

ABSTRACT OF GRADUATE STUDENT RESEARCH

Master of Arts in Leadership Project

Adventist University of Africa

School of Postgraduate Studies

Title: INVESTIGATING SEVENTH-DAY ADVENTIST CHURCH MEMBERS' OPINION ON POLYGAMOUS MEN'S ADMISSION IN THE CHURCH: CASE OF RWASHI DISTRICT

Name of Researcher: Lombanya Mwape

Name and Degree of Faculty Adviser: Kasereka Kavis, DMin

Date completed: June 2014

One of the most crucial problems the church faces in Rwashi District is how to deal with polygamous men. Currently there are different views among Seventh-day Adventist Church members in Rwashi District, regarding the admission of polygamous converts as regular church members. Some church members claim that polygamous men are not wrong at all, therefore they should be admitted in the church without any conditions; while others contend that they should not be accepted.

The assertion of the first group is that there are many God's people in the Old Testament who were polygamous while serving God. They refer to people such as Abraham, David, Solomon, Jacob etc. The second group disapproves that opinion, because according to them the ideal marriage as intended by God is monogamy. For this group polygamous should not be accepted as regular church members because the Bible does not approve such marriage practice. So each group stands for its opinion firmly.

Most church members contend that this issue should find a solution, because in the past early missionaries accepted a husband as a church member with all his wives. With this background in mind, the researcher made a study among Seventh-day Adventist church members in the Rwashi District, located in South-Katanga Field in the Democratic Republic Congo. Findings revealed that only few members support the opinion of admitting polygamous as regular members in the church. On the opposite, the majority of members are not of that opinion. Those who are favorable to polygamy might be ignoring the truth regarding the biblical view on monogamy, and not being aware of polygamy's consequences. The study showed that even though some of God's servants had practiced polygamy, in reality it was not so in God's initial plan. Polygamy is a result of sin. It was introduced in human race by the descendants of Cain.

This project has suggested a program which could be implemented to teach church members in Rwashi District, so that they can have more information regarding the advantages of monogamy and the disadvantage of polygamy. An evaluation of the program was done for a period of one month, starting with the time of teaching for those polygamous who wish to adhere to initial marriage system and be accepted as church members. The program proved to be effective, and thus it is recommended to churches facing the similar problem.

Adventist University of Africa

School of Postgraduate Studies

INVESTIGATING SEVENTH-DAY ADVENTIST CHURCH MEMBERS'
OPINION ON POLYGAMOUS MEN'S ADMISSION IN THE CHURCH,
A CASE OF RWASHI DISTRICT

A project

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

by

Hubert Lombanya Mwape

June 2014

INVESTIGATING SEVENTH-DAY ADVENTIST CHURCH MEMBERS'
OPINION ON POLYGAMOUS MEN ADMISSION IN THE CHURCH,
A CASE OF RWASHI DISTRICT

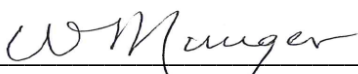
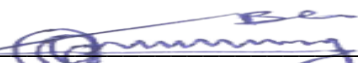
A project
presented in partial fulfillment
of the requirements for the degree
Master of Arts in Leadership

by
Hubert Lombanya Mwape

APPROVAL BY THE COMMITTEE



Advisor: Kasereka Kavis, DMin


Dean, School of Postgraduate Studies
Willard Munger, PhD

Reader: Moyo Muzabazi Benjamin, DMin

Extension Center: Adventist University of Africa

Date: June 2014

Copyright©2014 by Lombanya Mwape Hubert
All Rights Reserved

Dedicated to my beloved wife Henriette Kunda Mwape,
for her love and support in my pastoral ministry.

TABLE OF CONTENTS

LIST OF TABLES	vii
ACKNOWLEDGEMENTS	viii
Chapter	
1. INTRODUCTION	1
Background.....	1
Statement of the Problem	1
Purpose of the Study.....	2
Significance of the Study.....	2
Definition of Terms	2
Delimitation of the Study	3
Methodology.....	3
Hypothesis	4
2. THEORETICAL BACKGROUND OF POLYGAMY	5
Polygamy in the Old Testament	5
Polygamy before Abraham	7
Polygamy from Abraham to Jacob	7
Polygamy in the Time of Moses.....	9
Polygamy in the Time of David and Solomon	11
The Polygamy of David.....	11
The Polygamy of Solomon	12
Polygamy in the Talmud.....	13
Polygamy in the New Testament.....	14
Jesus and Polygamy	14
The Apostle Paul and Polygamy.....	15
Different Religions and Polygamy	17
Islam and Polygamy	17
Christianity and Polygamy	18
The Catholic Church and Polygamy.....	19
The Lutheran Church and Polygamy	20
Apostolic Church and Polygamy	22
The Mormon Church and Polygamy	23
The Seventh-day Adventist Church and Polygamy.....	23
3. DESCRIPTION OF THE LOCAL SETTING AND METHODOLOGY	29
Geographical Setting	29

Historical Setting	29
Socio-political Setting	31
Socio-Cultural Setting	32
Socio-economic Setting.....	33
Religious Setting	34
Methodology.....	35
Study Population.....	35
Sample Size	36
Data Collection	37
Managing the Questionnaire.....	38
Assessment and Analysis.....	38
Data Presentation, Analysis and Interpretation	38
Data Presentation and Analysis	38
Summary.....	40
4. PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION ...	42
Program Design	42
Facilitators and Participants.....	42
Organization of the Program	42
Seminar Sessions	43
Evaluation of the Program.....	45
Church Members' Opinion on the Value of Monogamy.....	46
Members' Commitment to Monogamy	46
Summary.....	47
5. SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	48
Summary.....	48
Conclusion.....	50
Recommendations	50
APPENDIX A.....	53
QUESTIONNAIRE.....	53
BIBLIOGRAPHY	55
VITA.....	58

LIST OF TABLES

1. Rwashi District Membership	42
2. Polygamous men Conversion in Rwashi District	43
3. Sample Size	44
4. Rwashi District Church Members' Opinions on Polygamous Status	46
5. First Day Seminar	51
6. Second Day Seminar	51
7. Third Day	52
8. Awareness Evaluation.....	53

ACKNOWLEDGEMENTS

This is one of the wonderful times of my life when I have to express my thankfulness to the Lord and to all who in one way or another have contributed to the achievement of this work.

First of all I would like to thank the merciful God, our creator who has protected my health during the time of my training. He alone is the source of wisdom and nothing can be achieved without his assistance.

My great and sincere thanks are addressed to my Union and Division leaders who have given me this opportunity, and have supported me financially and morally so to achieve my training at this level. May the Lord bless their ministry abundantly.

I would like to thank my adviser Doctor Kasereka Kavis and all the facilitators who were involved in the achievement of this work. By their judicious and precious guidance they have been a tremendous source of blessings for my studies.

To Professor Owusu-Antwi, Professor Mathema, and Mrs Aimable, dedicated lecturers, I express my gratitude. May the Lord bless you for sharing with me your theological scholarship which has equipped me for an effective ministry.

To all AUA staff I say thank you for your counsel and guidance in the fulfillment of all my requirements for this degree. May the Lord richly bless you.

Likewise, I am thankful to all ministers and their spouses in South-Katanga Field, for their support while I was completing this program.

Finally, my sincere gratitude to my wife and my relatives who supported me through prayers, and endured the nostalgia during the time I was absent from home because every year I had to travel far for my studies.

CHAPTER 1

INTRODUCTION

Background

Polygamy is one of the problems faced both in the social and the spiritual life of Rwashi District members. It is also a challenge for church leadership. Rwashi is located in South Katanga Field (SKF) in the Democratic Republic of Congo; where this study was done.

The church leaders are not equipped to deal with new converts who are polygamous. They are not sure whether they should baptize them and allow them to continue as they are or if they should ask the man to pick just one wife once they decide to become Christians. It is clear that unless the situation is addressed, it could affect the rest of the church. Some of the men in church with only one wife may be tempted to take another just because the church seems to condone or accept it. This will greatly affect the spiritual condition of the church.

People are polygamous for different reasons. For some it is a cultural practice which they are used to and follow as it suits them, some are influenced by their religious beliefs which encourage polygamy, yet others have more than one wife just because they can and want to do so. Regardless of the reasons, polygamy in the church is a problem that church leaders must handle.

Statement of the Problem

For the church to guide effectively, church members must be in accordance on major doctrines. One of the major doctrines is marriage. In the south Katanga

conference there seems to be a disagreement on whether polygamy should be occupied in the seventh day Adventist church.

There are many polygamous men in Rwashi district. Due to this situation, church members are divided on the stand to be taken regarding those who are polygamous. The main question dealt with in this study is: “What should be the stand of church members, and what church leaders should do to solve this issue?”

Purpose of the Study

Knowing the fact that the practice of polygamy is contrary to the will of God, this study investigated the opinion of Rwashi District Seventh-day Adventist church members on accepting polygamous men as regular church members. The purpose of the study was to find ways of dealing with the situation. The study has provided insights to enlighten church members on what should be the stand in cases of baptizing or giving church responsibilities to converted polygamous.

Significance of the Study

First, this study is so important for Rwashi District church members, because it provides light on the issue of baptizing new polygamous converts, and applying discipline for those who practice it. Through this way the church may save its unity of faith and its doctrine. Of course, the study will also be useful for other churches facing the same challenge throughout the world.

Definition of Terms

For the sake of a better understanding of this study, operational definitions of terms have been provided in the section below.

- Polygamy: etymologically the word “polygamy” comes from two Greek terms: “polus” meaning “many”, and “gamos” meaning “marriage.”¹ Therefore, it may be agreed with Claude Gregory that polygamy consists of uniting one man or one woman with more than one partner.²
- Monogamy means a marriage of one man and one woman;
- Polygamy is used for marriage of one man with many women;
- Polyandry is used for one woman having many men;
- Marriage by groups is used when many men and women agree to exchange partners. Since polyandry and marriage by groups are very rare, the term polygamous is often used for both senses.³

Delimitation of the Study

The concept of polygamy is very wide. This study dealt only with the question of checking whether a polygamous man should be baptized and be assigned responsibilities in the church organization. Moreover, though the issue of polygamy is rife in many places, this study was limited to Rwashi District in South Katanga Field.

Methodology

Since the study population was mainly composed of Seventh-day Adventist church members of Rwashi district in South-Katanga Field, the survey sample was

¹ "La bigamie," *Dictionnaire de la Foi Chrétienne: Les Mots* (Paris: Editions du Cerf, 1968), 1:99.

² " La Polygmie", in Claude Gregory (Ed.) *Encyclopedia Universalis* (Paris : Encyclopédie Universalis, 1980), 13 :293.

³Ibid., 294.

taken from a representative group of those available to answer the questionnaire. For the collection of the needed data a questionnaire was used that had closed-ended questions that are just requiring a yes or no answer. A bibliographical research method to collect and analyze data related to polygamy was also used.

Chapter one is an introduction dealing mainly with the statement of the problem, purpose of the study and the methodology. Chapter two presents a theoretical background of polygamy. This includes biblical insights on polygamy, Seventh-day Adventist church stand on polygamy, and finally what secular authors say about it. Chapter three is a description of local setting. It also provides the project methodology. Chapter four deals with presentation, analysis and interpretation of data collected. Chapter five is the development, the implementation and the evaluation of the program to address the issue. Finally, chapter six provides a summary of the findings, a conclusion and some recommendations.

Hypothesis

A hypothesis is an anticipated response to a research question. Our study has suggested the following hypotheses: basing on the Holy Scriptures stating that God created only one woman for one man, Rwashi District Seventh-Day-Adventist church members should be against admitting polygamous men as regular church members.

CHAPTER 2

THEORETICAL BACKGROUND OF POLYGAMY

This chapter presents an overview of polygamy in the light of the Bible by considering how polygamy was practiced during several periods of Bible times. It analyzes how this practice was perceived both in the Old and the New Testaments. The chapter presents the position of the Seventh-day Adventist Church policy in relation to polygamy. This includes seventh-day scholars, the General Conference Policy and Ellen G. White's writings. Of course, the chapter also presents what other denominations think about polygamy. Finally, the study provides insights from secular authors regarding this practice.

Polygamy in the Old Testament

Right in the beginning the Bible clarifies that in God's plan marriage was monogamous. The way Eve, the first woman was created gives evidences that really monogamy is the ideal system in God's plan. The Bible says,

So the Lord caused the man to fall into a deep sleep and while he was sleeping he took one of the man's ribs and closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man and he brought her to the man. The man said: This is now bone of my bones and flesh of my flesh. She shall be called woman for she was taken out of man. For this reason a man will leave his father and mother and be united to his wife and they will become one flesh (Gen. 1:23-24).

In other English translations, the same expression used in this text to express unity between a man and one woman are stated as follows: "The man becomes attached to his wife", "He joins himself to his wife", or "He cleaves to his wife". So it

is clear that in the beginning, God had described the man's wife, as the only "helpmate" suitable for him.

Here is underlined the fact that God took only one rib from Adam whereas he could have taken more and made many wives for him. The Bible states that taking a bone from the man to make a wife shows the fact of becoming one flesh. Many who support monogamy agree with Bernard that monogamy was intended by God.¹

It seems that for many generations, people remained in this monogamy system. The bible shows that polygamy was first practiced by Lamech, a descendant of Cain. It is reported by the Holy Scriptures that Lamech married two women, one named Adah and the other Zilah (Gen. 4:19). In his book Clarke stipulates that Lamech was the first to disturb God's order of original marriage by bringing polygamy.² The Interpreter's Dictionary of the Bible reiterates that polygamy was not in God's plan and therefore it should not be encouraged.³ Still there are others who declare openly that polygamy has nothing good because it originates from a descendant of Cain who himself was a murderer.⁴

¹ Bernard Haring, *La Foi du Christ, 3 Tomes* (Tournai: Desclée et Cie, 1959), 3:436.

² Adam Clarke, *The Holy Bible: A Commentary and critical notes, 7 volumes, New Edition* (New York: Abingdon Cokesbury Press, 1982), 1:62.

³ "Lamech", in *The Interpreter's Dictionary of the Bible, 5 volumes* (Nashville: Abingdon Press, 1962), 3:62.

⁴ "Lamech prit deux femmes" (Gen. 4:19), *La Bible Anotee : Genesis-Exodus*, edited by Frederic Godet, 9 volumes (Saint-Legier: Editions Emmaus, 1981), 1:129.

Polygamy before Abraham

As mentioned previously, the Holy Scriptures clarify that in God's initiative there was no plan of polygamy. This is supported by the creation of Eve, the first lady. She was taken from the rib of Adam who said, "This is the bone of my bones and flesh of my flesh." It is said that they became one (Gen. 2:18-24). Haring in his book condemns the practice of polygamy because it goes against the dignity of human beings even after fall; he declares that only monogamy fits with God's intention.⁵ Taking a look at the Muslim Koran, it is clear that Adam lives in the paradise with his spouse and not his spouses (Sourate 2, ayat 35). This passage confirms that the ideal system of marriage is monogamy. It is obvious in the Bible that both Adam and Cain practiced monogamy (Gen. 2:23, 24; Gen. 4:17). Lamech's specific case seems to be the only one referred to as polygamy before Abraham. It is a practice that was not in God's plan; it originated from a generation which did not have the fear of God.

Polygamy from Abraham to Jacob

Every reader of the Bible knows how Abraham fell into polygamy. It is clear that Abraham had more than one wife (Gen. 25:1-6). The Bible reports that Sara his wife had not born him any child because she was barren. Therefore, she suggested to Abraham that he take her servant Hagar as a second wife so that they could build a family through her. Abraham agreed with what Sara suggested. He slept with Hagar and she conceived. (Gen. 16:1-4). The outcome of this happened without delay. Later on when Sara got his son according to God's promise (Gen. 21:9-11), Sara saw the son of Hagar laughing at his son and she told Abraham to chase away Hagar and her son for Sara did not want him to inherit what was her son's.

⁵ Bernard Haring, 436.

Of course, Abraham was displeased with Sara's statement but the Lord ordered him to listen and execute what his wife instructed. The Bible reports that early in morning Abraham woke up, got bread and water for Hagar and he sent her away. She went with her son into the desert of Beersheba (Gen. 21:14). This story shows that Abraham became polygamous through the influence of his own wife.

On the other hand, it is said that in addition to these two wives, Abraham also married Ketura. There is no clear record, on when he took Ketura as wife. Some think that this happened after the death of Sara while others believe that it was before her death.

Basing on the above context, Endani Luhi Masinda observes that polygamy could be tolerated during that time of ancient covenant.⁶ It seems that for ancient Jews, as a way to keep a race or a family, people were allowed to have more than one wife. Polygamy was practiced as culture, especially if the first wife was barren as in the case of Abraham. It seems that Abraham referred to the code of Hammurabi which allowed this practice.⁷

Ellen G. White also reports that polygamy was so expanded by that time to a point that it was no longer considered a sin. However, this does not mean that the practice was not a violation of divine law. On the contrary, it was a terrible affectation of holiness and happiness of the home.⁸

⁶ Isse Vikondo E. Masinda, "*La Polygamie : Un Fondement Biblique?*" (Université Adventiste d'Afrique Centrale, 1988), 10.

⁷ *Hammourabi : Roi de Babylone Vers 1750 avant Jésus-Christ*, 15

⁸ Ellen G. White, *Patriarches et Prophètes*, (Seoul, Korea : EGPA, 2011), 181.

Further, it is interesting to note that Isaac the son of Abraham was monogamous; whereas his two sons Esau and Jacob became polygamous (Gen. 26:34, 29:30). Jacob became a father of 12 patriarchs born from 4 different wives. Masinda Isse Vikondo observed that it is curious that God did not openly reproach this practice. Did he abandon his previous plan of monogamy and agree with polygamy? Haring addresses this by saying that God did not approve such a practice; He only tolerated people's weaknesses for a while so as to provide more light for them (I am the one underlining this).⁹

Karl Barth said that even though the names of the 12 patriarchs issued from polygamy (Gen.21:12) are on the door of the new Jerusalem, even though God is called the God of Abraham, Isaac and Jacob, even though they have benefited from God's solicitude, monogamy remains the only heavenly way of marriage.¹⁰

The Holy Scriptures show horrible consequences of polygamy as it reports the division which occurred between the wives of Abraham and those of Jacob. Even though the fact of polygamy is reported in Deut. 25:10 as a fact, it is obvious that their outcome is horrible. The world can witness the fights between the descendants of Isaac and Ishmael up to now, through the war between Palestinians and Israelites.

Polygamy in the Time of Moses

The Bible reports that during the exodus, Miriam and Aaron addressed inappropriate words to their brother Moses. It was a kind of criticism related to his

⁹ Haring, 437.

¹⁰ Karl Barth, *Dogmatique* (Geneve: Labor et Fides, 1974), vol. III, tome 4, 205.

wife (Num. 12:1-2). Some Bible scholars wonder about which wife this passage is referring. The question is whether Moses was a polygamist or not.

According to the historian Josephus, it seems that while Moses was serving the army of Pharaoh, he went to fight the king of Ethiopia and won the war. Then, he took one of the King's daughters for wife. It is possible that this one was left in Midian when Moses had to flee to Midian. Then, probably at the exodus he joined his first wife and now had two.¹¹

However, it is important to note that most of historians are not in agreement about the facts of Joseph's marriage. They believe that the woman referred to in Exodus 2:21 must be the one of North-East of Arabia who is Sepsara herself.¹² On his side, Godet says that it is unbelievable that the wife criticized by Miriam was Sepsara since they lived together for many years. He argues that Sepsara's nation was a close relative to the family of Abraham (Gen. 25:2). Therefore it could be that Sepsara had died and Moses had remarried. Still there are others who think that the woman with whom Miriam and Aaron quarreled was Sepsara. They may have done it by mere mockery. Whatever arguments given, polygamy in the life of Moses himself is not certain. However, even though he was not polygamist, Moses did not openly forbid polygamy. He said,

If a man has two wives and loves one but not the other one, and both bear him sons but the first born is the son of the wife he does not love, when he wills his prosperity to his sons, he must not give the rights of the first born to the son of

¹¹ Flavius Josèphe cité par André Chouraqui, *L'Université de la Bible, Levitique-Deuteronomie*, (Paris : Editions Lidis, 1983), 2 :209.

¹² "The Ethiopian Woman" [Exodus 2:21], in Francis D. Nichol (Ed.) *Seventh-Day Adventist Bible Commentary*, (Washington, DC: Review and Herald, 1976-80), 1:861.

the wife he loves in preference to his actual firstborn, the son of the wife he does not love. He must acknowledge the son of his unloved wife as firstborn by giving him a double share of all he has (Deut. 21:15-17).

It is also important to mention the law of levirate which derives from latin “legevir” meaning brother of the husband. This consisted of recommending a brother to marry the widow of his brother if this one had died without children. The practice would allow the brother who died to have procreation.¹³ Some people think that this could happen only if the brother was still single, but others say that according to the law it did not matter whether the brother was married or not.¹⁴ If this was the case, then it could have increased the practice of polygamy.

Polygamy in the Time of David and Solomon

In the previous-section, it was concluded that the polygamy of Moses was not clear, and thus could not be confirmed. However there are people whose polygamy is obvious in the Holy Scriptures. Gideon in Judges 8:30, one of the greater leaders of Israel whom the Bible declares to have had many wives. We think of Elkana also who even offered sacrifices every year, but had two wives (1 Sam. 1:3). Likewise, King David the man after God’s own heart is said to have had 8 wives. His son Solomon had hundreds of wives and concubines.

The Polygamy of David

The Bible clearly reports that David had many wives and concubines (1Sam. 5:13; 25:43-45). In fact King David is one of the persons referred to when people

¹³ “Le mariage”, *Nouveau Dictionnaire Biblique*, 3e édition, édité par René Pache, (Saint-Legier, Suisse: Editions Emmaüs, 1975), 475.

¹⁴ “Deutéronome 25:5”, *Bible Annotée-Ancien Testament, Lévitique-Deutéronome*, 2^e édition, (Saint-Legier, Suisse : Editions Emmaüs, 1981), 377.

want to support polygamy from the Holy Scriptures. Basing on his example, many think that polygamy was approved by God. In fact the message sent to David seems to say that God is the one who gave him many wives, "I gave your master's house to you and your master's wives into your arms. I gave you the house of Israel and Judah. And if all this had been too little, I would have given you even more." (2 Sam. 12:8). In 1 Kings 15: 5, it even seems that David is commended to have done what was right in the eyes of the Lord; and that he had not failed to keep any of the Lord's commands all the days of his life, except in the case of Uriah the Hittite. Here David is blamed for this specific sin but God seems to condone his polygamy.

What we need to know is that these Israelites did not have the light we have today. They were influenced by the corruption of their time, and it seems that God without approving the wrong things they were doing, ignored them maybe because they were not spiritually ready to understand such truth (my own explanation).¹⁵

The Polygamy of Solomon

The polygamy of Solomon is very well known by those who read the Bible. It is reported that he had 700 wives and 300 concubines who of course led his heart astray from the will of God (1 Kings 11:3). In all these, it seems that the Bible overlooks the aspect of the number of wives but reproaches him for marrying foreign women.¹⁶ it is not clear why did God allowed or tolerated this practice among his anointed kings who had to be a living example for the people who were under their

¹⁵ *Nouveau Dictionnaire Biblique*, s.v. " Le Mariage"

¹⁶ "1 Kings 11:1-2", *Nouveau Commentaire Biblique*, 347.

leadership. Why didn't God forbid openly this practice to his servants David and Solomon, to avoid any immorality of that kind? Did God really approve polygamy?

Some believe that God did not approve such practice because it is written in the Old Testament that a king should not have a big number of wives (Deut. 17:17). Although, some commentators underline that the Bible agrees with the polygamy in cases where the number of wives is limited, it was not God's plan.¹⁷

Polygamy in the Talmud

This section aims at bringing some insights on rabbis' position in regard of polygamy. Hendrick reports that if the Talmud allows polygamy, it does not encourage people to do it. On this he has collected a lot of opinions which are not only varied but also contradicting. For instance while one rabbi might state that one man can get as many wives as he wishes, another may say that the number of wives should not go beyond four. Still another would say that only the high priest was not allowed to have more than one wife.¹⁸

However, Daniel Rops states that most of Jewish religious traditions present monogamy as the ideal union wished by God and in conformity to nature.¹⁹ It is also

¹⁷ "Deutéronome 17 :17", In André Chouraqui (Ed.) *La Bible Annotée : Lévitique-Deutéronome* (France : L'Univers de la Bible), 2 :394.

¹⁸Hendrick Van Oyen, *Ethique de l'Ancien Testament* (Geneve: Labor et Fides, 1974), 122.

¹⁹ Daniel Rops, *La Vie Quotidienne en Palestine au temps de Jésus* (Paris : Hachette 1961), 145.

reported that Essenes believing in monogamy violently opposed polygamy in Jerusalem. There is the evidence that polygamy existed, but it was not approved.²⁰

Polygamy in the New Testament

While in the Old Testament polygamy is obviously practiced even by those who pretended themselves to be servants of the Lord, in the New Testament polygamy seems not to be common in the Christian community. Karl Barth says that even though the New Testament does not provide biblical texts explicitly forbidding polygamy, it is clearly noticeable that believers in the Christian era did not practice this type of marriage.²¹

According to Schillebeekx, the New Testament is neutral in terms of what should be recommended between monogamy and polygamy. Additionally, he observes that there is no doubt that even in the New Testament times cases of polygamous marriages were found, though they were rare. Therefore, he suggests that even though polygamy seems not to be forbidden to new converts, it is known that monogamous marriage was accepted as a point of departure”.²²

Jesus and Polygamy

Studies related to the Jewish living in the time of Christ show that polygamy had more or less disappeared. However, Jeremiah the historian testifies that during the time of Jesus, polygamy was practiced in Jerusalem in the families of priests and

²⁰ Joachim Jeremias, *Jérusalem au Temps de Jésus* (Paris : Editions du Cerf, 1967), 167.

²¹ Karl Barth, *La Dogmatique*, 205-206.

²² Schillebeeckx, "Marriage", in Pierre Grelot (Ed.) *Le Couple Humain dans l'Écriture* (Paris: 1962), 74.

other people from the higher social classes.²³ With this in mind, it is possible to agree with Haring that Jesus could not have polemics against polygamy which was not an issue in the community he addressed.²⁴ Likewise, Barth presents the same conviction and says that in the time of Jesus polygamy seemed to be non-existent since there was not even a single article talking citing it as a problem.²⁵

To sum up, whatever people may say about Jesus' position in relation to polygamy, any reader of the Bible knows that in His teachings Jesus stressed the value of a monogamist marriage. At a certain occasion he replied to a question, “Haven’t you read that in the beginning the creator made them male and female?; and said for this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two but one. Therefore what God has joined together, let man not separate” (Math. 19:4-6). Indeed, the passage talks about the issue of divorce but the answer given by Jesus shows that in God’s plan a man should have only one wife.

The Apostle Paul and Polygamy

It seems that the apostolic church did not deal much with polygamy since it was not an issue in that time. However, it dealt more with being single or divorced. However, some commentators of the New Testaments affirm that based on Paul’s writings, the practice of polygamy existed in the Christian community. Actually, as the apostle presents the criteria required for someone to fit for the responsibility of an

²³Jeremias, 138-139.

²⁴Haring, 206.

²⁵Barth, 206.

elder or deacon, he states, “If anyone sets his heart on being an overseer he desires a noble task. Now the overseer must be above reproach, the husband of but one wife ... A deacon must be the husband of but one wife, and must manage his children and his household well” (1 Tim. 3:2, 12).

This biblical text clarifies that an elder or a deacon must be a husband of only one wife. In their understanding of this issue, Homer and Guthrie concluded that this forbiddance referred to remarrying after the death of the first wife or after divorce. Therefore the expression “a husband of one wife” could mean “being married once”. However, others believe that the apostle meant to forbid any second wife or concubine among spiritual leaders since in their time polygamy was common for the rest of people. There are others who believe that no Christian was allowed to practice polygamy because this was forbidden both by the Roman right and the Jewish law.²⁶

One of the texts supporting monogamy is 1 Cor. 7 where any mention is always in the context of “wife” (singular) and “husband” (singular), which does not make sense if it is permissible to have more than one wife, in which case the word “wives” would have been used. Verse 2 makes it clear that marriage is between one man and one woman only, “But because of immoralities, each man is to have his own wife, and each woman is to have her own husband. The husband must fulfill his duty to his wife, and likewise also the wife to her husband” (1Cor. 7: 2-3). Thus, this concept of a singular partner is a strong argument against polygamy.

Those who support polygamy present Paul’s text to Corinthians saying that each one should remain in the situation which he was in when God called him (1Cor. 7:20) In brief, the New Testament does not allow believers to practice polygamy.

²⁶ P. Dornier, *Les Epitres Pastorales*, (Paris: J. Gabalda et Cie, 1969), 58.

Different Religions and Polygamy

Islam and Polygamy

The Koran seems to contradict itself in relation to polygamy. It declares obviously that it is permitted to have two, three or four wives among them whichever please you. On the other hand, it states that if you think that you will not be fair to each one of these, it is better to have only one or take some among your slaves. This is important to avoid unfairness or worsen the charge of your family (Koran, Sourat 4 ayat 3). In addition, the Koran stipulates that it is not easy to be fair towards all the wives even if you wish to be so. Nevertheless, you shall not bend towards one wife to a point that you abandon the other. Even if you have done such a mistake, you may reconcile with her and get the mercy from Allah (Koran, Sourat 4 ayat 129).

Basing on the above statements it is safe to conclude that for Muslims polygamy is not a rule. Contrary to the general conception, believing that Muslims are allowed to get as many wives as they wish, the Koran cautions that a man must be fair to all the wives if he has more one. Moreover, the Koran underlines that it is difficult to be fair in that sense even if someone intends to be so. Therefore, if someone fears to be unfair to all his wives, he should take only one, to avoid the burden of a wide family. Though polygamy is allowed in Muslim areas, it is not an obligation to any member. No one should deceive himself thinking that Muslims with many wives are happier than themselves.²⁷

²⁷ "Polygamy in Muslim," Retrieved December, 2012 from <http://www.bladi.net/forum/17932-polygmie-permise-islam>

Further, it should be noted that most Muslim countries do not allow polygamy. Among these we can mention: Tunisia, Turkey, Morocco etc.²⁸ Therefore, it should be said that the Koran does not promote polygamy, but tolerates it according to circumstances.

Christianity and Polygamy

The history of the Christian church does not provide much information on polygamy; since in the first centuries of Christianity most of issues debated were related to divorce, being single, remarriage of widows etc... However, it is obvious that monogamy was the most stressed model of marriage. In the third century A.D Tertullian strongly condemned divorce and polygamy. In the fourth century there was a tariff of penitence for polygamy. In the Middle Ages Augustine came up with a philosophy which influenced the community. He believed that marriage is a sacrament; since the union of man and woman symbolizes the union between Christ and the church.²⁹ In the same vein Jean Calvin said that divorce is more tolerable than polygamy.³⁰

Moreover, it is clear that nowadays Christianity in general disagrees with polygamy since monogamy is the ideal marriage. Karl Barth presents the current common view as follows:

Based on God's commandment, it is certain that monogamy should be required and instituted. The first concern of Christian preaching should be to

²⁸ "Polygamy", Retrieved July 5, 2010 from <http://en.wikipedia.org/wiki/polygamy>.

²⁹ Jean Danielou et Henri Marrou, *Nouvelle Histoire de l'Eglise*, (Paris: Seuil, 1963), 1:210, 267.

³⁰ Erich Fuchs, *Le Désir et la Tendresse* (Genève : Labor et Fides, 1982), 117.

proclaim this commandment of God. It has no right to go astray of this or to quit any truth in any way... However in some cases, while preaching with rigor these requirements of God's command, there is a need to avoid temporary to attack the institution of polygamy, so to not overthrow the established life. In fact in some situations the abolition of polygamy such as repudiation of all the wives except one will provoke a decomposition not only frightening but also not tolerable for social links which are a guaranty of a certain order and security which could no longer exist in a community where there is no transition to monogamy.³¹

The Catholic Church and Polygamy

The Catholic Church has a specific statement regarding polygamy. Here is what is written in the Catholic Catechism:

Love between spouses requires by nature unity and indissolubility of people united for the whole life. Therefore, they are no longer two in their communion of daily faithfulness to mutual vow of marriage, a communion with Jesus Christ by this sacrament. It is deepened by common faith and by Eucharist taken in common.³²

The Catholic Catechism clarifies that polygamy is contrary to the dignity of conjugal love which has to be unique and exclusive for the couple. Therefore, the church has tried to deal with this issue in several ways. According to Peter Kanyadago, Pope Paul III tried to resolve the controversy which had arisen in the diocese of Mexico regarding whether the marriages of polygamists were valid or not. The author concludes that the Pope based his position on the law of church decree stating that pagan polygamist having several wives had to keep only the first, upon becoming a Christian.³³ In like manner, it is reported that Pope Pius V wished to find desired guidance for the newly converted Indians to Christianity who were

³¹ Barth, 210.

³² *Le Catéchisme de l'Église Catholique* (Vatican: Librairie Editrice Vaticane, 1992), 349.

³³ Peter M. Kanyadago, "Evangelizing Polygamous Families: Canonical and African Approaches" (AMECEA: Gaba Publications,....), 116-118.

polygamous. Since in Indian culture a husband with several wives was permitted to repudiate some of them if there was any reason, the Pope took the opportunity to teach them that a polygamous man who wanted to be baptized could repudiate all the rest of his wives except the one willing to receive baptism with him.³⁴

Further, the quotation below expands on the Roman Catholic Church view in the new century:

Traditional missionary practice in Africa demanded that the polygamist send away all his wives but one, before he could receive baptism. Roman Catholic, in principle, maintained that the first wife in chronological order was the true wife, and she alone should remain. However, by an extension of the Pauline Privilege (the so-called Petrine Privilege), the polygamist husband was allowed to keep the wife he preferred, if he could not remember which one he married first, or any one of his wives, provided that she also desired baptism. Wives of polygamist could not be baptized unless they separated from their husband or unless it was the case of a first wife, who was regarded as the legitimate wife. This policy, in making the divorce of the secondary wives a condition for baptism, was certainly a cause of great hardship and injustice. It also clearly favored the male partners at the expense of the female partners. Virtually all the Christian Churches followed a similar policy concerning the male polygamist, but some were more understanding regarding the wives. For example, the (Anglican) Lambeth Conference of 1888 allowed the local bishops to decide under what circumstances the wives of a polygamist could be admitted to baptism³⁵

In conclusion, it is safe to say that the Catholic Church does not allow polygamy; rather it stresses monogamy as the ideal biblical system of marriage which needs to be promoted.

The Lutheran Church and Polygamy

The Lutheran church in Liberia was the first church to adopt a policy of baptizing polygamists. However after evaluating the result, it seems that they were not satisfied. They affirmed the following in the very first sentence of their evaluation

³⁴ Ibid, 110.

³⁵ Benezeri Kisesembo, Laurenti Magesa and all, *African Christian Marriage*, 2nd Edition, (City, state and publishers,1998), 111-112.

report of that new policy: “We affirm that monogamy is God’s plan for marriage and that it is the teaching of the New Testament.”³⁶

As a result, there are different policies concerning polygamy in different dioceses of evangelical Lutherans in Tanzania. For instance in the diocese of Arusha region which has many polygamous marriages, a man with many wives can be baptized but cannot add another wife after baptism. In some other diocese, this is not possible. In other places official polygamy seems not to be acceptable as a Christian marriage.

Modern Lutherans understand that: “The baptism as the entry and gateway to the holy church. Therefore according to God’s order no one may be allowed into the church the way he is except through baptism. They add that the Bible doesn’t make such a big deal of polygamy...baptism and polygamy.”³⁷

Based on the statements above it is possible to agree with William G. Blum, C.S.C that it is impossible for us to prove what influence the form of the household and the values of a society would have on the families of polygamous Christians; because the proposal to baptize polygamists has not yet been adopted by any church. In regard with a decline in polygamous marriage, the Liberian Lutheran church has also observed changes in relationship between Christian values and the changes in marital attitudes and practices.

Thus, among Lutherans, the decision to accept polygamists for baptism must be considered as an exception to the New Testament teaching on Christian marriage.

³⁶Andrew A. Kyono and Sahaya G. Sevan, *Marriage and Family in Africa Christianity* (Kenya: Kolbe Press, 1977), 35.

³⁷*Toward a Biblical Understanding of Polygamy*- accessed 14 March 2313, <http://www.asweb.org/missiology.htm>.

It must “be recognized that it was also a special form of exception, insofar as the exception has to do with Christians, and not with non-Christians. If accepted for baptism, the polygamous Christians would be living in married lives, which would be lacking one of the two essential factors of Christian marriage, namely, indissolubility and unity.”³⁸

Apostolic Church and Polygamy

On May 6th, 1939 the Apostolic Church delegates to South Africa Congregation asked if a legitimate wife of polygamist could receive baptism. Secondly, could such a woman after receiving baptism live with her polygamous husband in a marital way, in the case where the man had refused to send away his other wives?³⁹ In regard with the first question, the Holy Office answered in the affirmative; but in regard with the second one, the answer was conditionally affirmative, provided the fact that there was no scandal.

Another question was addressed to the sacred congregation by some chief polygamists from Gourmantche, about the doctrine of faith in the Ecclesiastical Jurisdiction of Niamey in Niger, West Africa. These chiefs expressed their desire to be baptized, but at the same time they contend that they could not comply with the condition of dismissing their wives.⁴⁰

The congregation wrote back to them stressing that the Holy Office could not go against what the church tradition had always upheld as a moral prerequisite for the

³⁸ William G. Blum, C.S.C., *Forms of Marriage-Monogamy Reconsidered* (AMECEA: Gaba Publications Spearhead), 105-107; 293-296.

³⁹ Peter M. Kanyadogo, “Evangelizing Polygamous Families: Canonical and African Approaches,” (AMECEA: Gaba Publications,...1987), 116-118.

⁴⁰ Ibid.

bond of marriage as taught by our Lord. Polygamists were invited to accept the solution of keeping only one wife.

The Mormon Church and Polygamy

In regard to polygamy, the book of Mormon states:

Therefore, my brethren hear me and hearken to the word of the Lord: For there shall not any man among you who has one wife add concubines; for I, the Lord God delight in the chastity of women. Adultery is an abomination before me, thus saith the Lord of Hosts. Therefore, this people shall keep my commandments, saith the Lord of Hosts. Jacob 2:27-30.

Fundamentalist Mormons broke away from the LDS church mainly because of the church's suspension of new polygamous marriages. While the LDS church believe that the schismatic have no right to call themselves "Mormons," the groups themselves believe they are adhering to the original teaching of the founder Joseph Smith who is said to have had about 33 wives, or 48 according to some researchers. An important part of Mormon belief during the 19th century was that a man had to have at least three wives in order of reaching the highest of the three levels of heaven and eventually become a god in charge of his own universe. These groups regard polygamy as a major principle of their faith. Many consider their faith group to be the only "true" Mormon Church."

The Seventh-day Adventist Church and Polygamy

The Seventh-day Adventist church takes its official decision on the basis of the General Conference session. In this regard, a resolution about the polygamy issue was taken a long time ago during the annual General Conference session of 1926, which was revised in 1941 and April 1959. This resolution stipulates that in God's plan monogamy is the ideal marriage. Any practice contrary to this will bring

confusion and belittling the ideal moral which is the guideline in the human community and in the church.⁴¹

Even though Ellen G. White recognized that polygamy was practiced by the Israelites in ancient times, she says that God never allowed it among His people.⁴² On his side, Staples a Seventh-day Adventist missionary realized that polygamy is one of the most complex problems Adventism faces in missionary work. He states that many debates have been held on how the church should deal with new converts who have contracted polygamous marriage.⁴³

Referring to Zablon Nthamburi, Mary N. Getui states that the advent of Christianity in Africa faced a serious problem in dealing with polygamy. It was condemned and despised. Indeed many polygamous families suffered when after conversion they were obliged to divorce, and as result they abandoned a part of their family. Many were denied Christian sacraments such as baptism and Eucharist if they did not comply. Missionaries sanctioned the banishment of some family members, while in the same breath the church preached the indissolubility of marriage. In some instances, the church grudgingly accepted only the first wife as having the right of marriage. Other subsequent wives were deemed to live in adulterous relationships. Monogamy was made a condition for marriage; hence polygamous families could not be fully accepted in church membership. Missionaries believed that monogamy was

⁴¹ H. Vogel (Ed.) *Règlement de la Conférence Générale Relative à la Polygamie* (Collonges-Sous-Salève, France: Librairie Fides, 1978), 51.

⁴² Ellen G. White, *Spiritual Gifts 4 volumes* (Mountain View, CA: Pacific Press Publishing Association, 1963), 3:99, 100.

⁴³ Russel Staples, *les Polygames Doivent-ils Divorcer?* (Collonges-sous Saleve, France : Librairie Fides, 1984), 59.

the only form of marriage that God accepted, since three or four persons cannot become one body.”⁴⁴

Further, missionaries maintained that polygamy is a practice contrary to the unity and the intimate union that God established at the first marriage in Eden. Such marriage is a source of conflicts between the two wives and children (Gen. 16; 16 et 16-30). Monogamy brings within the couple a sense of attachment which strengthens their relationship and union. Marriage partners feel that their relationship is genuine and that nobody could separate them from each other. Monogamy represents better the relation that the church has with the Christ.⁴⁵

Additionally, the Seventh-day Adventist Church manual affirms that in the sights of a Christian the marriage vows commit one to his partner and they should not be exchanged. The mutual responsibility and respect constitute the marital links which have to reflect love, holiness and permanence; attributes of the links that unite Christ to His church.⁴⁶

Indeed the Bible explicitly forbids the sin of adultery in Exodus 20:14. It is written: “You shall not commit adultery.” In regard of this biblical text, the Adventist Bible Commentary clarifies that the words expressed in this text show the deepest

⁴⁴ Mary N. Getui, *Responsible Leadership in Marriage and Family* (Nairobi: Action Publishers), 67-68.

⁴⁵ Conférence General des Adventistes du Septième Jour, *Ce que Croient les Adventistes* (Dammarie-les-lys, France: Vie et Santé, 1990), 302-303.

⁴⁶ Conférence General des Adventistes du Septième Jour, *Manuel de l'Église* (Dammarie-les-lys, France: vie et Santé, 1983), 31.

physical and spiritual unity of man and woman, and holds up monogamy before the world as the form of marriage ordained by God.”⁴⁷

Basing on the above belief, the Seventh-day Adventist church acknowledges that in God’s plan that man should live in a state of monogamy; a man should have only one living wife. Any contravention of this plan results in confusion and lowering of the moral standards that should govern human society and especially the church. The practice of polygamy on the part of many non-Christian peoples for whom we are laboring is in itself a challenge to Christian principles, and constitutes a ground of compromise if permitted in the Christian church. Therefore, the denomination has adopted the following policy.⁴⁸

1. A man found living in a state of polygamy when the gospel reaches him shall upon conversion be required to change his status by putting away all his wives save one before he shall be considered eligible for baptism and church membership.
2. Men thus putting away their wives shall be expected to make proper provision for their future support, and that of their children, as far as it is within their power to do so.

⁴⁷ “You shall not commit adultery” (Ex. 20:14), In Francis D. Nichol (Ed) *Seventh-day Adventist Bible Commentary* (Washington, D.C: Review and Herald, 1976), 80.

⁴ *The General Conference of the Seventh-day Adventist Working Policy 2007-2008*, 128, “C70 Polygamy.”

3. We recognize that the message finds people in certain countries living in a state of polygamy, where tribal customs subject a wife who has been put away to lifelong shame and disgrace, even to the point of becoming common property, her children also becoming disgraced thereby. In all such cases the church is to cooperate with the former husband in making such provision for these wives and children as they will provide for their care and protect them from disgrace and undue suffering.
4. We recognize the right of a wife who has been put away by a polygamous husband to marry again.
5. Wives of a polygamist who have entered into the marriage in their heathen state, and who upon accepting Christianity are still not permitted to leave their husbands because of tribal custom, may upon approval of the local and union committees become baptized members of the church. However, should a woman who is member of the church enter into marriage as a secondary wife, she shall be put out of the church fellowship and shall not be readmitted into the church unless she separates from her polygamous husband.

In like manner, the East Central Africa Division inspired itself from the above decision when it wrote its policy related to polygamy. It is stated that if a polygamist embraces the gospel and opts for conversion, he should get separated from these wives except one before he can be accepted as candidate for baptism and member of the church. If the wives of this new polygamous convert can't get separated from the husband because of culture, they may be baptized by recommendation of the Field or the Union board. On the other hand, when a woman who is already a member of the church contracts a marriage as second wife, she should be under discipline of

excommunication and can be reintegrated only after she has broken her relationship with that husband.⁴⁹

⁴⁹Conférence General des Adventistes du Septième Jour, Division Afrique Centre-Est; *Reglement de Travail* (Washington DC :Review and Herald Publishing Association, 2007), 121.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING AND METHODOLOGY

This section of the study is a brief presentation of Rwash District settings. It deals mainly with the historical, geographical, socio-cultural, economical, and religious settings.-Of course, this section also provides some insights on the methodology used in the study.

Geographical Setting

Rwash is a wide Zone within Lubumbashi city. It is surrounded by two other zones: Kapemba zone and Annexed Zone. A main road links Rwash to the town center and facilitates the movement of the population and trades. Rwash is also surrounded by rural areas which supply much of the local produce from gardens and fields. Rwash district is located to the South-West of Lubumbashi city.

Rwash has more than nine quarters which actually help the public administration to control without any problem. Because of the suitable conditions of this area, people have been attracted to solicit plots and houses for rent; and they have selected Rwash as their favorite new dwelling place since most come from areas that experience bombing, and civil skirmishes. This is probably among the reason that causes the church to fail in spiritually development marital faithfulness.

Historical Setting

For a better understanding of the study, it is necessary to present a brief historical context of Rwash District. Actually, Rwash is the Zone where the very

first pioneers of the Seventh-day Adventist church started the missionary work. The Seventh-day Adventist church came from Sakania territory to Mwenda village and Lubembe Center. From there, it came to Lubumbashi city specifically in Rwashu area at the place called Katanga Mission (today the place is called Mukulu).¹

Then, came a time when the white missionaries held a committee in which they decided to sell the Katanga Mission land located in Rwashu and all its properties. It seems that they were discouraged by the fact that they were not successful with evangelism in this area. The unwise decision of selling the land may not have pleased the Lord a man called Brown of the Kaonde tribe from Zambia/Solwezi came to Rwashu to warn them about such a decision. The messenger claimed that he got a dream from God regarding the land; but nobody paid attention to his message. As a result all the missionaries who were involved in this business died, including Mr. Kamuchacha who had bought the land for his farm.²

Later on, two missionaries, Christopher Robinson and Julbert Willmore arrived to restart evangelism in Katanga. Willmore left soon after. Then, Christopher Robinson and his wife founded the first Seventh-day Adventist Mission at Songa (a place located 650 kilometers in the North of Lubumbashi, among the Luba people). Some months later Raleigh Robinson and his wife came to spend 15 years there as missionaries. They had a vision of opening a second mission of Katanga now in Lubumbashi city where the church had started. This time round they started with a

¹ A Report of Pastor Kimese Bwalya, retired minister interviewed by the author, April 12, 2013. Kimese Bwalya is a native pastor who knows the history of the Seventh-day Adventist Church in Rwashu District.

² *Kanuni ya Kanisa la wa Adventista wa Sikuya Sabato* (Morogoro: Tanzania Adventist Press, 2005), 18.

school. Since its beginning in 1921 up to 1925, God's work in Congo was under the supervision of Zambezi Union.²

At that point, another Mission by the name of "Triangle" was established in Lubumbashi in 1936. Then, during that same year Rwashi District started as a product of the evangelistic campaign held by a white missionary from the South African Division. Choirs from Kilobelobe village and Triangle Mission were very helpful in this crusade. The first District Leader of Rwashi was Pastor Benson Tundula. Then, Pastor Nathan Habiambere came from Rwanda. Actually, Rwashi District is very wide; and by now it has even given existence to another district called Kigoma District. Rwashi District has built the educational infrastructure which hosts a primary and secondary school.

The Pioneers missionaries who started God's work in Katanga Mission in Rwashi Zone are well known. Some of them were foreigners from the Western world such as 1) Henri Ngwenf, 2) Bock, 3) Kitties, and 4) Ambush. Others were Africans missionaries such as 1) Pastor Akambwa, 2) Mabuti, 3) Daniel, 4) Mubanda, 5) Kaunda and 6) Kiambe.

Socio-political Setting

As earlier indicated, the situation of wars had touched all parts of the DRC; although the current war has not entered Lubumbashi city. However, it is true that when one of the body organs is sick, the whole body feels the pains. so despite the fact that Katanga province has not been directly touched by wars, it has suffered its

² Don F. Neufeld, *Seventh-day Adventist Encyclopedia* , 10 vols (Washington D.C: Review and Herald, 1966), 300.

effect by the fact that there has been an exodus of population from the affected provinces.

This population exodus has affected many people's marriage. The fact is that when the husband runs away fearing the consequences of war, he leaves behind a wife and children. Moreover, when he reaches a safe place far from his dwelling place he gets married to another wife, and automatically he becomes polygamous. As soon as the war ends the first wife joins him, while he has already married another woman. In such a situation, when the husband receives the gospel he would like to be baptized with his wives.

Such experiences have occurred in so many churches of Rwashi Zone. It is important to note that most people who are involved in polygamy come from two tribes in DRC. These are Kambelebele, and Hema tribes. Actually, members from these two tribes still remain captives of their cultures even after they have embraced the Christian faith. To sum up, the political situation of the country has not allowed people to live in peace. Thus, it has given rise to polygamy as well as the breaking of thousands of marriages.

Socio-Cultural Setting

Lubumbashi is a cosmopolitan city. It is composed of people from different tribes and from various corners of the country: The Baluba of Katanga, the Baluba of Kasai, the Lamba, the Bemba, the Rund, and the Tshokwe. The natives are from Lamba tribe. In addition to these Congolese tribes, there are people from other countries who settled in Lubumbashi for various reasons.

With such a multicultural context it is difficult to identify the real culture of Lubumbashi city. Actually each tribe practices the customs of their ancestors. The

ethnic heterogeneity is a source of conflicts which affects the social life of the community. This is a reality in Katanga province.³

Socio-economic Setting

Lubumbashi city hosts the headquarters of Katanga province. The city is considered as the economical center of the whole province, because all the resources of the region are managed there. The world book Encyclopedia reports the following about Katanga Province:

"The Province of Katanga is extremely rich in minerals of copper, cobalt, zinc, manganese, cassiterite, uranium and many other precious stones that the Province exports to the world. In addition to the mineral production, the inhabitants of Lubumbashi practice animal breeding and agriculture of different crops"⁴

As mentioned above, Lubumbashi is the economical capital of the entire Province. There are nutritional and textile institutions. Many mining societies exporting minerals, beer factories and universities have settled in the city. All these activities motivate people to move from all corners of the country, in order to get jobs or studies. In summary, activities in Lubumbashi include mining, transport and communication, banks, factories, animal breeding and agriculture"⁵

³ Ben Nshiyak, *Géographie Actualisée* (Kinshasa : DRC, 1986) ,81.

⁴ "Katanga Province" In *World Book Encyclopedia J-K* 11 vols (Chicago USA: Field enterprise educational corporation, 1965), 204.

⁵ "Lubumbashi" Retrieved February 13, 2010 from <http://www.ville de lubumbashi.com/>.

Among organizations operating in the place it is worth mention the following: General Career Mining (GCM), Tenke Fungurume Mining, National Society for Railways (SNCC), National Society for Electricity (SNEL), Simba Breweries Company (BRASSIMBA), and many other NGOS. These constitute the economic force of Lubumbashi city.

On the other hand, although Katanga province is rich in mining, it is also true that many people experience hardship. The daily average expenses of an inhabitant in Lubumbashi city is 11 US dollar per day. For other people the amount can go up to 36 US dollars, and even 15 US dollars per day for some. Moreover, it is important to observe that 20 % of families' breadwinners are women. The reason for this situation might be divorce or high rate of men' mortality as they are more exposed to risks of war than women.

Most people are jobless. Some are former government workers; others are former workers of GCM and SNCC companies. In order to survive, they grow crops. Therefore, many humanitarian organizations are active in Lubumbashi city with the mission of assisting people to face their life challenges. Some of the organizations are: OCHA, UNICEF, PAM, FAO, ACF, World Vision, Medecins sans Frontiers-France, Caritas, etc.

Religious Setting

Almost all Christian and non-Christian denominations are represented in Lubumbashi city. The reason behind this situation is that the Province hosts people from various corner of the world; people who have settled for mining and business activities. Hence, it is not strange to notice that in Lubumbashi city inhabitants practice multiple kinds of religions. In addition to Christian and local traditional

religions in the city, one can also find Buddhists, Jews, Muslims etc. However, the focus of this study was the Seventh-the day Adventist church in the Zone.

Methodology

This section presents the study population, the sampling and data collection methods.

Study Population

Paul Robert defines the population as a limited ensemble of individuals, unities of the same species within a frame for statistical studies⁶. Likewise, G. De Landsheere defines the study population as a group of individuals, objects or events on which the results of an investigation can be generalized. Thus, from these theoretical considerations the population of our study is composed of all church members in Rwash District as shown in Table 1. Table 1 provides Rwash District membership according to statistics reports of the year 2012.

Table 1. Rwash District Membership

Congregations	Real	Percentage
Rwash	503	25
Kigoma	353	18
Congo	294	15
Luwowoshi	278	14
Forrest	155	8
Lwano	146	7
Kasombo	132	7
Salama	117	6
Total District	1,978	100

⁶ "Population," In *Le Petit Robert Dictionary*, p. 43.

Table 2 presents the number of polygamists converted from the year 2008 – 2012. Table 2 shows there is a definite increase in the number of polygamists converted every year except for the year 2010 when there was a serious decline though the conversions picked up the following year.

Table 2. Polygamists' Conversions in Rwashi District

Year	2008	2009	2010	2011	2012
Number	4	9	3	8	11

Sample Size

A sample for a study is an important requirement because conclusions of the results are dependent on this process. According to Gérald Baillargeon a sample is a limited group of statistic unities selected from a given defined population. The size of unities will determine the size of the sample.⁷ Thus, the observation of the sample will allow for conclusions applicable to the whole population from which that selection was done.⁸

The sample of our study is 320 respondents. The sample selection ensured that proper representation and heterogeneity of respondents was made. These respondents came from diverse backgrounds and were picked from the various churches in the district as presented in Table 3.

⁷ Gérald Baillargeon, *Introduction à la Statistique Descriptive*, 2^{ème} éd. (Canada : Editions SMG, 1981), 1 :6.

⁸ G. De Landsheere, 337.

Table 3. Sample Size

Churches	Sample	Percentage
Rwashi Church	80	25%
Kigoma Church	58	18%
Congo Church	48	15%
Luwowoshi Church	45	14%
Forrest Church	26	8%
Lwano Church	22	7%
Kasombo Church	22	7%
Salama Church	19	6%
Total District	320	100%

Table 3 shows the number of respondents per church was different depending on population size and diversity of background with Rwashi church being the largest in population giving an equally large number of respondents and Salama church the smallest number.

Data Collection

There are multiple methods and techniques of data collection in research work. The selection of a method depends on the objectives aimed by the researcher. According to Beauvois J. Léon a questionnaire and an interview constitute the main techniques to collect data from the target people.⁹ The questionnaire is one of the most popular techniques in research. It gives the advantage of collecting data from a wide population. It is easy to be made, filled in, and analyzed.

⁹ J. Léon Beauvois et al, *Cours de Psychologie : Bases, Méthodes et Epistémologie*, 3^{ème} ed. (Paris: Dunod, 2000), 363

In this specific research, we used a questionnaire of about 20 items; that we submitted to the target population (See Appendix A). This is a questionnaire with closed answers meaning that the individual had to select between “yes” or “no” without expressing what he thought about the issue. All the items were composed in such a way that after analysis they could help to support or deny the hypotheses.

Managing the Questionnaire

At this point, it should be made clear that the questionnaire was given to the subjects on 14th May 2013. It was supervised by the researcher himself and some pastors and church elders who were able to facilitate the operation. In summary, all target church members really responded individually.

Assessment and Analysis

In this research the analysis of data collected was done through SPSS software. On the other hand the Chi-square of Pearson was used to check the result which led to formulation of conclusions.

Data Presentation, Analysis and Interpretation

The study dealt with the investigation of Rwashi District church members’ opinion on admitting polygamists as regular church members. This chapter presents the findings, analyzes them and interprets their result.

Data Presentation and Analysis

This specific part of the research shows in general responses given by District church members regarding the issue of admitting a polygamous man as a regular church as shown in Table 4.

Table 4. Members' Opinion on Admitting Polygamous Men in the Church

No	Item	Yes	No	Total
1.	I believe strongly in the monogamy marriage.	214	106	320
2	The Church should strictly forbid polygamy.	223	97	320
3	Monogamy is a value because it protects against adultery.	86	234	320
4	Authentic marriage requires possession of an official certificate.	238	82	320
5	An acceptable marriage is the one officiated in the church.	181	139	320
6	One can change a wife when he faces problems in life.	27	293	320
7	The Bible does not condemn openly polygamy.	53	267	320
8	It is impossible for human beings to be faithful to one wife.	62	258	320
9	Nobody can master covetousness.	14	306	320
10	A polygamous has no fear of God at all.	226	94	320
11	A rich person can't resist polygamy.	95	225	320
12	Polygamy is tolerated for barren couples.	54	266	320
13	Polygamous are adulterers and have to be punished.	203	117	320
14	Polygamy is opposed to God initial plan of marriage.	121	199	320
15	Imposing monogamy is violence to human freedom.	277	43	320
16	There are no evidences that polygamy is a sin.	39	281	320
17	Whatever arguments given polygamy should never be encouraged.	188	132	320
18	Someone can celebrate a Christian marriage without needing a certificate.	124	196	320
19	The church should let polygamous come to Christ the way they are.	27	293	320
20	The first missionaries did not see any problem in polygamy.	37	283	320
	TOTAL	248	3911	6400

Table 4 presents the opinion of Rwashi District Church members regarding the admission of polygamists in the church with the status of regular and active church member. 100 % of respondents submitted responses in regard with the admission of polygamous in the church. The reality is that 2489 respondents equivalent of 38.96 % agreed with the admission of polygamous in the church; while 3911 respondents equivalent to 61.1% disagreed with polygamists admission as regular church members.

These results imply the rejection of our hypothesis stating that there is no significant difference between the affirmative and negative responses of our subjects. It is obvious that based on the percentage of statements against the acceptance of polygamous, the majority of the Seventh-day Adventist church members in Rwashi District are against the admission of polygamists as regular members in the church.

Therefore, basing on the finding we can confirm our hypothesis stating that the members believe in God's plan a man should be a husband to only one wife and not more. It is clear that Seventh-day Adventist members in the District have a negative opinion on admitting polygamists as regular church members.

Summary

This chapter dealt with data collection about Seventh-day Adventists' opinion about admission of polygamists as regular church members in Rwashi District. The survey aimed at finding the church members' stand on cases of baptizing or assigning church responsibilities to polygamous men who get converted to the gospel message.

Findings have revealed that 61.1 % of church members disagree with the idea of accepting polygamists as regular members in the church; while 38.96 % agree that polygamists who accept Jesus Christ can be admitted in the church as regular members. These results automatically imply the rejection of our hypothesis which

stated that there is no significant difference between the affirmative and negative responses of our subjects. It is obvious that based on the percentage of statements against the acceptance of polygamists, the majority of the Seventh-day Adventists in Rwashi District are not ready at all to accept them as regular church members. However, a few members contend that they should be admitted. This situation reveals the fact that there is a need of instruction for church members in Rwashi District. For that reason, chapter five is intended to develop a strategy to respond to this need.

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION

This specific section of the project was intended to develop a program which could address the issue of the polygamy system among Rwashi District church members. The chapter shows how to implement and evaluate the designed program. The focus of the program was to teach church members to understand the biblical foundation of monogamous marriage as the ideal of God, and to warn them against the dangers of polygamy. Additionally, the program aimed to lead participants to make a commitment for monogamous marriages.

Program Design

Facilitators and Participants

The researcher was assisted by some pastors, and some dynamic lay members as facilitators who equipped God's people effectively during the seminars. As a starting point, participants were essentially Rwashi District church members. In the long run these were expected to replicate the knowledge gained into other churches and districts. Two venues were selected for seminars: Rwashi and Kigoma churches. The two churches were selected because their buildings are big enough to accommodate a great number of participants.

Organization of the Program

A three day program including two Sabbath afternoons and one Sunday morning and afternoon was enough to cover the subjects intended for learning.

Participants gathered on Sabbath afternoon and Sundays. The first seminar was conducted on 19th, 20th and 27th January 2013 in Rwashi church building.

Participants included members from Rwashi, Congo and Luwuwoshi churches. The second seminar was conducted on 9th, 10th and 17th February 2013 in Kigoma church building. Participants included members from Kigoma, Forest, Lwano, Kasombo, and Salama churches. This partition of churches was based on the proximity of churches to the venues of the seminars. Therefore, members were able to attend the meetings faithfully.

Seminar Sessions

As stated above, subjects intended for learning were presented and discussed in a three-day program and in a timely manner. Materials needed for each presentation were available. Table 5 below presents the timetable of activities for various sessions of the first day sessions. The topic was “Understanding Biblical and Ellen G. White views on Monogamous Marriages.”

Table 5. First Day Sessions Timetable (Sabbath Afternoon)

TIME	TOPIC	METHODOLOGY	MATERIAL
14:00 - 14:30	Meditation	Sermon	Bible
14:30- 15:30	God’s initial plan for marriage	Presentation	Bible and Spirit of Prophecy Books
15:30- 16:30	What are the advantages of monogamy marriage?	Dividing people into small groups for brainstorming	Blank papers and pencils
16:30- 17:00	Presentation of groups reports	Calling each group secretary for a report	Tables, black-board
17:00- 17:30	Summary		

The topic for second day sessions was: “Biblical Examples of Polygamy and their negative consequences.” Table 6 below presents the time table for the sessions. The topic for third day sessions was a continuation of second day program: “Biblical Examples of Polygamy and their Negative Consequences”. Activities focused on panel and groups discussion in order to come up with some conclusions and recommendations. Table 7 below presents the summary of sessions.

Table 6. Second Day Sessions Timetable (Sunday: Morning and afternoon sessions)

TIME	TOPIC	METHODOLOGY	MATERIAL
8:00-8:30	Meditation	Sermon	Bible
8:30-9:15	The first polygamous: his origin and his influence	Presentation	Bible
9:15-10:00	Abraham’s polygamy and its consequences	Presentation and Projection	Bible and DVD
10:00-10:15	Break	Break	Break
10:15-11:00	Jacob’s polygamy and its consequences	Presentation	Bible
11:00-12:00	David’s polygamy and its consequences	Presentation	Bible
12:00-14:00	Break	Break	Break
14:00-14:45	Solomon’s polygamy and its consequences	Presentation	Bible
14:45-15:30	Elkana’s polygamy And its consequences	Presentation	Bible
15:30-16:15	Break	Break	Break
16:15-17:00	Polygamy in the New Testament	Presentation	Bible
17:00-17:15	Summary		

Table 7. Third Day Sessions Timetable (Sabbath Afternoon)

TIME	TOPIC	METHODOLOGY	MATERIAL
14:30-15:00	Polygamy in African culture and its consequences	Panel	Cultural Books
15:00-16:00	Evaluation of monogamy and polygamy	Groups discussion	Note Books and pencils
16:00-16:45	Summary ,Conclusion, and Recommendations	Moderator	
16:45-17:00	Closing song and Prayer	Moderator	

Evaluation of the Program

Evaluation is done when there is a targeted goal and there is need to know whether the goal has been achieved successfully. Armand Lauffer stated that evaluation seeks to identify weaknesses and strengths; opportunities and threats of a specific program. The purpose of this is to help the work to improve.¹ According to Marie Therese a genuine evaluation has to deal with measurable things. The impact of a program may be evaluated on basis of the number of people involved in it. Its effectiveness can be evaluated based on people implied in its implementation after training. On the other hand, a program can be evaluated based on success or failure in regard of people's behavior, abilities, qualities, attitudes, etc. Thus an evaluation can be quantitative or qualitative.²

In regard with this section, it is important to remember that the suggested program was intended to help the Rwash District church members become aware of the goodness of monogamy in marriage; and inform them about the danger of a polygamous marriage. The program aimed at assisting those who thought that polygamous men should be admitted as regular church members to change their mind. Also the program served to prevent those who wished to go into polygamy from doing so.

Our evaluation was conducted for a period of six months because it had to deal with finding out how many people had changed their opinion as a result of seminars. Thus, in the process the evaluation checked to find out if polygamous men were ready to let go of several wives and remain with one. In summary, our evaluation looked in both the quantity and quality outcomes.

Church Members' Opinion on the Value of Monogamy

The evaluation showed that some members in Rwashi District were able to harmonize their views on the status of polygamous men in the church. A contributing factor was that they had gained enough information regarding the relevance of monogamy in marriage and the consequences of polygamy. Thus after training, 99 % of people who were proponents of polygamous men's admission as regular church members changed their mind and adopted a positive opinion towards monogamous marriages as intended by God. Moreover, 97 % of seminar attendees gave written commitments to accept the biblical truth about monogamy. Table 8 presents an awareness evaluation of the program.

Table 8. Awareness Evaluation

Scale	Members
Better than expected	900 out of 900
Acceptable	850 out of 900
Somewhat acceptable	800 out of 900

Table 8 shows that if all the 900 participate it will be a better outcome than expected; if 850 participate then the objective will be achieved but even if 800 participate the mission will have been accomplished..

Members' Commitment to Monogamy

As indicated previously (See table 2), there are many polygamists in Rwashi District. One of the training program objectives was to lead polygamous men into the practice of monogamy. The aim was to see polygamous men make a decision to dispose of their extra wives and remain with only one as recommended in the Bible. In this way, they would have made a step towards being baptized.

After the seminar, it was observed that 24 polygamists out of the 35 who attended to let go of other wives and remain with only one. At the same time they opted for baptism , and at the end of the six months period they were baptized, thus becoming regular church members.

Summary

In this chapter a program intended to address the issue of polygamous men in Rwashi District was designed, implemented and evaluated. The program has proved to be effective, and has led church members in Rwashi District to understand the relevance of monogamy as a marriage system. Most of the people who attended the seminars changed their behavior and attitude in regard to the issue polygamists' admission in the church as regulars' members. Hopefully this program once implemented can become a blessing not only for Rwashi community but also for any other community facing the same challenges.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Having researched on the issue of polygamy in District, this part of the work provides a summary of findings, a conclusion and some recommendations

Summary

One of the most crucial problems facing the church in Rwash District of Seventh-day Adventists is the issue of admitting into church membership polygamous men who join the church. There are different views among church members regarding the admission of polygamous men as regular church members. Some are of the opinion that polygamy is not wrong at all, and that they should be admitted in the church without conditions. Others contended that they should not be accepted into church membership. The first view stresses the fact that there are many among God's people in the Old Testament who were polygamous while serving God. They mentioned people such as Abraham, Jacob, David, Solomon, etc. The second group opposed this opinion because for them the ideal marriage system as intended by God is monogamy.

In spite of reaching a consensus, each group held its stand firmly. Nevertheless, most church members expected this study to find a solution; because in the past early missionaries admitted polygamous men as regular church members with all their wives.

With the aim of bringing harmony and unity in the church, the research undertook this study in order to get church members' opinions and the reasons behind them; and then develop a program to address the issue.

The study provided insights to enlighten church members on the church's position in regard with polygamous men's baptism and their responsibilities. The structure of the study was as follows:

Chapter 1 was an introduction dealing mainly with the statement of the problem, the hypotheses, the rationale, delimitation of the study, and the methodology. Chapter 2 discussed the background of polygamy in the Bible, the writings of Ellen G. White, and other secular authors. The chapter also explored the stand of various religions and denominations about the issue under study. Chapter 3 presented a description of local settings of the study area and the methodology. Chapter 4 dealt mainly with presentation, analysis, and interpretation of the data. Chapter 5 was a development, implementation, and evaluation of the designed program. Lastly, Chapter 6 provided a summary, conclusion; and formulated some recommendations to church leaders and members.

In the process of the study the research conducted a survey among Rwashi District Seventh-day Adventist church members. Findings revealed that the majority church members were not ready at all to admit polygamous men as regular church members But a few members contended that polygamists should be admitted. This situation revealed the fact that there was a need for instruction for church members in Rwashi District.

For that reason, a program was designed and implemented in order to respond to this need. The program consisted of seminars conducted on a three-day basis including Sabbath afternoons and Sundays. Then, the program was evaluated after a

six-month period to check its effectiveness. The outcome of the program revealed a positive change in the mind of church regarding the ideal marriage system which monogamy. The majority of polygamous men who attended the seminars committed themselves to monogamy by despising of extra wives. They remained with one and opted for baptism in order to be accepted as regular members in their respective churches.

Conclusion

With the Knowledge that the practice of polygamy is contrary to God's will the study came to the following conclusion. Basing on the insights provided in this study, those who are favorable to polygamy might be ignoring the truth regarding the biblical view on monogamy, and not be aware of polygamy's consequences. The study has showed that even though some of God's servants had practiced polygamy, in reality it was not so in God's initial plan. Polygamy is a result of sin. It was introduced to human race by the descendants of Cain.

Thus, the conclusion is obvious. God's word provides a clear answer regarding God's ideal for marriage. Leaders are encouraged to deal with this issue in the light of God's word. Hence, polygamous men cannot be baptized and admitted into church membership, because they are living in violation of God's will.

Recommendations

Based on the conclusion above, church leaders in Rwashi District should be aware of the great responsibility to help God's people regarding the issue of polygamy. It should be noted that the Seventh-day Adventist church throughout the world is instructed by the church manual. This manual should serve as a guide for

decisions. Therefore, the researcher is assured that the following recommendations may be helpful for church pastors in dealing effectively with the issue of polygamy:

Church pastors should adopt the church resolutions formulated at the General Conference sessions of Seventh-day Adventist in previous years regarding the issue of polygamy. For instance the annual General conference session of 1926, which was revised in 1941 and 1959, stipulated that in God's plan monogamy is the ideal marriage. Any practice contrary to this will bring confusion and belittling the ideal moral which is guideline in human community and in the church.¹⁰

Before baptising any converts, church pastors should get full information on whether the candidate is united to one single wife. If not he should not be baptized because he is living in adultery. This applies to women married as second or other consecutive wives; they should not be baptized until they are separated from him, leaving him with his first wife. Otherwise, they are exposed to continue living in adultery.

Church pastors should hold seminars, teaching church members that the era of our ancestors has passed. Although polygamists are not admitted into church membership, church leaders should accept them as Sabbath school members. The church should welcome people of any kind for their spiritual treatment.

As human beings, we always have limitations in our attempts to bring insights on any study. The issue of polygamy cannot be completely solved in this single study. The subject of polygamy is so wide that there are still too many aspects to be exploited so we cannot assume that this study has provided the last solution to help

¹⁰ H. Vogel. Ed. *Règlement de la Conférence Générale Relative à la Polygamie* (Collonges-Sous-Salève, France: Librairie Fides, 1978), 51.

people understand the disadvantages of polygamy. Nevertheless, we are convinced that insights presented herein will be profitable to church members in Rwash District, and any other communities struggling with the issue of polygamy. Further studies should be undertaken by anybody who wishes to be a source of blessings for humanity.

APPENDIX A
QUESTIONNAIRE

Questionnaire: Church Members' Opinion on Polygamous Men Status

No	Items	Yes	No
1	I believe strongly in the monogamy marriage.		
2	The Church should strictly forbid polygamy.		
3	Monogamy is a value because it protects against adultery.		
4	Authentic marriage requires possession of an official certificate.		
5	An acceptable marriage is the one officiated in the church.		
6	One can change a wife when he faces problems in life.		
7	The Bible does not condemn openly polygamy.		
8	It is impossible for human beings to be faithful to one wife.		
9	Nobody can master covetousness.		
10	A polygamous has no fear of God at all.		
11	A rich person can't resist polygamy.		
12	Polygamy is tolerated for barren couples.		
13	Polygamous are adulterers and have to be punished.		
14	Polygamy is opposed to God initial plan of marriage.		
15	Imposing monogamy is violence to human freedom.		
16	There are no evidences that polygamy is a sin.		
17	Whatever arguments given polygamy should never be encouraged.		
18	Someone can celebrate a Christian marriage without needing a certificate.		
19	The church should let polygamous come to Christ the way they are.		
20	The first missionaries did not see any problem in polygamy.		

APPENDIX B
BUDGET FOR SEMINARS

NEEDS IDENTIFICATION	AMOUNT	FUNDING SOURCE
Printed materials	250 \$	Church members
Feeding the Delegates	1200 \$	contribution, Field
Transportation	640 \$	contribution, Church
Emergency for Medical Care	500 \$ 200 \$	workers contribution
Miscellaneous		
TOTAL AMOUNT	2790 \$	

BIBLIOGRAPHY

- André Chouraqui. *L'Univers de la Bible, Lévitique-Deutéronome*. Paris : Editions Lidis, 1983.
- Baillargeon, Gérald. *Introduction à la Statistique Descriptive*, 2^e éd. Canada : Les éditions SMG, 1981.
- Barth, Karl. *Dogmatique*. Genève: Labor et Fides, 1974.vol. III, tome 4.
- Beauvois, Léon, et al. *Cours de Psychologie : Bases, Méthodes et Epistémologie*. 3^{eme} ed. Paris: Dunod, 2000.
- Ben Nshiyak. *Géographie Actualisée*. Kin: 1986.
- Bum, William G. Blum. *Forms of Marriage: Monogamy Reconsidered*. AMECEA: Gaba Publications Spearhead, 1978.
- Ce que Croient les Adventistes du 7^{eme} Jour*. Conference Generale de l'Eglise Adventiste du 7eme Jour, Dammarie-les-lys, France: Vie et santé 1990.
- Clark, Adam .*The Holy Bible: A Commentary and Critical Notes, 7 volumes, New Edition*. New York: Abingdon Cokesbury Press, 1982.
- “Deutéronome 25: 5”, in *Bible Annotée-Ancien Testament, Lévitique-Deutéronome*, 2^{eme} édition. Saint-Legier, Suisse: Editions Emmaüs, 1981.
- “Deutéronome 17: 17”, In André Chouraqui, *La Bible Annotée : Lévitique-Deutéronome*. : l'Univers de la Bible.
- Dornier. *Les Epitres pastorales*. Paris: J. Gabalda et Cie, 1969.
- Danielou, Jean et Marrou, Henri. *Nouvelle Histoire de l'Eglise, 5 Tomes*. Paris: Seuil, 1963.
- Feuerstein, Marie T. *Partners in Evaluation: Evaluating Development and Community Programs with Participants*. Hong Kong: MacMillan, 1990.
- Fuchs. *Le Désir et la Tendresse*, 4^{eme} édition. Genève: Labor et Fides, 1982.
- Kanuni Za Kanisa la Wa Adventista wa Siku ya Sabato*. General Conference of th Seventh-day Adventists, Morogoro, TZ: Tanzania Adventist Press, 2005.
- Getui, Mary N. *Responsible Leadership in Marriage and Family*. Nairobi: Action Publishers.

- Grelot, Pierre. *Le Couple Humain dans l'Écriture*. Paris, 1962.
- Haring, Bernard. *La Foi du Christ, 3 Tomes*. Tournai: Desclée et Cie, 1959.
- Hammourabi. *Roi de Babylone Vers 1750 Avant Jésus-Christ*.
- Jeremiah, Joachim. *Jérusalem au Temps de Jésus*. Paris: Editions du Cerf, 1967.
- Kanyadago, Peter M. *Evangelizing Polygamous Families: Canonical and African Approaches*. AMECEA: Gaba Publications.
- Kisembo, Benezeri et al. *African Christian Marriage*. Second Edition, 1998.
- Kyono, Andrew A. and Sevan, Sahaya G. *Marriage and Family in Africa Christianity*, Kenya: Kolbe Press, 1977.
- “Lamech,” In *The Interpreter’s Dictionary of the Bible, 5 volumes*. Nashville: Abingdon Press, 1962.
- “Lamech Prit Deux Femmes,” (Gen. 4:19) In Frederic Godet, *La Bible Anotee: Genesis-Exodus*, 9 vols. Saint-Legier: Editions Emmaüs, 1981.
- Lauffer, Armand. *Strategic Marketing for Non-Profit Organizations: Program and resource Development*. New York: Free Press, 1984.
- Le Catéchisme de l’Eglise Catholique*. Vatican: Librairie Editrice Vaticane, 1992.
- “Le Mariage,” In Rene Pache (Ed.), *Nouveau Dictionnaire Biblique*, 3^{ème} édition, Saint-Legier, Suisse: Editions Emmaüs, 1975.
- “Le Mariage” in *Nouveau Dictionnaire Biblique*.
- “Lubumbashi,” Retrieved February 13, 2013 from <http://www.ville de lubumbashi.com/>.
- Manuel de l’Eglise Adventiste du 7ieme Jour*. Dammarie-les-Lys, France: Vie et Santé, 1983.
- Masinda, E. Isevikondo. “La Polygamie : un fondement biblique ?” Rwanda: Université Adventiste d’Afrique Centrale, 1988.
- Neufeld, Don F. *Seventh-day Adventist Encyclopedia, 10 vols*. Washington D.C: Review and Herald, 1966.
- Nichol, F.D. (Ed.) “The Ethiopian Woman,” In Nichol, F. D. (Ed.), *Seventh-day Adventist Bible Commentary*. Washington DC: Review and Herald Publishing Association.
- “1 Kings 11 :1-2,” In *Nouveau Commentaire Biblique*.

- Oyen, V.Hendrick. *Ethique de l'Ancien Testament*. Genève: Labor et Fides, 1974.
- “Polygamy.” In *General Conference of the Seventh-day Adventist Working Policy 2007-2008*, 128, C70.
- “Polygamy in Islam.” Retrieved December 2012, from <http://www.bladi.net/forum/17932-polygmie-permise-islam>
- “Population” in *Le Petit Robert, S.V.*
- Règlement de Travail de l'église Adventiste du 7ieme jour*. Division Centre Est, 2007.
- Rops, Daniel. *La Vie Quotidienne en Palestine au Temps de Jésus*. Paris : Hachette 1961.
- Staples, Russel. *Les Polygames Doivent-ils Divorcer?* Collonges-sous Saleve, France : Librairie Fides, 1984.
- The World Book Encyclopedia, 11 vols*. Chicago, USA: Field Enterprise Educational Corporation, 1965.
- “Toward a Biblical Understanding of Polygamy,” Retrieved from <http://www.asmweb.org/missiology.htm>.
- “Treatment Goal Questionnaire and Patient Benefit, ‘Palliative Goals’ and ‘Preventive goals,” Retrieved June 21, 2013 from http://www.fda.gov/ohrms/dockets/ac/01/briefing/3782b104_01Appendice.%201.htm. Accessed June 21, 2013.
- Vogel, H. (Ed.), *Règlement de la Conférence Générale Relative à la Polygamie*. Collonges-Sous-Salève, France: Librairie Fides, 1978.
- White, Ellen G. *Spiritual Gifts, 4 vols*. Mountain View, California: Pacific Press 1963.
- “You shall not commit adultery” (Ex. 20:14) In Francis D. Nichol, *Seventh-day Adventist Bible Commentary*. Washington, D.C: Review and Herald, 1976.

VITA

PERSONAL DETAILS

Name : Hubert Lombanya Mwape
Date of Birth : December 17, 1958, Lubumbashi
Marital Status : Married
Religion : Seventh-day Adventist
Nationality : Congolese
Languages Spoken : French, English, Swahili, Lingala and Bemba
Physical Address : P.O Box 2099, Lubumbashi (DRC)
Phone : +243815052539; +243994603600
Email : Lombanyamwape@Yahoo.Fr

EDUCATION BACKGROUND

1964 -1971 : Government Primary School, Lubumbashi
1972-1979 : Hery Secondary School, Lubumbashi, Diploma
2004-2009 : Adventist University of Lukanga, Extension of Lubumbashi
Bachelors Degree in Theology
2010-2013 : Adventist University of Africa, Nairobi, Kenya
Masters in Leadership

PROFESSIONAL EXPERIENCE

1979-1994 : Worker at Sodimiza Mining (DRC)
1995-2001 : District Leader at Mwenda, Skaf
2002-2007 : District Leader at Triangle, Skaf
2007-2010 : District Leader at Ruashi, Skaf
2011-2014 : Stewardship Director at Skaf