

## PROJECT ABSTRACT

Master of Arts in Missiology

Adventist University of Africa

Theological Seminary

Title: MEDIA EVANGELISM TO MUSLIMS: A CASE STUDY OF HANDENI TOWN, TANGA REGION, TANZANIA

Researcher: Igin John Soka

Faculty Advisor: Godwin Kilevo Lekundayo, PhD

Date completed: June 2015

Media is a vital tool in evangelism which enables the message to pass from the sender to the receiver. However, it has been used in evangelism from the time immemorial. Even though media has played an important role in evangelism, still Handeni Church has not managed to use it effectively to pass the message of salvation. Therefore, this study focuses on evangelizing Muslims in Handeni using media. The study was based on the following objectives: identifying the challenges facing the church in evangelism and identifying the strategies to be used by the church in evangelizing.

The researcher used case study design by applying both qualitative and quantitative methods. Both primary and secondary sources of data collection were used to study the population of 60 respondents, out of which 41 respondents were used as sample in the study. After the study, the researcher conducted seminars in order to

implement the findings of the study and, after implementation, the researcher concluded the study.

The study revealed that using the following strategies can be used in evangelizing; using house to house evangelism strategy, dialogue which was supported by 63.4%, mixing Quran and Bible verses as supported by 60.9% and distribution of books that was supported by 75.6%, electronic media whereby 68.3% supported the use of television, 65.6% supported the use of radio. In the pretesting, the percentage of people who had fulfilled Islamic taboos and culture was 19.5% out of 41 and, in post testing, it increased 63.3%. The number of people who engaged in home church was 4.8% in pretesting and increased up to 24% in post testing. The percentage of respondents who used and were able to use Quran and Bible verses was 7.3% and increased up to 60.9% in post testing. The percentage of people who distributed books was 19.5% in pretesting and increased up to 63.4% in post testing. In pretesting, the percentage of people who participated in interfaith dialogue was 7.3% and increased up to 43.9% out of 41 in post testing.

Recommendations were supplied in conclusion by the researcher.

Adventist University of Africa

Theological Seminary

MEDIA EVANGELISM TO MUSLIMS: A CASE STUDY OF HANDENI TOWN,  
TANGA REGION, TANZANIA

A project

presented in partial fulfillment  
of the requirements for the degree  
Master of Arts in Missiology

by

Igin John Soka

June, 2015

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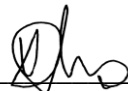
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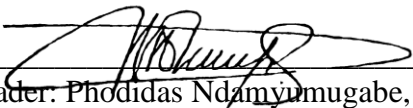
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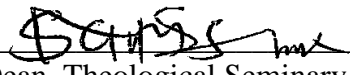
\_\_\_\_\_  
Advisor: Godwin Kilevo Lekundayo, PhD



\_\_\_\_\_  
Programme Director, MAMiss  
Kelvin Onongha, PhD, DMin



\_\_\_\_\_  
Reader: Phodidas Ndanyumugabe, PhD



\_\_\_\_\_  
Dean, Theological Seminary  
Sampson Nwaomah, PhD

Extension Centre: Main Campus

Date: May 2017

Dedicated to

My lovely family and the Adventist University of Africa.

## TABLE OF CONTENTS

LIST OF TABLES .....	vii
LIST OF ABBREVIATIONS .....	viii
ACKNOWLEDGEMENTS .....	ix
CHAPTER	
1. INTRODUCTION.....	1
Statement of the Problem.....	2
Purpose of the Study .....	2
Research objectives.....	3
Research questions .....	3
Significance of the study.....	3
Delimitations.....	4
Definition of Terms.....	4
Methodology and Procedures.....	6
Ethical considerations .....	7
Conceptual Framework .....	8
2. THEORETICAL FOUNDATION OF MEDIA AS A METHOD OF EVANGELISM .....	9
Evangelism—a Threefold Definition.....	9
Biblical Foundation of Media .....	10
Media in the Old Testament.....	10
Media in the New Testament .....	11
Media in the Early Church .....	13
Media in the Quran .....	14
Media in Reformation History .....	15
The Adventist History .....	15
Media as Viewed by Different Authors .....	17
Media Influence .....	17
Television/Radio, Film/Video/Cinema.....	19
Internet .....	20
Literature.....	21
Media in Cross Cultural Mission .....	22
Definition of Cross Culture and Mission .....	22
Interfaith Dialogues .....	25
House to House Evangelism .....	27

Home church.....	27
Funds.....	28
<b>3. HISTORICAL BACKGROUND OF HANDENI SDA CHURCH.....</b>	<b>30</b>
Pre Analysis of Handeni SDA Church Evangelism Context.....	30
Research Analysis Tables: Evangelism to Muslim Community.....	32
Research Analysis Tables: Challenges Facing Evangelism to Muslims in Handeni.....	33
Research Analysis Tables: Strategies for Evangelizing to Muslim in Handeni.....	40
<b>4. PROGRAM DEVELOPMENT, IMPLEMENTATION,     AND EVALUATIONS.....</b>	<b>54</b>
Acceptance of Research Findings.....	54
Implementation.....	55
Witnessing To Fellow Muslims.....	55
Using Bible and Qur'an Verses.....	56
Distribution of Books.....	56
Lack of Funds.....	58
Evaluation.....	59
<b>5. SUMMARY, CONCLUSION, AND RECOMMENDATIONS.....</b>	<b>61</b>
Summary.....	61
Conclusion.....	62
Recommendations.....	62
<b>APPENDICES.....</b>	<b>64</b>
<b>A. QUESTIONNAIRES.....</b>	<b>65</b>
<b>B. DATA ANALYSIS SHEET.....</b>	<b>67</b>
<b>C. APPRECIATION LETTER.....</b>	<b>68</b>
<b>D. PERMISSION LETTER.....</b>	<b>69</b>
<b>E. COVER PAGES OF CHRISTIAN-MUSLIM LITERATURE LEAFLETS         (SWAHILI VERSIONS).....</b>	<b>70</b>
<b>F. COVER PAGES OF ELECTRONIC MEDIA CHRISTIAN-         MUSLIM DIALOGUE DVD'S (SWAHILI VERSION).....</b>	<b>72</b>
<b>BIBLIOGRAPHY.....</b>	<b>74</b>
<b>CURRICULUM VITAE.....</b>	<b>80</b>



## LIST OF TABLES

1. Demographic Factors.....	33
2. Lack of Funds .....	34
3. Church Members Witnessing .....	35
4. Home Church Evangelism.....	36
5. Fulfill Islamic Culture and Taboo .....	37
6. Consulting Bible and Quran .....	39
7. Books and Other Literatures.....	40
8. Biblical and Quranic Verses in Speech .....	41
9. Home Church.....	42
10. House to House Evangelism.....	43
11. Distribution of Books and Other Literatures .....	43
12. Usage of Radio and Television.....	44
13. Friendship with Muslims.....	46
14. Conducting Interfaith Dialogue .....	47
15. Challenges Facing Evangelism.....	48
16. Interpretation .....	48
17. Strategies for Evangelizing Muslims.....	53
18. Interpretation .....	53
19. Comparison of Pretesting and Post Testing 2014.....	60

## LIST OF ABBREVIATIONS

NETC	North-East Tanzania Conference
SDA	Seventh-day Adventist Church
USA	United States of America
TV	Television
ECD	East Central Division
AUA	Adventist University of Africa

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## CHAPTER 1

### INTRODUCTION

Media is of great importance in evangelism, and making known the hidden truth of the Bible and Quran over centuries; however there is no compass set by the church that is specific for reaching Muslims. Media can make many to be reached by the word of God in a moment, therefore its significance calls for serious attention. During the ministry of Jesus, He used media in evangelizing to the different groups. Mostly used media by Jesus were through dialogue and direct contact evangelism by going house to house.

After Jesus, the Apostles made sacrificial and heroic efforts to make sure the Gospel was spread to different places and all this was done through media. During the 19<sup>th</sup> Century, missionaries who came to evangelize in Africa used various types of media that are dialogues, cinema, distribution of publications, and house to house evangelism. The sacrificial and heroic efforts of the missionaries to the world that didn't know the Gospel at all made the good tidings to spread quickly. Although media is of vital importance in evangelism still the church members in Handeni in NETC are not able to preach to Muslims by using media like distribution of publications, dialogue and direct evangelism to known believers.

Handeni district of Seventh-day Adventist church is in Tanga region, in North East Tanzania Conference of SDA Church. It is a historical, agricultural, pastoralist and mining place. This district has only one church, which is Handeni Seventh-day Adventist church. It is located at the peripheral of Handeni town, sixty five kilometers

from Korogwe Town along Dar es Salam Arusha road. Inhabitants of this place are small scale farmers, businessmen and miners.

Major religions surrounding Handeni town are Roman Catholics, Anglicans, Pentecosts, Presbyterians, Jehovah Witnesses, Seventh-day Adventists and a large number of Muslims. Many people joined the SDA Church through public meetings, which was conducted by speakers from North East Tanzania Conference headquarters. However, large number of church members is contributed by foreigners coming out of Handeni town. They come as business workers, government and private sectors workers.

### **Statement of the Problem**

Media Evangelism in Handeni should be done in an appropriate and ethical way that will capture the minds of the non-Christian audience to increase awareness and acceptance of the Christianity.

Despite the fact that evangelism through media is advocated by the church it still remains a challenge in Handeni SDA Church and it has not been able to get many new believers, hence this study was of great importance since the findings will enable the church to get the appropriate strategies for evangelizing to fellow Muslims using the media.

### **Purpose of the Study**

The study analyzed the challenges facing Handeni SDA Church in evangelizing Muslims through media and the strategies necessary for remedy of the problem.

### **Research Objectives**

1. To identify the challenges that faced Handeni Seventh Day Adventist Church members in evangelizing Muslims through media.
2. To analyze strategies used by the Seventh-day Adventist church members in reaching out to Muslims.
3. To implement the strategies used by Handeni SDA Church in reaching Muslims through media.

### **Research Questions**

1. What are the challenges that face the church in evangelizing to Muslims in Handeni?
2. What are the strategies to be used by the Seventh-day Adventist church members in Handeni in reaching out the Muslims?
3. How to implement the strategies to be used by Handeni SDA Church in reaching out Muslims?

### **Significance of the Study**

This study will be beneficial to the believers, the entire church, the new converts and researchers doing the research of the same nature.

Handeni Church Believers will benefit by knowing the strategy for reaching Muslims in an acceptable manner.

Muslims will benefit by knowing the message of salvation that is preached in the both Bible and the Quran clearly.

The entire SDA Church will benefit by knowing the strategies for evangelizing to Muslims in other angles of the world in appropriate ways.

The people doing the same research will benefit by getting the data concerning their area of Study.

## Delimitations

The study focuses on evangelism to Muslims in Handeni Seventh-day Adventist Church in Handeni Town in North East Tanzania Conference. Handeni SDA Church has 60 members, and out of this only 41 were taken as a sample. This study was completed in a period of two years starting from December 2012 and ended in April 2014

## Definition of Terms

This section provides the definition of key terms and their application in this paper.

Mission—The word “mission” is derived from the Latin verb “*mitto*” which means “*to send*”<sup>1</sup> Wilbert R. Shenk suggests that the word “mission” is not automatically a religious term but has a general usage. He states that it may denote an action of being sent with a charge to perform a certain task, acting in the name of superior in order to carry out an important directive.<sup>2</sup> Furthermore, David Hesselgrave basing on Matthew 28:19-20 proposes the use of *mission evangelism* with an understanding of uniting two words mission and evangelism.<sup>3</sup>

Evangelism—Evangelism is the proclamation of the good news of *Jesus Christ* (his birth, person, life, death, burial and resurrection) and the kingdom of *God* (God’s rule or reign in the world and over his people) *by the church and individuals* through the power of the *Holy Spirit*, accompanied by good deeds and ministries of healing,

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<sup>1</sup>Christopher J. H. Wright, *The Mission of God; Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 200.

<sup>2</sup>Wilbert R. Shenk, “The Relevance of a Messianic Missiology for Mission Today,” in *The Transfiguration of Mission; Biblical, Theological and Historical Foundations*, ed. Wilbert R. Shenk (Ontario: Herald Press, 1193), 18.

<sup>3</sup>David J. Hesselgrave, *Planting Churches Cross-Culturally; A Guide for Foreign Missions* (Grand Rapids, MI: Baker Books House, 1980), 34.

with a call towards conversion to the lordship of Jesus Christ and initiation into the Christian community through faith, repentance, and baptism. God is the initiator in evangelism, the Son is the model for and focus of evangelism and the Spirit is the one who convicts humanity in evangelism. This involvement of all three persons in the godhead and the church in evangelism shows its fundamental importance to God and the church's mission.<sup>4</sup>

Media—Is a means of communication that is used to make intended message to reach the audience.

Contextualization—The word comes from the root word “Context” which is defined as “interrelated conditions in which something existing occurs.”<sup>5</sup> Another meaning of this term as stated in *The Oxford English Dictionary on Historical Principles* is “to weave together.”<sup>6</sup> According to Oxford Advanced Learner's Dictionary it gives two meaning to the word context being the "words that comes before and after a word, phrase, statement, etc, helping to show what its meaning is.”<sup>7</sup> This paper will employ all the definitions as stated by Merriam Webster's Collegiate Dictionary, Oxford English Dictionary on Historical Principles and Oxford Advance Learner's Dictionary. Moreover, Jon Paulien, in his paper “Dealing with Syncretism in Insider Movement,” defines contextualization by quoting from Hesselgrave and

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<sup>4</sup>James Nored, “Spiritual Gifts Discovery and Use and Its Impact upon Evangelism” (a paper written for the course EV715: Reinventing Evangelism: New Perspectives on Outreach, Conversion and Discipleship, Fuller Theological Seminary, Pasadena, California, 2008).

<sup>5</sup>*Merriam Webster's Collegiate Dictionary*, 10<sup>th</sup> ed., 1993, s.v. “Context.”

<sup>6</sup>*The Oxford English Dictionary on Historical Principles*, vol. 2 (Oxford: University Press, 1933), 902.

<sup>7</sup>*Oxford Advance Learner's Dictionary*, 5<sup>th</sup> ed., s.v. “Context.”



Rommen as “communicating the knowledge of God in a way that are faithful to the scripture while being meaningful to a specific audience within its cultural context.”<sup>8</sup>

Syncretism—Refers to an attempt to reconcile or unite different or opposing principles, practices, or parties as in philosophy or religion.<sup>9</sup>

### **Methodology and Procedures**

The study employed qualitative and quantitative methods by using case study design as the main approach. The total number of respondents was 41 who were members of Handeni SDA Church. The focus group discussion; interview and documentary analysis and observation was the method to gather qualitative data and qualitative data were analyzed using content analysis method. Each group was organized in to 10 members basing on Age, Education level, Gender, and Marital Status. The groups represented demographic factors. Every question was asked to ten persons and every group was given twenty minutes and the researcher used 5 minutes to record the results.

The emic and etic of information was used to saturate the data for the findings. The data was presented using tables, for public consumption. In quantitative method questionnaires were used to collect data. The collected data from questionnaires were coded using SPSS and data were measured using a Likert Scale of (1-5) to measure the level of acceptance and the data were descriptive in nature. The quantitative data were analyzed using frequency distribution to see how frequently the

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<sup>8</sup>John Paulien, “Dealing with Syncretism in Insider Movement,” A Working Paper for the Symposium on Adventist Muslim Relations, January 17-21, 2005, 3, quoted in David J. Hesselgrave and Edward Rommen, *Contextualization: Meaning, Methods and Models* (Grand Rapids, MI: Baker Books House, 1989), 200.

<sup>9</sup>Steven A. Grunlan and Marvin K. Mayers, *Cultural Anthropology, A Christian Perspective* (Grand Rapids, MI: Zondervan Publishing House, 1979), 28.

same value was observed and the percentage of variable. The quantitative data were presented using tables.

### **Ethical Considerations**

The researcher considered the following ethical considerations:

Avoiding intrusion to privacy:

The researcher endeavored to avoid interference with personnel issues. The researcher avoided all intimate and personnel questions that do not relate to evangelism since every person has the right to privacy. The researcher used friendly ways in asking the questions in order to create good atmosphere for the respondents to answer freely with trust. The researcher kept the data confidential and used the data anonymously for the research purpose only. All respondents were treated with respect.

Considering Voluntary participation by the respondents:

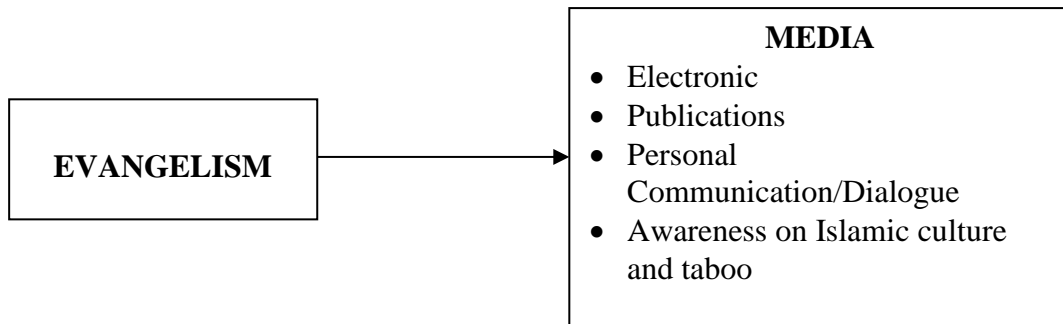
The researcher dealt only with those respondents who were willing to cooperate. It is the right of the respondent to agree or disagree to answer the questionnaires or interviews or participate in focus group discussion.

Seeking Permission letters:

The researcher also sought permission from North East Tanzania Conference (NETC) and Handeni district pastor for conducting a research in Handeni SDA Church.

## Conceptual Framework

Fig 1: Conceptual framework



## CHAPTER 2

### THEORETICAL FOUNDATION OF MEDIA AS A METHOD OF EVANGELISM

The history of the Church in the Old Testament and the New Testament shows that media (communication) has been used in different functions. However, it has been used in communication to create relationship as well as to carry/deliver urgent messages of the time. The history depicts God the Lord as the first communicator using written words. Media in Old Testament, not only God the father used media but also Jesus the son used Media effectively during the earthly life, also in the early Christian church and during the time of Reformation and the early life of the Seventh-day Adventist church. Even today media is used in our church for both nurturing and writing. In this paper, the focus is media as a method of evangelism. Studies will cover the Bible, the writings of Ellen G. White, Quran, Hadith and other relevant authors.

#### **Evangelism—a Threefold Definition**

The aim of the ministry of evangelism is, in short, to relate people to God so that they will begin an initial relationship with Jesus Christ. Evangelism does not end with a person's decision to begin this initial relationship. However, effective evangelism must lead new Christians into a process of ongoing discipleship and

spiritual formation. Evangelism without discipleship often results in *church members* who quickly become inactive.<sup>1</sup>

“On the one hand, ‘evangelization,’ understood in its etymology as announcement of the good news, presupposes a definite truth and even a set of dogmas to be held with the absolute certainty of faith, such as “Jesus is Lord and Savior.”<sup>2</sup> The common medium of evangelism that has been used by the church for decades are public preaches. In this chapter the paper discusses the Biblical foundation of media in both Old Testament and New Testament, and Ellen G. white and other authors’ views.

### **Biblical Foundation of Media**

Biblical foundation of media discusses the Old Testament and New Testament views. Media in the Bible is depicted as the main equipment that was used by God in communicating His message to the people.

### **Media in the Old Testament**

In the Old Testament God has shown as a basis for evangelism. God Himself is a model of communication; however, the entire Bible is made of books, poems and letters which and intended to communicate Himself. Media was established by God our lord in Mount Sinai when He wrote Ten Commandments in a stone tablet to communicate his will; these written Laws were given to Israelites through Moses in Mount Sinai (Exod 20, 34, 35).

De Fleur and Dennis attested the act of communicating through stone tablets writings by saying that the first medium was stone and it was very effective for

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<sup>1</sup>Roger K. Swanson, United Methodist Church (U.S.), Board of Discipleship, *Evangelism: Sharing the Good News* (Nashville, TN: Abingdon Press, 2000).

<sup>2</sup>P. Peter, “Evangelization in a Culture of Pluralism: Challenges and Opportunities,” *Australians Journal of Theology* 9 (March 2007).

preserving messages through time but it was not easy to move around. They went on explain that later clay tablets baked in fire were used which were little easier, but cumbersome some however, in time portable media were developed to overcome the problem; these early one were parchments, vellum and papyrus.<sup>3</sup>

Daniel the prophet repeated the principle of media; and foretold him in the vision and he wrote in a book about the development of technology and entertainment media that will move the whole world (Dan 12:4). Through Daniel lived six hundred years before Christ his writing told us in advance the coming of four mighty empires, the first and the second coming of messiah and the end time of the world (Dan 2, 7, 8-9, 11-12).

The media (communication) of Daniel through writings not only made the past generation now it is still communicating because the book of Daniel to be understood should be read together with the book of Revelation the last biblical book in the New Testament.

### **Media in the New Testament**

In the New Testament, Jesus invested much of His time and energy in communicating with various groups of people (Matt 4:23-25; 5:1-48; Luke 12:13-15). Such communication to various groups was a model of media through public speech in New Testament; the new converts from these meetings provided mutual support and encouragement both for the disciples and Jesus Himself.

In New Testament Jesus command the disciples to make all nations disciples as it is written “And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them

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<sup>3</sup>M. L. De Fleur and E. E. Dennis, *Understanding Mass Communication*, 7<sup>th</sup> ed. (Boston, MA: Houghton Mifflin, 2002), 453.

in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age” (Matt 28:18-20, NRSV). Neither is the commission for planting up churches nor is it for establishing ministries and Christian resources, rather the commission should be devoted to planting disciples who will serve Lord tirelessly.

Media has played an important role in New Testament church. It impacted from individual relationship to the public relationship; Media played an important part in the numerical growth of the Church after Pentecost as one of the apostles delivered public speech in Acts 2:44-47; it was recorded that three thousand people were baptized in one day. Supporting this ministry of media communication De Fleur and Dennis said that before mass media became common people got the information they needed from their families, friends, neighbors, local leaders and the occasional strategies.<sup>4</sup>

The persecution of apostles as recorded in Acts 8:1-40 was the initial stage of scattering of them into various places fearing to be killed after witnessing the death of Stephen. Apostles fled into various places and Philip went to the city of Samaria where he started to preach to the people therein when the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said. The people of Samaria city believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized both men and women; eventually apostles in Jerusalem heard that Samaria had accepted the word of God, and decided to send Peter to strengthen a new congregation therein. Ellen G. White supporting the ministry of Philip in Samaria said, “If there is one work more important than another, it is that of getting our publication before the public, thus leading them to search the

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<sup>4</sup>De Fleur and Dennis, *Understanding Mass Communication*, 376.

scripture.”<sup>5</sup> However, the same statement is repeated in other ways by Monte Sahlin saying that “Soul winning success through the involvement of church members in small group ministries can be facilitated with the strategic use of the mass media.”<sup>6</sup>

### **Media in the Early Church**

Cox David explaining the impact of media in the early church history supported Emperor Constantine who erected several of the early church buildings in the Roman Empire and his Basilicas he designated as a sacred place to be used only for religious purposes. Clergy were appointed to serve in them, and this was the beginning of large congregations, thus began a trend, which led to the inevitable consequence that “buildings” rather than homes gradually become the center of church life.<sup>7</sup>

The Bible is clear that the preaching in public and printing was practiced in the early church and disciples did them daily. They never stopped teaching and telling the good news that Jesus is the Messiah (Acts 5, 6, 7, 11). Maria de Carli supported the idea of media in the early Church by considering the ministry of apostle Paul in the book of Acts from chapter 13 up to 28 we can find a long list of places where Paul went to preach the good news of Jesus, and not only in Asia, but also in Europe, reaching even Rome, the center of the Roman Empire; for some reason he could not go personally to the Christian communities, he tried to communicate through letters. These were a series of thirteen letters in the early church.<sup>8</sup>

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<sup>5</sup>Ellen G. White, *Colporteur Ministry* (Washington, DC: Review and Herald, 1942), 7.

<sup>6</sup>Monte Sahlin, *Sharing Our Faith with Friends* (Washington, DC: Review and Herald, 1990), 213.

<sup>7</sup>David Cox, *Think Big: Small Group Manual* (South England Conference, Dec. 1996), 7.

<sup>8</sup>Maria De Carli, “Paul the Communicator,” *Beauty Within*, July-December 2009, 12-13.



Ellen G. White supported the ministry of Apostle Paul to preach and writing letters to various places where he managed not to go when she said, “We are all together too narrow to end our plans. We need to be broader minded. God wants us to carry out our work for him the principles of truth and righteousness. His work is to go forward in cities and towns and villages. . . . We must get away from our smallness and make larger plans. These must be a wider reaching forth to work for those who are nigh and those who are afar off.”<sup>9</sup>

### **Media in the Quran**

The Quran depicts media as an important source of learning. The Quran demands those who want to acquire heavenly knowledge to learn from the people of the book as it is written in Quran “And we sent not (as our Messengers) before you (O Muhammad) any but men, whom we sent revelation, (to preach and invite mankind to believe in the oneness of Allah) of those who know the scripture [learned men of the Taurat (Torah) and the Injeel (Gospel)] (An-Nahl(16):43). Quran further insists Heavenly knowledge seekers to follow the books “O you who believe! Believe in Allah” (An-Nisa(4):136). However, traditions as reported by Abu Said al Kurdi reported that the Servant of Allah (may peace be upon him) said that Muslims should see the knowledge and follow Christians and Jews step by step and inch by inch to the extent if they will drop down they can fell together. However, when the Servant of Allah was asked if he meant the Jews and Christians of their tribe, he answered by saying no other religious group except these groups.<sup>10</sup> Knowing this as evangelists, we should make sure we are acquainted with some basic verses in the Quran and apply

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<sup>9</sup>Ellen G. White, “Our Duty towards the Jews,” Manuscript 87, 1907. Washington, DC: Review and Herald.

<sup>10</sup>Sahih Muslim, Book 034, Hadith 6448, 39.

them in evangelizing to Muslims. Using this approach, we can be experts in leading them from a Quranic to a Biblical perspective of Christ as Lord and Savior of human lives.

### **Media in Reformation History**

Media has played an important part in remarkable revival and reformation, which occurred in England under John and Charles Wesley, was that through media, public speech method. First audience was his own house members, which later became the basis of the class meeting of the Methodist church. James R. Wilson and S. Roy Wilson have pointed out the impact of media during Protestant Reformation in the sixteenth century that printing had reached the developing middle class. In 1520s, for example, Martin Luther became the first person to use this new mass communication technology.<sup>11</sup> Historian Will Durant supports the ministry of media by saying that “printing was the reformation; Gutenberg made Luther possible.”<sup>12</sup>

### **The Adventist History**

Views of Ellen G White on the use of media.

Ellen White has encouraged the use of innovative in evangelism; explaining that in the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts put forth extraordinary efforts in order to arrest the attention of multitudes make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctively.<sup>13</sup> “The methods and means by

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<sup>11</sup>James R. Wilson and S. Roy Wilson, *Mass Media Mass Culture*, 5<sup>th</sup> ed. (New York: the McGraw-Hill Companies, 2001), 133-134.

<sup>12</sup>Will Durant, *The Reformation: A History of European Civilization from Wycliffe to Calvin: 1300-1564* (New York: Simon and Schuster, 1957), 368.

<sup>13</sup>Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 9:109.

which we reach certain ends are not always the same. You must use reasons and judgments.”<sup>14</sup> Ellen White has been at the forefront of not only advising the use the new methods but actively applying such in various circumstances. “Different methods of labor are to be employed to save different ones.”<sup>15</sup> In fact the way we have been working with approach different people might be a cause of our ineffectiveness to some extent. Administrators have been admonished to be flexible in management of the work of God. “Church organization is not to prescribe the exact way in which we should work.”<sup>16</sup> However, De Fleur M. L. and Dennis E. E. attest the counsel of Ellen G. White of using untried media by saying, “Our mass media came into being only as new technologies for communicating overtime and distance allowed them to develop. While the technologies of print, broadcast [Radio and television], computer networks and film are basically the same for the media used in many countries. ... These technologies changed cultures as they came to be used in different system of mass communication.”<sup>17</sup>

It is therefore clear that Ellen white suggests devising new and unusual plans and ways of doing things out of the usual and familiar in order to arrest the attention of the modern.<sup>18</sup> “As field after field is entered, new method and new plans will spring from new circumstance. Now, thoughts will come with the new workers who give themselves to the work. As they seek the lord for help, He will communicate with

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<sup>14</sup>White, *Gospel Workers* (Mountain View, CA: Pacific Press, 1944), 468.

<sup>15</sup>White, *Evangelism*, 166.

<sup>16</sup>White, *Testimonies*, 6:116.

<sup>17</sup>De Fleur and Dennis, *Understanding Mass Communication*, 377.

<sup>18</sup>White, *Evangelism* (Washington, DC: Review and Herald, 1973), 122-123.

them. They will receive plans devised by the Lord Himself.”<sup>19</sup> Ellen G. White strongly discourages those who may be move to criticize or frustrate the use of unfamiliar method. This must be no fixed rules; our work is a progressive work, and there must be room left for methods to be improved upon.”<sup>20</sup> She went on insisting that “some of the methods used in this work will be deferent from methods used in the past, but let no one, because of this, block the way by criticism.”<sup>21</sup> However, with such emphasis on the use of multi methods, the use of Christ’s method is recommended. “Christ’s method alone will give true success in reaching out 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.’”<sup>22</sup>

### **Media as Viewed by Different Authors**

#### **Media Influence**

For some years community had no special attention given to the use of media in order to evangelize and to nurturing new converts. Communication media are powerful and in themselves. Evangelization of the world would be very simple and cheap; we could broadcast God’s word in every city streets. If media is effectively used it can overpower people and they would be converted. For example we could use the Television or radio; as soon as people will be exposed to these media they would be converted.

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<sup>19</sup>White, *Testimonies*, 6:116.

<sup>20</sup>White, *Evangelism*, 105.

<sup>21</sup>White, *Testimonies*, 7:25.

<sup>22</sup>White, *Ministry of Healing* (Mountain View, CA: Pacific Press, 1942), 143.

Judy Pearson supports the idea of using media in evangelism by explaining one of the reasons for using visual resources: people tend to learn and retain more when they both see and listen, she went on explaining that the effective speaker knows when words alone won't be sufficient to carry messages. However, messages are more effectively communicated through sight.<sup>23</sup>

It is preferred that in the church of present and future; pastor should train church members to nurture and to evangelize by using media, specially contemporary media of 21 Century, because modern media allows for powerful long distance exchanges between large numbers of people called Many to many contact by using e-mail, internet forums, and teleportation; However, many traditional broadcast media and mass media favor one-to-many communication like the use of Television, Cinema, Radio, Newspaper, magazine, and also face book.

Evangelism to non-believers in fact the Muslims can be done through witnessing to fellow Muslims.<sup>24</sup> We have to learn them and know what they believe and convince them to turn to Christ through witnessing them. We witness by giving the reasons for the hope which we have in Christ and with due humbleness and respect. Oscar Osindo supported this idea by saying that "Live as a 'Believer' and answer questions about your faith in Muslim terms. Modesty in dress is important; rather than defending 'Christianity,' describe your faith as it relates to being of God's last day people a 'Believer' preparing for His coming."<sup>25</sup>

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<sup>23</sup>Judy Pearson, et al., eds., *Human communication*, 3<sup>rd</sup> ed. (New York, The McGraw-Hill Companies, 2008), 350-351.

<sup>24</sup>Nehls Gerhard, *Premises and Principles of Muslim Evangelism* (Nairobi, Kenya: Life challenge Africa), 1991.

<sup>25</sup>Oscar Osindo, class notes for Christian Muslim Studies, Cultural Do's and Don'ts in Mission to Muslim, Adventist University of Africa, Nairobi, Kenya, 2012.

## **Television/Radio, Film/Video/Cinema**

Media makes it possible for several applications, for attending different audiences at the same time, supporting the idea of using media to reach/attend different people at the same time. The study commission on the Role of Radio, Television and Films in Religion of National Council of the Churches of Christ in the USA has this to say “The church should employ the mass media to illuminate the major thrust of the gospel into the modern world. Basically, this means that the churches must approach the mass media with respect for the integrity of the terrible power with these techniques process.”<sup>26</sup>

According to White’s testimony to believers in God’s church, it is an ample time to start implementing these obvious truths. According to the statement of General Conference supports by saying that this age of TV in which all our senses are appealed to, the heart will be reached by the Bible oriented and Christ centered approach. Christians, Muslims, Buddhists, and even atheists—anyone—will enjoy watching the encounter audio visual studies, which serves as an introduction to the encounter around the table. Bible studies and the Bible reading guides. By using these materials you will enter today’s homes more easily.<sup>27</sup>

When media used as a method of evangelism moves the church and community to understand the message of last days and the three angels message, Monte Sahlin responds by saying “Saturation use of Radio and Television to build public awareness in a city will include both spot announcements and larger programs

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<sup>26</sup>Study Commission on the Role of Radio, Television, and Films in Religion of National Council of the Churches of Christ in the USA, “The Church and the Mass Media,” (New York: National Council, 1960), 15.

<sup>27</sup>General Conference of Seventh-day Adventists, *Witnessing for Christ* (USA: Review and Herald, 1981), 92.

on a regular year round basis. ... In every major metropolitan areas, all of the nation-wide. Adventist radio and Television ministry should be on air, each targeted to unique people group that it reaches.”<sup>28</sup> Practice of using media in reaching various places in one time to where people are; this will fulfill the great commission: “Go ye therefore “and reach people where they are in their cultures and families at home. “Film is the language of the age” and a highly influential teacher, whether intended to be so or not.”<sup>29</sup>

In the course of using film it can go far from entertainment to the extent influencing change within a society; this was attested by a survey which was conducted by the Mobil Oil Corporation and determined that we learn 11% by means of hearing and 83% by means of seeing; that we remember 10% of what we read, 20% of what we hear, 30% of what we see, and 50% of what we *hear* and *see*.<sup>30</sup> However, “Films are not mere entertainment, but powerful agents of influence and change in society.”<sup>31</sup>

## **Internet**

Internet has become very popular in many communities and “many people use internet to ask spiritual questions.”<sup>32</sup> “Indeed, research shows that churches of various theological persuasions that are using Internet-based technology are the churches that

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<sup>28</sup>Monte Sahlin, 214.

<sup>29</sup>Cristobal Krusen, “The Role of Film in the Process of Conversion to Christianity” (Master of Fine Arts Thesis, Art Centre College of Design, Pasadena, California, 1989).

<sup>30</sup>Ibid.

<sup>31</sup>Siegfried Kracauer, *Theory of Film: Motion Pictures* (New York: Oxford University Press, 1960), 160.

<sup>32</sup>John Edmiston, “Internet Evangelism & Cybermissions and their Impact upon How We will Do Missions in the 21st Century,” accessed 11 February 2015, [https://www.cybermissions.org/articles/21stC\\_missions.pdf](https://www.cybermissions.org/articles/21stC_missions.pdf), 2007.

are most effective in reaching young adults, a key group for evangelism and a group that has been raised in postmodern culture.”<sup>33</sup> “The social media space is seen by the current younger generation of Christians as part of their everyday life and they are merely extending their religious meaning and activity into this environment.”<sup>34</sup> Therefore, if internet should be used by the church it will enable the message of salvation to be proclaimed to many.

## **Literature**

Quran the spiritual book in Islam religion exalt the use of media as way of communicating the truth by insisting those who know not to ask questions to those who know. (Al Nahl(16):43) still Allah instructed his servants to follow the path of anyone who follow him saying “And those who follow the path of him who turns in to me” (Luqman (31):15). Hence Allah [God] is using written Quran words and extending his appeal of faithful followers to teach each other what is inside. According to Islamic traditions supported the use of media as narrated by Umar Ibn-khattab, a companion of the prophet Muhammad that Allah sent Gabriel to communicate the pivotal features of the Islamic beliefs. Which were Islam, Iman, and Ihsan.<sup>35</sup> Islamic community value the use of media as the special tool to enable them in understanding Allah as well as preaching the message to other non-Islamic communities; Sufi Muslims is the leading worldwide Islamic group which contributed mostly in literature writing and distributions as quoted “Sufis contributed hugely to Islamic literature for

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<sup>33</sup>Ed Stetzer, Richie Stanley, and Jason Hayes, *Lost and Found: The Younger Unchurched and the Churches That Reach Them* (Nashville, TN: B & H, 2009), 179.

<sup>34</sup>C. Helland, “Online Religion as Lived Religion: Methodological Issues in the Study of Religious Participation on the Internet,” *Heidelberg Journal of Religions on the Internet* 1(2005): 1-15.

<sup>35</sup>Sahih Muslim, Book 1, Hadith 1.



example Rumi, Omar Khayyám and Al-Ghazali's influence extended beyond Muslim lands to be quoted by Western philosophers, writers and theologians. Sufis were influential in spreading Islam particularly to the furthest outposts of the Muslim world in Africa, India and the Far East.<sup>36</sup> However, just as God calls for members who have Spiritual Gift of Literature Evangelism, He also calls our members to participate in sharing literature as attested by Ellen G. White saying “Unvarnished truth must be spoken, in leaflets and pamphlets, (booklets) and these must be scattered like the leaves of autumn.”<sup>37</sup>

### **Media in Cross Cultural Mission**

Preaching gospel in different cultural setting has always been a disagreement. This is due to the cultural presuppositions the evangelists transmit in their field; Cross-culture is a terminology used by missionaries of which should be well defined for the sake understanding the study at hand.

### **Definition of Cross Culture and Mission**

Culture refers to an incorporated system of ideas, feelings, and values and their connected patterns of behavior and products shared by a groups of people who organize and regulate what they think, feel and do.<sup>38</sup> Hiebert defines by arguing that culture involves entire mankind in forms and meanings. Furthermore, he describes culture as a composition of “concepts by which people carve up their words, of beliefs by which they organize these concepts into scheme, and values by which they set their

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<sup>36</sup>“Sufism,” [http://www.bbc.co.uk/religion/religions/islam/subdivisions/sufism\\_1.shtml](http://www.bbc.co.uk/religion/religions/islam/subdivisions/sufism_1.shtml) 26/02/2012.

<sup>37</sup>Ellen G. White, *Testimonies*, 9:231.

<sup>38</sup>Paul Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Book House, 1985), 30.

goals and judge their actions.”<sup>39</sup> From this definition, Hiebert finds out that culture defines why and what of peoples’ beliefs and actions.

Furthermore, Steven Grunlan and M. K. Mayer define culture as learned “attitudes, values and ways of behaving.”<sup>40</sup> Apparently, there is no member of a given social order who possesses cultural genes. However, Edward C. Pentecost refers to culture as a reference point which gives direction to life.<sup>41</sup> Defining culture in another perspective John Mbiti asserts that it is a guide of human life which used to be generated by man’s response to his surroundings; this guide is not static but it is always in a process of renewal, change, decay, interaction and modification.<sup>42</sup> Stated definitions on culture are applicable to the study at hand because they give a picture of forceful culture and calling for mission that will be related to particular community and occasion.

In order to expound the context of this study in relation to word “mission,” there is a need to explore it after defining culture. “Mission is a vast enterprise made up of many kinds of missions and activities which are carried on cross-culturally by many kinds Christians; however, from biblical revelation it is totally relative to salvation history”<sup>43</sup> Biblically mission is linked with the trade of God sending one out. Johannes Hoekendijk defines mission as proclamation, fellowship, and service—

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<sup>39</sup>Hiebert, *Anthropological Insights for Missionaries*, 30-35.

<sup>40</sup>Grunlan and Mayers, *Cultural Anthropology, A Christian Perspective*, 34.

<sup>41</sup>Edward C. Pentecost, *Issues In Missiology: An Introduction* (Grand Rapids, MI: Baker Book, 1982), 79.

<sup>42</sup>John Mbiti, “African Indigenous Culture in Relation to Evangelism and Church Development,” in *The Gospel and Frontier People*, ed. R. Pierce Beaver (Pasadena, CA: William Carey Library, 1973), 79.

<sup>43</sup>A. Nasimiyu-Wasike and D. W. Waruta, *Mission in African Christianity; Critical Essays in Missiology* (Nairobi, Kenya: Acton, 2000), 1.

*Kerygma, Koinonia, and Diakonia*.<sup>44</sup> Johannes derives his definition from Acts of Apostles where the Apostles proclaimed the gospel, founded churches and were engaged in *diakonia*. However, A. Nasimiyu-Wasike and D. W. Waruta declare that “Mission is also defined as Unity and as *indigenization* or *enculturation* of the Gospel.”<sup>45</sup>

The great commission to Christians is Mission as biblical mandate to preach to all nations making disciples and baptizing them in the name of the Father and of the Son and of the Holy Spirit and to obey everything which Jesus commands. (Matt 28:19) According to instructions from Jesus, the gospel preachers should reach all people groups of which call the need of missionaries to be sensitive to receptors of diverse cultural setting. Paul G. Hiebert, R. Daniel Shaw and Tienou in their book *Understanding Folk Religion* came up with four different views on the word “mission.” First the mission is people driven out “but project to be accomplished through human engineering.”<sup>46</sup>

In additional words, mission has no clear-cut advance and time because for it is more than disseminating the academic facts. However, Paul G. Hiebert, R. Daniel Shaw, and T. Tienou explain their point by arguing that mission goes to action of calling people to faith, making them disciples, organizing them into living congregations while encouraging them to do theological reflection in their context and sharing with them the vision of God’s mission to the world.<sup>47</sup>

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<sup>44</sup>Arthur F. Glasser and Donald A. McGavran, *Contemporary Theologies of Mission* (Grand Rapids, MI: Baker Book House, 1983), 1.

<sup>45</sup>A. Nasimiyu-Wasike and D. W. Waruta, *Mission in African Christianity; Critical Essays in Missiology*, 1.

<sup>46</sup>Paul G. Hiebert, R. Daniel Shaw, and T. Tienou, *Understanding Folk Religion; A Christian Response To Popular Beliefs and Practices* (Grand Rapids, MI: Baker Books, 1999), 11.

<sup>47</sup>Hiebert, Shaw, and Tienou, *Understanding Folk Religion; A Christian Response To Popular Beliefs and Practices*, 11.

According to mentioned viewpoints, cross cultural mission can be defined as an effort to communicate the gospel in speech and action to establish the church in a way that make good judgment to people within their local cultural setting by considering the community world view. However, presenting Christianity in a way that meets the need of people within their worldview and allowing them to follow Christ in their cultural setting is the main focus of Cross cultural mission.<sup>48</sup> Paul Hierbert in additional observes that, “If this is so, cross-cultural communication at deepest level is possible only when we understand the world views of the people to whom we minister. It also means that people will understand the gospel from the perspective of their own world view. Consequently, missionaries must understand not only the explicit symbols but also the implicit beliefs in a culture if they are to communicate the gospel to its people with minimum of distortion.”<sup>49</sup>

### **Interfaith Dialogues**

It is interesting to note that Marcello Zago, in his article, “Dialogue in the Mission of the Church,” explains two dimensions on the necessity of dialogue. According to him dialogue is an anthropological necessity because every person grows by encountering and sharing with others. It is an ecclesiological necessity because it is a means of survival for many Christian communities.<sup>50</sup> On the positive side interfaith dialogue enhances common understanding and reciprocal trust. However, when we engage in real dialogue we are on an equal footing with our partner, so there is no

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<sup>48</sup>David J. Bosch, “Reflections on Biblical Models of Mission,” in *Towards the 21<sup>st</sup> Century in Christian Mission*, eds. James M. Phillips and Robert T. Coote (Grand Rapids, MI: William B. Eerdmans, 1993), 179.

<sup>49</sup>Hierbert, *Anthropological Insights for Missionaries*, 21.

<sup>50</sup>Marcello Zago, “Dialogue in the Mission of the Church,” in Silsilah Editorial Board, *Inter Religious Dialogue: A Paradox* (Philippines: Silsilah Publications, 1991), 120-121.

place for dogmatism, sense of superiority, dishonesty, or even hidden agenda. If dialogue is to be fruitful, each partner must be open, humble, respectful, receptive, patient in listening, capable of mirroring understanding, ready to ask questions of clarification, and able to appreciate what is authentic and noble in our partner's tradition, aspiration, and religious experiences. The goal of dialogue is not necessary consensus, but mutual understanding, which includes the respect of each other's differences.<sup>51</sup> Most interesting the Quran supports the use of interfaith dialogue; "Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious." (An Nahl (16):125); in addition to that Al-Imran supports extensively idea of Interfaith dialogue by urging people of the scripture being Christians and Jews to come to a word that is just between them ... in order to associate ... Al Imran (3):64. Therefore, Muslims should be reached in a friendly way and wisdom through dialogue because "Dialogue is one of the best means of conveying those values [justice, charity and virtue] and broadening the range of mutual understanding, as it is based on addressing the natural and intellectual entity that wins hearts and minds."<sup>52</sup> Thus dialogue should be used as the best tool for spreading the news of Salvation to Muslims. Furthermore, "Religious literacy requires higher education."<sup>53</sup> However, when engaging in inter-faith dialogue one must be well knowledgeable with the culture and beliefs of the people they are dialoguing with.

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<sup>51</sup>Thomas Yu, "Track Discussion: The Mission of the Church in the Multi-faith Contexts," Asian Pre-assembly Consultation/Asia Church Leadership Conference, Medan, Indonesia, March 2-6, 2003.

<sup>52</sup>Abdullah bin Abdul Mohsin Al-Turki, Secretary General of the Muslim World League, at the Inauguration Ceremony of World Conference on Dialogue, Madrid, Spain, 16<sup>th</sup>, July 2008.

<sup>53</sup>Joseph L. Subbiondo, "Higher Education and Interreligious dialogue," *Integral Review* 8 (2012): 8.

## **House to House Evangelism**

House to house evangelism involves church members going to non-believers and discussing with them the good news of salvation. It seems difficult in a cross cultural environment where Muslims and Christians have different cultures. Even among Jews and Samaritans it was difficult to pass the good tidings and Jesus cited the issue of cultural differences in trying to make the message stick into the mind of the woman. Jesus spoke to the Samaritan Woman and bypasses the issue of cultural differences. “As the Father has sent me, so I send you,” says Jesus to the church today (John 20:21). Discipleship is being sent forth into homes, schools, workplaces, Marketplaces, and communities at large to serve with the gifts of God. The apostles taught and preached not only publicly in the temple, but ‘from house to house.’ In this they give an example to the ministry of all ages, which is well worth of imitation. However, private directions and rebuke bring the teacher and the taught into closer contact, and secure an individuality of effect not possible in a public assembly as it is written “And daily in the temple, and in every house they, they ceased not to teach and preach Jesus Christ” (Acts 5:42).

## **Home Church**

Home church involves visiting homes and spending time together and organizing devotion together through sharing the Gospel, and praying together. However, according to Luke 10:1-10, Jesus exposes ten rules to be used by anyone to plant house churches; here are these rules:

1. One should have a vision (Luke10:1)
2. One should pray about the vision (Luke 10:2)
3. One should go (Luke10:3)
4. Trust God to meet your needs (Luke10:4)

5. Make contact with people—friends, family, neighbors, strangers, etc. (Luke 10:5)
6. Follow-up with open people (Luke 10:6)
7. Build a base of operations in their home—Start a house church! (Luke 10:7)
8. Do not keep moving from house to house (Luke 10:8)
9. Minister to their needs (Luke 10:9)
10. Go elsewhere if you are rejected (Luke 10:10)<sup>54</sup>

Home church is depicted in the book of Acts of Apostles especially when Paul used the house of Crispus the Synagogue ruler as Home church as it is written, “Then Paul left the synagogue and went next door to the house of Titius Justus, a worshipper of God. Crispus, the Synagogue ruler, and the entire household believed in the Lord; and many of the Corinthians who heard him believed and were baptized.” (Acts 17:7-8).

## **Funds**

Fund is one of the challenges that face evangelism. However, lack of enough funds in many unions is one of the challenges that hinder literature evangelism. Therefore if fund will be sufficient the work of evangelism will be easy among evangelists and many souls will likely be won to receive Christ; for the reason that Lord of missions in His wisdom chose to work through humans to bring the message of forgiveness and salvation to the world ... however, too often these mission successes have been masked by the human shortcomings of the missionaries

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<sup>54</sup>Rad Zdero, *The House Church Revolution*, chapter 2, accessed 26 August 2015, [https://www.wordproject.org/Bibles/resources/house\\_church/why\\_house\\_churches.pdf](https://www.wordproject.org/Bibles/resources/house_church/why_house_churches.pdf) 26/08/2015.

themselves and their overall mission; among of five shortcomings was underfunding and understaffing by the sending organizations.<sup>55</sup>

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<sup>55</sup>General Conference of Seventh-day Adventists, *Adult Sabbath School Bible Study Guide July/August/September* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2015), 154.



## CHAPTER 3

### HISTORICAL BACKGROUND OF HANDENI SDA CHURCH

#### **Pre Analysis of Handeni SDA Church Evangelism Context**

This chapter presents the historical background, the findings as analyzed from the questionnaires, interviews, observations and review of records of evangelism within Handeni SDA Church. The data is analyzed and interpreted to present the findings, observations and recommendations. The instrument used in this study was a questionnaire given in to two groups of church members and their church Pastor who have stayed in Handeni SDA Church for more than three years and also in two group ages from 0-35 years old and above 35 years. These questionnaires were designed to allow respondents to express their views according to their knowledge and the real situation.

Handeni Seventh-day Adventist Church is in Handeni District of Tanga region which is a historical, agricultural, pastoralist and mining place. This district has only one church, which is Handeni Seventh-day Adventist. It is located at the peripheral of Handeni town, sixty five kilometers from Korogwe Town along Dar es Salam Arusha road. In habitants of this place are small scale farmers, businessmen and miners. Major religions surrounding Handeni Church are Roman Catholic, Anglicans, Pentecost, Presbyterians, Jehovah Witnesses, Seventh-day Adventists, and a big number of Muslims.<sup>1</sup>

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<sup>1</sup>Wilbard Sambeke, Current Handeni Church Pastor, interview by the author, Handeni, Tanzania, 14 December 2012.

Handeni SDA Church started from Home church in 1974 inside the house of Elder Washington Manjale who was a government worker under the supervision of literature evangelist Twazahirwa Rajabu. In one year, this home church was recognized by Korogwe (mother church) for their faithful returning of tithe and offering. However, mother church proposed this home church to migrate to an open place of worship and started to worship at Chanika Primary school class building in 1975 as Handeni Branch of Korogwe SDA Church; two literature evangelists (Evangelist Lukwaro and Eliah Ibrahim) were appointed to supervise this Branch in different times; then in 1980 Handeni SDA Church was officially established.<sup>2</sup>

Early church members were four, namely Washington Manjale, Mrs. Washington Manjale, Elireheema Mbwambo, and Elias Mchome. However, this few church members started to evangelize in this Muslim populated town from the time their church was established up to now. The exercise of evangelism went together with process of looking for church plot as well as Church building. Interviewed, the first Church Pastor said that “We were given church plot freely by government after baptizing District commissioner (Rajabu Kiravu) who was a Muslim in 1990; this attempt was facilitated by John Nimkaza (District Magistrate) and Ezekieli Kidesi (District Education director); all of these three Government workers as well as church members were the best catalyst which enabled Handeni Church to get land freely.”<sup>3</sup>

However, the event of receiving free church plot from the government was the result of public evangelistic meeting held in Handeni Town where by one government officer from Muslim background was baptized while other two backsliders from the

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<sup>2</sup>Washington Manjale, The First among Oldest Church Members, interview by the author, Handeni, Tanzania, 18 February 2013.

<sup>3</sup>Samuel Panga, First Handeni Church Pastor, interview by the author, Moshi, Tanzania, 14 February 2013.

same office were strengthened to return to the church and they became church ambassador is looking for church plot. Currently, there is a big church plot with a good church building.

### **Research Analysis Tables: Evangelism to Muslim Community**

The researcher selected four Variables to develop his demographic study; these variables were *Age, Gender, Marital Status, and Education level*. The researcher found that 25 respondents out of 41 equals to 61% came from age group of 18-35 years while 16 respondents out of 41 equals to 49% came from age group 35 and above; these results say that age group of 18-35 years individuals is a strength to be used by Handeni Church to evangelize Muslim community in Handeni town. Pertaining to *Gender*, the researcher found that 23 respondents out of 41 equals to 56.1% were men while female were 18 respondents out of 41 equals to 43.9%; this result convinced the researcher to see the strength of Handeni Church to use Men to evangelize Muslims community in Handeni town. The researcher found that 27 respondents out of 41 equals to 65.9% were married individuals while 14 respondents out of 41 equals to 34.1% were singles; this result depicts the need of Handeni Church to make use of married couples to witness among Muslim community in Handeni Town.

Lastly, Pertaining to educational levels, four levels were considered being Primary school, Secondary school, First Degree and Post graduate. The researcher found that 15 respondents out of 41 equals to 36.6% were from Primary level; 19 respondents out of 41 equals to 46.3% were from secondary level; 07 respondents out of 41 equals to 17.1% were from First Degree level and 00 respondents out of 41 equals to 00% were from Post graduate. These results enabled the researcher to see the strength in Handeni in making use of secondary as well as primary levels respondents to evangelize Muslim Community in Handeni town. Research analysis tables were

sorted into two groups one being challenges facing evangelism to Muslims in Handeni from table 2 up to table 7 whereas the second table 8 up to 14 analyze Strategies for evangelizing to Muslims. To finish, the researcher developed the following research analysis tables from Data Analysis Sheet which was the result of SPSS statistics.

*Table 1. Demographic Factors*

Variables		Frequency	Percent
Age	18-35	25	61
	35 and above	16	39
Gender		41	100
	Male	23	56.1
	Female	18	43.9
Marital Status		41	100
	Married	27	65.9
	Single	14	34.1
Education level		41	100
	Primary	15	36.6
	Secondary	19	46.3
	First Degree	07	17.1
	Postgraduate	00	00
		41	100

Source: Survey Data 2014

### **Research Analysis Tables: Challenges Facing Evangelism to Muslims in Handeni**

The researcher found that lack of fund as one of a challenge that faces Handeni Church Members in evangelizing Muslim community in Handeni Town due to following findings out of 41 respondents; 13 respondents equals to 31.7% strongly agreed that lack of fund is a challenge; 1 respondent equals to 2.4% agree whereas 3 respondents equals to 7.3% were neutral and 11 respondents equals to 26.8% disagreed. The findings show 31.7% the respondents agree lack of fund is a challenge

among the church Members; the researcher realized that, lack of funds is the one of the hindrances that is facing evangelism among Muslims. Furthermore, based on the findings it was realized that, church members need to be equipped with adequate resources to facilitate the evangelism activity. In evangelism, funds are needed to community services, brochures, and books and other literatures concerning Christian-Muslim relations. Lack of funds also impedes church Members from reaching proximity areas as summarized in the following table.

*Table 1. Lack of Funds*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	13	31.7	31.7	31.7
Strong Agree	13	31.7	31.7	63.4
Agree	1	2.4	2.4	65.9
Neutral	3	7.3	7.3	73.2
Disagree	11	26.8	26.8	100.0
	41	100.0	100.0	

Source: Survey Data 2014

With regards to whether preachers motivate church members to witness among Muslims, out of 41 respondents 8 respondents equal to 19.5% strongly agreed, while 14 respondents equal to 34.1% agreed that is a challenge, 4 respondents equal to 9.8% said average, 9 respondents equal to 22.0% said less and 2 respondents equal to 4.9% said least. The findings depict that preachers motivate church members to witness among Muslims. The findings support the literature findings that, witnessing among fellow Muslims is one of the strategies for evangelizing among Muslims. The literatures shows that, Christians should witness to fellow Muslims by reaching them with due humbleness and respect as well as witnessing to them the reasons for the

hope they have in Christ. The Bible says that “And many more believed because of his own word; and said unto the woman, now we believe, not because of thy saying: for we have heard Him ourselves and know that, this is indeed the Christ, the Savior of the world” (John4:41, 42). Thus, Christians should witness Christ as the Savior of the world. Gerhard (1991) asserts that we have to understand Muslims and reach them in due care and humble and witness to them the hope we have in Christ.

Therefore the findings of the study and the literature study coincide by supporting witnessing to Muslims as a challenge for evangelizing among Muslims as follows.

*Table 2. Church Members Witnessing*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	4	9.8	9.8	9.8
Strongly Agree	8	19.5	19.5	29.3
Agree	14	34.1	34.1	63.4
Neutral	4	9.8	9.8	73.2
Disagree	9	22.0	22.0	95.1
Strongly Disagree	2	4.9	4.9	100.0
Total	41	100.0	100.0	

Source: Survey Data 2014

In regard to home church evangelism out of 41 respondent; 11 respondents equals to 26.8% strongly agreed that is a challenge; 2 respondents equals to 4.9% agreed, 4 respondents equals to 9.8% were neutral while 3 respondents equals to 7.3% disagreed, and 7 respondents equals to 17.1% strongly disagreed. However, the researcher found that 26.8% of the respondents strongly agreed that witnessing to Muslim friends in their home is a challenge in Handeni Church even though 17.1%

disagreed that it is not a challenge. Hence, there is a need of teaching church members how to provide evangelism to non-believers especially witnessing to Muslims friends at their homes. On the other hand, we have to learn them and know what they believe and convince them to turn to Christ through witnessing them. We witness by giving the reasons for the hope with have in Christ and with due humbleness and respect (Nehls, 1991). When we say that we set apart Christ as Lord, this implies that we should overcome fear and move from house to house to preach the good news although we may be rejected and even lead to hostility.

The findings depict that church members face challenge of witnessing among Muslims of which is an urgent need of the Church. The Bible says that “And many more believed because of his own word; and said unto the woman, now we believe, not because of thy saying: for we have heard Him ourselves and know that, this is indeed the Christ, the Savior of the world” (John 4:41,42). Thus, Christians should witness Christ as the Savior of the world. Gerhard (1991) asserts that we have to understand Muslims and reach them in due care and humble and witness to them the hope we have in Christ. The following table summarizes the findings portrayed in witnessing among Muslims.

*Table 3. Home Church Evangelism*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	14	34.1	34.1	34.1
	Strongly Agree	11	26.8	26.8	60.9
	Agree	2	4.9	4.9	65.8
	Neutral	4	9.8	9.8	75.6
	Disagree	3	7.3	7.3	82.9
	Strongly Disagree	7	17.1	17.1	100.0
	Total	41	100.0	100.0	

Source: Survey Data 2014

With regards to fulfilling Islamic culture and taboo as a challenge out of 41 respondents; 8 respondents equals to 19.5% strongly agreed, 5 respondents equals to 12.2% agreed, 1 respondent equals to 2.4% was neutral, and 14 respondents equals to 34 % disagreed. Hence fulfilling culture and taboo is not a challenge in evangelizing to Muslims at Handeni; this is the tool which may be used by Handeni Church members to evangelize among Muslim community at Handeni town. The following table depicts the findings in fulfilling Islamic culture and taboo as not a challenge in witnessing among Muslims at Handeni town.

*Table 4. Fulfill Islamic Culture and Taboo*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	13	31.7	31.7	31.7
Strongly Agree	8	19.5	19.5	51.2
Agree	5	12.2	12.2	63.4
Neutral	1	2.4	2.4	65.9
Disagree	14	34.1	34.1	100.0
Total	41	100.0	100.0	

Source: Survey Data 2014

In regard of consulting Bible and Quran to evangelize Muslims in their families, 9.8% equals to 4 respondents out of 41 strongly agreed; 2.4% equals to 1 respondent out of 41 agreed; 9.8% equals to 4 respondents out of 41 were Neutral; 2.4% equals to 1 respondent out of 41 disagreed and 46.3% equals to 19 respondents out of 41 strongly disagreed. This shows that, most respondents do not consider consulting Bible and Quran as a challenge. Evangelism is supposed to be a Multi-method activity where extraordinary methods are supposed to be used. Church members should reach Muslims in their families in a very friendly way which will



make Muslims to receive them without objection. However, during evangelism we should use soft approach method and not invasive method. But the Bible speaks to this especially when Jesus was sending His apostles; He commanded them to enter any house and if they received them they should dwell there, and if not, they should shake off the dust under their feet. Jesus told the apostles, “And whosoever shall not receive you, nor hear you, when you depart thence, shake off the dust under your feet for a testimony against them” (Mark 6:11). According to Jesus, there should be no fear in passing the word of God.

Furthermore, according to Ellen G. White, in *Testimonies for the Church*, volume 9, we should be innovative in passing the message of salvation by using extraordinary efforts to make the message stick into the minds of non-believers; just ordinary efforts cannot capture the attention of the people. Moreover, the Qur’an in An Nahl (16):125 states that “Invite (Mankind, O Muhammad) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur’an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.” The literatures support reaching others with extra ordinary wisdom either at their families or inviting them without fear. Therefore different efforts should be used even in reaching Muslim families where possible without fear. What is needed is just wisdom and due dignity and respect. The researcher summarizes his findings of Consulting Bible and Quran while evangelizing Muslims in their families as follows.

*Table 5. Consulting Bible and Quran*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	12	29.3	29.3	29.3
Strongly Agree	4	9.8	9.8	39.0
Agree	1	2.4	2.4	41.5
Neutral	4	9.8	9.8	51.2
Disagree	1	2.4	2.4	53.7
Strongly Disagree	19	46.3	46.3	100.0
Total	41	100.0	100.0	

Source: Survey Data 2014

With regards to the usage of books and other literatures within Islamic community as a challenge out 41. However, 11 respondents equals to 26.8% strongly agreed, 3 respondents equals to 7.3% agreed, 4 respondents equals to 9.8% were neutral, and 10 respondents equals to 24.4% strongly disagreed. The findings indicate that the idea of distributing books and other literatures as a challenge was strongly agreed. Although ministering the church within Islamic Community is a challenge, Pastors and Evangelists should take courage by taking into to consideration the notion that, Evangelism is supposed to be a multi method and not a one method activity. Therefore, even in hard environments they have to know how to minister in such circumstances. Jesus Himself used this method. He showed his sympathy to the multitude, he ministered them and showed a feeling of love of love to them, satisfied their needs and finally urged them to follow him. However, in ministering to the church within the Islamic community, we should deal with what are called distinctive and creative approach to Christian apologetics as an attempt to find common ground in order to persuade Muslims on subjects such as the unity of the one Creator God, the

Trinity of persons in the one God, the Incarnation of God the Word.<sup>4</sup> The following table depicts the findings in usage of books and other literatures within Islamic community as a challenge in witnessing among Muslims at Handeni town.

*Table 6. Books and Other Literature*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	13	31.7	31.7	31.7
	Strongly Agree	11	26.8	26.8	58.5
	Agree	3	7.3	7.3	65.9
	Neutral	4	9.8	9.8	75.6
	Strongly Disagree	10	24.4	24.4	100.0
	Total	41	100.0	100.0	

Source: Survey Data 2014

### **Research Analysis Tables: Strategies for Evangelizing to Muslim in Handeni**

Regarding if the believers to know how to use Quran and Bible verses in their speech the researcher found that out of 14 respondents: 5 respondents equals to 12.2% strongly agreed, 1 respondent equals to 2.4 % agreed, 1 respondent equals to 2.4% disagree and 20 respondents equals to 48.8 % strongly disagreed that is not a strategy to use Quran and Bible verses in their public presentations as go behind.

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<sup>4</sup>Albert Sundararaj Walter, *We believe in one God? Reflections on the Trinity in the Malaysian Context* (Delhi: ISPCK, 2002), 219-220.

*Table 1. Biblical and Quranic Verses in Speech*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	13	31.7	31.7	31.7
Strongly Agree	5	12.2	12.2	43.9
Agree	1	2.4	2.4	46.3
Neutral	1	2.4	2.4	48.8
Disagree	1	2.4	2.4	51.2
Strongly Disagree	20	48.8	48.8	100.0
Total	41	100.0	100.0	

Source: Survey Data 2014

Concerning home church as a strategy for evangelism out 41 respondents; 5 respondents equals to 34.1% strongly agreed, 3 respondents equals to 7.3% agreed, 1 respondent equals to 2.4% was neutral, 14 respondents equals to 7.3% disagreed, and 14 respondents equals to 34.1% strongly agreed. The researcher found that 14 respondents' equals to 34.1% strongly agreed that home church ministry as one of the strategy of evangelizing among Muslims at Handeni Town. Peter used home church ministry at Cornelius home when he went there following the vision that he received from God. He preached there and many believed and were baptized (Acts 10:48). Home church shows a sense of humbleness and sincerity. Therefore, home church evangelism is a good strategy to be used by believers in evangelizing among Muslim communities. The following table summarizes the usage home church as a strategy for evangelism among Muslim at Handeni town.

Table 2. Home Church

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	15	36.6	36.6	36.6
Strong Agree	5	12.2	12.2	48.8
Agree	3	7.3	7.3	56.1
Neutral	1	2.4	2.4	58.5
Disagree	3	7.3	7.3	65.9
Strong Disagree	14	34.1	34.1	100.0
Total	41	100.0	100.0	

Source: Survey Data 2014

Regarding to house to house evangelism as a strategy in witnessing among Muslim 39% equals to 16 respondents out of 41 strongly agreed; 4.9% equals to 2 respondents out of 41 were neutral; 7.3% equals to 3 out of 41 respondents disagreed; and 14.6% equals to 6 respondents out of 41 strongly disagreed. Findings portray that house to house evangelism is a good strategy for evangelizing among fellow Muslims. Jesus Himself depicts this as a strategy during His ministry He went house to House and He even ordered His disciples to go house to House and reside to those who accept them and abandon those who were reluctant to receive them. “And when you go into a household, greet it” (Matt10: 12). The researcher summarizes these results in the following table.

*Table 3. House to House Evangelism*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	14	34.1	34.1	34.1
	Strongly Agree	16	39	39	73.1
	Neutral	2	4.9	4.9	78
	Disagree	3	7.3	7.3	85.3
	Strongly Disagree	6	39.0	14.6	100.0
	Total	41	100.0	100.0	

Source: Survey Data 2014

In regards to Distribution of books and other literatures as a strategy in witnessing among Muslims; 24.4% equals to 10 respondents out of 41 strongly agreed; 7.3% equals to 3 respondents out of 41 agreed; 4.9% equals to 2 respondents out of 41 were neutral; 2.4% equals to 1 respondent out of 41 disagreed and 26.8% equals to 11 respondents out of 41. The following is the table of interpretations which depicts the distribution of books and other literature as not a strategy for evangelizing to Muslims at Handeni.

*Table 4. Distribution of Books and Other Literatures*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	14	34.1	34.1	34.1
	Strongly Agree	10	24.4	24.4	58.5
	Agree	3	7.3	7.3	65.9
	Neutral	2	4.9	4.9	70.7
	Disagree	1	2.4	2.4	73.2
	Strongly Disagree	11	26.8	26.8	100.0
	Total	41	100.0	100.0	

Source: Survey Data 2014

The question concerning the usage of Radio and Television 29.0% equals to 16 respondents strongly disagreed out of 41 while 22.0% equals to 9 respondents out of 41 strongly agreed. The findings therefore indicates that usage of Radio and Television according to the respondents is not a strategy in witnessing among Muslims. However, by experience it needs extra ordinary skills in order to understand if this method is applicable in witnessing among Muslim due to the fact that if respondents are not in touch with Muslim families misunderstanding may arise. Although some of the respondents were not in favor of using Radio and Television; this method can be useful in witnessing among Muslims community. The following table summarizes the findings portrayed in the usage of Radio and Television as a strategy in witnessing among Muslims at Handeni town.

*Table 5. Usage of Radio and Television*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	12	39.3	30.0	30.0
	Strongly Agree	9	22.0	22.5	52.5
	Agree	1	2.4	2.5	55.0
	Neutral	1	2.4	2.5	57.5
	Disagree	1	2.4	2.5	60.0
	Strongly Disagree	16	29.0	40.0	100.0
	Total	40	97.6	100.0	
Total		41	100.0		

Source: Survey Data 2014

Concerning of creation of friendship with Muslims as a strategy in witnessing among Muslims among 41 respondents: 12.2% strongly agree, 41.5%

agree, 19.5% are neutral, 7.3% disagree and 7.3% strongly disagree. The findings indicate that foundation of friendship with Muslims is a strategy for Muslim evangelism. Friendship with Muslims will create good relationship and close ties with them so as to be ease to spread the message of salvation to them. Furthermore, friendship message will smoothen the way for evangelism among Muslims. However, the evangelists should be very technical in introducing the message of salvation to Muslims. This idea supported by Oscar Osindo by insisting that an evangelists are needed to use the Quran in a positive way in order to be effective in reaching Muslim, furthermore, he insisted that speakers supposed to be well versed in Islamic beliefs, practices of Quran while applying the middle of the road approach;<sup>5</sup> Jesus instructs His disciples to reach the multitudes with humble and friendship message. “You must be as wise as snakes and as innocent as doves” (Matt 10:16). Christians, as well as church pastors and other evangelists should humble themselves and reach non-believers with a great sense of friendship because in so doing builds bridge of evangelism. This idea is attested by working policy of Seventh-day Adventist saying that “In Seventh-day Adventist witness, the writings of other religions can be useful in building bridges by pointing to elements of truth that find their fullest and richest significance in the Bible.”<sup>6</sup> The following table sum up the findings rendered in making friendship as a strategy in witnessing among Muslims at Handeni town.

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<sup>5</sup>Oscar Osindo, class notes for Christian Muslim Studies, Cultural Do’s and Don’ts in Mission to Muslim, Adventist University of Africa, Nairobi, Kenya, 2012.

<sup>6</sup>General Conference of Seventh-day Adventists, *Working Policy of the General Conference of Seventh-day Adventists*, 2009-2010 ed. (Hagerstown, MD: Review & Herald, 2010), 51.



*Table 6. Friendship with Muslims*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	5	12.2	12.2	12.2
	Strongly Agree	5	12.2	12.2	24.4
	Agree	17	41.5	41.5	65.9
	Neutral	8	19.5	19.5	85.4
	Disagree	3	7.3	7.3	92.7
	Strongly Disagree	3	7.3	7.3	100.0
	Total	41	100.0	100.0	

Source: Survey Data 2014

The researcher found that in the question relating to usage of Interfaith dialogue as strategy to witnessing among Muslim out of 41 respondents; 4 respondents equals to 9.8% strongly agreed; 5 respondents equals to 12.2% agreed; 1 respondent equal to 2.4% were neutral while 16 respondents equals to 39% strongly disagreed. The findings therefore indicate that, using interfaith dialogue is not a strategy according to the respondents. By experience, interfaith dialogue needs extra ordinary skills in order to win the audience since misunderstanding may arise. Although the respondents were not in favor of interfaith dialogue, according to the researcher's experience, it was found that when interfaith dialogue used in a friendly way will creates peace and harmony in Islamic audience; this observation is shown in the table below.

*Table 7. Conducting Interfaith Dialogue*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	15	36.6	36.6	36.6
Strongly Agree	4	9.8	9.8	46.4
Agree	5	12.2	12.2	58.6
Neutral	1	2.4	2.4	61.0
Disagree	16	39.0	39.0	100.0
Total	41	100.0	100.0	

Source: Survey Data 2014

The pre and post testing intervention showed that lack of fund as a challenge to evangelism has decreased. In the pretesting a population of 29 (71%) with a mean of 4 agreed that lack of fund is a challenge to evangelism, the average mean of 4 which is represented by high in interpretation agreed that, the church does not have budget for evangelizing Muslims. The findings depict that the church does not set enough budget for evangelizing to Muslims and therefore a seminar to church members on how to organize themselves and use the little resources they have to finance the work of God is important. In the post testing the mean was 1.7 which indicated very low and this implies that after the seminar the believers and evangelists realized that, the work of God will be advanced by the believers and not depend a hundred percent on the fund provided by the church as shown by the following table.

*Table 8. Challenges Facing Evangelism*

Variables	Population	Pretesting	Post testing
	N	Mean	
The church does not have budget for evangelizing Muslims	41	4.0000	1.7
House to house evangelism to Muslims is a challenge to me	41	3.8537	1.9756
Home church evangelism to Muslims is a challenge to me	41	4.1707	1.8049
To fulfill Islamic culture and taboo to evangelize Muslims is a challenge to me.	41	4.2927	1.6585
I don't know to use Bible and Quran verses to evangelize Muslims.	41	4.0976	1,3
I don't have books and DVD's to evangelize Muslims	41	4.0488	4.6098

Source: Field Data 2014

*Table 9. Interpretation*

ITEM	SCALE	LEVEL
Strongly Agree	4.24-5.00	Very high
Agree	3.4-4.23	High
Neutral	2.62-3.42	Medium
Disagree	1.81-2.61	Low
Strongly Agree	1.00-1.80	Very Low

Source: Field Data 2014

The intervention of the pre and post testing showed that both Quran and Bible verses should be used in evangelism to Muslims. In the pretesting, the mean was 3.8 represented as high and in the post testing the mean was 4.5 represented by very high. The mean of 3.8 and 4.5 represented as high in the interpretation agreed that using Bible and Quran verses should be used as a strategy in evangelizing to Muslims. The findings show that, believers perceive evangelism by mixing Bible and Quran verses as a strategy. Amazingly, respondents supported preaching using Quran and Bible

verses most believers are not conversant with the Quran due to the fact that some church members are fearful to be known or seen by Muslims using Quran; hence, awareness seminar is important in order to understand Muslims culture and taboos. Although experience shows that mixing Quran verses with Bible verses enables Muslims to understand the coincidence of the Bible and the Quran; still Muslims admonished to refer Bible wherever there is something which is not clear “If you were in doubt as to what we have revealed unto thee then ask those who have been reading the Book from before thee” (Yunus (10):94); Apostle Paul seems quoting from the Prophet of the Cretans saying “One of them, a Prophet of their own, said; ‘Cretans are always liars, evil beasts, lazy gluttons,’ this testimony is true. Therefore rebuke them sharply, that they may sound in faith (Titus 1: 12-13). The Quran states “And we sent not (as our Messengers) before you (O Muhammad) any but men, whom we sent revelation, (to preach and invite mankind to believe in the oneness of Allah) of those who know the scripture [learned men of the Taurat (Torah) and the Injeel (Gospel)]” (An-Nahl 16:43).

Paul used the quotation deliberately in attempting to make the audience to the message of salvation. The same method of quoting the Quran and the Bible can be applied in attempting to pass the message of salvation. For example, the Sabbath is depicted in both the Quran and Bible. “And for their covenant we raised over them the mount and (on the other occasion) we said: Enter the gate prostrating (or bowing) with humility;” and we commanded them: “Transgress not (by doing worldly works) on the Sabbath (Saturday). And we took from them a firm covenant.” (An-Nisa 4:154). And Isaiah 58:13 states “The Lord says, If you will stop trampling on Sabbath—pursuing your own interest and doing what you please on my Holy day—and start honoring the Sabbath instead, making it a delight, not doing your own work or talking about your

own business on that day, but consider others then you will find the joy that comes from serving the Lord.”

Concerning resurrection in both books, according to Qur'an, during resurrection Masih Isa (Jesus) will send His Angels all over the World to gather mankind; those who disbelieve will be fuel of fire. (Al-Imran (3):9-10; the same statement asserted in the Bible “And come forth those who have done well to the resurrection of life, and those who have done evil to the resurrection of condemnation” (John 5:29). If the Qur'an and Bible verses are well used many will know the hidden truth. Therefore, the empirical findings of the study including the literature study validates that using Bible and Quran verses in preaching to Muslims will enable Muslims to get the good news of salvation which is depicted in the Bible and Quran. With regards to evangelism to Muslims through home church the mean of 4.1 in the pre testing and 4.6 in the post testing both represented by high in the interpretation table.

This shows that home church ministry is a good strategy for evangelism. Peter used home church ministry at Cornelius home when he went there following the vision that he received from God; he preached there and many believed and were baptized (Acts10:48). Hence, home church evangelism is a good strategy to be used by believers in evangelizing among Muslim Communities because it is fellowship oriented. However, home church evangelism requires extra skills and cultural awareness about Muslims.

Regarding Evangelism through distribution of books and other literatures, the mean were 4.1 in the pre testing and 4.4 in the post testing both represented by high in the interpretation. This indicated that the respondents agreed that distribution books and other literatures is a good strategy for evangelizing to Muslims. Ellen G. White

supporting in the ministry of Philip in Samaria said “If there is one work more important than another, it is that of getting our publication before the public, thus leading them to search the scripture.” However, the same statement is repeated in other ways by Monte Sahlin saying, “Soul winning success through the involvement of church members in small group ministries can be facilitated with the strategic use of the mass media.” By experience the books and various religious literatures have enabled many non-believers to receive the message of salvation.

In regards to using radio and television, a mean of 4.2 in the pre testing and 4.7 in the post testing both represented by high in the interpretation agreed that preaching through radio and television is a strategy for evangelizing to Muslims. The findings depict that the use of television and radio in evangelism is a good means and it will make good tidings to reach many people. Radios are mostly accessible to the society and using this will be a good means of spreading the good news of Salvation. The literature study coincides with the findings by supporting the use of radio in passing the word of God to non-believers. Monte Sahlin responds by saying “Saturation use of Radio and Television to build public awareness in a city will include both spot announcements and larger programs on a regular year round basis. ... In every major metropolitan area, all of the nation-wide. Adventist radio and Television ministry should be on air, each targeted to unique people group that it reaches.”<sup>7</sup>

In regards to evangelism through friendship with Muslims the mean of 3.8 in the pre testing and 4.2 in the post testing both represented by high in the interpretation agreed that friendship with Muslims is a good way of evangelizing to Muslims. In regards to using interfaith dialogue in evangelism the mean of 4.5 in the pre testing and 4.6 in the post testing represented by very high in the table of interpretation agreed

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<sup>7</sup>Monte Sahlin, 214.

that it is a good strategy of evangelizing to Muslims. The findings therefore indicate that, using dialogue is a good method according to the respondents. By experience interfaith dialogue needs extra ordinary knowledge and skills in order to win the audience since misunderstanding may arise. Although the respondents were in favor of dialogue, it should be used in a friendly way that will create peace and harmony.

Interfaith dialogues that have been conducted by the church intelligently have won many souls and many received Jesus. It is interesting to note that Marcello Zago, in his article, "Dialogue in the Mission of the Church," explains two dimensions on the necessity of dialogue. According to him "dialogue is an anthropological necessity because every person grows by encountering and sharing with others. It is an ecclesiological necessity because it is a means of survival for many Christian communities."<sup>8</sup> Dialogue is a friendly way of reaching into consensus between two parties with two or more antagonistic ideas or cultures and therefore it is the best way of making non-Christians to make conversations with Muslims and know the Bible truth which is hidden to many. Eventually, the researcher summarizes the intervention of the pre and post testing of strategies for evangelizing Muslim at Handeni in the following table.

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<sup>8</sup>Marcello Zago, "Dialogue in the Mission of the Church," in Silsilah Editorial Board, *Inter Religious Dialogue: A Paradox* (Philippines: Silsilah Publications, 1991), 120-121.

*Table 10. Strategies for Evangelizing Muslims*

Items		Pretesting	Post testing
Both Bible and Quran should be kept consulted in Muslim evangelism.	41	3.8293	4.5
I have confidence in Home church evangelism	41	4.0976	4.6
House to house evangelism is a good method for Evangelizing to Muslims	41	3.9024	4.3
Distribution of books and other literatures is of great importance in evangelizing to Muslims	41	3.7805	4.4
Preaching through radio and Television is important in evangelizing to Muslims.	41	4.1951	4.7
Friendship is a good strategy of Evangelizing to Muslims	41	3.8537	4.2
Interfaith dialogue is a good strategy of evangelizing to Muslims	41	4.7317	4.6

Source: Field Data 2014

*Table 11. Interpretation*

ITEM	SCALE	LEVEL
Strongly Agree	4.24-5.00	Very high
Agree	3.4-4.23	High
Neutral	2.62-3.42	Medium
Disagree	1.81-2.61	Low
Strongly Disagree	1.00-1.80	Very Low

Source: Field Data 2014



## CHAPTER 4

### PROGRAM DEVELOPMENT, IMPLEMENTATION, AND EVALUATIONS

#### **Acceptance of Research Findings**

The purpose of this research was to mobilize SDA Church members to evangelize among Muslims in Handeni District in Tanga, Tanzania. This was attained by developing appropriate strategies and appropriate programs for encouraging the church members to evangelize among Muslims. The research developed programs like seminars among SDA believers.

Handeni SDA Church started from Home church in 1974 with four members inside the house of Elder Washington Manjale who was a government worker under the supervision of literature evangelist Twazihirwa Rajabu. In one year, this home church was recognized by Korogwe (mother church) for their faithful returning of tithe and offering. However, the mother church proposed this home church to migrate to an open place of worship and started to worship in Chanika Primary school class building in 1975 as Handeni Branch of Korogwe SDA Church. Two literature evangelists were appointed to supervise this Branch in different times; then in 1980 Handeni SDA Church was officially established.

The church in Handeni has been using various methods in evangelism. The methods that have been used by the church are distributions of evangelical books, interfaith dialogue, and house to house evangelism. However, the church still have fewer members.

The methods used by the church have not been applied effectively and some of the strategies have not been applied. Jesus and disciples plus early church leaders used various strategies in evangelizing among the non-believers. The strategies that need to be applied are house to house evangelism, witnessing to Muslims, interfaith dialogue, home church, and distribution of evangelical books to fellow Muslims.

### **Implementation**

The project implementation was from December 2012 up to February, 2014. All strategies and programs designed were implemented and recorded by the researcher and church leaders in Handeni and other church servants such as deacons, church elders, and evangelists. The researcher also went to other places where there was a need of using these strategies to spread the good tidings since the work of God has no limits; it is to be spread to all nations and tongues.

Despite the fact that, time was limited still the researcher optimally utilized his time effectively to make sure all the strategies were implemented by teaching the church members.

### **Witnessing To Fellow Muslims**

On 12 December, 2012 the researcher conducted seminar on how to witness to Muslims. The Bible idea of witnessing shows that Jesus witnessed himself as the Savior and said he who has seen Him has seen the father and through Him there is eternal life; He is the way of salvation.

The researcher taught believers to witness to fellow Muslims by reaching them with due humbleness and respect as well as witnessing to them the reasons for the hope they have in Christ. The researcher also taught believers to talk with God through prayers before going to any evangelical work.

## **Using Bible and Qur'an Verses**

On July, 2013 the researcher conducted seminar on how to evangelize by using both Bible and Quran verses. The findings show that, believers perceive evangelism by mixing Bible and Quran verses as a challenge, 20 respondents equal to 48.8% strongly agreed that it is a challenge, therefore the researcher had to conduct various seminars to teach believers on how to use Bible and Quran verses. Nevertheless using Quran and Bible verses were realized to be among the strategies for evangelizing among Muslims since there are so many verses in both books that coincide in their teachings. The researcher therefore conducted a number of seminars teaching various Bible and Quran verses that coincide to each other for example the story of creation. In the (Al-Aaraf(7):11), “And surely we created you (your father Adam)” (Known as “The Heights”), tells about the story of creation where as in the Bible the story of creation is in the book of Genesis 1:1 “In the beginning God created the earth.” These verses coincide with each other.

The researcher taught the believers on the books recommended by the Quran that are Torah (five books of Moses), Psalm (Zaboor), and Gospel (Injeel). The Torah are the books of Moses which contain the Ten Commandments. Although believers supported Bible and Quran verses in evangelism still many believers were not conversant with the Quran Verses and this made the researcher to conduct contextual seminar on various Bible and Quran verses and the agreement between the two books.

## **Distribution of Books**

The researcher taught the believers on the importance of distributing books to non-believers and how to distribute them. The researcher also issued some guide books to believers, including pastors, and other evangelists to guide them on learning various divine matters. The researcher also distributed the various small evangelistic

books that he prepared to believers and Muslims. The books that were distributed were titled *Baptism in both Quran and Bible*, *Children of one father who do not know each other*, *Divinity of Jesus in Both Quran and Bible*, and *Why Christians Worship wearing shoes*.

The book titled *Baptism in both Quran and Bible* contains various verses that are in both Quran and Bible supporting baptism, known in Arabic as “Sibghat Allah” in the Quran. According to the Islamic understanding, baptism is a symbol of receiving color from Allah (Al-Baqarah (2):138). However, according to Quran, translated by Abdullah Al Farsy, in his additional comments in Al-Baqarah (2):138, he recognized Christian baptism through immersion as a symbol of accepting Christ and Islam as religion which thinks about humanity; he insisted Muslims to be decorated with such colors (baptism/Sibghat) from Allah.

The book also has some verses that coincide in both books. The book titled “Children of one father who do not know each other” shows how the Quran depicts Ibrahim as a father of two children Isaac and Ishmail; Isaac the father of Christians and Ishmail the father of Muslims. Through Isaac lineage we get Christian offspring whereas through Ishmail we get Muslim offspring.

The book titled *Divinity of Jesus in Quran and Bible* explains the attributes of divinity of Masih Isa bin Mariam (Jesus) by referring to both books. For example Quran perceive Isa as Creator. “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah’s leave; and I heal him who was born blind, and the leper, and I bring the dead to life in Allah’s leave” (Al Imran (3):49). The only Person who can who has the power to create a living creature is God. Therefore, SuratAl-Imran depicts the divinity of Masih Isa (Jesus). The book, *Why Christians Worship wearing*

*shoes*, answers basic questions asked mostly by Muslims especially the wearing of shoes while worshipping and the aim of this book is to remove communication barriers between Christians and Muslims, for example according to Islamic traditions Prophet Muhammad used to wear shoes in worship. (Mishkat-Al-Masabih, Vol. 2 Hadith number 1766). However, no way to answer such questions through Quran because nowhere to support such action but in Bible we do find support of Christians to worship with shoes. “Withhold thy foot from being unshod” (Jer 2: 25). This act is attributed by Holy Angel when descended to rescue Peter from top-security prison “And behold, the Angel of the Lord came upon him and a light shined in the prison ... And the Angel said unto him, Gird thyself, and bind on thy sandals. And so he did (Acts 12:7-8).

### **Lack of Funds**

Lack of funds was seen as hindrance that impedes evangelism among Muslims and the researcher had to teach the believers the need to have entrepreneurial skills that will enable them to have small business firms that will enable them to generate income hence ability to get fund for advancing the work of God. The researcher organized various entrepreneurial seminars intended to incite the believers to think big like David who thought big and killed Goliath. The researcher also cited various exciting testimonies from the Bible as motivation for believers to be committed in various economic activities. The author of literature magazine explains this challenge by saying that “Quite a few unions were not able to finance the printing of as many books as they would have liked. Lay Evangelists and church members expressed a

demand for books that the publishing houses were unable to supply because of lack of money.”<sup>1</sup>

### **Evaluation**

The objective was to mobilize Handeni SDA Church members to evangelize among Muslims and this was achieved since challenges facing believers in evangelizing among Muslims were identified and therefore the strategies for reaching Muslims were taught to the believers. Believers were taught the following: Islamic taboos and traditions and strategies for reaching Muslims through house to house evangelism, Home church, distribution of books, and witnessing to Muslims and the findings were finally implemented and finally post testing was done by the researcher to evaluate the outcomes.

During the project, data were collected through interviews, questionnaires, group discussion and observation. The researcher developed the following tools for evaluation of the project: witnessing to fellow Muslims; fulfilling Islamic culture and taboos; distribution of books; house to house evangelism; and use of Bible and Quran verses through distribution of post questionnaires aimed at testing the tools.

In the pretesting the of percent of people who had fulfilled Islamic taboos and culture was 19.5% out of 41 and in post testing it increased 63.3%. The number of people who engaged in home church was 4.8% in pretesting and increased up to 24% in post testing. The percent of respondents who used and were able to use Quran and Bible verses was 7.3% and increased up to 60.9% in post testing. The percent of people who distributed books was 19.5% in pretesting and increased up to 63.4% in post testing. In pretesting 7.3% participated in interfaith dialogue and in post testing

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<sup>1</sup>Bertil Wiklander, “The Trans-European Division: The Publishing Ministry’s Impact,” *The Literature Evangelism*, January-March 2010, 9.

was 51.2%. Concerning house to house Evangelism in pretesting 7.3% evangelized and in post testing it increased to 43.9%. Home church services increased from 2 (4.8%) to 10(24%); use of Bible and Quran verses increased from 3(7.3%) to 26(60.9%); distribution of books increased from 8(19.5%) to 26(63.3%) and house to house evangelism increased from 3(7.3%) to 10(43.9%). Concerning the number of people who participated in dialogue in pretesting was 3(7.3%) and increased to 8(43.9%) in post testing.

The seminars conducted by the researcher to Handeni SDA Church members helped them to increase awareness about Muslims as well as the strategies for evangelizing among Muslims. They also knew the verses in the Qur'an that supports various Christian beliefs and practices. The project increased the number of people witnessing among Muslims and the number of believers distributing books to Muslims increased as well as the number of people participating in dialogues as shown in the following table of contrast below.

*Table 1. Comparison of Pretesting and Post Testing 2014*

Tools	Sample Size	No. of people		No. of people	
		Pretesting	Pretesting (%)	Post testing	Post testing (%)
Fulfilling Islamic culture and taboos	41	08	19.5	26	63.3
Home church	41	02	4.8	10	24
Use of Bible and Quran verses	41	03	7.3	25	60.9
Distribution of books	41	08	19.5	26	63.3
House to house Evangelism	41	03	7.3	8	43.9
Interfaith dialogue with Muslims	41	03	7.3	8	43.9

Source: Field Work 2014

## CHAPTER 5

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

#### **Summary**

Handeni SDA Church was experiencing a problem of evangelizing among Muslims since they were not aware on what strategies to use to reach Muslims. Some were mingling with Muslims but didn't know if there are some verses in both Bible and Quran that correlate and could be used in evangelizing Muslims. Books for distributing among Muslims were also a problem.

This project was determined to identify the strategies for evangelizing among Handeni SDA Church members. The paper was also determined to make many know Christ as the Savior of the world. In chapter three the researcher studied various literatures including the Bible, the Quran, Ellen G. White writings, and other scholars' writings pertaining to the study. The Bible used various different biblical characters.

In chapter three the researcher used interviews, questionnaires and group discussions and identified the challenges facing SDA members in evangelizing as well as the strategies for evangelizing among Muslims. In chapter four the researcher identified the strategies for evangelizing among Muslims that are witnessing to fellow Muslims, Mixing Bible and Quran verses, home church, and house to house evangelism. The final part of this paper outlays the recommendations to be followed by the church in evangelizing among Muslims in different places across the globe.



## **Conclusion**

The purpose of the study was achieved by identifying the challenges and strategies for evangelizing among Muslims in Handeni Town and affords material resource for other researchers. The church should raise fund through offerings, donors and church projects in order to finance various researches conducted with the aim of making the work progress.

## **Recommendations**

- a) Basing on the findings of the study and the experience of the researcher the following recommendations are given; Universities or Colleges of the church should incorporate in their curriculum courses which will train pastors on various Quran and Bible verses that correlate to each other in order to enable them in evangelizing to Muslims.
- b) The church should organize various seminars intended to teach pastors, evangelists and other believers on how to reach others in love, with humbleness and due respect.
- c) The church should organize entrepreneurship seminars to the church members since some of the church members are financially poor and poverty hinders the work of God since even the money for funding the work of God will be a problem.
- d) The church should organize a program of distributing evangelistic books to non-believers and especially the Muslims for free since some of the non-believers are not willing to buy evangelical books.
- e) Church members should organize charitable programs of helping the needy especially non-believers in order to show them a sense of care and concern.

- f) The church members should organize prayer programs intended to pray for the needy individuals such as people suffering from social problems like sickness, psychological problems, and financial as well as spiritual needs.
- g) Church members may organize programs to mingle with Muslim community and discuss spiritual and social matters like spiritual and social dialogue, attending to funeral, marriage and community service.
- h) Preachers should know the culture and taboo of the people they are going to evangelize to in order to avoid rejection from the intended audience especially when evangelizing Muslims.

## APPENDICES

APPENDIX A  
QUESTIONNAIRES

Evangelism to Muslims through Media in Handeni Town Tanga Region Tanzania.

Instructions

A: Please answer all question by circling the letter or number attached to answer with which you agree most closely. When answer require written responses be free to do so. Any question does not apply to you write DNA (does not apply).

1. What is your gender?  
(a) Male (b) Female
2. Please circle your age group  
(a) 18-35 (b) above 35
3. What is your marital status?  
(a) Single (b) Married (c) Divorced  
(d) Widow / Widower

1. What is your highest level of education?  
(a) Primary education (b) Secondary Education (c) University Education

B. How strongly do you agree or disagree with the following statements about evangelism to Muslim community? Please mark each of these according to this scale.

1 = Strongly Disagree; 2 = Disagree; 3 = Neutral; 4 = Agree; 5 = Strongly Agree

Challenges facing evangelism to Muslims

	Questions	5	4	3	2	1
1	The church doesn't have budget for evangelizing Muslims					
2	House to house evangelism to Muslims is a challenge to me					
3	Home church evangelism to Muslims is a challenge to me					
4	To fulfill Islamic culture and taboo to evangelize Muslims is a challenge to me.					
5	I don't know to use Bible and Quran verses to evangelize Muslims.					
6	I don't have books and DVD's to evangelize Muslims					

Strategies for evangelizing to Muslims in Handeni

	<b>Questions</b>	<b>5</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
1	Both Bible and Quran should be kept consulted in Muslim evangelism.					
2	I have confidence in Home church evangelism					
3	House to house evangelism is a good method for Evangelizing to Muslims					
4	Distribution of books and other literatures is of great importance in evangelizing to Muslims					
5	Preaching through radio and Television is important in evangelizing to Muslims.					
6	Friendship is a good strategy of Evangelizing to Muslims					
7	Interfaith dialogue is a good strategy of evangelizing to Muslims					

APPENDIX B

DATA ANALYSIS SHEET

	SECTION A				SECTION B1						SECTION B2						
	1	2	3	4	1	2	3	4	5	6	1	2	3	4	5	6	7
1	A	a	b	a	2	4	1	5	5	1	5	5	5	5	2	1	4
2	A	b	b	a	5	1	3		2		5	3	3	4	3	3	2
3	A	a	b	c	5	2			3		2	1	1	1	5	2	
4	B	a	b	a	3	4	1	3	4		3	5	2	5	4		
5	A	a	a	c	2	2		1			5	2	5	3			
6	B	b	a	b	5	1	1	5	2	2	5	5	1	5	5	3	2
7	B	b	a	b	5	4	2	4			4	1	2	1			
8	A	a	a	b	2	2		1		3	1	2	1	1	5		4
9	B	b	b	a	3	4	2	5	5		1	5	5			5	2
10	A	a	a	a	5	5	1	4			3	2	2	5		4	2
11	A	b	a	b	2	2			5	3				1		3	
12	B	b	b	a	4	2	2	1	1	3	3	5	4	1	5	4	
13	B	a	a	b	2	2	1	1		4	1	4		5		1	4
14	A	a	a	b	3	5		4	5	1	1		1	1		4	
15	A	b	b	c	5	3	1	1	1	1	1		4	2	5	5	2
16	B	a	a	b	2	2		4		4	1	4	5	1	1	4	3
17	B	a	a	a	5	4		1	1					5	5	4	4
18	B	b	b	b	2	5	4			1	1	4	4	1	5	4	2
19	A	a	a	a	5	2		1	1	4	3			5	1	5	5
20	A	b	a	b	5	4	4	5		5	1	1	5	5	1	4	
21	A	a	b	a	2	2	1	1	1	1	1		1	1		3	2
22	A	b	a	a	2	4	5	1		5		1			1	4	5
23	A	a	b	b	5	4			1					5	5	1	2
24	B	a	a	a	5	3	4	5		5	1	1	1		1	4	
25	A	a	a	a	5	5				1		1		1		4	5
26	A	b	a	c	5	4	1	1	1		1	1	1	1	1	2	2
27	A	a	b	a		4		5		5	1				1	3	2
28	B	b	b	b	2	5	5	1	1	5	1	1	1	1		5	5
29	A	a	a	a		4	1	1	1		1	1			1	4	2
30	B	b	b	b		3				1	1	1	1		5	4	
31	A	a	a	c			5	5	1	5	1	1		1		4	2
32	B	a	a	a		5	1			1	5	1	1	1		2	2
33	B	b	b	b		4				1					1	4	4
34	A	a	a	b	2		5	1	1	1		1	1		1	3	
35	B	a	b	c		4	1	5	1	5		1	1	1	1	4	2
36	A	b	a	b						1	1				1	5	2
37	A	b	a	b			5	1	1	5		1	1		1	4	
38	A	b	a	c		5	1	5	1	1					1	3	
39	A	a	a	b		4								1	1	3	2
40	A	a	a	b		5	1			1							
41	B	b	a	b		3	1			3	1				1		

## APPENDIX C

### APPRECIATION LETTER

North East Tanzania Conference

Handeni SDA Church,  
Box 294,  
Tanga-Tanzania,



12<sup>th</sup> April 2014.

TO WHOM IT MAY CONCERN.

Through

The District Pastor: **MCHUNGAJI** *[Signature]*  
Handeni District, **KANISA LA WAADVENTISTA WASABATO**  
P.O.Box 294. **MTAA WA HANDENI**  
**Box 294 HANDENI**

Dear Sir/Madam

REF. PASTOR IGIN SOKA.

This is to confirm that Pastor Igin Soka Personal ministries, Global mission and Adventist Muslims Relations director of NETC did his research in Handeni SDA Church between 2012-2014. The questionnaires, Interviews and the seminars done by him mainly focused on how we can use media to evangelize Muslims in Handeni Town.

He managed to do four seminars and two revivals which led the church to discern how to use Radio/Tv, Publications and Interfaith dialogue. Group of 41 members was organized after accepting the call to evangelize Muslims in our church of 60 members. This group was active attending seminars in both theory and practical. Church unity in evangelism has been improved through these seminars; However; Pastor Soka enabled my church members to develop courage to evangelize Muslims by distributing his own literature and DVD's of interfaith Dialogue which was held in Pasua-Moshi and University of Arusha.

Hence I wish to take this opportunity to thank and appreciate the brilliant knowledge we had with Pastor Igin Soka during the entire period he did his research in our church. We were greatly blessed and by seminars and revivals he had with us.

May God bless him abundantly and hope that he will use the experience from the research to decree the soon return of our Saviour Jesus Christ.

Thank you, Yours in Lord's Vineyard

*[Signature]*

Church Elder-Handeni SDA Church.

APPENDIX D  
PERMISSION LETTER



SEVENTH-DAY  
ADVENTIST  
CHURCH

*North East Tanzania  
Conference*

EXECUTIVE SECRETARY

P. O. BOX 315  
Same - Kilimanjaro  
Tanzania  
TEL (255) 272758156

THE EXECUTIVE SECRETARY  
NORTH EAST TANZANIA CONFERENCE  
BOX 315  
SAME

19/04/2011

TO

PR. WILBARD SAMBEKE  
P O BOX 2000  
HANDENI-TANGA

**REF: PERMISSION TO CONDUCT RESEARCH PROJECT**

We greet you in the Name of our Lord Jesus Christ.

We are happy to inform you that Pastor Igin John Soka, a student at Adventist University of Africa has been permitted by the Conference Executive which seated on 11/04/2011 to conduct his research at Handeni Church.

By this letter we plead that you give him a full support so that he can accomplish his project and his studies.

Be blessed

  
Pastor Zawadi Kajiru  
**EXECUTIVE SECRETARY - NETC**

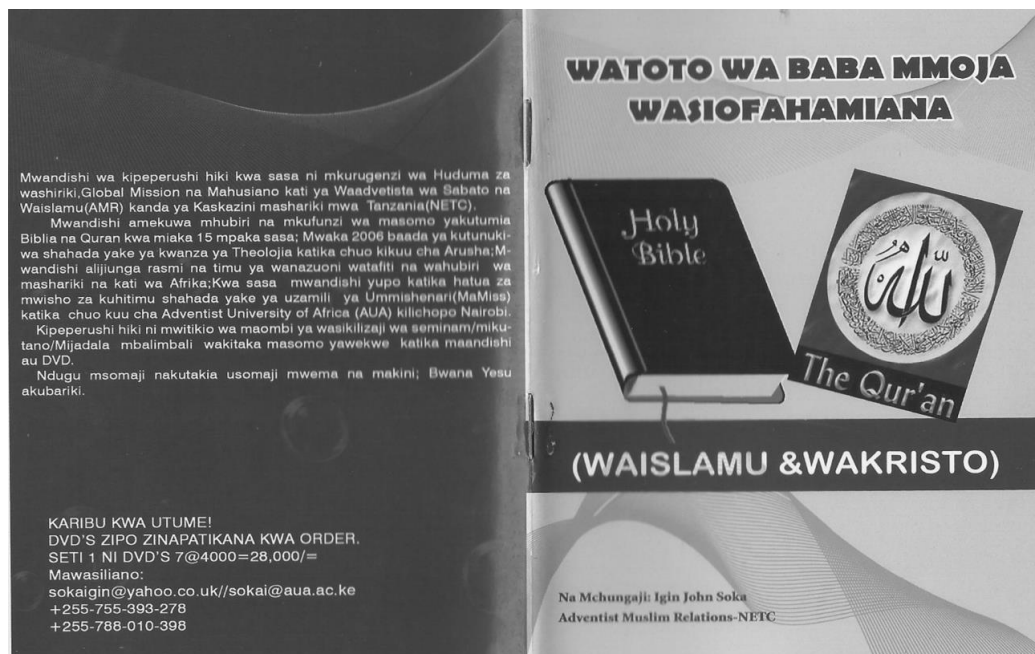
Executive Secretary  
Seventh Day Adventist Church  
North East Tanzania Conference



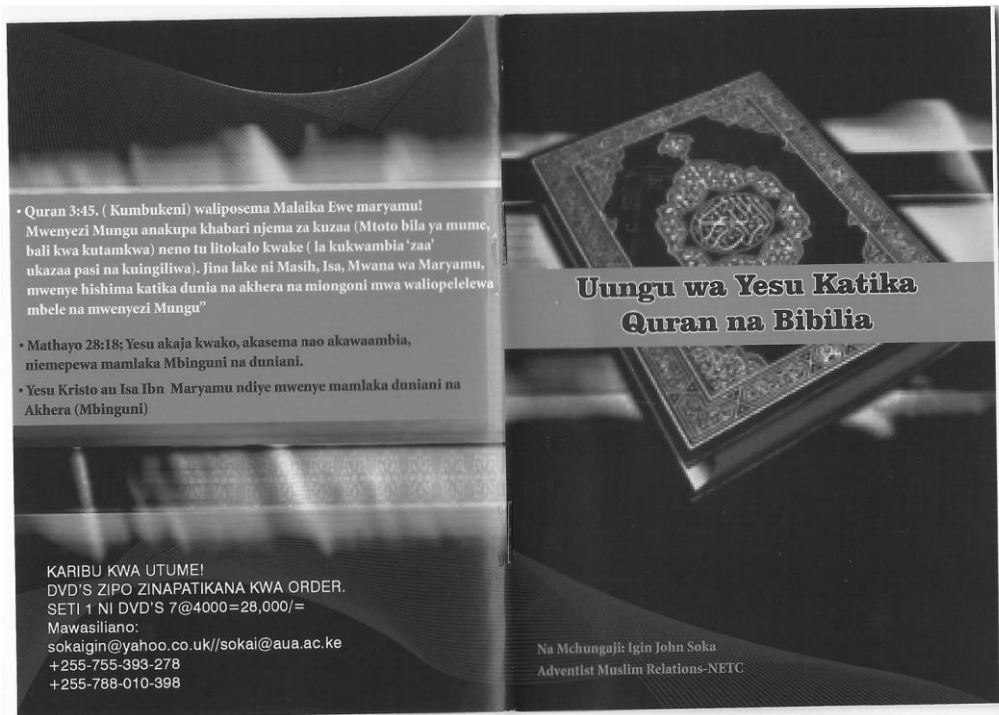
## APPENDIX E

### COVER PAGES OF CHRISTIAN-MUSLIM LITERATURE LEAFLETS (SWAHILI VERSIONS)

#### a) Volume 1: Children of One Father who do not Know Each Other



## b) Volume 2: Divinity of Jesus in Quran and the Bible



**Uungu wa Yesu Katika Quran na Biblia**

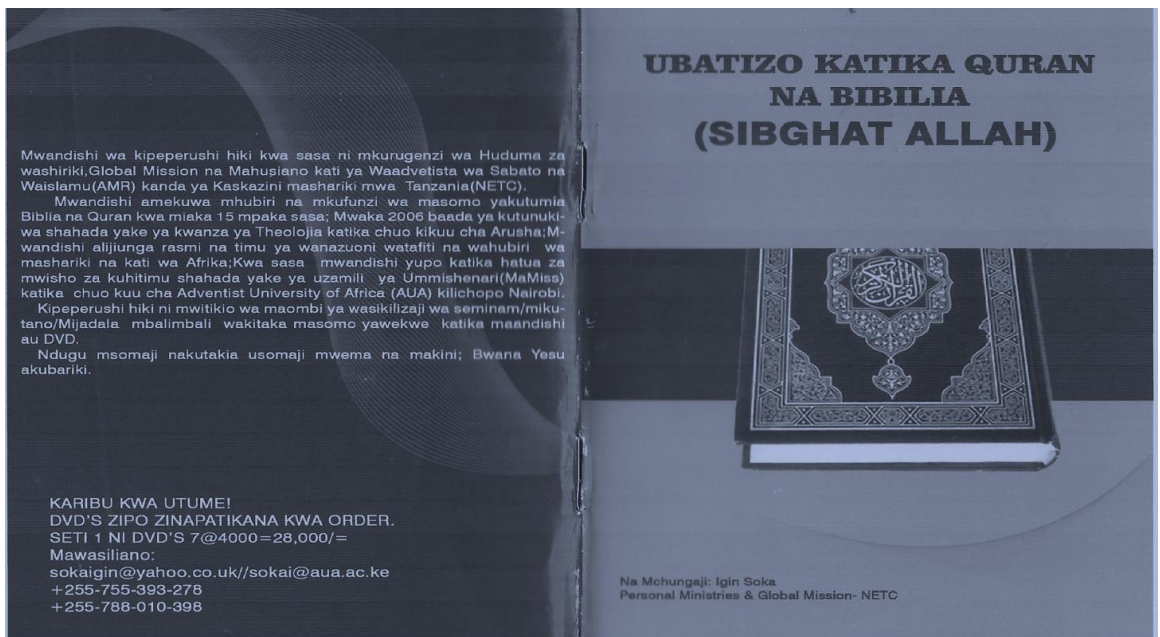
- Quran 3:45. ( Kumbukeni) waliposema Malaika Ewe maryamu! Mwenyezi Mungu anakupa khabari njema za kuzaa (Mtoto bila ya mume, hali kwa kutamkwa) neno tu litokalo kwake ( la kukwambia 'zaa' ukazaa pasi na kuingiliwa). Jina lake ni Masih, Isa, Mwana wa Maryamu, mwenye hishima katika dunia na akhera na miongoni mwa waliopelelewa mbele na mwenyezi Mungu"
- Mathayo 28:18; Yesu akaja kwako, akasema nao akawaambia, ni mepewa mamlaka Mbinguni na duniani.
- Yesu Kristo au Isa Ibn Maryamu ndiye mwenye mamlaka duniani na Akhera (Mbinguni)

KARIBU KWA UTUME!  
DVD'S ZIPO ZINAPATIKANA KWA ORDER.  
SETI 1 NI DVD'S 7@4000=28,000/=

Mawasiliano:  
sokaigin@yahoo.co.uk/sokai@aua.ac.ke  
+255-755-393-278  
+255-788-010-398

Na Mchungaji: Igin John Soka  
Adventist Muslim Relations-NETC

## c) Volume 3: Baptism in Quran and the Bible



**UBATIZO KATIKA QURAN NA BIBILIA (SIBGHAT ALLAH)**

Mwandishi wa kipeperushi hiki kwa sasa ni mkurugenzi wa Huduma za washiriki, Global Mission na Mahusiano kati ya Waadventista wa Sabato na Waislamu (AMR) kanda ya Kaskazini mashariki mwa Tanzania (NETC).

Mwandishi amekuwa mhubiri na mkufunzi wa masomo yakutumia Biblia na Quran kwa miaka 15 mpaka sasa; Mwaka 2006 baada ya kutunukiwa shahada yake ya kwanza ya Theolojia katika chuo kikuu cha Arusha; Mwandishi alijiunga rasmi na timu ya wanazuoni watafiti na wahubiri wa mashariki na kati wa Afrika; Kwa sasa mwandishi yupo katika hatua za mwisho za kuhitimu shahada yake ya uzamili ya Ummishenari (MaMias) katika chuo kuu cha Adventist University of Africa (AUA) kilichopo Nairobi.

Kipeperushi hiki ni mwikio wa maombi ya wasikilizaji wa seminam/mikutano/Mijadala mbalimbali wakitaka masomo yawekwe katika maandishi au DVD.

Ndugu msomaji nakutakia usomeji mwema na makini; Bwana Yesu akubariki.

KARIBU KWA UTUME!  
DVD'S ZIPO ZINAPATIKANA KWA ORDER.  
SETI 1 NI DVD'S 7@4000=28,000/=

Mawasiliano:  
sokaigin@yahoo.co.uk/sokai@aua.ac.ke  
+255-755-393-278  
+255-788-010-398

Na Mchungaji: Igin Soka  
Personal Ministries & Global Mission- NETC

APPENDIX F

COVER PAGES OF ELECTRONIC MEDIA CHRISTIAN-MUSLIM  
DIALOGUE DVD'S (SWAHILI VERSION)

a) Volume 1: The Divinity of Jesus



b) Volume 2: What is the Religion of Prophets?



c) Volume 3: Crucifixion of Jesus Christ



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## CURRICULUM VITAE

### **Personal identification**

Name: Igin John Soka  
Date of Birth: 24<sup>th</sup> December, 1969  
Place of Birth: Moshi, Tanzania  
Marital Status: Married to Elly with 2 children

### **Education**

February 2011-June 2014: Master of Arts in Missiology  
Adventist University of Africa  
September 2002-September 2006: Bachelor of Arts in Theology  
University of Eastern Africa Baraton  
May 1990 - May 1992: Advanced Certificate of Secondary Education  
Old Moshi High School

### **Work Experience**

1993-1996: Lay Secondary Teacher  
1997-1999: Assistance District Pastor  
2000-2002: District Pastor North East Tanzania Conference  
2006-2010: District Pastor North East Tanzania Conference  
2011-2013: Communication and Adventist Muslim Relations Director North East Tanzania Conference  
2013-2014: Stewardship and Adventist Muslim Relations Director North East Tanzania Conference  
2014-2017 to date: Personal Ministries, Global Mission, Sabbath School & Adventist Muslim Relations North East Tanzania Conference.  
2017: An author of seven books and Adjunct Lecturer at University of Arusha (UoA)