people.

The researcher found that, whenever we visit their home and share the word of God in Kimaasai language, the whole community become happy and feel that we are

part of them. When my wife joined us on 28/12/2011, and start teaching women on how to care their children and husbands, the message went throughout Olopikidongoi and the men gave their wives freedom to come to the meeting.

On 28/12/2011, 8 homes were visited and the 17 people attended the meeting and two joined baptismal class. But when the two young people informed their parent that they will be baptized and join Christianity, the parent refused totally because they told them that they are undergoing Maasai religion teaching and when they are through, they can join any religion. But when I want to visit the parent, the father did not want to talk with me but I insisted and humbly asked him to agree that we talk for a short time. When he agreed he called two of his wives and we seat under a tree near his house and he asked me in Kimaasai, “a payia kainyo ‘iyeyu tata?” I answered him humbly that “ I just came to great you.” In Kimaasai he asked me, what do you really need? The researcher gave him a simple answer that I just came to invite you with your family to the evangelistic meeting! He asked me another question. “Where do you come from?” the researcher answered him, “I am just coming from here Transmara!” He asked me another question, “Are you a Maasai?” I answered him, “Yes I am a Maasai! He asked me the last question. “Which clan are you coming from? I answered him “From Wasingishu clan,” He said that, “yes I am seeing that you true Maasai!” he instructed his wives to call the young men who wanted to be baptized and told them your now free to join this Wasingishu man in his religion with your mothers an all people in this family. I thanked him and I asked him, you have agreed for the whole family to come to evangelistic campaign, what about you? He said that he will come later and surly he did not again disturbed the young men and his wives in attending the meeting.

My wife with two other ladies started their own visitation by helping women in the village by looking for firewood, water and health care for the babies. They had put on the Maasai attire but bad luck they did not get the Maasai shoes. The women in the village were happy and they followed them to the crusade site. Due to this way of contextualizing the gospel with the Maasai culture, seven women accepted the message of Jesus Christ.

The gospel message continued on 29/12/2011 where 10 houses were visited and we found 13 people in this home. But we did not meet any child because they went to look after livestock. When the researcher went back to the crusade site and started first sermon, I discovered that among the 15 people who attended, were from that family we visited. On the following day, that was on Friday, the homes visited were 9 homes and we found 16 people and the attendance in the afternoon were 20 people.

### **The Second Sabbath of 31/12/2011**

During the first Sabbath of 24/12/2011, we had an attendance of three people plus the preached we became a congregation of four people, but the second Sabbath was a great blessing because those who attended were 217 people. I did not use the quarterly lesson in teaching in the morning hours but I preached the first sermon concerning the Maasai migration called “Enaidura Kitook” in relationship with the Exodus of the children of Israel from Egypt to the promise land. The Maasai belief that we have to migrate to the better land where there is no problem and calamities.

On this Sabbath day, I preached the gospel in its purity without show them any clue of gifts and after making an altar call, 15 elderly people were converted and 22 children came forward in responses to the message. I gave them small cards to



write their names which are called decision cards. In these small cards, it has the name, place you come from and the need of your heart, eight prayers or Baptism.

After writing their names, I requested them for special prayer of which all of them accepted the idea and I prayed for them. I suggested to them that we need to start a special class which is called happiness class (Baptismal class). Immediately we started this class and the attendance was very high. On the following Sunday of 1/1/2012 I did not go for visitation but I continued instructing the new converts.

On 2/1/2012, the houses visited were 11 and we found 22 people who welcomed us. In the afternoon the attendance was 40 people who came to the crusade site but in the evening we were not able to show the films of Jesus Christ due to the heavy rainfall. But on 3/1/2012 the weather was very clear and we showed them the life of Jesus Christ part two. In this day the houses visited were 12 and we found 16 people. The afternoon attendance was 46 people. When I started showing the films, as from 7.00pm to 9.00pm people increased to 323 until I started changing the strategy of preaching. Before I start showing the life history of Jesus and the life history of Samson and the lion, first preach for 20 minutes and make a call and we continue with the films.

The researcher found that on 4/1/2011 the meeting increased in number because visitation of the home were 17 and people visited were 14 only but during the afternoon attendance they were 380 people who came to the meeting. But during the evening sermons as from 7.00pm to 9.00pm the congregation increased to 417 people.

Other people were coming from very far away without fearing wild animals on their way back home. It made me to cut short the program because of those who are coming from as far as 6 to 7 kilometers away.

On the following day 5/1/2012 the home visited were 10 and those found were 19 people, afternoon attendance was 234 but the next day the attendance dropped to 156 and the homes visited were six only. I did not visit any home with the team on that day because I needed to go and prepare a place for baptism for the next day on Sabbath.

### **Third Sabbath Day on 7/1/2012**

On seventh of January 2012 the Evangelistic campaign of Olopikidongoi came to an end but the people of the village did not want to end due to the good fellowship we did with them. The gospel penetrated to their hearts and they loved the word of God. The attendance of that Sabbath was 380 even though in this area the market day is one Sabbath day but many people did not go due to the gospel message they received. Those who made themselves ready to be baptized were 136 but the issue of polygamy hindered many of them, but we managed to baptize 48 people. The 88 people left were in the hands of the district pastor for instruction and more teaching of the Adventist church . I hope and trust that one day they will be baptized and received the need of their hearts in Christ Jesus.

### **Evaluation of the Program**

The project is evaluated based on its goals, problems and the purpose of this thesis. The great problem in Transmara is that the Maasai Traditional religion had hindered Christianity to penetrate through which the contextualization of the gospel should be presented to them in their local setting. The gospel was presented in three sites; those places were Sinoni, oloiborsoito and olopikidongoi. In these evangelistic site people were baptized and new congregation was formed. The goal of the project was greatly achieved, the gospel was presented and the Maasai traditional religion did

not disturbed us. The people cooperated with us of which it is not always usual. The purpose of the study was greatly achieved because my goal was that at least to baptize 60 people in total in all three sites but the total people who were received to the faith were 140 and 243 were waiting to be baptized.

The goal of contextualizing the gospel was also achieved because the means of preaching the gospel in a Maasai local setting was realized.

The project will be evaluated based on the project goals and six goals were identified of which one is a long term plan. This long term plan need the assisted of religion and government to intervene and assist the community to come out of it.

1. One of the goals of the project is to find a way of making the Maasai of Transmara to be busy on the month of December whereby many rituals are carried. Assist the Maasai with adult education as long term plan. The immediate plan, make three evangelistic series at the three clans who are in Transmara.
  - a) Ilwasingishu site- Osinoni area
  - b) Ilmotianik site- Oloiborsoito area
  - c) Ilsiria site- Olopikidongoi area
2. The above goal was the immediate goal of the project and it's great purpose of the program. The six goals of the program were greatly achieved except one which is the long term plan which need the cooperation between the church and the government. That is making literacy classes for the adult people during the month of December.
3. Make seminars and workshop in the strategic place of the three clans and train the personnel.

The team leaders were chosen from the three community and they were trained at Kilgoris main church in Transmara. The training had been going on for eight months and meeting every first Sunday of every month until the project is over.

1. Write letters to the south Kenya conference, church boards, and local authority for permission to conduct the crusade in the three areas (sites). I wrote letters to the authority concerned and I went to meet them personally and permission was granted. Another letter was written to the chief of Olopikidongoi because I did not meet him earlier face to face of which he gave me permission for the evangelistic to be carried on in his area.
2. The fifth goal was to contextualize the gospel with Maasai traditional culture and attract them to that gospel of Christ.
3. The Evangelistic campaign to assist the Maasai community to come out of Traditional religion and bad culture which practiced which are not Biblical. The one hundred a forty people Baptized from the three sites were instructed in biblical teaching and to abstain from drinking of blood as instructed by the book of Acts. the researcher requested every district Pastor to sign somebody who will continue to teach them for six months.
  - a) In Olopikidongoi they had identified one man by the name David Olemorinde
  - b) In Osinori site they had identified the man who was called sainon ole Nakories.
  - c) In Oloiborsoito site they gave the name of Mr. Olekorio.

These men were going own in teaching them Christian way of living and running away from bad traditional practices. In culture there are good things of which they have to uphold them.

We have to use simple methods of house to house visitation and understanding the culture of the Maasai in order for them not to reject the gospel of Christ but to embrace it.

## CHAPTER 5

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter gives the summary and recommendation which developed from the project conducted from the three evangelistic series within the three clans of the Maasai community who live in Transmara Kenya.

#### **Summary**

In reaching the Maasai community with the gospel, several mechanisms had been employed but it was in vain. Some missionaries came to Maasai land and introduce Christianity to them in terms of gifts, education and build hospitals like Kilgoris mission hospital. But all these did not reach the Maasai people with the word of God.

Some other missionaries left them the way they are thinking that the Maasai will change on their own without employing any other means to reach them. Many other organization when they came to Maasai land, left the Maasai on the a traditional culture in order for them to attract tourist who were coming to the region, and this left the Maasai to remain backward in a numbers of years.

The language barrier became a big problem to reach the Maasai people with the gospel and many missionaries were not interested in learning the Maasai language. Always language is a very powerful tool to reach any community.

The research found that some preachers in the region term the Maasai traditional culture as primitive and devilish and this made the Maasai to resist any other religion in their society.

The other great problem which hindered the gospel not to reach the Maasai community is the Maasai religion which is very powerful in some areas of the Maasai. The issue of boys' circumcision is still a big problem in Maasai community where boys are called throughout Maasai land and be taught on Maasai religion and when they come out after one year, they are more skillful in the religion than any other worship. These need a person (Christian) who was taught in this Maasai religion in order to contextualize it with the gospel to reach their hearts for change. Because Christians and all missionaries were driven by the spirit of the great commission, they must find good approach to reach the Maasai with the gospel of Jesus Christ.

In the Maasai community, there are some similarities in their tradition with biblical teaching which are needed to build bridges and contextualizing them as a mean of redeeming them to God.

The researcher found that contextualization of the gospel is one of the best way of reaching any community under the sun. The Maasai community had been won through this way of preaching the everlasting gospel. In this research of using the converted Maasai to reach those Maasai who are not converted with the word of God had been proved to be the best approach to reach their heart with the gospel.

Many preachers and Adventist policy has also prove that this method of contextualizing, the gospel to the indigenous people and those who hold family their traditional culture like the Maasai work very effectively.

The social life of the Maasai and their traditional culture also make this approach very useful. The Maasai community in Kenya and also in Tanzania should be approached in the gospel through the incarnational ministry in cultural relevant means. As the Holy Spirit contextualized Jesus Christ in humanity, through the womb

of Mary, the gospel also should be contextualized in the human culture to fit the need of the human race.

The Maasai communities are in the pre stage of receiving the gospel and lot of care should be done in order to win them to the fold of Jesus Christ.

The program:

The contextualization of the gospel with the Maasai tradition culture approach has shown great and tremendous success. The program which was designed, implemented and evaluated at the three sites, Osinoni, Oloiborsoito and at Olopikidongoi has shown successful results.

This project was implemented in three phases and in different times. The Osinoni venue took place on 1-14-4-2012 of which 10 people were baptized and 42 were waiting to be baptized soon. This was a great achievement at Ilwasingoshuea site and a reality of the gospel message through contextualization of it. This implementation of the project was done this year on the month of April. The other implementation of the project was done on the month of December 2011 at Ilmotanik site at Oloiborsoito area.

Even though I was called by the East Africa union to go and conduct another evangelistic crusade at Kisumu, Tumani church which also became very successful, the Oloiborsoito campaign was a great blessing to me personally and the Maasai community at Large. This second phase of the project took place on the 4th of December to 17th of the same month. Those who were baptized were 82 and 113 were waiting to be baptized as show in the diagram 5 above.

The last phase of this project which was the second evangelistic campaign was implimeted at Olopikidongoi area, Isira site on 26/12/2011 to 7/1/2012. It had shown great success even though the area was very remote and water was a very rear



comandity to be found. Even water for baptism; we went several kilometers to be found near a river called Gobor River down toward the east of Olopikidongoi area. Those who were baptized were 48 and 88 of them were waiting for next baptism as you can see in the diagram above.

The total number of people baptized was 140 and those who were in the waiting list to be baptized were 243. The total attendance of people who were converts to the Seventh-day Adventist faith was 383, in the three clans of Maasai in Transmara.

### **Conclusion**

In reaching the souls of the people with the gospel of Jesus Christ, we have need to be like them but not to act like them. Paul gave advice when he went to the Romans that he became like them in order to win them into Christ. Paul did not practice their evil ways, but he became like them in order to reach their hearts with the gospel of Christ.

In contextualizing the gospel to reach any group of people, it need some study methods approach because when we miss the time approach we lose the whole community and the purpose of reaching them will lack the meaning, contextualization need a lot of care as God handled it in contextualizing Jesus Christ into humanity.

The men and women who carry contextualization gospel to people who does not know Christ should be careful not to go too much on the side because they will not see the different between them and those who brought the good news to them. There must be limitations which lead Christians not to pass to the other side of the tradition cultures. The must be different and the message to remain the same because the gospel does not change but people must change to follow the good news of Christ.

Contextualization of the gospel needs unity, preparation and good approach. It does not need destructive criticism but it need constructive critics to build the body of Christ and reaches those who did not get the gospel in their time.

Contextualization of the gospel in any cultural setting need planning, visitation house to house evangelism of which these was achieve three site greatly in the three sites.

### **Recommendations**

The South Kenya, Conference leadership with the assistance of the station Directors should identify able men and women who are willing and converted members of the church to be trained, educated into the Ministry to come and serve in Maasai land. They should be taught on how to contextualize the gospel in the Maasai culture and the gospel remain the same without change.

These men and women should be people who hate covetousness unless they come and get the land and roses of Maasai land and forget the gospel. Men and women, who fear God, men of truth, and who are able to teach the word of God- clearly and be send to evangelize the whole of Maasai land in Kenya and beyond. Every station should set aside some funds for evangelism with the assistant of the south Kenya conference.

Donors should be encouraged to support the work of evangelism in Maasai land and even other parts which the gospel message had not reached.

The gifted and talented Maasai should be assisted in resources in order to reach other Maasai with the gospel e.g. books. Motorcycles.

Those new converted Maasai should be given a lay preacher for about one year to teach and train them under the district Pastor and the lay preacher must be a Maasai who is converted and a Christian in heart.

The meeting resolved that the seminar and workshop should be done every first Sunday of each month until the program is over. Those who will not be able to come due to some unavoidable circumstances should inform the team early for new arrangement.

APPENDICES

APPENDIX A

LETTERS

Pastor Stephen Naairenke  
Seventh Day Adventist Church  
P. O Box 245  
Kilgoris

Date 6<sup>th</sup> February 2012

The church Board,  
Osinoni SDA Church  
P. O. Box 245  
Kilgoris, Kenya

Dear Church Board,

**RE: GOSPEL CAMPAIGN IN YOUR AREA**

Christian greetings, in the holy name of our Lord Jesus Christ, hoping and trusting that the good Lord is leading you well in His ministry.

The aim of writing to you this small note is to inform you that there is a gospel campaign coming to your area on the month of 1<sup>st</sup> April 2012 and it will end 14<sup>th</sup> April 2012.

Therefore my humble request is to ask you kindly to assist me with the necessary items as I had informed you earlier on my first visit to you.

May the Lord of heaven bless you richly as you work for Him faithfully and thank you in advance for accepting my request.

Yours in the Lord's service

Pr. Stephen Nairenke.

Pastor Stephen Naairenke  
Seventh Day Adventist Church  
P. O Box 245  
Kilgoris

Date 12<sup>th</sup> October 2011  
The church Board,  
Olopikidongoi/Lolgorian SDA Church  
P. O. Box  
Kilgoris, Kenya

Dear Church Board,

**RE: GOSPEL CAMPAIGN IN YOUR AREA**

Christian greetings in the holy name of our Lord Jesus Christ. I hope and trust that the good Lord is leading you well in His ministry.

The aim of writing to you this small note is to inform you that there is a gospel campaign coming to your area on the month of 26th December 2011 and it will end 7<sup>th</sup> January 2012.

Therefore my humble request is to ask you kindly to assist with the necessary items as I had informed you earlier on my first visit to you.

May the Lord of heaven bless you richly as you work for Him faithfully and thank you in advance for accepting my request.

Yours in the Lord's service

Pr. Stephen Nairenke.

Pastor Stephen Naairenke

Seventh Day Adventist Church

P. O Box 245

Kilgoris

Date 3<sup>rd</sup> March 2011

The church Board,  
OloiborSoito SDA Church  
P. O. Box  
Kilgoris, Kenya

Dear Church Board,

**RE: GOSPEL CAMPAIGN IN YOUR AREA**

Christian greetings, in the holy name of our Lord Jesus Christ, hoping and trusting that the good Lord is leading you well in His ministry.

The aim of writing to you this small note is to inform you that there is a gospel campaign coming to your area on the month of December 4<sup>th</sup> and it will end 17<sup>th</sup> December 2011.

Therefore my humble request is to ask you kindly to assist with the necessary items as I had informed you earlier on my first visit to you.

May the Lord of heaven bless you richly as you work for Him faithfully and thank you in advance for accepting my request?

Yours in the Lord's service

Pr. Stephen Nairenke.

Pastor Stephen Naairenke

Seventh Day Adventist Church

P. O Box 245

Kilgoris

Date 15<sup>th</sup> October 2011

The Chief

Olopidongoi Location

P. O. Box 1

Kilgoris

Dear Chief,

**REF: GOSPEL CAMPAIGN AT OLOPIKIDONGOI STARTING ON 26/12/2011 TO 7/1/2012**

Christian greetings in the holy name of our father in heaven hoping and trusting you are fine on the Lord.

The aim of writing to you this small note is to request you humbly that I need to carry a gospel campaign at you area as indicated above. The gospel campaign will start on 26/12/2011 and end on 7/1/2012. The gospel series will start at 2.00pm to 9.30 pm due to the Christian films.

I would like to welcome you too in this gospel campaign.

May the Lord of heaven bless you as you work faithfully to assist His people.

Yours in the Lord's service

Pr. Stephen Nairenke.

**APPENDIX B**

**TABLES**

**TABLE1 - OSINONI EVANGELISTIC CAMPAIGN**

**April 1 to 14/4/2012 - Visitation (Houses visited)**

1/4/12	2/4/12	3/4/12	4/4/12	5/4/12	6/4/12	7/4/12	8/4/12	9/4/12	10/4/12	11/4/12	12/4/12	13/4/12	14/4/12
Arrival day	First sermon people and Building pulpit	Visiting 17 house Holds	Visiting 18 houses holds	Visiting 16 house holds	Visiting 24 house hold	Sabbath day visiting 3 houses	19 houses visiting	Riomuga choir came and Bicycle mission for the world (BMW) joined us 20 houses visited	30 houses visited and medical rally	17 houses visited	26 houses visited	32 houses visited	Baptism of a people 26 converts

**TABLE 2 – TIME TABLE**

	<b>6.00-7.30</b>	<b>7.30-8.30</b>	<b>8.30-9.30</b>	<b>9.30-1.00</b>	<b>1.00-2.00</b>	<b>2.00-3.00</b>	<b>3.00-4.30</b>
<b>Monday</b>	Worship	Breakfast	Leaders seminar	Visitation house to house	Lunch break	Bible study	Gospel preaching
<b>Tuesday</b>	Worship	Breakfast	Seminar for the group leaders	Visitation house to house	Lunch break	Bible study	Sermon contextualization of the gospel
<b>Wednesday</b>	Worship	Breakfast	Training of the leaders or approach	Visitation	Lunch break	First sermon and songs	Second sermon
<b>Thursday</b>	Worship	Breakfast	Lay training and seminar on approach	Visitation house to house	Lunch break	Songs first sermon	Second sermon on gospel contextualization
<b>Friday</b>	Worship	Breakfast	Bible study	10,11,12-1.00 first and second sermon	Lunch break	Baptism	Second sermon



**TABLE 3 - EVENING PROGRAM**

	<b>7.30-8.30</b>	<b>8.30-9.30</b>	<b>9.30-10.20</b>
Monday	Sermon-The blood of Jesus who saved	The life of Jesus in the films	Contextualizing the life of Jesus
Tuesday	Sermon-Christ the better sacrifice	The Maasai bull sacrifice-Christ the best sacrifice	Contextualizing Maasai sacrifice with Jesus blood
Wednesday	Sermon-life of samson and the lion	Show the life of Samson through the films	Maasai hurting lions, Christ the lion of Judah
Thursday	Sermon-Christ	Christ was brave to the cross	The Maasai Moran brave to their – mission to death
Friday	Sermon-Bull of the age group which of the age group which take the impurities and bad deeds to the group.(White bull red blood without blemisher sports	Christ who take away the sins of the world better sacrifice. Spotless blood of Jesus	No any other blood for salvation accept the blood of Jesus

**TABLE 4 - OLOIBORSOITO EVANGELISTIC CAMPAIGN**  
**Daily Program and Visitation, Daily House to House Visitation**  
**4/12/2011 to 17/12/2011**

Sun 4/12 /11	Mon 5/12/11	Tue 6/12/11	Wed 7/12/11	Thur. 8/12/11	Fri 9/12/11	Sabbath 10/12/11	Sun 11/12/11	Mon 12/12/11	Tue 13/12/11	Wed 14/12/11	Thur. 15/12/11	Fri 16/12/11	last Sabbath day 17/12/11
Arri val day	11 houses visited attendan - ce 17 people	18 houses 46 people After- noon 56 people	17 houses visited 38 people After- noon 60 people	20 houses visited 43 people After- noon 83 people	15 houses visited After- noon 88	No visit Sabbath After- noon 316 people	14 houses Visited After- noon 102	21 houses Visited After- noon Attenda- nce 126	7 houses After- noon Attenda - nce	16 houses Visited After- noon Attenda- nce	10 houses Visite d After- noon Attend a- nce	18 houses Visited After- Noon Attanda- nce 162	No visitation Baptized 82 waiting for baptism 113 Total converts 195 Total attendance 384

**TABLE 5****OOLOPIKIDONGOI GOSPEL CAMPAIGN DAILY PROGRAM: ISIRIA****Venue 23- to 7/1/2012**

<b>DATES</b>	
24/12/2011	First Sabbath. We meet four of us only.
25/12/2011	Evangelical crusade start in the afternoon, placing and fixing of public address
26/12/2011	Meeting the local leaders-chief and the counselors
27/12/2011	Visitation start-8 houses were visited and 15 people were invited. All came afternoon meeting 19 people attended
28/12/2011	12 homes visited 9 people invited. Afternoon 17 people came.
29/12/2011	10 homes visited, found 13 people. Afternoon meeting 15 attended.
30/12/2011	9 homes visited found 16 people. Afternoon 20 people attended.
31/12/2011	Sabbath morning attendance 217 call 15 converted elderly people.
1/1/2012	No visitation, Bible study and fundamental beliefs taught. Start of baptismal
2/1/2012	11 homes visited, found 22 people. Afternoon. Attendance 40 people
3/1/2012	12 homes visited, found 16 people. Afternoon attendance 46
4/1/2012	17 homes visited found 14 people. Afternoon attendance 380
5/1/2012	10 homes visited found 19 people. Afternoon attendance 243
6/1/2012	6 homes visited. Afternoon attendance 156
7/1/2012	Sabbath day and the end of crusade 48 people baptized. Attendance 389 (Sabbath is market day in the area

**TABLE 6 - DIAGRAM OF EVANGELISTIC SERIES****The comparison of the three sites**

<b>Date</b>	<b>Name of the place</b>	<b>Converts</b>	<b>Baptized</b>	<b>Waiting for baptism</b>	<b>Total</b>
1/4/2012 To 14/4/2012	Osinoni	52	10	42	52
4-17/12/11	Oloiborsoito	195	82	113	195
26/12 to 3/12/2011, 1/1/2012 to 7/1/2012	Olopikidongoi	136	48	88	136
<b>Total</b>			<b>140</b>	<b>243</b>	<b>383</b>

**DIAGRAM 7 - DONORS AND WELL WISHERS**

**TABLE 7**

<b>No</b>	<b>Name of Donor</b>	<b>Items</b>	<b>Amount</b>
1	Benson Musasi	Cloths worthy	63,000
2	Bicycle mission for the world	Accommodation transportation Food stuff	130,000 50,000 77,000
3	Pastor Kikwai		20,000
4	Riomuga I	Loud speakers Box speakers	6,000 Free
5	Elder Ezekiel Okenye	D.V.Ds., C.Ds	7.000
6	Members/Individual people	a) Maize 6 bags b) Beans, vegetables c) Bananas Nail trees	3,000
8	Elder Moses. Elder Nyakundi, John Oleire, Samion Ole Nakories, Dorcus Nyakundi, David ole Nkume	Voluntary work without pay. God bless them	
	<b>Sum Total</b>		<b>356,000</b>

## APPENDIX C

### EVANGELISTIC CAMPAIGNS

Invitation to Osinoni,  
Evangelistic Campaigns

Kipoot yesus

Christ called you

Pee ijeu intarasi

for salvation for ever

Kanu ina onlong na tiaji?

When will it be and where?

Osinoni

osinoni

Kaa buko kisoma?

Which book will lead us?

Ebuku Enkai Hebrew 10:4-7

God's Bible Hebrew 10:4-7

Kengai olikio orori?

Who will be the speaker?

Osinka le nkai

savant of God

Olpastai ole Nairenke Stephen

pastor ole Nairenke Stephen

Enkitamoto kitook the pooki

the main theme.

Olkilikwai le nkai o

contextualization of the gospel

Rekie lool Maasai

and Maasai culture

Ilopony olosgo

Host

1. Pastor David Kikwai

Pr. David Kikwai

2. John Ole Sire

John Sire

3. David Ole Nkume Olenkoris

Simon Ole Nankoris

Erishata Enkitamore

Time of Study

2.30 – 4.30 pm

2.30-4.30pm

7.00pm- 9.30 films

7.00pm- 9.30pm

Enkishui olitorani

the flims on the life of Jesus

Yeso, o samson origatuny

samson and the lion

Menarikono

you have not

Nitu ilotu iyee

to miss

Kintomoni iyie o

welcome

Ntai pooki!!

welcome all of you!!

Enkitoomono oriri le nkai te oloiborsoito: welcome to oloiborsito evangelostic  
campaign

Kanu eiteru: when will it start?

4/12/2011-17/12/2011 4-17/12/2011

Kaa buku kisoma which book is to lead us,

Tito 2:11-12 Titus 2:11-12

Kengai olalikioroni who is the speaker

Olapastai stephen Ole who is the speaker

Nairenke Pr. Stephen ole Nairenke

Kainyo enkitamoto kitok what is the theme.

Eishoo enkai ilMaasai God gave the Maasai away of salvation through

Enkoitai enjeuno to Jesus christ not

rekie le yeso-le me ilotuno

“yeso olotuno kitook” “Olotuno” Jesus the chief prist

Iloongama intai Host

Olpastai Stanily Pastor Stanily

Olenagol Olenagol

Evaneglistic crusade at Olopikidongoi

Oltoilo le Nkai Lekipot

Ajoki wou! Irook nunye

Taata piyie ijeay iyie!

Olkilikau le nkai

Ele olotu Eniti iyie te olopikidongoi

Kanu eiteru abwaku ilo Toilo?

26-31/12/2011

Ometebaki 7/1/2011

Karishata Iteru

2.00-5.00

7.00p-9.00pm

Ibaa kumook naingori

Naipiriata olaitorani yeso

Enkipirta kitook

Elotunoto Olotuno

Kitook le Nkai

Olpastai Ole Nairenke Stephen

Empalai Nekison

Hebrew 9:28)

Ilotomon Intai

Osinka Lenkai ol pastai Olemoposhi

Osinka Lenkai ole Nairenke Stephen Kintomon

Ole

Intai pooki te ngaran olaitoriani yeso kiristo

The voice of God cal you come,

and you will be saved

The massage of God coming to you

at olopikidongoi.

When will that voice start?

26-31/12/2011

Until on 7/1/2012

Time of start

2.00pm-5.00pm

7.00pm-9.00pm

Films – life history

of Jesus christ.

Key theme

The coming of the high prist of God

Pasto Stephen Ole Nairenke

Key verses

Hebrew 9:28

Those who welcome you are the

servant of God Olemoposhi and

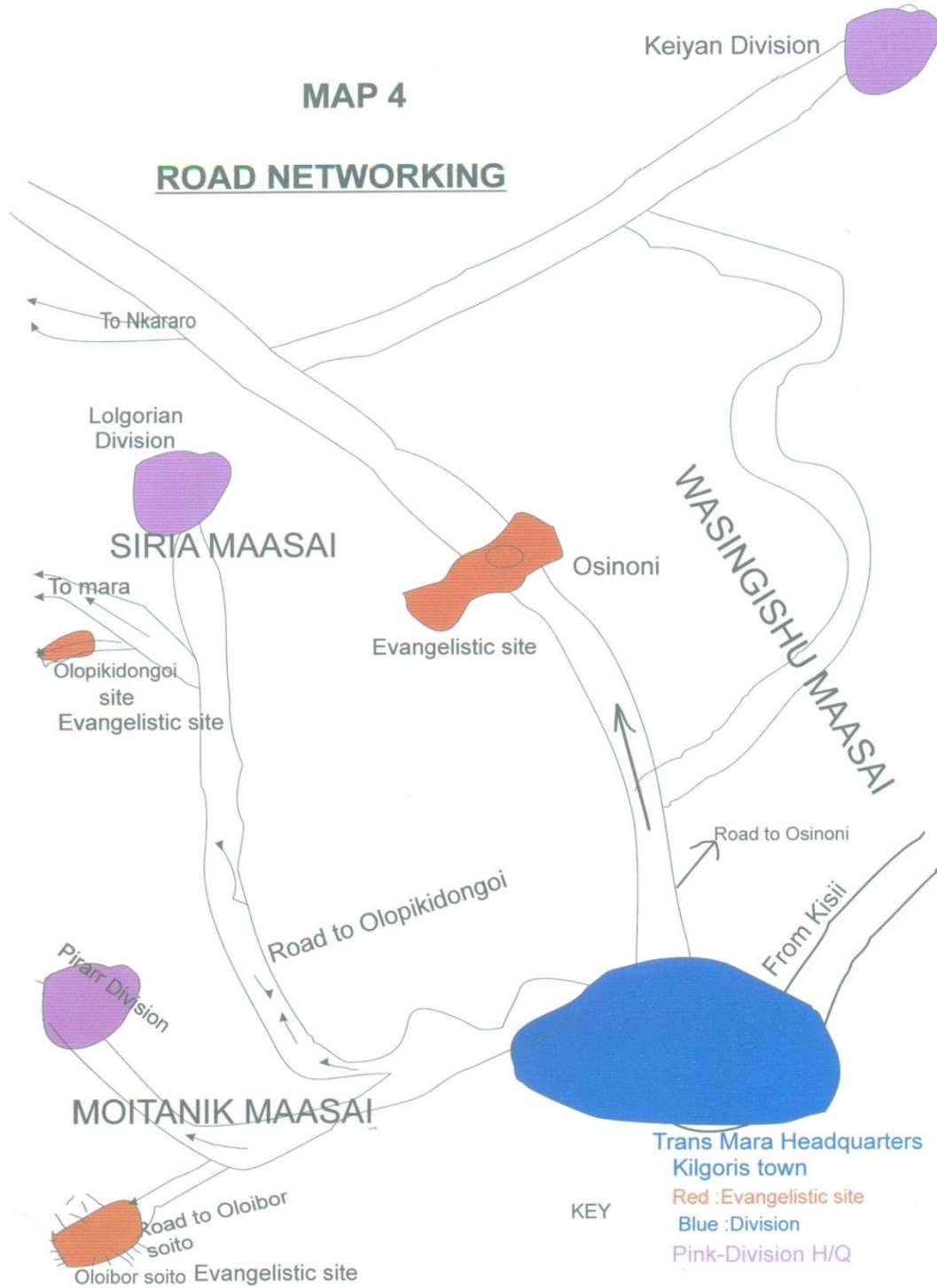
Nairenke

Welcome all of you in the name

of the Lord Jesus Christ.

APPENDIX D

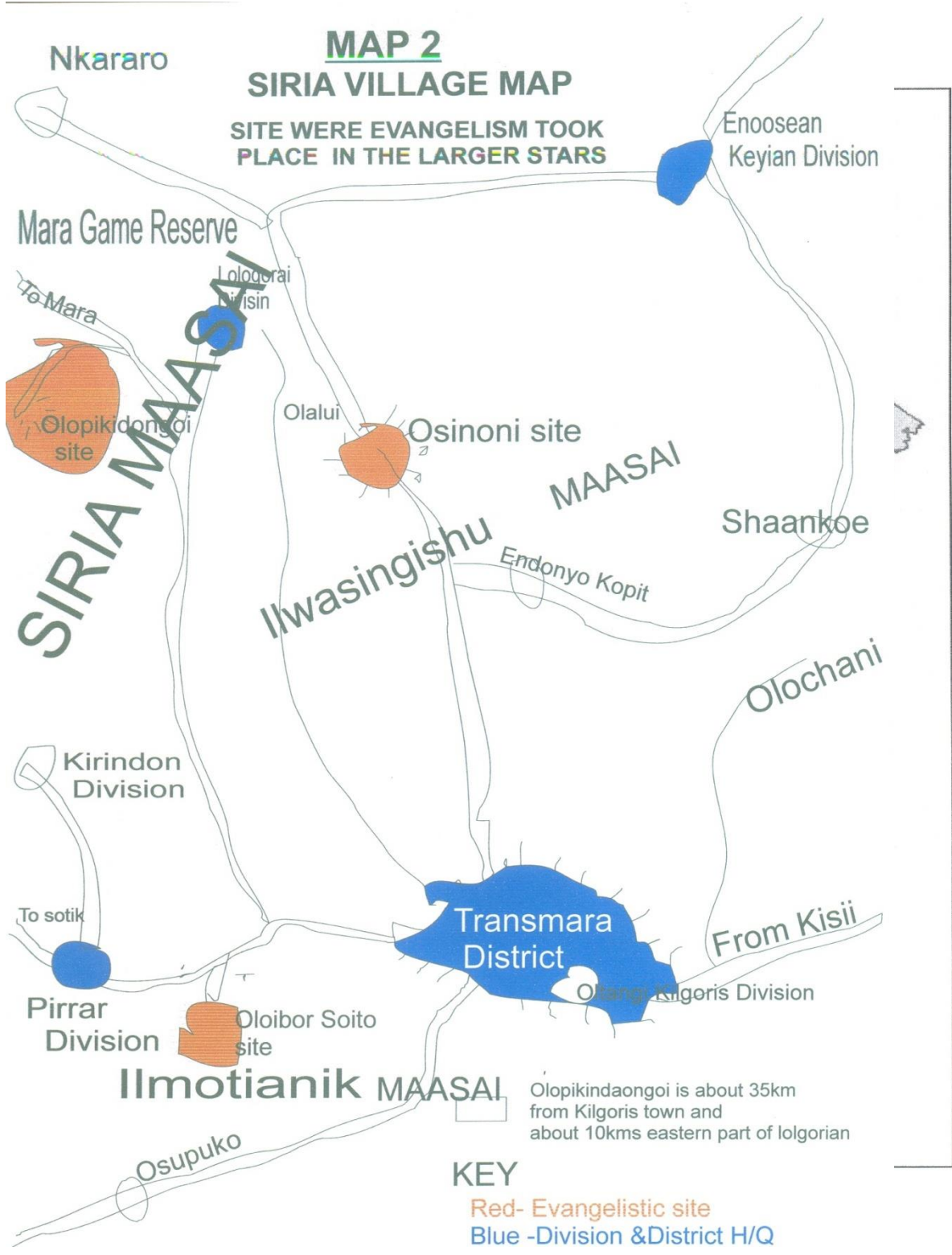
MAPS



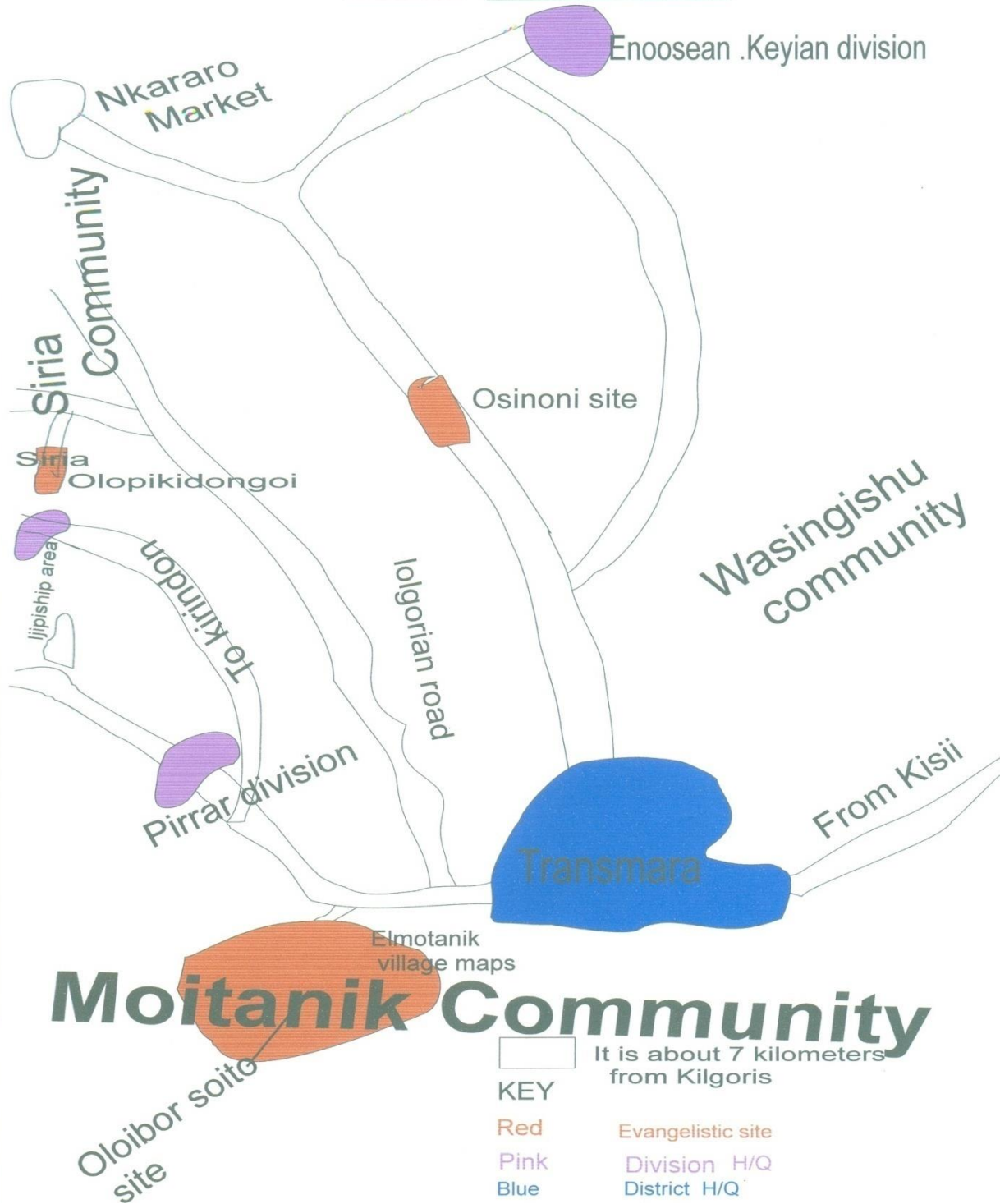


**MAP 1 -ILWASINGISHU VILLAGE MAP**





**MAP 3 ILMOTANIK VILLAGE MAP**



## APPENDIX E

### SERMONS PREACHED

#### **Sermon preached**

#### **List of sermon preached**

1. Creation of God Genesis 1:1 It was contextualized on How Maasai understand creation account
  - a) Loiterukool- Maasai Adam
  - b) Naiterukoop- Maasai Eve
2. Sin and death- How it came to the world. Contextualized with Maasai understanding of death. “Egooki o Keya” “Leeyio” Maasai man who brought death to the world. Contextulized with Biblical Adam. Genesis 3:1-15
3. Christ’s death and resurrection. Mathew 28:1-8. Can it change and affect Maasai understanding of death.  
It was contextualized with Maasai view of
  - a) Death
  - b) Imerionga- spirits
  - c) Made comparison of Holy Spirit and How they understand spirits (Imerienga) a dead

#### **Person**

- a) Old man Maasai say he is not dead but a sleep but young man missing (Etalaki) these were contextualized with sleep in the book of I Thessalonians 4:13-18
4. Supreme Act of workshop
  - a) Noah time- contextualized with Maasai understanding of Rain fall and it’s destruction to the animals.
  - b) Abraham and his sacrifices-contextualized with Maasai sacrificial system. Abraham contextualized with ‘Ilaisi’ Lenka” Maasai priest
5. Forgiveness offered through Jesus Christ. Titus 2:11-13
  - a) Assurance of salvation through grace.

- Maasai understanding of the term forgiveness
  - Maasai way of forgiveness- what are the terms and conditions of forgiveness e.g. when a Maasai kill another Maasai (Iloikoop) How do they forgive.
    1. They give a cow called “Naigara pito: Contextualized with Grace means the person will not be killed- had asked for forgiveness.
    2. Run away to the close relatives- It was contextualized with cities of refuge in the bible and Jesus Christ as the last refuge to humanity for forgiveness.
6. Justification by Faith Hab 2:4, Romans 1:17
- a) How God justify one
  - b) How the Maasai make one to be just
    - i) Killing of the Lamb and give blood to drink and be accepted back to the community
    - ii) How the blood of Jesus justify, sanctify and lead to glorification.
7. The Great love of God John 3:16
- a) How Jesus died to the Sin of the world on the Cross as sign of brahiveness not cowardness “Maasai hate cowards Morans but encourage brave ones.” The cross was shown as a sign of brave savior. It was contextualized with Maasai Moran who saved the whole community from slavery from “Nkararo: and other community. The Maasai will not forget the story throughout generation (Oral story).
8. Called to the Ark of God, Genesis, 7:7
- a) God call to all generation of the earth including the Maasai.
  - b) The present Ark- Jesus Christ and His church
  - c) The Maasai are called by God to the present Ark for them not to be destroyed by the coming calamity.
  - d) The flood was contextualized with the Maasai calamity they called “Mutatat” which killed many Maasai” and their cattle.
9. The coming of the High Priest of God.
- Key verse: Hebrews 9:28.
- Theme: The voice of God (Enkai) calls your came! Christ the high priest contextualized with “Olotuno” Maasai priest “Oloibone’ ‘Lenkai” The prophets of God.

## 10. The blood of the lamb

Key text: Heb 10:4

Theme: Wash by the blood of the Lamb

The blood of the lamb contextualized with the scrifical system of the Maasai by Ilaisi, “Olotuno”, “Oloibon” and “Itunata” Maasai way of Baptism and marriage.

Man- “Abarn:” way of Baptism by killing a lamb and eat meat with blood and be given a new name

- The blood of Jesus brought a better
- Covenant
- Priest
- Promise

Women- Oitunat’ official marriage and be given a new name into the family by killing a Lamb and the woman given blood the drink.

Maasai used blood away of purification during

Birth, marriage, life sustaining, “Embarance” which symbolize kind of baptism in Maasai.

### **Salvation for all Mankind**

#### **Key text Titues 2:11-13**

Theme: For the grace of God that brings salvation has appeared to all men.

1. Roms, Goats and Cows blood does not bring salvation. Only Christ, the better sacrifices
2. Christ the better ‘Olotuno, “Olaisi” and the better prophet (Oloiboni) who take away sins and give everlasting salvation.
3. Do not neglect salvation Hebrews 2:1-4

Salvation is contextualized with water which bring life to the Maasai community

## **BAPTISM**

### **Christ example of Baptism**

Key Text: Mathew 3:12-17, Mark 16:16, Colossians 2:12

Theme: This is my beloved son in whom I am well pleased?

Application to individual life and the Maasai community.

Show true and false baptism.

How does the Maasai understand the term Baptism. False teachers who say Christian baptized people using blood and water. True baptism was preached to the Maasai in both sites and they accepted the gospel and were baptized.

### **Christ the true healer**

**Key text: Mathew 9:27-28, 32-34**

Theme: It was never seen like this in Israel” Christ restored the health of people both mentally spiritually and physically. He is more than all diviners, “loibon” seers, sorcevers and magicians. His power rais the death to come to life again. The healing of Jesus Christ was contextualized with the healing of the Maasai Loibons who use roots and back of trees to healed people.

### **A new Heaven and a new earth.**

Key text: Revelation 21:1-8, Isaiah 66;22-24

Theme: He who overcome shall inherit all things

The new earth and the new heaven was contextualized with the new Manyatta called” “Eunoto” for the Moran to graduate from youthhood to adulthood. It is like the Christian graduating from this earth to the new earth.

“Eunoto” is the most beautiful ceremony of the Maasai community and no any age set will repeat “Eunoto”. It is once and for all. The researcher made the new earth and the new heaven look more beautiful than and the new heaven look more beautiful than “Eunonot” in the minds of the Maasai people.

APPENDIX F  
QUESTIONNAIRES

**QUESTIONNAIRE FOR PASTORS /LOCAL CHURCH ELDERS  
AND CHURCH MEMBERS:**

My names are Pastor Stephen Ole Nairenke, a post –graduate student in Adventist University of Africa (AUA). I am doing a research on contextualization of the gospel with Maasai Traditional culture. Please respond to the following questions according and with sincerity. All information on the questionnaire will be treated with utmost confidentiality.

**SECTION A**

Your name..... optional.

1. (a) Your

age.....

(b)

Sex.....Male.....Female.....

(c)

Occupation.....

2. Are you a Christian?

(a) No.....

(b) Yes.....



3. Which denomination do you belong?

(a) .....

(b) .....

3. For how long have you been a Christian?

(a) 1 Year.....

(b) 2 years.....5 years

(c) 6 years.....10 years

(d) 11..... 20 years

(e) 21 years.....50 years

(f) 51 years .....and above

4. Which one of the following is your level of education?

(1) Primary School

(2) Secondary School.

(3) Diploma level

(4) 1st degree

(5) 2nd degree and above

(6) None of the above

5. Have you ever done contextualization of the gospel in your life?

(a) Yes

(b) No

If your answer is yes, what approach did you use? If your answer is no, what approach do you intend to use?

(1) \_\_\_\_\_

(2) \_\_\_\_\_

6. In your area of work, have you ever plan an evangelistic campaign?

Yes

No

If your answer is yes, which approach did you use to reach that community?

7. How often is the evangelistic series done in your church?

(1) Once in a month

(2) Once in a quarter

(3) Once in a year

(4) None of the above

8. When evangelistic campaign is done in your area, who is responsible in teaching the new converts?

(1) The elders of the church

(2) A trained person in evangelism work

(3) Anybody can be appointed to teach them

(4) The District pastor

(5) Lay preacher appointed by the District to teach for six months

9. Before baptizing people in a crusade, do they receive and cover the cardinal teaching of the Adventist faith?

(1) Yes

(2) No

10. In your own thinking and view, do the pastors and lay people have passion on evangelism?

(1) Yes

(2) No

11. In contextualizing the gospel to reach a certain group of people, do the gospel change or remain the same?

(1) Change

(2) Remain the same

12. In reaching the Maasai community with the gospel, which one is the best approach to win them to Christ?

(a) Understand their culture first and contextualize it into the gospel.

(b) Teach them and criticize the bad side of their culture and practices.

(c) Be good and show that you're better than them.

(d) Run away from their norms but give them the best norms.

13. In Maasai sacrificial system of worship, how would you make them understand the only sacrifice of Jesus Christ in their own setting?

(a) Showing Christ as the better "Olotuno" Maasai priest, "Oloiboni" Maasai prophet  seer.

(b) Make them stand on their own way of religion firmly.

(c) Teach them to understand that their system of worship is the best.

**SECTION B**

**KEY**

A= Strongly agree

B = Agree

C = Not sure

D = Disagree

E = strongly

disagree.

		<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>
1.	Should the Maasai be left alone to continue in their traditional practices to attract tourist					
2.	The Maasai should change and be like other communities in Kenya and Tanzania.					
3.	The gospel should be preached to the Maasai in a contextualized way.					
4.	The members and pastors have great passion on evangelism.					
5.	New converts should be left alone after baptism.					
6.	New converts should be taught separately from other members for six months and be given a mentor to teach them.					
		<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>
7.	Follow up of one week should be done in evangelism					
8.	Team work in evangelism is important and all leaders should be taught to adopt it					
9.	House to house visitation is not important in evangelism.					
10.	Maasai rituals, ceremonies and sacrificial system should be utilized to reach them with the gospel.					
11.	Door to door visitation during evangelism is very important to reach people at their setting.					
12.	The Maasai should change their dressing system to modern system like their neighbors.					
13.	The only way the Maasai should know "Enkai" (God) is through Jesus Christ not "Oloiboni" or "Oloru", or "Olotuno"					

		<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>
14.	The only sacrifice which enables one to be forgiven his sins is that of Jesus Christ.					
15.	The bull of the age group which should be sacrificed to take way the sins of the Moran should be continued throughout Maasai land for the remission of sins.					
16.	Norms and the taboos in Maasai community were daily teaching to assist the Maasai people carry their functions.					
17.	To marry one close relative in Maasai community is a taboo which should not be encouraged.					
18.	Evangelism is the heart beat of the church of which every member should be concerned.					
19.	Every Christian leader should plan one evangelistic crusade once in every quarter.					
20.	Evangelism is expensive and the church should find other means of preaching the gospel.					

## APPENDIX G

### DATA COLLECTION ON THE QUESTIONNAIRE

These data collection was taken from the pastors of the Seventh-day Adventist in South Kenya Conference on 27<sup>th</sup> of October 2013 during a workers meeting. The researcher needed a respon from 73 Pastor but the outcome was submitted by 46 pastors.

1. In question one a the age of the 46 pastors was between 30 to 56.  
45 are male one female  
All are pastors
2. The 46 were Christian
3. All belong to Adventist church
4. 3 were below 10 years and 43 were above 10 years of being Christian and pastoral work.
5. Education: 10 pastors are hold diploma while 30 were 1<sup>st</sup> degree and 6 with Masters degree.
6. All of then had conducted evangelism. 46 of them which approach.  
10 used literature evangelism  
6 Personal evangelism  
30 Used public evangelism
7. 20 responded to 3 (Once in a year)  
26 Respondent to 2 (Once in a quarter)
8. In question 8 19-said 1 while 20-4 while 7=said 2
9. In this question 9 20 pastors yes while 26 said No
10. In question 10 40 pastors said Yes while 6 said No
11. In question 11 30 pastor said it does not change while 16 said Don't contextualize the gospel
12. 43 Pastors said 9 while three said d
13. In question 13 41 Pastor said a while 5 said C.

### SECTION B.

A= Strongly agree. B= Agree c = Not sure D= disagree E= Strongly disagree

1. 46 Pastors came up with E
2. 40 pastors came up with A, while 6-B
3. 36 Pastors come up with A, while 20 =B
4. 40 Pastors A while 6=B
5. 46 pastors = E

6. 46 Pastors= A
7. 46 Pastors- E
8. 21 pastors A 9=B 10=E
9. 30 pastors=A 1=B 6=E
10. 20 Pastor =A 2=E 10=B
11. 46 pastor come up with A
12. 46 pastor come up with A
13. 46 pastor come up with E
14. 21 pastors come up with A 9=C 5=B 5+
15. 46 Pastors came up A
16. 40 pastors came up with A while 6 B
17. 46 Came up = A
18. 46 Pastor came up with = E

APPENDIX H  
CRUSADE COMMITTEE

Those who attended

1. Mr. John Ole chue
2. Real Tumuka
3. Moses Ololesoit
4. Amos Ololetepon
5. Joshua Ololekaria
6. David Olekokonya
7. Moses Olekimbai
8. Jonathan Olole morinde
9. Mary Enolenaleke



APPENDIX I  
CONSENT FORM

I am a student at Adventist University of Africa undertaking research on Contextualization of the gospel in Maasai Traditional Setting. As a researcher, I am requesting to use your name and interviews in my research. Your response is very important and it will be confidential. This research is purely for academic work.

Your Name \_\_\_\_\_ Age \_\_\_\_\_

Which area do you come from \_\_\_\_\_

Date \_\_\_\_\_ Signature \_\_\_\_\_

Researcher's Signature \_\_\_\_\_

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## VITAE

**NAME:** Stephen Nairenke

### **ACADEMIC ACHIEVEMENTS:**

1973—1979	Shaankoe primary school –Kenya certificate of primary Education.
1980 – 1986	Enoosean High School.
1986 – 1987	Magen High School.
1989 – 1991	Kamagambo College – Diploma in Theology
2003 – 2008	University of Eastern Africa, Baraton - B.A Theology.

### **PROFESSIONAL ACHIEVEMENTS**

1991 – 1993	District Pastor, Kiptenden District
1993 – 1995	District Pastor N/Enkare
1995 – 1998	District Pastor Taracha
1998 – 1999	District Pastor Matagaro
1999	District Pastor Dikirr
2000 – 2002	Station Director Narok Station
2002 - 2003	District Pastor Shaankoe
2003 - 2004	Station Director Nyakichenche Station, Nduru , Nyakembene District.
2004 – 2006	Station Director South Gusii Station and Matagaro District Pastor.
2006 – 2008	Station Director Masaba Station and mochengo District PASTOR.
2008 – 2010	District Pastor Boronyi District.
2010 – 2013	District Pastor Mogutano District.