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# A Lay Member Church Planting Strategy for Unreached Areas in the West Tanzania Field

Jacob Ngussa Bohole

*Andrews University*

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ABSTRACT

A LAY MEMBER CHURCH PLANTING STRATEGY FOR  
UNREACHED AREAS IN THE WEST TANZANIA FIELD

by

Jacob Ngussa Bohole

Adviser: Bruce L. Bauer

## ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

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Seventh-day Adventist Theological Seminary

Title: A LAY MEMBER CHURCH PLANTING STRATEGY FOR UNREACHED AREAS IN THE WEST TANZANIA FIELD

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Date completed: October 2014

### Problem

There seems to be a persistent tendency among church members to perceive ministry as the sole responsibility of the paid professional pastor: This is in contradiction with the New Testament concept of the priesthood of all believers (1 Pet 2:5, 9-10), which emphasizes that ministry is the function of the total church membership. The purpose of this research is to develop and implement a strategy to empower and involve lay people in ministry and mission in the West Tanzania Field.

### Method

The methodology employed in the process of this research is threefold: (a) to examine Old and New Testaments texts on evangelism, (b) to discover what Ellen White,

Adventist and other Christians authors say about lay people's involvement in ministry and mission, and (c) to prepare material for training seminars to enable lay members to do a church plant in Kibirizi, Tanzania.

### Results

During the implementation of the project, lay members were trained to engage in door-to-door visitation in Kibirizi, studied the Bible with the village interests, and baptized 18 new church members. A company was organized and a structure for worship was built.

### Conclusions

When lay people are trained and when they catch a vision for church planting, God blesses their efforts, people learn of Jesus Christ, are baptized, and churches are established in unentered areas.

Andrews University  
Seventh-day Adventist Theological Seminary

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UNREACHED AREAS IN THE WEST TANZANIA FIELD

A Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Jacob Ngussa Bohole  
October 2014

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To my Salome and Joseph

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## CHAPTER 1

### INTRODUCTION

#### **Background**

The West Tanzania Field in the Tanzania Union Mission is comprised of five government administrative regions which are Kigoma, Kagera, Tabora, Singida, and Katavi, with a total population of 8,266,671. In these five regions there are only 37,370 Seventh-day Adventist church members, a ratio of 221 people to 1 church member. It is evident that many have not been reached by the Adventist message.

#### **Problem**

There seems to be a persistent tendency among church members to perceive ministry as the sole responsibility of the paid professional pastor. This is in contradiction with the New Testament concept of the priesthood of all believers (1 Pet 2:5, 9-10), which emphasizes that ministry is the function of the total church membership. The purpose of this research is to develop and implement a strategy to empower and involve lay people in ministry and mission in the West Tanzania Field.

#### **Justification**

The lack of lay involvement in the Kigoma Seventh-day Adventist Church creates a need for training lay people in order for them to be able to evangelize the nearby village of Kibirizi in Kigoma. Ellen White stressed that “the work of God in this earth can never

be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers” (White, 1957, p. 58).

Because it is impossible for pastors in the West Tanzania Field to tend to the members’ needs and plant churches in unreached areas at the same time, it is necessary to train, equip, and involve lay people in ministry and mission.

### **Purpose**

The purpose of this research is to develop and implement a strategy to empower and involve lay people in church planting in Kibirizi Village in the West Tanzania Field.

### **Methodology**

The methodology employed in this research is threefold: (a) to examine Old and New Testaments texts on evangelism and to see what Ellen White, other Adventists, and other Christian writers’ perspectives are on lay people’s involvement in ministry and mission, (b) to administer a questionnaire to ascertain the context where this project will be conducted, and (c) to prepare material for training seminars.

### **Expectations From This Project**

It is expected that as an outcome of this project church members will gain a deeper understanding of the concept of the priesthood of all believers and discover their spiritual gifts and use them to plant a church in Kibirizi Village.



## **Limitation**

This research is limited to the Kigoma Seventh-day Adventist Church members who will be trained in order to evangelize Kibirizi.

## **Personal Basis for Ministry**

Knowing myself is foundational to both success in ministry and my personal wellbeing. Reggie McNeal in his book *Practicing Greatness: 7 Disciplines of Extraordinary Spiritual Leaders* writes “that the single most important piece of information a leader possesses is self-awareness. The dictionary uses a variety of words to portray the meaning of awareness: knowledge, mindful, vigilance, conscious, and alert. The discipline of self-awareness is the leader’s intentional quest for self-understanding” (2006, p. 10). McNeal warns that “self-awareness is not automatic in spiritual leaders. It cannot be assumed. It only comes to those leaders who see themselves as appropriate and crucial fields of study” (pp. 33, 43).

Self-awareness involves being conscious of who I am and how I will react in certain situations. It is achieved by reflecting on my intentions and actions in the past. In regard to this project, being aware of my own emotions and how to direct them will aid in establishing my project at Kibirizi village in Kigoma town.

The Bible presents people who knew and understood themselves. David manifests this as he praises the works of God in Psalms 23, 51, and 139. Paul gives an exhibition of his personal life when he wrote his epistles and told about his background (Phil 3). McNeal suggests that “these three leaders, David, Paul, and Jesus certainly qualify for inclusion on anyone’s’ list of great leaders. Jesus’ public ministry and passion provide many instances of this self-awareness (John 17:5)” (2006, p. 14).

Self-assessment is crucial to my project because it helps me know myself, know the people I work with, and better understand my ministry context. Self-assessment will play a crucial role in the process of planning and implementation of my project.

### General Background

I was born on June 24, 1968 in the Shinyanga region of Tanzania, at the Buhangija Roman Catholic hospital. I grew up in an Adventist home as a second generation Seventh-day Adventist. I married Salome on July 24, 1996 and we are blessed with a son who was born on August 4, 1997.

I began my primary education in 1976 at Jomu Primary School in Shinyanga Region where I studied standard one to three; in 1979 I moved to Kitangili Primary School where I studied standard four to five. In 1980 I again changed schools where I studied standard five through seven and attained my primary school certificate. Since it was difficult at that time to begin secondary school I stayed home for two years until 1985 when I joined the Bupandagila Secondary School in Bariadi where I received my secondary education certificate.

I was admitted to Tanzania Adventist Seminary and College for a two-year pastoral education from 1989-1991 and graduated with a diploma in Ministerial Studies. That same year I enrolled to study for a Bachelor of Theology degree at Bugema University, graduating in 1994. I continued my studies and graduated in 2009 with a Master of Arts in Leadership.

I began my ministry after finishing my pastoral training at the Tanzania Adventist Seminary and College, now the University of Arusha. My first appointment was in an un-entered area, Tinde, in the Shinyanga region of Tanzania. I have so far served as a district

pastor, a conference education, chaplaincy ministries, personal ministries, Sabbath School, and women's ministries director in the West Tanzania Field, as well as stewardship and trust services director for the Tanzania Union.

Currently I am the Executive Secretary for the West Tanzania Field. My ministry has often focused on unentered areas. God has used my ministry team to plant 10 churches.

### Six Subplots

Reggie McNeal in his book *A Work of Heart: Understanding How God Shapes Spiritual Leaders* claims that “many Christian leaders do not understand their own developing life story. They do not have a clear picture of the heart shaping subplots that in the long run create their life and leadership legacy” (2000, p. 71). He points out that God uses six subplots to shape leaders: culture, call, community, communion, conflict, and the commonplace (pp. xiv-xv). These subplots have sharpened my leadership skills and have influenced my life and ministry in meaningful ways.

#### **Culture**

I belong to the Sukuma Tribe in Tanzania. I did not grow up in this culture because as church employees, my parents were frequently moved from one place to another. Growing up in several cultural settings has gifted me with cross-cultural skills that allow me to mingle and interact easily with people of other cultures.

#### **Call**

My father was a pastor and my mother was a literature evangelist. My four young brothers and I enjoyed assisting our father with his daily pastoral duties. When I was

twelve, even before my baptism, I enjoyed doing ministry activities I had seen my father do in my childhood. A few months after my baptism, my local church chose me as a delegate to a youth camp meeting. It was during that youth camp that I made a decision to work fulltime for the Lord. Besides my regular church employment I do a lot of volunteer work in the community.

### **Community**

My father and mother were both highly respected in the community as persons of faith who truly loved the Lord, and who were committed to the wellbeing of their community. Generosity, hard work, and community-centeredness are some of the values I grew up cherishing.

### **Communion**

As a Christian theist, I believe that for spirituality to flourish one must commune with God. From childhood I learned the value of spending quality time with God. My parents succeeded in inculcating in me the desire to continually grow in my relationship with God through the study of His Word. I have read the Bible through from Genesis to Revelation more than once. This habit of making time for prayer and study continually guides and positively impacts my ministry.

### **Conflict**

McNeal argues that “God uses conflict to shape the leader’s heart and that the presence of conflict does not necessarily signal the displeasure of God with the leader. Sometimes leaders encounter conflict precisely because they are doing the right thing” (2000, pp. 155-156). I have worked in ministry for many years and have come to

understand that conflict is inevitable. Many times I have encountered conflicts both in the church and in my personal life. These experiences have helped to shape my ministry. Conflicts with both church leaders and those I supervise have challenged me to depend on the Lord and to be humble as a minister. I do not see conflict as something necessarily evil. If conflict is well managed, it can result in growth and renewal.

### Specific Personal Assessments

#### **Conversion and Assurance of Salvation**

When I assess my spiritual journey I find that God has built in me a belief in myself and has improved my abilities to do better in my work for Him. I am a second generation Adventist Christian baptized in 1982. Since my desire has been to know God in depth, seeking the Lord has been part of me all through my life.

My spiritual journey has not been easy as a Christian. Many challenges have surrounded my ministry, such as the challenge of being totally committed to the Lord in many areas of my life. It has taken much prayer and supplication to live a life of complete submission to God all the time. God has answered my prayer and I strongly believe he has renewed my heart.

#### **Time**

My ministry is overloaded with activities and deadlines. Although I know my time belongs to God and should therefore be directed by him and used for his purpose, good time management is a challenge I constantly live with. I need to learn to say no to some ministry demands, delegate some tasks to others, and stick to priorities.

## **Resource**

Swenson contends that “to be healthy we require margin in at least four areas; emotional energy, physical energy, time and finances” (2004, p. 78). The lack of financial margin is another challenge I struggle with. “Money belongs to God. Wealth belongs to God. The kingdom belongs to God. We belong to God. Margin belongs to God” (pp. 147, 148c).

## Temperament Types

According to the Myers-Briggs Type Indicator (MBTI) test I am an ESTJ. The E stands for extravert. I gain energy by being with people, and go home from social occasions energized. Prayer becomes difficult, but experiencing corporate prayer with others is easier than private prayer. To me a silent retreat may be oppressive, and to be honest, in remaining spiritual I need to engage the world. The sensing aspect of my temperament makes me always want to know things ahead of time. I like order and structure and have an easier time planning for the future, creating schedules, and following a daily routine. T means thinker, doing things that I think should be done in my Job. Finally, J means I am a take charge person. My temperament type fits my project. This will be helpful during the implementation phase.

## Assessment in Relation to Others

## **Spiritual Gifts**

I have used the spiritual inventory tool provided by Dan R. Dick and Barbara A. Dick in their book *Equipped for Every Good Work: Building a Gift-Based Church* to discover my spiritual giftedness. The test indicated that my primary gift is faith and my

secondary gifts are teaching and knowledge. According to the book's specifications I fall under the witnessing cluster with a focus on worship, Christian education, and faith.

(Dick & Dick, 2001, pp. 31-36).

### **Leadership/Interaction Styles**

Understanding Leadership/Interaction styles enhances ones self-awareness. Dick and Dick point out that, "while the Spiritual Gifts Inventory names the spiritual dimension of our relationships, the Leadership/Interaction styles tool points to the ways we behave with one another" (2001, p. 53). There are four leadership/interactive styles: the Director, who tends to be task oriented, focusing on results and getting the job done. Directors stick close to agendas but strive to keep everyone focused. The second leadership/interaction style is that of a dreamer. Dreamers tend to be sociable and people oriented. The third style is that of the Pleasers who are so people-oriented that they often become more concerned about others than themselves. They are good listeners and problem solvers. The last type is a Thinker. These people take their work seriously and they get the job done. They are highly organized and they rely on facts, to make decisions.

My leadership/interaction style is that of a director. I enjoy focusing on results and getting the job done. I am a highly opinionated person, outspoken and decisive, passionate and energetic about my work. I am very mindful about time. Because of my leadership style I need to be tolerant with late comers, have sympathy for those who do not meet their deadlines or approach their task in a logical way. I also need to learn to be patient with personalities that are very argumentative.

## **Task Type Preferences**

The last tool for personal discovery is the Task Type preference. This describes the four possible ways we do what we are equipped for: Project, Work, Process, and Fellowship. I identify with a Project type. As such, I like seeing programs and ministries through from start to finish, planning, organizing, implementing, and evaluating all aspects of a project (Dick & Dick, 2001, pp. 89-90).

## **Conclusion**

This process of self-assessment has made me more aware of my strengths and weaknesses. Although as an extravert I connect easily with people, I sincerely need to balance fellowship with others with solitude to hear from God. The lack of margin in my life needs to be addressed. My earnest desire is to please God in all the aspects of my life.

## **Overview of the Paper**

This research deals with a strategy of reaching the Kibirizi village with the Adventist message. The purpose is to see the Kigoma laity equipped to help establish a church in the unentered village of Kibirizi.

The first chapter deals with my personal basis for ministry. Chapter 2 deals with a literature review on mission. Chapter 3 focuses on an analysis of my ministry context. The focus of Chapter 4 is on my project design and implementation. Chapter 5 describes how the project was implemented, offers a summary, conclusion, lessons learned, and recommendations.



## CHAPTER 2

### BIBLICAL AND THEOLOGICAL BASIS FOR EVANGELIZING

#### KIBIRIZI VILLAGE, TANZANIA

##### **Introduction**

This chapter lays the foundation for a biblical and theological basis for taking the gospel to the unreached people in Kibirizi, Kigoma, Tanzania. There is a great need for reaching out to the people of Kibirizi, which is still an unentered territory. This chapter will cover evangelism principles from the Old Testament, the New Testament, and the writings of Ellen G. White. Furthermore, literature from Seventh-day Adventist authors and other Christian authors on evangelism will also be considered.

##### **Principles of Evangelism in the Old Testament**

This section deals with the Old Testament characters in the context of evangelism. For this dissertation, the discussion will be limited to Abraham, Jonah, and Isaiah.

##### **Abraham and Evangelism**

The word evangelism does not appear in the Old Testament in general and in association with Abraham in particular. However, some principles of reaching out to other nations may be gleaned from the life of Abraham. Apparently, the centrifugal approach to evangelism played a prominent role in the Old Testament. Therefore,

Abraham as an ambassador of the Creator God among idol worshippers should be viewed in the context of that centripetal approach as opposed to a centrifugal approach. In a centripetal approach, individuals or God's people are seen as passive participants in reaching out to others while in the centrifugal approach they are expected to actively reach out to the pagan nations (Kaiser, 2000, p. 9). It is in this context that Abraham was called to migrate from the land of Ur in Mesopotamia to the land of Canaan. The Canaanites were idol worshippers and they were still living during their time of probation (Gen 15:16).

The abominations practiced by the Canaanites are well documented both in the Bible and in history. These abominations included debasing religious practices, such as ordeal by fire (Lev 18:21), witchcraft, and necromancy (11:24-30). In this context Abraham was surrounded by a polytheistic religious atmosphere. The Old Testament does not present any evidence that Abraham actively participated in evangelism as we know it in the New Testament and as practiced today. However, it is clear that his monotheistic influence was certainly felt by the Canaanites. The *Seventh-day Adventist Bible Commentary* points out:

The soil hallowed by the presence of God, Abraham dedicated as a place of worship to Him. The altar erected and sacrifices offered bore witness to the God of heaven, and silently protested against idolatry round about. Abraham publicly pledged allegiance to the true God. (Nichol, 1978, vol. 1, p. 297)

In addition, Buttrick (1952, p. 571) observes that by settling in Canaan, Abraham brought the religion of Yahweh, the true God, into the midst of his neighbors. By so doing the symbols and values of God the Creator were accessible to the Canaanites. Therefore, these Canaanites, as idol worshippers with all their disgusting practices, had the privilege to choose and worship the God of Abraham through exposure.

Due to the famine in Canaan, Abraham found himself and Sarah in Egypt (Gen 12:10-19). While in Egypt, Abraham was tempted to conceal his relationship with Sarah for fear of possible harm to his life by the Egyptians. God's intervention surprisingly humbled the king and he willingly restored Sarah to Abraham. How did the pagan king behave in such an ethical manner towards Abraham and his true God? Possibly, from the plagues which fell upon him and the apparent blessings associated with Abraham (Gen 13:2, 6). According to the *Seventh-day Adventist Bible Commentary*

Recognizing that the plagues had come upon him because of God's displeasure, the monarch did not dare to deal harshly with Abraham, but sought, rather to mitigate the anger of God by providing him a safe-conduct from the country. (Nichol, 1978, vol. 1, p. 299)

Another evidence of Abraham's centripetal approach to outreach is found in the size and nature of the people who constituted his household (Gen 18:19). Although the Old Testament does not use the term church to describe the persons who were part of Abraham's family, the role played by this family in representing the true God among the pagan nations cannot be over emphasized. More importantly, Abraham himself, as a leader of this large household, displayed a unique ability in transmitting the knowledge of the true God to both his biological and adopted children. Among his family members, Lot is a good example of Abraham's ability to transmit values, knowledge, and the true worship of Yahweh. This ability is confirmed by Nichol, who asserts: "As the Lord of a larger household, he sensed also a responsibility towards his servants to impress upon them a more perfect knowledge of the God he served" (1978, vol. 1, p. 297).

### Jonah and Evangelism

The centrifugal approach to evangelism can be seen in the life and ministry of

Jonah. In the centrifugal approach individuals or Israel is portrayed as going out to other nations as witnesses for Yahweh. Therefore, the command for Jonah to “Arise, go to Nineveh, that great city” (Jonah 1:1), is an imperative evangelistic thrust outside the borders of Israel. This particular prophet most probably represents the explicit outward movement of Israel to other nations. More striking is the fact that Jonah is not on a self sent mission. On the contrary, Yahweh repeatedly emphasizes the need for the people of Nineveh to be warned of a possible calamity if they did not repent. The force of the commission is demonstrated by events which lead Jonah to carry out the assignment in spite of his unwillingness to do so. Bosch observes that in the Old Testament

Israel would, however, not actually go out to the nations. Neither would Israel expressly call the nations to faith in Yahweh. If they do come, it is because God is bringing them in. So if there is a missionary in the Old Testament, it is God himself who will, as his eschatological deed *par excellence*, bring the nations to Jerusalem to worship him there together with his covenant people. (1991, p. 19)

Bosch’s assertion assumes that evangelism in the Old Testament is exclusively centripetal. He does not see individuals or Israel as God’s people going out to evangelize pagan nations. For Bosch, the centrifugal approach and the centripetal approach are mutually exclusive. If there is any form of reaching out to the nations in the Old Testament it is done by God Himself. According to Bosch, there is a discontinuity between the Old and New Testament in terms of the seemingly absent missionary emphasis in the former.

However, the imperative of Yahweh in Jonah clearly indicates His keen interest in the salvation of all the nations including the people of Nineveh. Contrary to Bosch’s assertion that God is the only missionary in the Old Testament, Jonah is commanded to arise and go to Nineveh. According to Sweeney, Cotter, Walsh, and Franke (2000), “the

commission in (Jonah 3:2) is identical to that of (1:2) up to the occurrence of the verb *uqera*, which means to proclaim” (Sweeney et al., 2000, p. 324). Furthermore, Kaiser (2000) suggests that the commission given to Jonah, “consisted of a work that was being committed to this ambassador to a people who were clearly outside the territory of Israel, but who likewise needed to be subjected to the call for moral rectitude” (p. 70).

Sweeney (2000, p. 324) argues that the command issued to Jonah by Yahweh is not in the past but in the present. This implies that in spite of Jonah’s refusal to go to the Nineveh, the mission remains urgent and imperative. In addition, Gailey and Culbertson submit that

God sent a Hebrew prophet to Nineveh, the capital of a violent and brutal Assyrian empire, to call that city to repentance. By sending Jonah to Nineveh, God confirms His desire for a relationship with all peoples, including Israel’s enemies. (2007, p. 29)

The question asked at the end of the book of Jonah spells out God’s interest not only in the people of Nineveh, but also to Jonah himself in clear terms.

### Isaiah and Evangelism

Isaiah, as a prophet, was not sent with a message to evangelize the nations. However, some principles of outreach endeavors towards nations outside the boundaries of Israel can be gleaned from this book. From the very beginning Isaiah echoes God’s great commission and desire to serve humanity (Isa 6:8-9). Goldingay (2001) asserts that “it is a somber commission then given to Isaiah” (p. 60). Again, we see God taking the initiative not only to reach out to Israel, but even to Isaiah himself. The commission demands a response from the messenger. Unlike Jonah, Isaiah gives a positive response and shows a willingness to be sent. The universality of the message in Isaiah is echoed by the seraphs who cry “holy, holy, holy, is the Lord Almighty; the whole earth is full of his

glory” (Isa 6:3; 60:1-3, NIV). In this context, Isaiah envisions the glory of God covering the whole earth including the Gentile nations. For example, “the proselytes will share in the joy of the festivals, their sacrifices will be accepted, and their prayers heard” (Buttrick, 1956, p. 658). What else can give light to the earth besides the gospel? In Isaiah we can begin to see evangelism as God’s inclusive agenda which transcends ethnic, tribal, racial, national, class, gender and any other human imposed boundaries.

### Naaman’s Maid and Evangelism

In the Old Testament women are included in the participation of leading others to accept God. As a captive and a slave from Israel, Naaman’s maid believed in one God, remained faithful, and even fulfilled a role of a home missionary while in a foreign country. She did not hide the truth. She knew about her God, and as a maid in Naaman’s home she encouraged her master to visit Elisha, the prophet of God, in order to be healed. She utilized Naaman’s sicknesses to tell him about the God of Israel (2 Kgs 5:1-14).

After he was healed, Naaman acknowledged the God of Israel. In this respect, Provan writes, “The Lord is seen to be God, not only of Israelites but also of foreigners (1 Kgs 17:17-24; 1 Kgs 18:20-40) and is acknowledged as the only real God” (1995, p. 191). Naaman’s maid serves as an example of women evangelizing in the Old Testament. Nichol asserts that “the greatest testimony that can be borne in behalf of the God of heaven is the testimony of a person whose life reflects implicit confidence” (1980, vol. 2, p. 875).

### **Principles of Evangelism in the New Testament**

In the New Testament, the concept of evangelism is conspicuously clear.

According to Tony Miano, the English word “evangelism” comes from the Greek word *euaggelion*. Most literally translated in the noun form, *euaggelion* means “Gospel” or “Good News.” In the verb form (*euaggelizesthai*) it means to “announce” or “bring good news.” Evangelism, the communication of the gospel message, includes a warning, an explanation, and a call. Evangelism includes warning people about sin and the consequences of sin. It includes an explanation of God’s remedy for sin—the gospel, and it includes a clear call to repent (to turn from sin and to turn toward God) and believe the gospel by faith (Miano, n.d., para. 1-2). In addition, evangelism is defined as “Good News that the Messiah had indeed come to earth as foretold by the prophets” (Nichol, 1980, vol. 5, p. 567). In the context of this definition, this section deals with evangelism in the ministry of Jesus and the Church.

### Evangelism in the Life and Ministry of Jesus Christ

The Old Testament prophecies pointed towards the Messiah who was to bring Good News and hope to the world (Gen 3:15; Isa 42:1; Jer 23:6; Mal 4:2). Therefore, the birth, ministry, and death of Jesus Christ mark the consummation and fulfillment of these prophecies (Matt 1:21, 23). At the commencement of His ministry, Jesus announced the presence and manifestation of a new kingdom (Mark 1:15; Luke 4:18; John 1:1, 2). The *Seventh-day Adventist Bible Commentary* confirms that “the descent of the Holy Spirit and John’s announcement of Jesus as the Messiah, unmistakably mark His baptism as the commencement of His public ministry. According to Mark, then, the gospel, the Good News about Jesus Christ, begins with the fulfillment of Old Testament prophecy at His baptism” (Nichol, 1980, vol. 5, p. 567; cf. Mark 1:2-11).

Matthew summarizes the Good News embraced in Christ’s ministry:

Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness when he saw the crowds, he had compassion on them because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. (Matt 9:35-39, NIV)

Jesus’ mission encompasses evangelism or the sharing of the Good News even to the poor. Therefore, the four Gospels depict the ministry of Jesus as the foundation of evangelism. The public preaching of the Gospel, healing the sick, feeding the hungry, and the raising the dead were evidences of the power of Jesus to deliver humanity from the bondage of sin (Mark 10:45; Luke 19:10). In order for this mission to be accomplished, Jesus trained the disciples and sent them out to proclaim the Good News or to evangelize.

After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. He told them, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. (Luke 10:1-3, NIV)

These disciples were later on to form the new church which would in turn spread the Good News as Christ’s “witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

### Evangelism and the Early Church

After His resurrection, Jesus gave the Great Commission to the church (Matt 28:18-20; Mark 16:16; John 20:21; Acts 1:8). This command is considered as the great mandate of the New Testament. Jesus did not just command His disciples to go; He also gave them power and assured them of the presence of the Holy Spirit who would enable them to execute the mission of teaching and baptizing all the nations. The book of Acts demonstrates the fulfillment of the coming of the Holy Spirit and the subsequent empowerment of the early church in spreading the Gospel in ever widening concentric



circles (Luke 24:48, 49; Acts 1:8). The early church spread from Jerusalem, to Judea, then to Samaria, and to the ends of the then known Roman world.

### Evangelism Directed to a Samaritan Woman

The story of the Samaritan woman as recorded in the gospel of John is a fascinating story in the New Testament. This woman made history when upon meeting with Jesus she became His disciple. The Bible says “Then, leaving her water jar, the woman went back to the town and said to the people, Come see a man who told me everything I ever did. Could this be the Messiah, They came out of the town and made their way toward him” (John 4:28-30, NIV).

Jesus talked with the Samaritan woman while she was fetching water and turned her into an evangelist. From the well of Jacob, where she had met Jesus, she went into the city, calling the entire village to come to Jesus. As a result of her obedience, the entire village received the Gospel of the Messiah and believed in Jesus Christ. Gaebelien, Douglas, Tenney, and Longenacker comment that “she was so excited that she forgot her water pot. At the village she was bold enough to suggest perhaps the new person she had met might be the Messiah” (1981, p. 57). This is the type of boldness that can be adopted by the Kigoma women to reach out to the Kibirizi community.

### **Principles From the Writings of Ellen G. White**

The writings of Ellen G. White, one of the pioneers of the Seventh-day Adventist Church, play a critical role in the understanding of evangelism among Seventh-day Adventists. Evangelism in the Seventh-day Adventist Church is informed by the Three

Angels' Messages as espoused in Rev 14:6-12. This is the context under which, White's writings are discussed.

### Principles from the Life of Abraham

White observes that the inhabitants of Canaan indulged in disgusting abominations and idol worship in the time of Abraham. She explains that

The Lord presented before Israel the results of holding communion with evil spirits, in the abominations of the Canaanites: they were without natural affection, idolaters, adulterers, murderers, and abominable by every corrupt thought and revolting practice. (White, 1958, p. 688)

In addition, she clarifies that the probation of the Canaanites would only close with the entrance of Israel from Egypt (1958, p. 492; Deut 7:2; 20:16). This is the context within which Abraham was to be an ambassador of the living God.

God called Abraham to be a teacher of His Word, He chose him to be the father of a great nation, because He saw that Abraham would instruct his children and his household in the principles of God's law. (White, 1952, p. 187)

Although Ellen White does not explicitly use the term centrifugal or centripetal in describing Abraham's methodology of evangelism, it could be deduced from the above statements that Abraham gave instructions, especially to those of his household, about the values and principles in connection with the worship of the true God. In this connection it could be safe to infer that Abraham gave specific instructions concerning the law of God. The fact that he is described as a *teacher* assumes the role of someone who transmits either formal or informal instructions. In this respect, Abraham used the centripetal approach, albeit on a smaller scale. This is evidenced by the fact that what "gave power to Abraham's teaching was the influence of his own life. His great household consisted of more than a thousand souls, many of them heads of families, and a few but newly

converted from heathenism” (White, 1952, p. 187). Judging from the number of persons represented by Abrahams’ household, could we not think that he could be like a district pastor or a conference president? In the context of the Seventh-day Adventist Church those numbers could represent a district or even a conference in some parts of the world. Abraham attracted his household (centripetal evangelism) through his lifestyle and example. Abraham also used a centrifugal approach according to Ellen White. She notes that

in the following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar and there worshiped the living God. (1958, p. 128)

This seems to indicate that Abraham went out among the Canaanites.

### Principles From the Ministry of Jonah

Ellen White also uses the example of the ministry of Jonah in connection with the evangelization of the black people in the South. She draws some helpful lessons for the church to use in formulating strategies for evangelism. White (2004) counsels, “In the history of Nineveh there is a lesson which you should study carefully. This lesson is to be learned for yourselves, and in regard to your relation to the states, you must know your duty to your fellow beings who are ignorant and defiled and who need your help” (p. 80). She further indicates the urgency and imperative nature of the call and ministry of Jonah. She argues that if Jonah had understood the power of God and the impossibility of escaping the call he would have saved himself from a lot of trouble (White, 2005, p. 267).

## Principles on Evangelism and the Church

The Seventh-day Adventist Church occupies a theologically and missiologically critical position in terms of evangelism.

The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. (White, 1911, p. 9)

In connection with evangelism, Ellen White (1946) emphasizes that "evangelism, the very heart of Christianity, is the theme of primary importance to those called to herald God's last warning to a doomed world" (p. 5). This emphasis places a huge responsibility on the church in general and every member in particular. As in the days of Abraham and Jonah, the world in which we live sits on the brink of the close of probation. Therefore, the church, through its members, needs to reach out to a dying world. Evangelism cannot be accomplished unless the laity and the clergy combine their efforts. This is one of the key principles of evangelism emphasized by White.

The work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work, and unite their efforts with those of ministers and church officers. . . . It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work. (1902, vol. 9, p. 117)

## Principles From the Samaritan Woman

Jesus' method demonstrated the inclusion of all believers. He did not segregate any. Even at the well He mingled with a Samaritan woman who then became a disciple.

Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me." (White, 1942, p. 143)

White further mentions that both men and women who have the ability, humility, and faith to work for the master are needed.

Those who have been most successful in soul-winning were men and women who did not pride themselves on their ability, but who in humility and faith sought to help those about them. Jesus did this very work. He came close to those whom He desired to reach. How often, with a few gathered about Him, He gave His lessons, and one by one the passers-by paused to listen, until a great multitude heard with wonder and awe the words of the heaven-sent Teacher. (1915, p. 194)

Notice the role that women can have in spreading the Good News of salvation.

Women may accomplish a good work for God, if they will first learn the precious, all-important lesson of meekness in the school of Christ. They will be able to benefit humanity by presenting to them the all-sufficiency of Jesus. When each member of the church realizes his own individual responsibility, when he humbly takes up the work which presents itself before him, the work will go on to success. God has given to every man his work according to his several ability. (1915, p. 213)

White also insists on training women on how they can reach others through giving Bible readings. She especially points out that women can be very effective in reaching other women.

Women can learn what needs to be done to reach other women. There are women who are especially adapted for the work of giving Bible readings, and they are very successful in presenting the Word of God in its simplicity to others. They become a great blessing in reaching mothers and their daughters. This is a sacred work, and those engaged in it should receive encouragement. (1998, p. 228)

### Principles From Adventist Literature

Burrill (2009) argues that “when one talks to the members of such a church, they all resonate with the same agency: their church exists to reach the lost. It is the burning passion that consumes them” (p. 19). The local church must experience the real life of evangelism which is to spread the gospel; it should be manifested in the lives of the people. According to Burrill, “a friendship approach to evangelism suggests that the church becomes serious about meeting people’s relational needs as the first step to

reaching them. Building solid friendship with unchurched people is no longer an option for Seventh-day Adventists—it is a vital ministry” (Burrill, 2009, p. 69).

It is important to exercise this friendship because the life of mission depends so much on it. Schantz (2000) observes:

The concept of mission is vital to the church. Without mission the church has no meaning or reason to exist. The gospel commission given to the Church by the Lord sums up the task of Christians in sharing the Good News of God’s salvation. (p. 9)

It is plainly stated that “when we begin to understand the mind-set of the people we are witnessing to, we will be able to choose intelligent new words to reach them” (O’Fill, 1994, p. 29). Scripture demonstrates that God is involved in reaching out to humanity. “From Genesis through Malachi, the Old Testament describes mission. In Genesis God does not wait for Adam and Eve to come to Him, He goes to them, offering hope and salvation” (Vyhmeister & Johnston, 1984, p. 8).

The principles advocated here should be able to guide the Kigoma church members in their execution of the Great Commission. According to Woolsey,

Seventh-day Adventists have a special message for these times and therefore have a special reason for evangelism. Our God is the God of all mankind and knows no barrier of race, religion, or language. Our message is one of urgency, and the cry of coming storm, both warning of the danger and pointing out the way of safety. (1972, p. 12)

That is why it is important to gain a deeper understanding of what evangelism involves because “evangelism is the supreme task of the church, the one job Christ gave us to do. It is the only work in which we can engage that will have results that last for eternity” (p. 12).

### **Principles From Other Christian Literature**

Other Christians have also discussed a lot about evangelism, which is zealous

preaching and advocacy of the gospel, a passion that seeks to make sure the Good News reaches people for their salvation.

It targets to reach the hearts of people who are in sin, and who are perishing, and who are in need of a Savior. The gospel is the message about the salvation realized by the death, burial, and resurrection of the Messiah, Jesus of Nazareth. (Freedman, Myers, & Beck, 2000, p. 522)

The Gospel then is the Good News of God's mighty actions in Christ that lead to forgiveness, transformation, and the acceptance of Jesus Christ as Lord and Savior. The Gospel is all about bringing hope to people, and since many people are hopeless and helpless, the gospel presents hope in Jesus Christ, the only one who offers real and lasting hope. Paul wrote: "God was in Christ, *reconciling the world* to himself, and has committed to us the ministry of reconciliation" (2 Cor 5:19). Kee observes that "the Christian hope, therefore, must be a message of hope through reconciliation, not of escape from despair" (1959, p. 40)

This Gospel calls for all of humanity to set aside worldly things that deprive them of doing well and which threatens the Good News. Acceptance of this Good News is indicated by a willingness to walk in the light of God and keep His commandments. This is also the way by which humanity develops a relationship with God. Mountford says:

God wants each one of us individually and personally to be in a relationship with Him. God takes the initiative of looking for us. He does this because He created us. God comes to us and calls each one of us by name, inviting us back into His family. The invitation of salvation comes to each person individually. (2003, p. 92)

The Gospel fire should not be extinguished, but it must continue burning, because Jesus is the main spark in alerting sinners of their danger of perishing in sin. Shuster states it this way:

Sin is not just a matter of small-scale personal nastiness. Nor would we deny that genetic and biochemical factors give some persons predispositions and vulnerabilities from which others are free. Nonetheless, loss of the category of sin at the individual level more surely robs us of dignity and of hope than does the most punishing

[miserable sinner] theology of another age. After all, [miserable sinners] retain the status of those who have responsibility for their behavior and the prospects of a Savior who can deliver them. (Shuster, 2004, p. 101)

The Gospel provides the way to both the light bearers and light receivers. Shuster further argues that

sin is a rejection of the gospel by one who knows the power of the gospel and turns away anyway. It is not ignorant rejection but willful apostasy; it is not even apostasy out of a moment's terrible weakness, but apostasy by one commanding her full powers—one that, knowing the truth, yet refuses it. (2004, p. 143)

Gomes emphasizes that the Good News brings a complete change into the lives of people.

The gospel of Christ is transformative. He is in the business of changing people and changing circumstances. There is no more effective, no more powerful a transformation than making someone who was sick well, someone who was crippled whole and someone who was dead, alive. These are serious and powerful changes that suggest that change, not conservation, is the order of the day. The good news is inclusive. It is meant to destroy all exclusive categories and to include all those who were previously excluded, marginalized, humiliated or reduced to objects of charity or derision. (2000, p. 1060)

Notice what it means to preach the Gospel,

Preaching the gospel is a summons to faithful existence in the face of whatever happens. This is more than textual tag, more than biblicism or bibliolatry. As another preacher said, "Take your text; truly depart from your text; never return to your text, but go to where your text sends you." That's good advice, especially if it leads us to the gospel, the liberating good news for needy people. (Gomes, 2000, p. 1060)

In this case, evangelization covers all the aspects of our lives. Therefore, it is also observed that

evangelism is the life of the church, since through it new converts are added into the church. However, communicating the gospel, which is considered a meta-narrative in contemporary society, is a difficult task. The reason is that whereas the core message of the gospel remains the same, the world in which the gospel is being preached is constantly changing. (Onyinah, 2014, p. 121)

This task requires dedicated people to accomplish the proclamation of the Good News. In accomplishing this Great Commission, Jesus took the initiative and trained the



disciples to ensure that the work of spreading the Gospel would not fail.

The idea that lay members are very important in the work of evangelism is supported by Oliver, who states “I am entirely in favor of the Lay Evangelist, the Female Evangelist, the Medical Evangelist, whenever Gospel-preaching is the substantive work” (1952, p. 25). A United States Catholic bishop has suggested that lay people should be able to preach. He writes:

I say, let lay people preach. Some churches, convents, and retreat houses are already doing it—with the law or in spite of it. Places that allow some degree of lay preaching have discovered a wonderful liberation of spirit and have grown closer to God’s word in the scriptures and closer in community as a result of the shared experience. I have been in such communities, and I can tell you it works. (Brophy, 1996, p. 14)

Brophy invites every believer to enjoy the privilege of being a son or daughter in the kingdom of God. This suggests that believers are very special people with a special work to do. That work is to take the Gospel to those who are perishing in sin. Haughey writes: “It is the Christian community, first and foremost, that exercises Christ’s priesthood now” (2009, p. 130).

Slick suggests six reasons to support the importance to evangelize. First, because Jesus commands you to: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit” (Matt 28:19). Also, Ezekiel says, “and go to the exiles, to the sons of your people, and speak to them and tell them, whether they listen or not” (3:11).

Second, you must witness because you love the unsaved (if you do not, you should). The most loving thing you can do is present the gospel in hopes of bringing others to salvation. Gal 5:22 lists love as one of the fruit of the Spirit. It is love’s nature to give. Take, for example, John 3:16, “For God so loved the world that He gave His only

begotten Son.” Love gives, and if you have only a small portion of His love, you will want to give to others. Third, witness because it is a wise thing to do. Prov 11:30 says, “He who is wise wins souls.” Fourth, witness to keep people out of hell. Hell is a terrifying place of utter anguish and eternal separation from God. Fifth, witness because it pleases God and brings glory to His name. Sixth, witness so people may find the love and fellowship of God (1 John 1:3), the greatest of all treasures. There is no greater gift than salvation. It frees the sinner from sin, it delivers the lost from damnation, and it reveals the true and living God to those who do not know Him (Slick, n.d., under “Why Should We Witness,” para. 1-6).

### **Missiological Implications**

A theological and missiological reflection on the life of Abraham and his household indicates the positive and effective use of a centripetal approach to evangelism. The Canaanite nations, and indeed Abraham’s household were challenged to accept the worship of the true God in the midst of idolatry. A similar principle needs to be adopted by every member of the Kigoma Seventh-day Adventist Church, namely that every member can be a witness for God even without preaching a sermon. As White (1942) contends, “the strongest argument in favor of the gospel is a loving and a loveable Christian” (p. 470).

Another principle is that the work of spreading the gospel should not be left to pastors only. It is critical that both pastors and lay people get involved in doing this divine work. The Kigoma Seventh-day Adventist Church members need to realize their high calling in evangelizing Kibirizi with the redeeming Gospel of Jesus Christ by planting a church among the Kibirizi people.

In addition, the ministry of Jonah demonstrates that evangelism is imperative. God sends His church to proclaim the message of hope, even to those who are enemies of the church. The Gospel is universal and transcends any boundary imposed by ethnicity, tribe, class, or gender. Evangelism finds its full meaning in the ministry of Jesus Christ. Jesus as the Messiah, who was born, lived, died, and rose again, commissioned and empowered the church through the dynamics of the Holy Spirit to carry out the Great Commission.

Evangelism is for both men and women. God uses them according to their gifts for them to reach all people. It is indeed a privilege to share the Good News this way (1 Pet 2:5, 9-10).

### **Conclusion**

Evangelism is imperative for both the church and those outside the church. For the church, evangelism is commanded by Jesus who died for the sins of the world (John 3:16). On the other hand, evangelism is the life line for those who are enslaved by sin. Therefore, evangelism should be the responsibility of each lay member.

As it has been observed through the study of the literature, it is our duty to accept the task of taking the Gospel where it is needed. It should be observed that when the Kigoma Seventh-day Adventist church members are willing to join hands together to do God's work and receive proper training, a group of new believers will be added to the church. Proper training of lay men and women is critical in order for this vital work of reaching out to the people in Kibirizi to be successful.

Having laid a theological and missiological framework for this project, in the next

chapter I will describe the political, social, economical, and religious cultural contexts of Kigoma in order to formulate a relevant evangelistic strategy to reach them.

CHAPTER 3  
POLITICAL, SOCIO-CULTURAL, AND RELIGIOUS ANALYSIS  
OF KIBIRIZI VILLAGE IN KIGOMA, TANZANIA

**Introduction**

This chapter deals with the political, socio-cultural, and religious analysis of my ministry context. This analysis will highlight challenges and opportunities for ministry. For the gospel to have an impact in Kibirizi its message needs to be both biblical sound and culturally relevant to the people to whom it is presented. A strategic plan that takes into account the contextual analysis will lessen misunderstandings.

**Description of Tanzania**

Geographical Location of Tanzania

According to the *Columbia Encyclopedia*,

Tanzania, officially United Republic of Tanzania was formed in 1964 by the union of the republics of Tanganyika and Zanzibar. Other islands include Pemba and Mafia as well as several smaller islands. Mainland Tanzania is bordered on the south by Mozambique, Malawi, and Zambia; on the west by Congo (Kinshasa), Burundi, and Rwanda; on the north by Uganda and Kenya; and on the east by the Indian Ocean. Lake Nyasa forms part of the southern boundary, Lake Tanganyika part of the western boundary, and Lake Victoria part of the northern boundary. Dar-es-Salaam is the former capital and largest city of the republic. The Tanzanian legislature moved to the new capital of Dodoma in 1996, but many government offices still remained in Dar-es-Salaam. ("Tanzania," 2013)

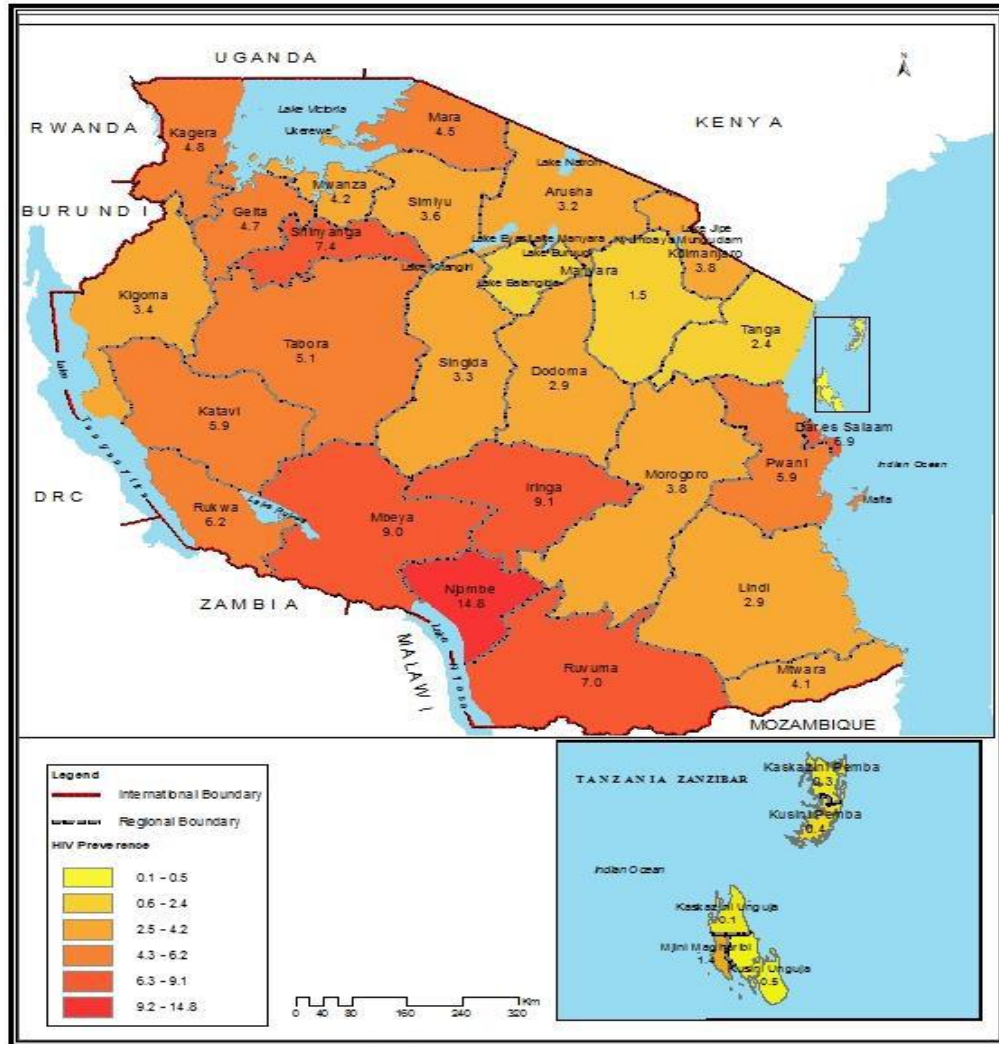


Figure 1. Map of the United Republic of Tanzania, regional boundaries. Taken from <http://www.worldatlas.com>

### History of Tanzania

The United Republic of Tanzania was formed out of the union of two sovereign states, Tanganyika and Zanzibar, on April 26, 1964. The government of the United Republic of Tanzania is a unitary republic consisting of the Union Government and the Zanzibar Revolutionary Government (Infoplease, 2013, under “Tanzania Independency”).

Arab traders first began to colonize the area in AD 700 Portuguese explorers reached the coastal regions in 1500 and held some control until the 17th century when the sultan of Oman took power. With what are now Burundi and Rwanda, Tanganyika became the colony of German East Africa in 1885. After World War I, it was administered by Britain under a League of Nations mandate and later as a UN trust territory. (Infoplease, 2013, under “Tanzania Independency ”)

The government has advocated for peace to prevail in the country and for people to move freely without any interference. The freedom of religion stipulated in the constitution has made it easier for the propagation of the gospel. It has also given a greater opportunity for the Kigoma Seventh-day Adventist lay people to engage in reaching many with the good news of salvation.

#### Political Context

Since its independence in 1961, Tanzania has enjoyed a peaceful democracy. The Tanzanians are very united as one people.

The Government of the United Republic of Tanzania is a unitary republic based on multiparty parliamentary democracy. All state authority in the United Republic is exercised and controlled by the Government of the United Republic of Tanzania and the Revolutionary Government of Zanzibar. Each Central Government has three organs: The Executive, Judiciary, and The Legislature that have powers over the conduct of public affairs. In addition, Local Government Authorities assist each central government. The Government of the United Republic of Tanzania has authority over all Union Matters in the United Republic and over all other matters concerning Tanzania Mainland and the Revolutionary Government of Zanzibar has authority in Zanzibar over all matters, which are not Union Matters. (Travel Connections, n.d., para. 1-2)

As such the government also oversees matters pertaining to religion.

#### **Description of Kigoma Region**

The Kigoma Region is among the 25 administrative regions of the United Republic of Tanzania (see Figure 2). There are 120 ethnic groups in Tanzania. The Kigoma Region is highly populated by the Ha (Waha), the third largest ethnic group in

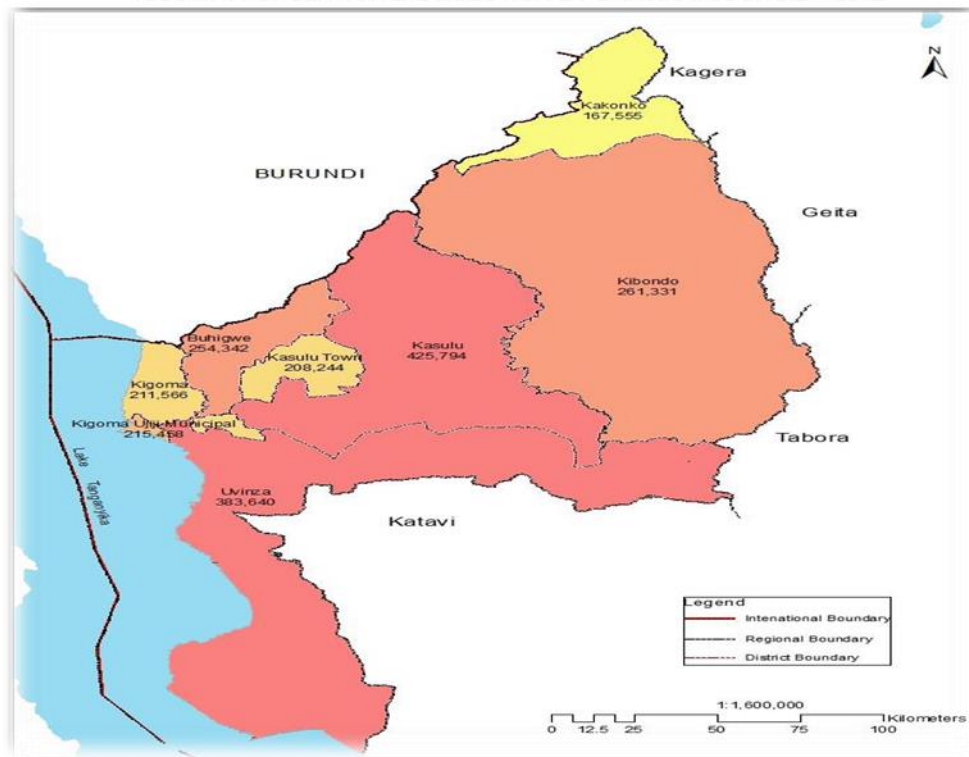


Figure 2. Kigoma region map. Taken from <http://www.mapsoftheworld.com/tanzania/culture/>

the country. The Ha speak both Kiha and Kiswahili, but secondary and higher education are in English.

### History of Kibirizi Village

Kibirizi is a busy fishing port. According to the story narrated by the local people, this area became famous in the late 70s because of its climate: a cool breeze from Lake Tanganyika and the cool springs of the Katandala and Nyakageni rivers. This was also where soldiers used to clean their weapons. Kibirizi also became a famous religious site where people from all over the Kigoma Region came to worship and make sacrifices.



## Demographics and Ethnicity of Kibirizi Village

Kibirizi village is the second largest ward in Kigoma Ujiji municipality. It has a total population of 25,143 people: 12,912 men and 12,851 women (National Bureau of Statistics, 2012). Various tribes, including the Goma, Rundi, Bwari, Manyema, Bemba, and Jiji originally lived in Kibirizi. Others include the Holoholo, Vinza, Nyakaramba, Hangaza, Tongwena, and Waha. The Waha are in majority and belong to the Bantu language group.

## Socio-Cultural Context

Kigoma is a melting pot of cultures, with substantial numbers of people from more than 12 tribal groups. To ease the administration of the country, the government introduced Swahili as the official language to encourage cohesion and unity.

### **Language**

Because the Ha are the majority ethnic group, Kiha is the predominant language spoken in Kibirizi. Nevertheless, Kiswahili and English remain the official languages. Kiswahili is widely spoken throughout the country and serves to unite all Tanzanians.

### **Social Structures**

Since 1963, when the Kigoma Region was established, primary education programs have expanded tremendously. In 1963, there were 87 primary schools. But since the onset of universal primary education in 1974, the number of primary schools increased about 200%. However, although primary education has progressed, it has not been matched by secondary school and college education (Government of Tanzania, 2013, p. 57).

## **Adult Education**

According to the 1988 Census, the Kigoma Region ranked 15 out of the 20 regions in the country. Many adults are thus able to read the Word of God for themselves (Government of Tanzania, 2013, p. 74).

## **Health**

The health delivery system in the Kigoma Region is confronted by a variety of problems which weigh against the wellbeing and productivity of the population. Poor communication systems, poor water supplies, poverty, poorly run health services, and malnutrition are some of the factors which contribute to poor health in the Kigoma Region (Government of Tanzania, 2013, p. 78).

## **Kinship and Marriage**

Marriage is traditionally considered the most significant social event in the community. It is inappropriate for anyone to remain single. Large families generate an important workforce. The practice of polygamy ensures that everybody gets married. The cost of dowry is significant. The agreement between the bride and groom's families over the cost of dowry sometimes takes many years to negotiate. In many cases a "go-between" is needed to reach an agreement. Divorce is forbidden once the dowry is paid and children are born to the marriage. Even if separation happens, the couple is still considered to be married. Failure to have children is thought to be the fault of the bride and when that happens she can be divorced. In determining the worth of a prospective bride, her family takes into account her health, physical appearance, and nowadays, the level of formal education.

The dowry may include livestock, money, clothing, locally brewed beer, and other items. The amount of the dowry is determined through negotiations between the families of the engaged. Preparations for marriage may take months. For those wealthy enough to afford it, marriage may include a separate dowry ceremony and, several months later, a church wedding followed by traditional ceremonies. Although many ethnic groups and Muslims allow polygamy (having more than one wife), the practice is decreasing in popularity, in part because of the influence of Christianity and the expense of maintaining several households. (Countries and Their Cultures, n.d., under “Marriage,”)

## **Agriculture**

Agriculture is the financial backbone of the Kibirizi residents. Agricultural production in Kibirizi is mostly dependent on rains for growing crops. Crops grown for food include cassava, maize, legumes, sweet potatoes, and banana. Cash crops are mainly palm oil, groundnuts, and tobacco.

## **Social Life**

Many of the traditional social values are gradually being eroded. Previous unacceptable behaviors such as cohabitation, prostitution, out of wedlock pregnancies, and others are becoming more common as many of the traditional values are eroded.

### **Religious Context**

Freedom of religion is recognized by the Tanzanian constitution. It is estimated that 37% of the residents of Kibirizi are Christian, 39% are traditional religionists, and 24% are Muslims (People in Country Profile, n.d.).

## **Seventh-day Adventist Church in Kigoma**

### **History**

Ernst Kotz was the first Seventh-day Adventist missionary to Tanzania. He

established the Friedenstal Mission station at Mamba-Giti in 1903 (Risase, 1982).

Medical missionaries brought the Seventh-day Adventist message to Kigoma in 1947. They started a leprosy colony which became the Heri Adventist Hospital in 1948. Their effort resulted in the organization of the Kigoma Seventh-day Adventist Church in 1993.

### **Summary**

This chapter has given a brief overview of the social, political, cultural, and religious context of my ministry. It highlighted some challenges as well as opportunities for ministry. This analysis of my ministry context has helped lay the foundation for the development and implementation of a strategy to equip the lay members of the Kigoma Seventh-day Adventist Church to establish a church in Kibirizi. This is the focus of Chapter 4.

## CHAPTER 4

### A STRATEGY TO ENTER KIBIRIZI VILLAGE USING LAITY FROM THE KIGOMA SEVENTH-DAY ADVENTIST CHURCH

#### **Introduction**

In the previous chapter, I dealt with the social-political, cultural, and religious contexts of Kibirizi village to gain an understanding for the development of a strategy to take the gospel to Kibirizi. This chapter deals with developing a church-planting strategy on how to enter new areas in Kibirizi with the help of the Kigoma Seventh-day Adventist church members. The project will use a logframe and a Gantt chart as the main tools for the implementation, monitoring, and evaluation of the strategy.

#### **General Methodology: Logical Framework Analysis and Gantt Chart**

##### Description of a Logframe

The Logical Framework Approach is a planning, implementation, evaluation research program, and project tool (Jensen, 2010a), p. 2). It was developed in 1969 for research and planning used by non-governmental organizations (Dale, 2003, p. 57).

The Logical Framework Analysis (LFA) is an instrument that is used for planning and managing projects and programs (Jensen, 2010b, p. 3). The advantage of the LFA is that it helps people to carefully think through what they plan to do. The LFA is a useful

way to reduce people's tendencies of waffling as they write long and unclear project documents (Bakewell & Garbutt, 2005, p. 20). The logframe lists all the key concepts of a project in a clear, concise, logical, and systematic way. It gives answers to questions about why, what, and how, and also about who, where, and when a project will be conducted (Takyi, personal Communication, 2011).

Jensen (2010a) writes, "The approach enables the main elements of a project to be concisely summarized and brings structure and logic to the relationship between project purpose and intended inputs, planned activities, and expected results" (p. 2). The LFA is an analytical process which furnishes a set of tools that are used to support objectives-oriented project planning and management. It provides a set of interlocking concepts which are used as part of an interactive process to aid a structured and systematic analysis of a project or program idea (Delvic, 2011, p. 2).

### Advantages and Disadvantages of a Logical Framework

#### **Advantages**

A logframe has several advantages. First, it brings together in one place a statement of all the key components of the project and ensures that there is a connection between the strategy and the project. Second, it summarizes what the project will do and what it seeks to achieve. Third, the activity plans, and budgets are clearly linked to the objectives. Fourth; it provides the practical mechanism by which project activities are linked to objectives and the community strategy. Fifth, assumptions and factors affecting sustainability are brought into the project design. Sixth, it provides the objectives for the monitoring system and also enables a simple redesign of a project if required (Centre for International Development and Training, n.d., p. 2).

## **Disadvantages**

The first disadvantage of the logframe is that it is time consuming and requires expertise in order to master the main concepts. Second, the systematized ideas must be put in simple sentences. Third, if people are not properly trained in the use of a logframe it is difficult to use. Fourth, it is hard to understand other people's logframes (Delvic, 2011, p. 4).

## **Description of Mission Strategy**

### **Introduction**

The West Tanzania Field is the largest field in the Tanzania Union Mission. There are many unentered areas where the Adventist message has never been preached. The reason being is that the Adventist Church which is commissioned to share the three angels' messages found it difficult to penetrate this area.

### **Application of a Logframe to My Project**

#### **The Overall Goal**

The overall goal of this project is to make the laity in the Kigoma Seventh-day Adventist a role model for reaching unentered villages in the West Tanzania Field. White (1946) says, "The church is to reach all classes of people, rich and poor, high and low. Go out into the highways and hedges, Christ says, and compel them to come in, that my house may be filled" (p. 549). This will be achieved when the Kigoma church members are empowered with evangelistic methods, have utilized their gifts, and are able to enter Kibirizi with the Adventist message. The measurable indicator for this goal will be that

the unentered village of Kibirizi will have an Adventist church planted by 2013 by the Kigoma laity.

The means of verification will be the existence of an Adventist Church in Kibirizi where all the people of the village shall have an opportunity to worship. The Bible says, “For My house will be called a house of prayer for all the peoples” (Isa 56:7). The Kigoma statistical reports will also show in its records that a church has been planted in Kibirizi.

This goal can be achieved if the researcher receives support from the Kigoma Adventist Church and the West Tanzania Field.

### **Purpose**

The main purpose of my project is to equip the lay members of the Kigoma Seventh-day Adventist Church to establish a church in the unentered village of Kibirizi. This purpose can be realized if the Kigoma Adventist church members actively participate in reaching the unentered village of Kibirizi. Two major evangelistic campaigns will be conducted by 2013 and we expect to baptize 25 souls from these evangelistic meetings.

The means for verifying this will be the personal ministries report on file. The assumption for this purpose is that the Kigoma Seventh-day Adventist laity and the West Tanzania Field will support the evangelistic programs in Kibirizi.

### **Outputs**

Six outputs recorded in the logframe will need to be achieved to fulfill the purpose of this project. First, I will establish the five focus groups, who will participate in the process of finding out why we need to evangelize Kibirizi. The measurable indicator



for this output will be to have the questions developed for the focus group to use them by 2011. This will also be followed by the focus groups interviewed, data gathered, and put in the file. The means of verification for this will be to have the interview questions and the data from the focus groups in the file. The important assumption for this will be to have the focus groups participate in the project activities, while the local church leadership will support the project.

Second, literature on mission will be reviewed in order to establish and produce a sound theological foundation. According to Boote and Beile “A substantive, thorough, sophisticated literature review is a precondition for doing substantive, thorough, sophisticated research” (2005, p. 3). This review will include the study of both the Old and New Testaments, the writings of Ellen G. White, other Adventist and Christian authors. Boote and Beile conclude, “A researcher cannot perform significant research without first understanding the literature in the field” (p. 3).

Third, will be the development of survey tools to assess the readiness of the Kigoma laity to evangelize Kibirizi. Brewer writes, “A survey is used to gain insight into the thoughts, ideas, opinions, and attitudes of a population” (2009, p. 520).

The surveys will give direction as I conduct the research which will need to be backed with a good strategy to evangelize Kibirizi. This will be measured by questionnaires for the focus groups developed by 2011, and the focus groups interviewed by April 2012. The means of verification will be that the interview results and the data collected will be in the file.

Fourth, I will develop training seminar material on evangelism to prepare the Kigoma laity. White writes, “The greatest help that can be given our people is to teach

them to work for God and to depend on Him, not on the ministers” (White, 1902, p. 19). White further writes “Every church should be a training school for Christian workers” (1905, p. 149). This output will be measured by having 50 church members trained and certified by February 2012 and 10 Bible study groups established in Kibirizi by March 2012. The means for verification will be the training materials in the file.

Fifth, I will organize a pilot evangelistic meeting at Kibirizi to fulfill the Great Commission, “Therefore Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always to the end of the age” (Matt 28:19-20). This promise of Scripture will inform the Kigoma laity as they evangelize Kibirizi. This output will be measured by the 25 people baptized and a vibrant church established by May 2013. The statistical reports will verify this. The reports from the local church personal ministries leader will also be a means of verification.

Finally, monitoring and evaluation will be conducted by the groups set to accomplish the task of evangelizing Kibirizi. Rumelt writes:

To evaluate an entity is to determine its utility, truth, or efficiency. This in turn requires an appreciation of the function the entity is supposed to perform. Therefore, it will be helpful to examine the special characteristics of the concept of strategy and the role it is supposed play in the guidance of organization. (n.d., para. 7)

This process will involve developing out an evaluation tool to monitor the project activities. Briner suggests that “evaluation should not be a once-in-a-while kind of thing but a constant, ongoing practice, questions should be one of your most used management tools” (1996, pp. 97, 98). It should be remembered that “evaluation needs to be an integral part of program planning and development in order to answer the questions ‘what works?’ and ‘why?’ Evaluation can be described as a systematic process for the purpose

SUMMARY	MEASURABLE INDICATORS	MEANS OF VERIFICATION	IMPORTANT ASSUMPTIONS
<p><b>GOAL</b> Kigoma Adventist laity become a role model of reaching the unreached villages in the West Tanzania Field</p>	<ul style="list-style-type: none"> <li>• Unentered village of Kibirizi reached and church planted by Adventist trained laity by 2013</li> </ul>	<ul style="list-style-type: none"> <li>• The existence of an Adventist church in Kibirizi village</li> <li>• Kigoma statistical report show the newly planted church in Kibirizi village</li> </ul>	<ul style="list-style-type: none"> <li>• Support from the Kigoma Adventist Church and the West Tanzania Field</li> </ul>
<p><b>PURPOSE</b> Lay members of the Kigoma Seventh-day Adventist Church equipped to help establish a church in the unentered village of Kibirizi</p>	<ul style="list-style-type: none"> <li>• The Kigoma Adventist Church members participate in reaching the unentered village of Kibirizi</li> <li>• Two major campaigns conducted by 2013</li> <li>• 25 new members by 2013</li> </ul>	<ul style="list-style-type: none"> <li>• Local church Personal Ministries report</li> </ul>	<ul style="list-style-type: none"> <li>• Kigoma Church members support the evangelistic programs at Kibirizi village</li> <li>• Field supports Kibirizi project</li> </ul>
<p><b>OUTPUTS</b></p> <ol style="list-style-type: none"> <li>1. Focus group established</li> <li>2. Literature on mission to unentered areas reviewed</li> <li>3. Survey of Kibirizi village conducted</li> <li>4. Seminar materials on evangelism gathered, put together, and used</li> <li>5. Pilot evangelistic meetings planned and conducted</li> <li>6. Monitoring and evaluation</li> </ol>	<ul style="list-style-type: none"> <li>• Questions for focus group developed by 2011</li> <li>• Focus group interviewed and data gathered by April 2012</li> <li>• 50 church members trained and certified by February 2012</li> <li>• 10 Bible study groups established in Kibirizi village by March 2012</li> <li>• 25 souls won and a vibrant church established in Kibirizi Village by May 2013</li> </ul>	<ul style="list-style-type: none"> <li>• Interview questions in file</li> <li>• Focus group data on file</li> <li>• Training material seminar in file</li> <li>• Church statistical report in file</li> <li>• Reports from local church Personal Ministry leader</li> </ul>	<ul style="list-style-type: none"> <li>• Focus group participate in the project activities</li> <li>• Local church leadership support the program</li> <li>• A church building will be constructed for worship</li> </ul>

Summary	Measurable Indicators	Means of Verification	Important Assumption
<b>ACTIVITIES</b> 1.1. Study theology of church planting 1.2. Study theology of un-entered areas 2.1. Conduct survey at Kigoma Church 2.2. Conduct survey at Kibirizi village 2.3. Prepare seminar material 3.1. Organize m material on evangelism 3.2. Conduct training for the laity 4.1. Prepare pilot evangelism 4.2. Conduct major evangelism 5.1. Produce monitoring tools 5.2. Conduct evaluation 5.3. Analyze data	<b>INPUTS</b> <ul style="list-style-type: none"> <li>• Material on evangelism</li> <li>• Data collection</li> <li>• Budget</li> <li>• Tracts and study guides</li> <li>• 3,000 Kiswahili Bibles</li> </ul>	<ul style="list-style-type: none"> <li>• Personal ministry report</li> </ul>	<ul style="list-style-type: none"> <li>• Continual nurturing of newly baptized members</li> </ul>

Figure 3. Logframe: A strategy for Kibirizi.

of producing evidence to inform decision-making and policy” (Green & South, 2006, p. 162). Figure 2 describes the logframe.

### Implementation of Strategy

This section outlines the implementation of the strategy. To implement this project a realization of God’s power is needed. The Bible says, “Without me you can do nothing” (John 15:5). Christ promises, “I will be with you until the end” (Matt 28:19-20). This dependence on God is foundational for the project in Kibirizi.

This evangelistic strategy to be successful must be implemented. *Webster’s Dictionary* defines strategy as “the science or art of planning and directing large-scale military movements and operations, a method or plan chosen to bring about a desired

future” (“Strategy,” 2005, p. 1209). The dictionary further defines implement as “an instrument, tool or utensil for accomplishing or to accomplish work” (2005,

p. 621) The Bible says:

For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, saying, this man began to build and was not able to finish. (Luke 14:28-30)

When it comes to implementing a strategy, tough questions need to be asked, such as, why is implementation so difficult for so many organizations, and why is the ability to get decisions implemented becoming increasing rare? Plans are good, but without implementation plans are worthless (Pfeffer, 1992, p. 23). This research will be a joint venture between the trained church members of Kigoma church and the researcher. Phillips suggests, “As the project manager, you are responsible for all facets of the project planning and implementation. If you have built a solid foundation, and surely you have, the implementation will follow your work breakdown structure and the project network diagram” (2010, p. 400).

### **Description of the Gantt Chart**

After describing the logframe that deals with the dates, places, and the people who are involved in the project, the proposed strategy will be graphically portrayed in a Gantt chart where the activities and the sub-activities will be shown in the sequence in which they will take place and where the beginning points and end points are indicated on a bar graph.

Gantt charts are useful tools for planning and scheduling projects. They allow you to assess how long a project should take, determine the resources needed, and lay out the order in which tasks need to be carried out. They are useful in managing the dependencies between tasks. When a project is under way, Gantt charts are useful for

ACTIVITIES	YEAR 1											
	1	2	3	4	5	6	7	8	9	10	11	12
<b>Output 1 Literature on mission reviewed</b>												
Activity 1.1: Study theology of church planting												
1.1.1 Study the Bible on mission												
1.1.2 Study E. G. White writings												
1.1.3 Study Adventist literature												
1.1.4 Study books by other Christians												
Activity 1.2: Study unentered areas theology												
1.2.1 The Holy Bible												
1.2.2 E,G, Writings												
1.2.3 Other Christian Writers												
<b>Output 2 Interview material prepared</b>												
Activity 2.1: Conduct survey at Kigoma church												
2.1.1 Identify focus group												
2.1.2 Prepare Interview questions												
2.1.3 Administer survey												
2.1.4 Analyze interview data												
Activity 2.2: Conduct survey at Kibirizi village												
2.2.1 Identify focus group												
2.2.2 Prepare interview questions												
2.2.3 Administer interview												
2.2.4 Analyze interview data												
Activity 2.3: Prepare seminar material												
2.3.1 Evangelism curriculum												
2.3.2 Prepare Bible say series												
2.3.3 Prepare public evangelism course												
2.3.4 Acquire training material												
<b>Output 3 Training on mission conducted</b>												
Activity 3.1: Organize material on evangelism												
3.1.1 Identify trainees												
3.1.2 Gather training equipment												
3.1.3 Prepare the venue												
3.1.4 Orient the trainees												
Activity 3.2: Conduct training for the laity												
3.2.1 Invite assistant trainees												
3.2.2 Teach personal evangelism												
3.2.3 Teach public evangelism												
3.2.4 Teach the science of nurturing												
<b>Output 4 Evangelistic meetings conducted</b>												
Activity 4.1: Prepare pilot evangelism												
4.1.1 Organize small group ministries												
4.1.2 Do house to house evangelism												
Activity 4.2: Conduct major campaign												
4.2.1 Organize prayer teams												
4.2.2 Divide Kibirizi in zones												
4.2.3 Conduct campaign												

4.2.5 Organize a company													
4.2.6 Organize a church													
<b>Output 5 Monitoring and Evaluation</b>													
Activity 5.1: Monitor and evaluate													
5.1.1 Producing monitoring tools													
5.1.2 Quarterly evaluation													
5.1.3 Annual evaluation													
5.1.4 Conduct final evaluation													

Figure 4. Gantt chart for year one.

monitoring its progress. You can immediately see what should have been achieved at a point in time, and can therefore take remedial action to bring the project back on course. This can be essential for the successful and profitable implementation of the project. (Gantt Chart, n.d., para. 14, 15)

The Gantt chart for my project is found in Figures 4 and 5.

ACTIVITIES	Year 2				Year 3				Person Responsible				
	1	2	3	4	1	2	3	4	A	B	C	D	
<b>Output 1 Literature on mission reviewed</b>													
Activity 1.1: Study theology of church planting													
1.1.1 Study the Bible books on mission													
1.1.2 Study E. G. White books													
1.1.3 Study Adventist literature													
1.1.4 Study books by other Christians													
1.1.5 Principles other Christian writers													
Activity 1.2: Study un-entered areas theology													
1.2.1 The Holy Bible													
1.2.2 E. G. White writings													
1.2.3 Other Christian writers													
<b>Output 2 Interview material prepared</b>													
Activity 2.1: Conduct survey at Kigoma church													
2.1.1 Identify focus group													
2.1.2 Prepare Interview questions													
2.1.3 Administer interview													
2.1.4 Analyze interview data													
Activity 2.2: Conduct survey at Kibirizi village													
2.2.1 Identify focus group													
2.2.2 Prepare Interview questions													
2.2.3 Administer interview													
2.2.4 Analyze interview data													
Activity 2.3: Prepare seminar material													
2.3.1 Acquire evangelism curriculum													
2.3.2 Prepare Bible say series													
2.3.3 Prepare public evangelism course													
2.3.4 Acquire training material													
<b>Output 3 Training on mission conducted</b>													
Activity 3.1: Organize material on evangelism													
3.1.1 Identify trainees													
3.1.2 Gather training equipment													
3.1.3 Prepare the venue													
3.1.4 Orient the trainees													
Activity 3.2: Conduct training for the laity													
3.2.1 Invite assistant trainees													
3.2.2 Teach personal evangelism													
3.2.3 Teach public evangelism													
3.2.4 Teach the science of nurturing													



ACTIVITIES	Year 2				Year 3				Person Responsible			
	1	2	3	4	1	2	3	4	A	B	C	D
<b>Output 4 Evangelistic meetings conducted</b>												
Activity 4.1: Prepare pilot evangelism			■								■	
4.1.1 Organize small group ministries			■								■	
4.1.2 Do house to house evangelism			■								■	
Activity 4.2: Conduct major campaign					■	■	■	■		■		
4.2.1 Organize prayer teams					■							■
4.2.2 Divide Kibirizi in zones					■							■
4.2.3 Conduct campaign					■							■
4.2.4 Conduct baptism					■							■
4.2.5 Organize a company						■	■					■
4.2.6 Organize a church												■
<b>Output 5 Monitoring and evaluation</b>												
Activity 5.1: Monitor and evaluate					■	■	■	■	■	■	■	■
5.1.1 Producing monitoring tools					■				■			
5.1.2 Quarterly evaluation					■	■	■	■	■	■	■	■
5.1.3 Annually evaluation					■				■	■	■	■
5.1.4 Conduct final evaluation									■	■		
Key: A= Researcher B= Church Elder C= Local Church Personal Ministry Department D=Field Leadership												

Figure 5. Gantt chart for years two and three.

### Final Evaluation of the Project

The project will be evaluated periodically and systematically. Critical questions must be addressed in the evaluation of this project. Questions regarding the limitations, the goal, purpose, outputs, and activities will be raised.

#### Evaluation Criteria

The criteria for verification of the project outputs and activities are: (a) the existence of an Adventist church in Kibirizi village, (b) Kigoma statistical reports showing a newly planted church in Kibirizi, (c) local church Personal Ministries report in

the file, (d) interview questions in the file, (e) focus group data on file, (f) seminar training materials on file, and (g) church statistical report in the file.

### Scope of Work

The scope of the work will be as stipulated in the logframe and the Gantt chart: to equip the Kigoma church members with the skills needed to plant a church in Kibirizi.

### Evaluators

This project will be supervised by the Kigoma church board. The church elders will be held responsible to make sure the trained people implement the project. They will also evaluate the success or failure of the project and will be assisted by the local church pastor.

This chapter has described both the logframe and the Gantt chart and how they will be implemented. The goal will be for the Kigoma laity to become role models for reaching the unreached villages in the West Tanzania Field. To accomplish this, the lay members of the Kigoma Seventh-day Adventist Church must be equipped to help establish a church in the village of kibirizi. The five focus groups that will be established and trained will serve as workforce to witness in Kibirizi

The next chapter describes how this strategy was implemented, the challenges faced, the lessons learned, and the final results of the project. The final chapter will also make recommendations for future church planting projects.

## CHAPTER 5

### PROJECT IMPLEMENTATION, LESSONS LEARNED, AND RECOMMENDATIONS

The previous chapter dealt with developing a strategy to train the laity of the Kigoma Seventh-day Adventist Church in evangelizing unentered areas in the West Tanzania Field. This chapter presents the implementation report, future impacts, lessons learned, recommendations, and conclusions.

#### **Report on Project Implementation**

##### Outputs of the Project

#### **Output 1: Literature on Mission Reviewed**

From September to December 2011, I surveyed literature on the theology of evangelism. I also studied both the Old and New Testaments in order to formulate a theological basis for the project. I also consulted the writings of Ellen G. White, Adventist literature, as well as other Christian literature.

On January 5, 2012, I wrote a letter of request to the West Tanzania Field of the Seventh-day Church and requested permission to conduct a church planting project at Kibirizi. On January 10, 2012 the West Tanzania Field President granted the researcher permission to carry out the research (see Appendix 2).

From January 14-21, 2012, I organized and conducted a revival meeting in

Kigoma. In this meeting I shared my vision to carry out a research project which would train the laity in the church to evangelize the nearby village of Kibirizi. Since permission from the West Tanzania Field administration was already granted it was possible for the researcher to involve the laity of Kigoma church as long as they were willing to participate in this mission.

I then laid out the plans and shared them with the church members using a Logical Framework Analysis. The goal as presented was to utilize the talents of the Kigoma Seventh-day Adventist Church laity in an evangelistic program in order to plant a church in Kibirizi. I presented the main purpose of the project to train which was to train the Kigoma laity and equip them for the church evangelism and church planting in Kibirizi.

## **Output 2: Formation of a Focus Group**

I administered a questionnaire to fifty respondents and the results of the survey are shown on the table below (see Appendix for focus group questionnaire).

Table 1

### *Focus Group Analysis*

STRATEGY	Doing door to door evangelism	Conducting frequent Campaigns	Providing church literature material	Inviting guest speakers on Sabbaths	Visiting the needy in prison, hospitals and homes
AVERAGE SCORE	84.3%	66.7%	77.7%	62.3%	53.3%

### **Output 3: Training on Mission**

From March 1, 2012 to May 31 I trained the Kigoma laity on evangelism assisted by the local church pastor. A total of 50 people attended the training, 13 males, 34 were youth with 8 males and 26 females, 16 were adults with 5 males

Table 2

#### *Training Participants*

Gender	Female	Male	Total	Grand Total
Adult	11	5	16	
Youth	26	8	34	50

I engaged the service of the church pastor, the conference Personal Ministries leader to assist in the training. From March, 1, 2012 to March 31, 2012, we taught the focus group on how to evangelize Kibirizi. The following topics were covered:

(a) Principles of Personal witness, (b). Methods of Door-to Door witness, (c), Public evangelism, (d) Sermon preparation and (e) The Work of the Personal Ministries Leader.

On March 3, 2012, I started the training sessions with 50 people. The first lesson was on sermon preparation and the second one was on the importance of small groups. In the training I highlighted that small groups are a divinely ordained means which could help us to achieve our key goals. I showed the group how the small groups bring warmth and loving relationships, which are vital for the sharing of the Gospel.

During March 2012, I also taught the members methods of door-to-door visitation. Forty-eighth people participated. This personal evangelism training was a critical component in reaching out to the people at Kibirizi.

On March 17, 2012, I taught methods of giving a Bible study to forty-seven participants. I taught the group how to prepare for and conduct a Bible study. The Bible was chosen as the main teaching guide along with the Pictorial Aid.

On March 24, 2012, I trained the group on public evangelism and fifty participants were involved. I highlighted the ways and methods used by Jesus in His witnessing, and how He interacted with the community. I encouraged the participants to do the same for the people in Kibirizi. I stressed that through interaction and how it becomes easier to understand people's needs.

Identification of people's needs helped in ministering to those needs in a specific way. Therefore, the group had to learn how to interact with the people, learn about the challenges of the community and win the confidence of the people. It a challenging task for the group to learn and implement. Just as Jesus did, the last step was to make an appeal for them to follow Christ and obey His law. This step was taken after their needs were met and confidence won.

Several needs were identified. The first need was concerned about health problems, so I organized free medical services from Adventist medical professionals who conducted medical examinations in Kibirizi. After being checked the people were assisted with medication by the Kigoma Seventh-day Adventist laity.

The second need was a lack of clothing. New clothes were bought and were distributed to the needy families. Another need was a lack of entrepreneurial skills so I organized the Kigoma church laity who had business skills to help in this area. The thing I enjoyed most was to see the Kigoma members responded to the needs in Kibirizi.

On March 25, 2012, I conducted a seminar on personal witnessing and 50 people

were in attendance. We tried to follow the principles Jesus used to disciple the people. At the end of training the members who participated in the training used the Jesus video in the local Kiha language as a means of reaching out to the Kibirizi community.

#### **Output 4: Evangelistic Meeting Conducted**

The first evangelistic meeting was conducted on September 6-30, 2012 by the church pastor, and five people were baptized. The second evangelistic series was conducted from September 8-28, 2013, and 13 people were baptized. At their baptism each person was assigned a guardian who would work with them for another two years. These two campaigns were preceded by house-to-house evangelism that was conducted by trained lay members who used the Discover Bible Study Guides. As mentioned above, five people were baptized in 2012 and 13 in 2013 as a result of the personal and public evangelism

As a result of the Bible studies, on September 29, 2012, 48 people graduated and received certificates. In order to nurture the newly baptized members and to provide a place for the graduates of the Bible studies a company was organized in Kibirizi.

There was also evidence of revival among in the group that I had trained. This was shown by an increase of attendance in church meetings such as the midweek prayer meetings and the quarterly communion service.

Before the evangelistic campaigns on January 28, 2012, the church choir went to Kibirizi for a ministry day. The church choir went to five different locations in Kibirizi and presented at least two songs, read a short verse, and offered a prayer of blessing for the community. This helped create friendship, and doors for evangelism were opened.

On February 4, 2012, there was a Bible ministry day. Church members were challenged to donate at least one Bible for distribution. On that day each person had at least a Bible or several Bibles for free distribution in the community. 260 Kiswahili Bibles were distributed to homes free of charge. The objective was to introduce the Kibirizi community to the Bible.

During this program the members taught the community how to study the Bible, a prayer was offered for them to receive blessings from God.

On February 11, 2012, we had a prayer day ministry. The Members of the Kigoma church went into 50 homes to pray for people, but the team's offer to pray for people was rejected in 30 of the 50 homes visited. During the prayer sessions some were healed and others were freed from evil spirits. Some of the people requested that we come again and pray for the family.

On February 18, 2012, the Kigoma Seventh-day Adventist Church conducted a guest day. People were invited from different denominations to attend Sabbath worship in the Kigoma Church. On that day I preached on the second coming of Jesus Christ. Because we wanted to have time for fellowship with our visitors, the church served lunch to each of them. The church choir organized a concert in the afternoon. At the end of the program, we distributed 80 copies of the book *The Great Hope* to our visitors.

#### **Output 5: Monitoring and Evaluation**

This project was evaluated by the Kigoma church board to ensure its success. The presence of 18 newly baptized members, the organization of company in Kibirizi, and a church structure for worship in Kibirizi indicate that the project was a success.



## **Lessons Learned**

I have learned the following lessons in the process of implementing my project:

1. I now better understand the power of a ministry team. More things are done though a dedicated team. The Bible is right by saying that “two are better than one, because they have a good return for their labor” (Eccl 4:9).
2. Participation in evangelism fosters spiritual growth. Church members die spiritually when they are not involved in ministry.
3. Church members are willing to become actively involved in church-related activities as long as they are adequately trained.
4. The presence of a paid professional pastor who is a good team player is a source of inspiration for lay people.

## **Challenges of Evangelism**

My team and I were confronted by several challenges in the process of this project implementation. Economic constraints, on the part of local church members have to some extent impaired their full involvement in the outreach activities. We were sometimes mocked by people we sought to share the gospel with. We were driven out of homes and some called us false prophets. Some new members were rejected by their families. The poor infrastructure kept some upper class people from attending the church.

We started our outreach program at Kibirizi with the projection of the Jesus film in the Kiha language. We planned to start on March 25, 2012, but unfortunately our sound systems failed to work. The other evangelistic material we used was the *Discover Bible Study Series*, which has 27 lessons. The team received 50 sets of the Bible study series to use in the outreach to Kibirizi.

## **Recommendations**

To maximize our success in evangelizing the unreached, I would like to recommend that:

1. A training center be established in the West Tanzania Field for the purpose of training and equipping lay members for greater involvement in evangelism.
2. Children should be taught simple methods of sharing their faith. This will ensure that they grow up committed to mission.
3. Plans should be made to establish a long-term Adventist presence in the strategic unentered areas of the West Tanzania Field. This long-term presence could be in the form of schools, hospitals, and decent church buildings.
4. Each church in the West Tanzania Field should establish a long-term discipleship program for nurturing new converts.
5. It will ensure that converts are firmly grounded in the teachings of the Bible and will help reduce the rate of backsliding of both new and old church members.

APPENDIX A

LETTERS



SEVENTH-DAY  
ADVENTIST  
CHURCH

WEST TANZANIA FIELD  
HEADQUARTERS

**PRESIDENT**

P. O. BOX 519, KILIMAHEWA  
KIGOMA, TANZANIA

TEL (028) 2803292 FAX: 028 2804850

February 10, 2012

Pr. Jacob Ngussa,  
P.O BOX 519,  
**KIGOMA.**

**REF: YOUR DOCTORAL RESEACH PROGRAMME AT KIBIRIZI  
VILLAGE IN KIGOMA, TANZANIA.**

Dear Pastor Jacob Ngussa,

I was glad to receive your letter in regard to your Doctoral Research and your concern of mission in West Tanzania Field. I am pleased to inform you that your application to conduct a doctorate research in Kibirizi village, located in Kigoma region has been granted. It is my hope that this research will advance God's work in West Tanzania Field.

Yours,

Pr. Bernard S.K Mambwe  
**PRESIDENT -WTF**



SEVENTH-DAY  
ADVENTIST  
CHURCH

WEST TANZANIA FIELD  
HEADQUARTERS

PRESIDENT

P. O. BOX 519, KILIMAHEWA  
KIGOMA, TANZANIA

TEL (028) 2803292 FAX: 028 2804850

February 10, 2012

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Yours,

Pr. Bernard S.K Mambwe  
**PRESIDENT -WTF**

THE UNITED REPUBLIC OF TANZANIA.  
PRIME MINISTER'S OFFICE  
MINISTRY OF REGIONAL ADMINISTRATION AND LOCAL GOVERNMENT.  
**KIGOMA/UJIJI MUNICIPAL COUNCIL.**

Tel. No.028 2802535  
Fax No. 028 2802535



Municipal Director's Office  
P.o. Box 44.  
KIGOMA.

Ref. No. S.20/354/33

Date: 21/10/2013

The Ward Executive Officer,  
Kibirizi Ward.

**REF: INTRODUCTION OF MR JACOB NGUSA TO YOUR OFFICE.**

I kindly ask you to refer to the above heading.

Mr Jacob Ngusa is a student with the University of Andrews. He is here for academic research . He would like to conduct his research activities at your Ward ( Kibirizi).

I ask you to receive and accord to him all necessary cooperation.

I thank you in advance for your cooperation.

Yours

  
**MHELELA L.A.**  
**FOR MUNICIPAL DIRECTOR**  
**KIGOMA/UJIJI.**

CC. Jacob Ngasa



SEVENTH-DAY  
ADVENTIST  
CHURCH

WEST TANZANIA FIELD  
HEADQUARTERS

EXECUTIVE SECRETARY

P. O. BOX 519, KILIMAHEWA  
KIGOMA, TANZANIA

TEL (028) 2803292 FAX: 028 2804850

January 5, 2012

PRESIDENT,  
WEST TANZANIA FIELD,  
P.O BOX 519,  
KIGOMA.

**RE: MY REQUEST TO CONDUCT RESEARCH AT KIBIRIZI VILLAGE IN  
KIGOMA TANZANIA.**

Kindly refer to the heading above.

I am student at Andrews University, pursuing a Doctor of Ministry in global mission leadership. I am requesting for a permission to conduct a doctoral research in the above mentioned area, which will end in August 2014.

Your positive response towards this request will highly contribute to my success.

Yours faithfully,

  
*Pr. Jacob ngussa*  
**EXECUTIVE SECRETARY – W.T.F**



**AUA**  
Adventist University of Africa

Private Bag Mbagathi  
00503 Nairobi, Kenya  
Tel (254) 206603073/660330  
Location:  
Advent Hill, Magadi Road, Ongata Rongai

Email: [vc@aua.adventist.org](mailto:vc@aua.adventist.org)  
WEB: [www.aua.adventist.org](http://www.aua.adventist.org)

**AUA ETHICS REVIEW BOARD**

I, JACOB NGUSA BOHOLE, a student of the AUA/Andrews DMin Program, do hereby submit to the Ethics Review Board my project dissertation proposal, together with the questionnaire/survey/ interview schedule (choose one) I will use. I am hereby asking permission to go ahead with my research, with the full intention of collecting data in an ethical manner, without harm of any kind to those who will give me information.

Title of the project: A LAY MEMBER CHURCH PLANTING STRATEGY FOR UNENTERED AREAS IN WEST TANZANIA FIELD

Place where the project will be carried out: KIBIRIZI VILLAGE, KIGOMA, TANZANIA

I agree to obtain the informed consent of the persons whom I will interview or survey. I will avoid causing any harm to these subjects. I also agree to maintain the confidentiality of those interviewed/surveyed. Finally, the information gathered will be used exclusively for my project dissertation. After my defense, I will destroy the collected data.

[Signature]  
Signature of student

JUNE 28, 2011  
Date

[Signature]  
Signature of adviser

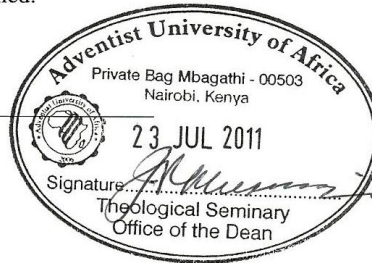
XX

Permission has been  granted  denied.

For the ETHICS REVIEW BOARD of AUA

[Signature]  
Signature  
Dean  
Position

Date



## APPENDIX B

### FOCUS GROUP QUESTIONNAIRE

#### **Focus group questions**

1. In what ways have you and the members of this church been participating in outreach during the past five years?
2. Those of you who were not born Seventh-day Adventist, what were your impressions as a newcomer about the importance and reality of outreach and evangelism in the church?
3. In what ways do you think the Kigoma Seventh-day Adventist Church members are or should be involved in reaching people outside the church?
4. What witnessing strategies do you think would be useful in evangelizing Kibirizi village?
5. What are the challenges the Seventh-day Adventist Church faces as its members reach out to the nearby Kibirizi village?
6. Is there something else you would like to say about this topic?



## APPENDIX C

### GIVING PERSONAL BIBLE STUDIES

International Institute of Christian Ministries Syllabus

PEv 104: Simple Methods of Giving a Bible Study

Prepared by

Jonathan Kuntaraf, Associate Director Sabbath School/Personal Ministries Department  
General Conference of Seventh-day Adventists 12501 Old Columbia Pike

Silver Spring, Maryland 20904-6600

Giving Personal Bible Study

#### A. Finding Interests

##### I. The *Oikos* Principle

- a. The Greek word *oikos* means house, but in the Bible it is often used in the broader sense of the household, or extended family. It is the principle recommended by Jesus and used throughout the New Testament. This networking principle is the most effective soul-winning methodology.
- b. Biblical Examples of the *Oikos* Principle

From the life of Abraham, Joseph in Egypt, until the time of the New Testament—How people come to the Lord from every family.

2. *OIKOS*—"This was the way the Christian church was established. Christ first selected a few persons and bade them follow Him. They then went in search of their relatives and acquaintances, and brought them to Christ. This is the way we are to labor. A few souls brought out and fully established on the truth will, like the first disciples, be laborers for others." (*Welfare Ministry*, p. 60).
3. How Do People Join the Christian Church?

According to some studies, the results show that the majority of people who have joined the church because of friends or relatives is between 75–90%. This indicates that the *oikos* system is still valid at the present time.

4. How an *Oikos* Works

Ron Johnson's *Oikos* in action. Explain how Ron was converted in May 1974. He brought his cousin, Ken and Mary Morris, to the Lord in July 1974. They brought his father and stepmother, Elmer and Ann Morris, in March 1975. Elmer then brought his brother, Gordon Morris, in September 1979, and so forth.

So from the Johnson/Morris family, a total of 20 people joined the church during a period of five years.

5. *Oikos* Identification Worksheet

Invite the audience to put their names in the center circle, and then put the *Oikos* members (from 1–5) friends and relatives with whom they have some influence.

6. Circle of Influence

Another way we can find our *Oikos* system is by using a circle of influence:

- a. Family
- b. Close friends
- c. Working associates
- d. Casual acquaintances

Ask the audience to jot down how many people with whom they have some influence are not in the church. They can write them down one by one, then it is important to begin praying for them one by one, and also start to do something to win their souls.

7. Interested Individuals who now and then visit the church

- a. Visitors who attend Sabbath School and any other programs
- b. Individuals who have completed any of our Bible correspondence programs
- c. Parents of children who attend Vacation Bible School<sup>4</sup>

- d. Friends from the Ingathering Program
- e. Non-SDA students studying in our Adventist schools and their parents
- f. Regular customers of our literature evangelists
- g. Those who have attended our evangelistic meetings who have not made their decisions for Jesus

B. Network Bible study

1. A simple method is needed

- a. It has proven very successful around the world
- b. Anyone can master it very quickly
- c. The student learns better and faster
- d. The student is soon trained and equipped with completed study guides to study the Bible

2. God's instruction

“Our work has been marked out for us by our heavenly Father. We are to take our Bibles and go forth to warn the world”  
(*9 Testimonies*, p. 150).

3. Ellen G. White's Prophecy

“Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence” (*9 Testimonies*, p. 126).

C. Preparation needed

1. Heart preparation (example of Jesus)

- a. Before every major event in His ministry, Jesus prayed for guidance and help (Mark 1:35; Luke 9:18, 28, 29)
- b. God wants us to pray for wisdom (James 1:5; Hebrews 4:16)
- c. Pray for the guidance of the Holy Spirit (John 16:13)

- d. “My son, give me thine heart, and let thine eyes observe my ways.”  
Proverbs 23:26
  - e. “But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me...unto the uttermost part of the earth.” Acts 1:8
  - f. “Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you.” James 4:7, 8
  - g. “The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one” (*Desire of Ages*, p. 324).
2. Preparation of materials (basic tools)
- a. Bible (preferably one with a concordance)
  - b. Bible Study Guide
  - c. Pictorial aid for Bible study or other devices
3. Mental preparation
- “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Tim. 2:15.
4. Building interest for Bible studies
- a. Home Visitation
    - (i) “How can the great work of the third angel’s message be accomplished? It must largely be accomplished by persevering, individual effort, by visiting the people in their homes” (*Welfare Ministry*, p. 97).
    - (ii) “There are families who will never be reached by the truth of God’s word unless His servants enter their home” (*Evangelism*, pp. 435, 436).
  - b. New Testament Method of Creating and Building Interest
    - (i) “The more closely the New Testament plan is followed in missionary labor, the more successful will be the efforts put forth” (3*T*, p. 210).
    - (ii) Christ’s method:

“Our Savior went from house to house,  
· healing the sick,  
· comforting the mourners,  
· soothing the afflicted,  
· speaking peace to the disconsolate.  
· blessed children  
· spoke words of hope and comfort to the weary mothers.” (CS, p. 114)

- (iii) The method of the early Christian church:
- Acts 5:42: “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”
  - They grew—Acts 2:47
  - The whole city was evangelized—Acts 17:6
  - More baptisms—Acts 2:41, 4:4, 5:14
  - Penetrating Unentered Areas—Acts 8:4
  - Paul: “taught publicly and from house to house.” Acts 20:20

c. Making Friends with People (Jesus’ example)

- (i) Matthew 4:14: Jesus loved people and never failed to help them (Mark 1:41; 6:34)
- (ii) Jesus was able to be friendly to all kinds of people (Matthew 9:10; Mark 2:15)
- (iii) Jesus showed interest in every one he met and tried to give them spiritual help (John 3:1,2, John 4:7)

d. Be friendly to all people

If we want to win people to Jesus, we must be friendly to them  
(Proverbs 18:24)

When we meet someone: on the road, in a bus, at the market, in the village or at a store, always be friendly: smile, talk to people, inquire about family, give help if needed

e. Make use of every opportunity to help others

There are many opportunities for us to offer help and friendship:

- Sickness
- Family death
- New neighbors
- People in prison

- Widows
- Old people
- Building/farming

D. Prospects for Bible study

- Children of church members
- Close relatives of church members
- Graduates of the Bible Correspondence School
- Interests of Colporteurs
- Interests of hospital or medical outreach
- Branch Sabbath School Interests
- Sabbath School members who are not yet church members

E. Tips on finding Bible studies

- Distribute a series of tracts or a single tract
- Place enrollment cards in the doors
- Mass mail enrollment cards to postal areas
- Encourage all church members to carry enrollment cards at all times
- Give, or better, lend books
- Share a video or audio–cassette
- Use a Religious Interest Survey
- Use a Community Service survey

F. Bible Study Outline

1. Introduction

To awaken the interest of the hearers, let your introduction statement make a lasting impression. It can be:

- a. A short story
- b. Important world events
- c. An arresting text that introduces the topic
- d. An appetizer that will make people crave the main dish

2. Body

The body is the main dish

- a. The body should satisfy the craving which is created by the introduction
- b. It must be solid and in logical sequence from beginning to end

- c. Present the subjection with conviction and leave room for the Holy Spirit
- d. Pick up verses that are simpler and have a direct connection to your next verse
- e. Be brief and direct to the point
- f. End your study before the interest fades away
- g. 10 to 15 texts in each will be sufficient

3. Appeal or Conclusion

- a. Summarizing
- b. Clinching
- c. Appealing
- d. Forecasting the next topic

G. What to do at the Bible study

- 1. Be Punctual
- 2. Be enthusiastic, cheerful, relaxed and friendly
- 3. Sit at the right place (with a group, it is best to sit in a circle)
- 4. Short introduction (make sure everyone is introduced and comfortable)
- 5. Be understanding
- 6. Say something wisely

H. How to present the Bible study

- 1. Begin with prayer
  - (i) An opening prayer is a brief but sincere prayer
  - (ii) Establish a friendly spirit before Bible study start
- 2. Give the introduction or review its high points; speak slowly and clearly
- 3. The best method: question and answer
  - (i) You will want to ask each question: How, When, Where, Which, What, Who, Why
  - (ii) Bible Study is not a sermon; don't preach
  - (iii) Ask them to read Bible texts
- 4. Compliment good answers

5. After they read their answers, you might say, “Does anyone have a different answer?”
6. Always listen and ask questions
  - (i) Encourage your hearer to participate in the study
  - (ii) Encourage discussion
7. Make brief and relevant comments as you go along; stick to the subject
8. Never introduce ideas for which the Bible student does not have sufficient background
9. Read each Bible text clearly, you have God’s Word in your hands
10. If question deals with a future, controversial lesson...

Do not hurry through a Bible study; make each point clear before you move to a next topic

I. The use of illustrations

10

1. An illustration drives home the point
2. It creates a deeper and more lasting impression in the heart and mind
3. It’s like the window that brings in fresh air
4. It must be short
5. Avoid comical illustrations
6. Refrain from using cheap jokes

J. Tips for success

1. Be understanding
2. Listen
3. Get a firm decision for Christ before you introduce testing truths
4. Know how to meet opposition
5. Be tactful and smooth
6. Don’t argue
7. Be intensely interested in the person
8. Offer compliments
9. Agree on every point possible
10. Don’t be embarrassed about questions you cannot answer



- K. Dangers to avoid in Bible study
1. Do not give too much information in Bible Study
    - Keep to the topic you are presenting
  2. Length of Bible Study: 30–40 minutes
    - After Bible study, don't stay too long
  3. Number of Questions: 10–15 texts
  4. Do not preach, lecture, shout at your listener
    - a. Never argue with your listener
    - b. Do not get angry
    - c. Do not criticize or talk disrespectfully about other people
- L. Order of Topics
1. Arranging topics
    - a. Choose the topic to meet the needs of the hearers
    - b. Make the topic Christ-centered. Learning about Jesus and His will for our lives is the object of all Bible study
    - c. Follow a correct order of topics
  2. The wrong way:
    - Baptism
    - Foods
    - Tithe
    - Sabbath
    - Second Coming
  3. The right way:
    - Jesus first
    - Then the doctrines
  4. Suggested order of topics:
    - The Bible as God's Word
    - The Second Coming of Jesus
    - The Signs of the Second coming of Jesus

- Heaven and the New Earth
- The Plan of Redemption
- How to Be Saved
- God's Holy Law
- God's Holy Sabbath
- etc...

M. Secret Bible concordance: The key to successful Bible studies

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## VITA

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Married July 24, 1996, Married to Salome  
Children Joseph J, August 4, 1997

#### **Education**

2011-2014 DMin in Global Mission Leadership, Andrews University  
2009 MA in Leadership, Adventist University  
1994 BA in Theology, Bugema University

#### **Ordination**

August 18, 1998 Ordained to the Seventh-day Adventist Ministry

#### **Experience**

2011-Present West Tanzania Field Executive Secretary  
2003-2010 Tanzania Union Stewardship/Trust Services/Church  
Development Director  
2002-2003 Ministerial/Stewardship Director, South Nyanza Conference  
2001-2002 Ministerial/Personal Ministries/Satellite Evangelism  
Director, South Nyanza Conference  
1998-2000 Personal Ministries/Sabbath School/Women Ministries  
Departmental Director and District Pastor. South West Tanzania  
Field  
1996-1998 Education/Chaplaincy Departmental Director, South West  
Tanzania Field  
1994-1995 District Pastor Songea Region, South West Tanzania Field  
1993-1994 Associate Pastor, Mbeya/Mbalizi District, South West Tanzania  
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1993-1994 South West Tanzania Field Worker  
1991-1993 Tinde District Pastor, South Nyanza Conference