

## PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

**TITLE: A STRATEGY FOR ADVENTIST YOUTH INVOLVEMENT  
IN EVANGELISM IN SOUTH RWANDA FIELD**

Researcher: Nsengiyumva Gerard Karasira

Faculty advisor: Phodidas Ndamyumugabe, PhD

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In South Rwanda Field of the Seventh-day Adventist Church, only 19.6% of the youth are involved. Most of the youth are not involved in ministry. Therefore, there is a need to change the situation in order to increase the number of young people who actively participate in evangelism.

After conducting the survey, the researcher developed a strategy, program, and plan of implementation in order to increase the number of youth who participate in church activities, particularly, in evangelism. The researcher conducted trainings, after which the young people conducted a two-week evangelistic campaign as an application of what they learned in the trainings. Questionnaires were distributed to district pastors, church elders, and some young people.

Out of their respective responses, Bible studies were conducted, homiletics principles were applied, and eight selected fundamental beliefs were shared for a period of two weeks, at least. The process ended in selecting a group of forty-five

young people who were ready to conduct a two-week evangelistic meeting. The findings were very positive. At the end of the whole process, the involvement of the youth in evangelism increased from 19.6% to 48.3%. Even though they did not reach the goal of 50% participation, this percentage indicates that the program was successful. The exercise also revealed to the entire leadership of South Rwanda Field that there is a need of reinforcing the involvement of the youth in church activities.

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IN EVANGELISM IN SOUTH RWANDA FIELD

A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Pastoral Theology

by

Nsengiyumva Gerard Karasira

March 2017

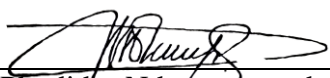



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APPROVAL BY THE COMMITTEE:

  
\_\_\_\_\_  
Advisor: Phodidas Ndamyumugabe, PhD

  
\_\_\_\_\_  
Program Director, MAPTh  
Davidson Razafiarivony, PhD

  
\_\_\_\_\_  
Reader: Rabson Nkoko, PhD

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

AUA Main Campus

Date: March 2017

Dedicated to all the local churches of South Rwanda Field, particularly the Youth  
Department, as they endeavor to help the young people participate in the Great  
Commission of our Lord Jesus Christ.

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CHAPTER 1  
INTRODUCTION

**Background**

The South Rwanda Field of the Seventh-day Adventist Church has approximately seventy-three thousand (73,000) church members. The youth represent seventy percent (70%) of the whole membership. Most of the young people in this Field are not actively involved in evangelism. Data from the Youth Department shows that for the last five consecutive years their contribution in terms of evangelism has decreased considerably.

As President of South Rwanda Field, the researcher has been visiting many local churches and has witnessed that a few of the young people are involved in the different activities of the church, especially in evangelism. Young people seldom attend training and hardly participate when outreach activities are organized in local churches.

Empowering the youth for evangelism in the Seventh-day Adventist Church in South Rwanda Field has some challenges. First, most of the youth have hardly completed primary school education. Secondly, majority of the youth in South Rwanda Field joined the church a few years ago, which means that they are not acquainted with the Adventist faith and mission. They are still struggling to understand the Bible truths for themselves. This is one of the causes of their lack of commitment to evangelism.

It should be noted also that the area where South Rwanda Field is located is predominantly Roman Catholic. Institutions and services are mostly Catholic. This makes it difficult for a young Adventist to get a job. Young people who have University degrees often have to move elsewhere in search for employment, and those who remain in the area survive on agriculture. However, due to the infertility of the land, crop production is low; therefore, some youth migrate to other areas in search of productive soils. The rest of the youth have to work hard to get their daily bread, which is another major reason that might cause their lack of consecration for evangelism.

As Ellen G. White puts it, “the youth become and are appointed by God to be His helping hand.”<sup>1</sup> Despite this reading, the current trend shows that most of those who are actively involved in the church programs are adults and children. There is a need to involve young people in evangelism, especially those between ages of fifteen and thirty.

### **Statement of the Problem**

Statistics show that eighty percent of the Adventist Youth in South Rwanda Field are not actively involved in church evangelism.<sup>2</sup> The Youth Department in this Mission Field does not have a program designed to equip both trainers and learners to serve the church as it should be, especially in evangelism. The worldwide Youth Department of the Seventh-day Adventist Church has designed a curriculum which should serve to train the youth. However, in many places, local churches have not made use of it.

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<sup>1</sup> Ellen G. White, *Testimonies for the Church*, vol. 7 (Mountain View, CA: Pacific Press, 1948), 64.

<sup>2</sup> South Rwanda Field of Seventh-day Adventists, *Youth Department Archives* (Butare, Rwanda: Rwanda Union Mission, 2006).

There is much need for contextualization of plans and programs from higher organizations. The project dealt with issues such as how the church in South Rwanda Field can involve young people in evangelism and what the church should do in an attempt to improve the involvement of young people in evangelistic activities and remedy the situation of the past. This project also dealt with whether there is a way the leadership of the church can equip the youth in order to develop basic skills and interest for evangelism. This project attempted to address these issues.

### **Purpose of the Study**

The research proposed a strategy to train young people how to improve their spirituality in a variety of ways. First, they are to improve their Bible knowledge in order to be acquainted with the Scriptures. Second, they have to learn technical skills for evangelism so that they get interested in it. Third, they must deepen their understanding of the Adventist doctrines so that they would know what their faith and would be able to share to others. Fourth, they have to identify their spiritual gifts to know in which domain they can fit the best. Fifth, is to mobilize the youth for evangelism can motivate them to be committed to the cause. The research is all about finding ways to involve the youth for evangelism and for the whole life of the church.

### **Relevance of the Study**

The researcher has served the church as a district pastor for eight years. He was interested in working closely with the youth. He could see how very few of them were involved in evangelism. Then, he served as the director of youth department for five years in North Rwanda Field. There, he tried to draw the youth in evangelism but he realized that they needed some basic skills in evangelism. The researcher is now serving as the Mission Field president. He has visited many local churches in different

aspects of the work. Moreover, he realized that the participation of the youth is very low.

The research sought to help the Adventist Youth in South Rwanda Field to understand that as church members it is their responsibility to get involved in evangelism. The church leadership must acquire skills to minister with and for the youth. This research will try to discover the youth's spiritual standing and their faith. The findings will help the youth get skills that will be useful in their ministry. The insights obtained from the study will strengthen the spiritual growth of the youth. From this project, the Youth Department in South Rwanda Field will acquire an instrument helpful to keep an ongoing program for the youth ministry at the local church level. Therefore, this outcome can be applied not only in South Rwanda Field, but also in other fields.

This research will be useful to church pastors, church elders, and for the local church youth department directors. Because the study aims to find out the different reasons that prevent the youth to participate in evangelism, it gives a new approach to youth activities based on spirituality rather than simple marching and mobilization as a way of mission. The findings will help the youth to understand better the philosophy of the Seventh-day Adventist Church behind the principle of involving every member in evangelism.

Christ calls the youth to be His messengers to bring the gospel to the ends of the earth. The youth have vigor, strength, and energy to carry this work forward; therefore, they are very valuable in God's work. Youth involvement in evangelism can be a powerful tool to bring God's message of hope to a lost world.

## **Methodology and Procedures**

This research was bibliographical. Among other resources, the researcher used Ellen G. White writings, Seventh-day Adventist authors, and other Christian writers on youth's participation in evangelism. In order to understand the situation, a preliminary research on the actual involvement of young people in evangelism was carried out. For this purpose, the researcher visited different sites to witness and collect first hand information. To get more data, the researcher prepared a questionnaire that he submitted to the church pastors, church elders, and to the youth. The questionnaire used in data collection is explained in chapter three. The questionnaire is simple, precise, and easily adaptable to each group.

Then the researcher mobilized young people to meet on a Saturday afternoon. He then motivated them to attend a series of meetings for training in evangelistic skills. The trainings consisted of seminars on Bible studies, homiletics principles, Adventist doctrines, and spiritual gifts identification. The last step was to organize the young people in small groups and plan for evangelism. All the communications between the researcher and the youth were done through the district pastors and the local church elders.

In the end, the researcher analyzed the results. He submitted a short questionnaire to the small groups that were involved in evangelism in order to know how well they were satisfied with the entire exercise from the beginning to the end. The researcher implemented the program in the South Rwanda Field in one year, evaluated, and wrote the report.

## CHAPTER 2

### THEOLOGICAL FOUNDATION OF YOUTH INVOLVEMENT IN EVANGELISM

Many Adventist youth in South Rwanda Field are not aware that it is their duty to contribute to the mission of the church. Consequently, the majority of pastors and church elders speak negatively about the youth in the church. This chapter deals with the basis of youth evangelism all through the Bible and Christian history.

God created man to serve Him. Since sin entered in human history, there have always been two different groups of people. On one hand, there is a group of people that follows God's principles and that serves Him. On the other hand, there is a group of those who go astray from God and His principles. The first group has the mandate to witness of God's love to the second group. 1 Peter 2:9b reads "...That you may declare the praises of him who called you out of darkness into his wonderful light."

Commenting on that verse, John C. Maxwell says that God's call is twofold. There is a general calling offered to everyone. Those who respond receive a second call to serve in a particular way. There is no distinction of age. Anyone who responds, adult or young, has to confirm his calling by an inward witness of the heart and an outward recognition to others. God is calling the youth for the ministry. The book of Ecclesiastes 12:1 says, "Remember now your Creator in the days of your youth". Remembering God while somebody is still young includes what God wants people to do, evangelism<sup>1</sup>.

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<sup>1</sup> See Matthew 28:18-20.



## **Biblical Basis of Youth Evangelism**

Both the two major subdivisions of the Bible contain many evidences of how young people played an important role by spreading the knowledge of true God (in Old Testament), and the good news of salvation (in New Testament). By definition, *evangelism* means communicating the good news of the Christian gospel. It derives from the Greek word *euangelion*, which means *gospel*, or simply “good news”. *Euangelion* is a technical term that itself goes back a long way to mean “reward for good news”, especially with regard to victory in battle.

Later on, it took the sense of “good news”. Since the gospel has both personal and social implications, evangelism and social action are partners in the church’s mission.<sup>2</sup> It reads in Matthew 24:14, “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.” The Greek word used for ‘gospel’ is ‘euangelion’. Evangelism means the preaching of the gospel, good news.

Evangelism finds the roots in the Old Testament time. Throughout the Old Testament, evangelism was linked with God’s calling. God has called his people throughout the ages to bring other nations to believe in His existence and to worship Him as the Creator of the universe. The Bible is full of figures of God calling and sending. Those who were called and sent were adults and young people in the Old Testament as well as in the New Testament that God has called and sent to tell the world.

The first preacher known in the Old Testament is Noah, son of Lamech. In the book of Genesis 6:9-13 it says that Noah was uniquely righteous. He was warned of God that the world would be destroyed by water. He was then given exact instructions

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<sup>2</sup> Wesley Carr, *The New Dictionary of Pastoral Studies* (Grand Rapids, MI: William B. Eerdmans, 2002), 121–122.

for building the ark. While engaged in the colossal task, he warned men of the coming catastrophe, as “a preacher of righteousness” (2 Pet 2:5).

The second figure that marked the biblical records in evangelism is Abraham, son of Terah. Abraham is known in the Bible as a man of faith and the father of the people of faith. The Genesis account of Abraham’s life records the development of his faith: from the imperfect faith of Genesis 12-13, through the growing faith of Genesis 14-17, and on to the mature faith of Genesis 18-25:10. Abraham and his descendants played a big role in evangelism as lineage of patriarchs.

### **Youth Evangelism in the Old Testament**

The Old Testament is full of different cases of young people who have strongly been active in God’s work during their time such as David, Gideon, Samson, Joseph, Daniel, Josiah the king, the young girl servant of Naaman the Assyrian. However, in this project we refer to only three of them, Joseph, Daniel, and Naaman’s servant. Each of these Biblical figures stood firm for God in different circumstances while they were all of them far from their motherland. God used their experiences, quite often bitter, to let Him be known as the Creator and loving God. None of the three went into his situation willingly, but God always turned everything into good to give people opportunities to watch His miracles upon His faithful servants so that strangers may get wisdom and understanding from their Maker.

Evangelism begins with the history of humanity. This method of presenting messages from God to man is as old as the human family. One truly converted soul will reach out in faith to save another and still another. The preaching can be the exposition of the Word of God to believers or the declaration of the gospel to unbelievers. The Old and the New Testaments did not use the word evangelism. However, the entire Bible tells about oracles of God and preaching the gospel. It was

the central intention of God to choose the patriarchs, and later on the kings along with prophets.

**The patriarchal period.** During the time of the patriarchs, kings, and prophets, God had been calling people for his service regardless of their age. At times, He called adults as well as young, men and women. This part of the project is concerned only with the youth of those generations that have labored to let people know there is a God who created and who is still cares for his creatures. The following paragraphs talk about a young man, Joseph, who witnessed since his childhood.

The important figure of youth evangelism, among others, is the young Joseph witnessing to Potiphar. Since his childhood, Joseph is said to have been witnessing for God. The Bible says, “Joseph, a young man of seventeen, was tending the flocks with his brothers, sons of Bilhah and the sons of Zilpah, his father’s wives, and he brought their father a bad report about them (Gen 37:2).”<sup>3</sup>

Bringing to their father a bad report about his brothers, Joseph showed that his life was very different from theirs as the Seventh-day Adventist Commentary states, “Joseph was actuated by his ideals, and his sensitive conscience rebelled against the evil deeds of his brothers. His report of these things to Jacob was doubtless with the thought that his father’s influence might lead them to change their ways, lest dishonor come to the family name as it had in the massacre of the Shechemites...Jacob found particular satisfaction in the companionship of Joseph, whose amiability and ideals made him so different from his brothers.”<sup>4</sup>

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<sup>3</sup> Kenneth L. Barker and Donald W. Burdick, eds., *New International Version Study Bible* (Grand Rapids, MI: Zondervan, 2002), 63.

<sup>4</sup> Francis D. Nichol, ed., “Genesis,” *Seventh-Day Adventist Bible Commentary (SDABC)* (Washington, DC: Review and Herald, 1957 1953), 428.

Joseph dreams about the future arose the jealousy of his brothers but this could not make him give up his mission. Carlyle says that Joseph's dream was bound to drive his thoughts in upon himself and out upon his future. He possessed a quick intelligence. He could but understand that God had destined him to accomplish some important mission that would result in high honor... The author continued that the adventures of this lad's life were about to begin. The young man did not know—he could not know—what they were to be. Carlyle concluded that God had been getting Joseph ready for them. God had in mind one of the most important developments of human history, and this lad was to be His agent in bringing it about.<sup>5</sup>

Another witness of Joseph which can help to learn about the role of the youth in evangelism is the resistance to compromise even when there is a negative influence or impurity which may have caused many young people to fall.<sup>6</sup> Joseph stood firm and refused to compromise his faith. He said to the woman, “How then could I do such a wicked thing and sin against God?” Then Joseph left the house (Ge.39:9).

Joseph's witnessing character is also clearly obvious when the woman remained with his cloak to build a false story around it and against him. It is said, “Potiphar did not put Joseph to death because he knew the character of his wife. He was aware of her capabilities of deception... Moreover, he had lived with Joseph for years and believed he knew this Hebrew youth for whom he had developed a real affection, and had every confidence in him.”<sup>7</sup>

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<sup>5</sup> Carlyle Boynton Haynes, *God Sent a Man* (Washington, DC: Review and Herald, 1962), 31.

<sup>6</sup> Samson is commonly known for that. The Bible says, “He went down to Timnah... (Jg.14:1), and “He went to Gaza, where he saw a prostitute. He went in to spend night with her” (Jg.16:1).

<sup>7</sup> Haynes, *God Sent a Man*, 83.

Commenting on Joseph's experience and the way Joseph managed to remain true God's missionary, Ellen G. White, "In his early years, he had consulted duty rather than inclination; and the integrity, the simple trust, the noble nature, of the youth bore fruit in the deeds of the man. A pure and a simple life have favored the vigorous development of both physical and intellectual powers. Communion with God through His works, and the contemplation of the grand truths entrusted to the inheritors of faith, had elevated and ennobled his spiritual nature, broadening and strengthening the mind as no other study could."<sup>8</sup>

Joseph, with his God-centered life and with the training he experienced, did not let his thoughts settle on his glory or his great honors, but upon Jehovah, the God who had brought it all to pass. Finally, Joseph is rewarded. He went from the dungeon to the throne.

Joseph had left himself in the hands of God. He had patiently awaited God's time. He now has his reward. In a single bound, he rises from the dungeon and stops only at the foot of the throne... The princely garment of a doting father and the robe left in the hands of the adulteress are replaced by the garments of fine linen from a royal wardrobe. He was despised and trampled on by his oppressors, but now all Egypt is commanded to bow in his presence as he rides forth in the second chariot, chief minister of Egypt, second only to the king.<sup>9</sup>

Later on, when Joseph met his brothers, he declared that it was God's plan to let them plot against him by selling him into Egypt so that he may save them (Gen 45:5). He not only saved his father's family from the famine, but also led whole Egypt to know God as the Only God who can save all human beings regardless their origin.

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<sup>8</sup> Ellen G. White, *Patriarchs and Prophets* (Seoul, Korea: Everlasting Gospel, 2012), 222,223.

<sup>9</sup> Haynes, *God Sent a Man*, 122.

**The monarchical period.** Though they were captive in a foreign land, two young women had witnessed for God in a tough environment. One was serving as a maidservant in a general's house while the other was chosen to take over the queen's responsibilities.

*A maidservant witnessing to an army commander.* When Syria had defeated Israel, Syrians brought away captives and among them was a little girl. She waited on Naaman's wife and told her about a healer prophet in Israel, Elisha (2 Kgs 5:1-15). Naaman went to Elisha the prophet, and, in spite his arrogance, the God of Israel miraculously healed him through his prophet. How did she know that God could heal even their enemy? Here is an affirmation, "Leprosy was regarded as an incurable disease. Nevertheless, her parents had taught the Hebrew house cleaner that there is nothing impossible with God. The parents had discharged their responsibility well, and the result was this wonderful testimony in behalf of Israel's God... Naaman learned of a power beyond the power of men because a father and mother in Israel had brought up their child to love and trust the Lord."<sup>10</sup>

Instead of wishing Naaman ill because of the misfortunes that had been brought upon her, the captive maid wished him well and hoped for his recovery from his terrible disease. She did not forget her homeland or her God. She did not think thoughts of evil toward those who had taken her captive and forced her into an involuntary servitude. "Filled with love toward her God, her heart went out in sympathy to her ailing master and his wife. Remembering the marvelous works of Elisha in her homeland, she had faith that the prophet could heal Naaman of his leprosy."<sup>11</sup>

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<sup>10</sup> Francis D. Nichol, ed., "Naaman the Leper (2 Kings 5:1-15)," *Seventh-Day Adventist Bible Commentary (SDABC)* (Washington, DC: Review and Herald, 1978 1976), 875.

<sup>11</sup> *Ibid.*

Naaman was not only healed from his leprosy, but he believed in the God of Israel. After having defeated Israel, he could have good reason to neglect even their God. Moreover, he became angry when Elisha told him to wash in the river Jordan. Fortunately, he accepted his servants' advice and he did what he was asked to do. However, his first step was done when he left his home to Israel. After having been healed he confessed his faith in true God (2 Kgs 5:15, 18). The real impact on Naaman was not from Elisha but from the captive maid. We can read the following proof: "Naaman believed because the girl believed, and he carried her testimony before Syria's king. Thus, was Benhadad to learn that Israel's God was a God of power and God of love."<sup>12</sup> Before his conversion, he denigrates the waters of Israel, now he wants Israelite soil. The request illustrates the sincerity of Naaman's turning.

The story of this captive girl shows us how well the youth, committed and trained, can perform in their work to the Lord. The place and the time cannot limit the power of God, because it dwells into those who serve him in an unselfishness way. The gospel will be borne by young people who are committed to their Lord as the needle to the pole. In every circumstance, the needle is due to the North. Ellen G. White has confirmed by saying, "Parents should teach their children the value and right use of time. Teach them that to do something which will honor God and bless humanity is worthy striving for. Even in their early years they can be missionaries for God."<sup>13</sup>

Israel was defeated as a nation, but the young girl had defeated the whole nation of Syria by her faith. Evangelism is about conquering new nations, and evangelists are like soldiers. Ellen G. White said: "We have an army of youth today

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<sup>12</sup> Ibid.

<sup>13</sup> Ellen G. White, *Christ's Object Lessons* (Hagerstown, MD: Review and Herald, 2000), 345.

who can do much if they are properly directed and encouraged.”<sup>14</sup> She did not specify formal education as a requirement for evangelism, what she says is that youth need to be guided and encouraged to make them effective witnesses.

*Esther witnessing from the king’s palace.* Esther was a Jewish captive taken to the palace with many other young ladies from all around the country. After a period of time, one of them was to become a queen. When the time came, Esther was selected to replace Vashti who was dethroned. It was fortunate for the Jewish people in the exile, because very soon they were going to be betrayed by Haman to be exterminated. Esther took the opportunity to reveal to the king that she was part of the nation that worshipped the true God, and that reason was going to put them to death. She claimed God’s protection and saved her life as well as the life of her nation, but more of that she witnessed about the true God.

Esther chose the right time to accomplish the mission assigned by her uncle, Mordecai. “On the third day Esther put on her royal robes and stood in the inner court of the palace, in front of the king’s hall. The king was sitting on his royal throne in the hall, facing the entrance. When he saw Queen Esther standing in the court, he was pleased with her... Then the king asked, ‘what is it, Queen Esther? What is your request? Even up to half the kingdom, it will be given you’” (Esther 5: 1-3).

Esther went to see the king, although he had not invited her. In Persia, this was a dangerous thing to do. She knew that she was risking her life. But she also knew that God was in control. God helped Esther to please the king. The king promised to give her almost anything that she wanted (Esther 5:1-3). “The sovereignty and faithfulness of God permeate each scene. Nothing is truly coincidental as the book of Esther says to us. God’s sovereignty is best summarized in Mordecai’s exhortation to

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<sup>14</sup> Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald, 2002), 30.



Esther: And who knows whether you have not attained royalty for such a time as this? (Esther 4:14).”<sup>15</sup>

The experience of Esther at the palace reveals two major principles. One, men are amenable to God despite their usual life. It was unusual for the queen to meet the king when she was not invited. Nevertheless, because it was not for her own interest, but for the cause of God’s people, the king welcomed Esther. If the youth will avail themselves, the Lord Himself will work on the souls to accept his word. Second, the king did not only receive the queen, but he also promised to give anything she asked up to half of the kingdom. God is always at work. He is everywhere his obedient workers go. He is ready to accomplish wonders through their ministry to make it successful.

This message is clear: “God is sovereign even when life doesn’t make sense. God is also the great Promise Keeper. Mordecai said to Esther, ‘If you remain silent at this time, relief and deliverance will arise for the Jews from another place and you and your father’s house will perish’ (Esth 4:14). Mordecai’s words reflected his faith that God would honor His eternal covenant with Abraham and David.”<sup>16</sup> God impresses human minds to accomplish His purpose. He stands always on their side even if events seem to be out of control, ready to help the youth to minister for Him.

**The prophetic period.** During the Old Testament times, God called and sent prophets to warn the nations, and sometimes, the kings themselves. Among others were called young people like Isaiah, Jeremiah, and Daniel. Their calling was specific in the age.

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<sup>15</sup> Raymond B. Dillard, ed., “Esther,” *Word Biblical Commentary* (Hershey, PA: Nelson Reference and Electronic, 1987), 354.

<sup>16</sup> Bartlett L. Hess and Margaret Johnston Hess, *A Captive Becomes Queen* (Nashville, TN: Abingdon Press, 1974), 229.

*A direct call and response to God's mission.* The prophet Isaiah, son of Amoz, was among those God called early to serve Him. He started his ministry during the reign of Uzziah. He went through the reigns of Jotham, Ahaz, until Hezekiah, succeeding kings of Judah (Isa1:1). All these four kings reigned a hundred years which means that Isaiah's ministry took around the same period of time.<sup>17</sup> To serve this long time, Isaiah should have started his ministry at an earlier age.

The Bible states on his call and response, "Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. With it he touched my mouth and said, 'See, this has touched your lips; your guilt is taken away and your sin atoned for.' Then I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' And I said, 'Here am I! Send me'" (Isa 6:6-8).

Isaiah received God's call at a young age. He did not reject the call instead he reacted positively. He was sent to the king Uzziah whom God had smitten. Then he ministered to a very wicked king as Ahaz. He never gave up because of the age. Writing about his call, Ellen White said that the young men who would serve God, and give themselves to His work, must first cleanse the soul temple of all impurity. She gave some requirements they have to fulfill in order to be qualified for the Lord's service. She said they must enthrone Christ in the heart, they will be enabled to put energy into their Christian effort, and they will manifest enthusiastic zeal in persuading men to be reconciled to Christ. She emphasized, 'Will not our young men respond to the invitation of Christ, and answer, "Here am I; send me"?' She concluded by appealing to young men to press to the front, and identify themselves as laborers

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<sup>17</sup>The Bible shows the chronology of the kings of Judah in the books of Kings and Chronicles.

together with Christ, taking up the work where He left it, to carry it on to its completion.<sup>18</sup>

The prophet was called by God to minister to his people in a time of crisis. Though he was still young, as he affirmed himself, the Lord told Isaiah that he was cleansed to better witness for the Creator. He was a little boy, but God did not choose any among the elders of that time.

God chose Isaiah despite his young age. The youth do not have to wait until they reach a certain age to witness to their peers. As soon as they receive the call, they are to respond because they will be equipped as long as they are serving their Lord.

***Witnessing as a young adult.*** Another young boy who was called to serve early is Jeremiah. That is what the Bible says about the prophet, “Ah, Sovereign LORD’, I said, ‘I do not know how to speak; I am only a child.’ But the Lord said to me: ‘Do not say, I am only a child.’ You must go to everyone I send you to and say whatever I command you” (Jer 1:6, 7).

In the book ‘Prophets and Kings’, Ellen G. White says that among those who had hoped for a permanent spiritual revival as the result of the reformation under Josiah was Jeremiah. He was called of God to the prophetic office while still a youth, in the thirteenth year of Josiah's reign, the Bible says so. Ellen G. White continued saying that as a member of the Levitical priesthood, Jeremiah had been trained from childhood for holy service. In those happy years of preparation, he little realized that he had been ordained from birth to be ‘a prophet unto the nations’; and when the divine call came, he was overwhelmed with a sense of his unworthiness. "Ah, Lord God!" he exclaimed, "behold, I cannot speak: for I am a child."<sup>19</sup>

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<sup>18</sup> Ellen G. White, *Messages to the Young People* (Oshawa, Canada: Pacific Press, 1968), 25.

<sup>19</sup> White, *Patriarchs and Prophets*, 407.

Those who believe the truth are to consecrate themselves to God. They must feel the importance, the divine greatness, of the call and deny self. “In the youthful Jeremiah, God saw one who would be true to his trust and who would stand for the right against great opposition. In childhood, he had proved faithful; and now he was to endure hardness, as a good soldier of the cross.”<sup>20</sup> When the Saviour calls for workers, He makes no distinction between youth and adults. The gospel of salvation must be proclaimed to others. Every young man who has felt the converting power of God becomes in a sense a missionary. There are friends to whom he can speak of the love of God. He can tell others what the Lord is to him—even a personal Saviour.

***Daniel avoiding defilement.*** Daniel’s experience is another proof that youth can confess the true God before nations in spite of their age and harsh environment. Among many other Hebrews captives, Daniel and his three companions were brought to the Babylonian palace. The paragraphs below describe how Daniel and his friends stood firm against any kind of idolatry from the king’s palace.

The first test to Daniel and his companions was to eat and drink from the king’s table (Dan 1:8). When they arrived in Babylon, Daniel and colleagues were still young boys. However, because they were well taught from their very childhood, they knew how to keep on being faithful to their God. R. Allan Anderson has this to say, “Daniel was not more than eighteen years of age—just a teen-ager—when he was snatched from his home and marched at least 800 miles to Babylon, the capital of idolatry.”<sup>21</sup>

As he compared experiences of the two young boys, the same author states the age of Joseph and Daniel. “Both of them were taken from their homes at the tender

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<sup>20</sup> White, *Patriarchs and Prophets*, 408.

<sup>21</sup> R. Allan Anderson, *Unfolding Daniel’s Prophecies* (Mountain View, CA: Pacific Press, 1975), 15.

age of seventeen or eighteen... Both endured hardships as slaves, yet both rose to become prime ministers of the empires in which they served.”<sup>22</sup> This shows that when well taught in their early age, youth acquire abilities to stand for the right for the true God even if they might be far from their homes. Our young people may be useful for evangelism if they get basic training to serve the Lord.

Daniel and his friends avoided to defile themselves with the royal food and wine (Dan 1:8). They chose vegetables and water to drink. But ten days after, the test showed that the young Hebrews were far better in wisdom, understanding, and physical health than the professional magicians and enchanters of Babylon (Dan 1:17-20). Daniel and his colleagues knew to whom the credit was due, their God. This was the beginning of the great influence of Daniel and his friends upon their dominators. Tremper Longman III has this to say, “While the Babylonians thought they were in control of the world and local scene, the Hebrews’ narrative makes it clear again that the true God is the One who orchestrates events for the good of His people.”<sup>23</sup>

Before Babylonians had captured the Judeans, this heathen nation knew nothing about the true God. As soon as the four young Hebrews arrived into the royal palace, the king himself was made to acknowledge that the God of Daniel is the true God of gods and Lord of kings (Dan 2:47). Tremper argues, “Daniel’s ability to describe and interpret his dream overwhelms the Babylonian king. He responded with worship, falling prostrate, making an offering, and burning incense.”<sup>24</sup> By revealing and explaining to the king the dream he had had, Daniel had saved the lives of many wise men who were about to be killed.

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<sup>22</sup> Anderson, *Unfolding Daniel’s Prophecies*, 22.

<sup>23</sup> Tremper Longman III, *The NIV Application Commentary, Daniel* (Grand Rapids, MI: Zondervan, 1999), 53, 54.

<sup>24</sup> *Ibid.*, 83.

Daniel and his friends stayed firm and faithful in a pagan land so that people may know who God is. Though they had not intentionally gone to Babylon, but because they were taught from their very child to obey and to serve their God, they did not decline their responsibility as witnesses of God. Based on the experience of Daniel and his companions, it is therefore possible to affirm that witnessing can occur when there is faithfulness and consistency in the performances of ones' responsibilities in the way of God. To convert people for God, young men and women have to maintain integrity in their whole life without giving up despite the hardships of the time. It will come from the way they have been taught in their childhood, and how they remain trustful to their Lord.

### **Youth Evangelism in the New Testament**

Three main streams of the New Testament thought focus on Abraham as the exemplar of faith. Paul stresses faith as simple trust in the promises of God (Rom 4:18-22). Hebrews takes note especially of the patience of faith (Heb 11:8-16). James brings out the essential obedience that proves faith to be genuine (Jas 2:21-23).

In the New Testament are three major passages among others that speak slightly about evangelism. The great commission that Jesus assigned to the Church is a clear statement on evangelism. Matthew 28:19, 20 reads, "Therefore go and make disciples of all nations, and teaching them to obey everything I have commanded you." The imperative 'go' demonstrates the essence of evangelism before Jesus ascended to heaven. During his ministry, Jesus recalled the principles of evangelism. Saint Luke wrote, "Jesus has called the Twelve together, and he sent them out to preach the kingdom of God" (Luke 9:1, 2).

The last passage that speaks for evangelism is Revelation 14:6. It reads, "Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to

those who live on the earth – to every nation, tribe, language and people.” Here is much emphasis on evangelism. The ‘angel’, which means the messenger, the one who is sent, draws attention to evangelism. Then, ‘gospel’, the good news of salvation, is to reach everybody. Last, ‘proclaim’, that is ‘declare’, stresses the foundation of evangelism in all the time of the humanity.

The NT is full of figures that can serve as good models of how young people served for the Lord at their very youngest age. They are many of them, but here I am going to talk about three of them who did greater things thousands of years ago. John the Baptist, Jesus Christ himself, and a young Church Elder, Timothy, are the most interesting in our topic.

**The one calling from the desert.** John the Baptist was not only chosen by God, and dedicated by his parents, but he committed himself unto the Lord’s work. John was “dedicated to God as a Nazarite from his birth, he made the vow his own in a life-long consecration.”<sup>25</sup> The life of John was very impressive at that time in a sense that people feared to face him at the starting point of his ministry. It is said, “But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world... The burden of his mission was upon him.”<sup>26</sup>

John went to a quiet place in the wilderness where he learned lessons about characters of men. He understood and knew how to reach their hearts. His major mission was to prepare the soil of heart so that they might accept the gospel by Jesus who was to come after John. The wilderness had been his school and the nature his

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<sup>25</sup> Ellen G. White, *The Desire of Ages* (Seoul, Korea: Everlasting Gospel, 2012), 105.

<sup>26</sup> Ibid.

classes. This is to mean there are many ways to get knowledge. Apart from the vision John got from heaven, nature taught him good lessons. Moses did the same as well.

In the wilderness, John found a school that taught him how to minister to the wicked people of his time. “John the Baptist, at his appearance as the Messiah’s herald, stirred the nation. From place to place his steps were followed by vast throngs of people of every rank and station.”<sup>27</sup> He developed strength and decision of character, and was helped by the Spirit of God about the ways in which to impress the Jews of the messianic period. He witnessed of Jesus from his young age until he was put to death in a prison.

**Jesus Christ’s earthly ministry.** The Bible clearly states, “Jesus grew in wisdom and stature, and in favor with God and men.” (Luke 2:52). Although Jesus was God, there is no indication that he had all knowledge and wisdom from birth. He seems to have matured like any other boy. Already at age of twelve, Jesus went to the temple. He was able to challenge the Jewish teachers by his understanding, questions and answers (Luke 2:48-51).

Taught by his parents, baptized by John the Baptist, gifted and anointed by the Holy Spirit, Jesus begun to witness of His Father to the fishermen, tax collectors, and he went even to the Pharisees. The task that was undertaken by the Saviour has to be cherished by our young people. Jesus’ ministry lasted for three years and half. He set a good example for His followers to emulate. None of His followers is to make exception. His call goes to everybody to bear a responsibility to serving friends, colleagues, and neighbors. This is an assertion that affirms the self-sacrificing of Jesus and His followers, “Our Saviour’s joy was in the uplifting and redemption of fallen men. For this He counted not His life dear unto Himself... The spirit of Christ’s

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<sup>27</sup> Ellen G. White, *Education* (Ontario, Canada: Pacific Press, 1995), 98.



self-sacrificing love is the spirit that pervades heaven, and is the very essence of its bliss. This is the spirit that Christ's followers will possess, the work that they will do."<sup>28</sup>

The mission He was to accomplish was the establishment of the kingdom of God on earth that comes not with observation, but that is within believers. It was to be a spiritual kingdom whose membership was to consist of individuals won to belief in his divine personality and mission. "They were brought into loving obedience to his will, united with him spiritually in his plans and purposes, ready to take up their crosses and follow him."<sup>29</sup>

Jesus spent three years instructing His apostles. How much can our youth be trained to take over the same responsibility? We read as follows "... The spirit of unselfish labor for others gives depth, stability, and Christ-like loveliness to the character... Those who thus exercise the Christian graces will grow and will become strong to work for God...Strength comes by exercise; activity is the very condition of life."<sup>30</sup> Jesus chose his apostles while they were neither saints nor experienced men. The sons of Zebedee were called the "sons of thunder". One could say they were not qualified to be among Jesus' disciples. But one of them, John of Patmos, the youngest of the apostles, stood firm until the end of the first century. John Mark, though he abandoned Paul on the way, finally became one of the four evangelists who wrote four gospels.

**Youth leadership and evangelism.** Paul saw that Timothy was faithful, steadfast, and true, and he chose him as a companion in labor and travel. Paul urged

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<sup>28</sup> Ellen G. White, *Steps to Christ* (Seoul, Korea: Everlasting Gospel, 2012), 77.

<sup>29</sup> Albert Henry Newman, *A Manual of Church History* (Philadelphia, PA: The American Baptist, 1943), 72.

<sup>30</sup> White, *The Desire of Ages*, 251.

Timothy, “Don’t let anyone look down on you because you are young” (1 Tim 4:12). Ellen G. White commenting on that selection wrote, “Timothy was a mere youth when he was chosen by God to be a teacher... And though young, he bore his responsibilities with Christian meekness.”<sup>31</sup> According to Paul, Timothy was still young when he had instructed him to care for the church at Ephesus. Timothy, who was chosen to lead the church despite his young age, is a good proof that our young today can do the same.

Timothy traveled with Paul but eventually stayed at Ephesus to deal with the problems there, while Paul went to Macedonia. Paul’s closeness to and admiration of Timothy are seen in Paul’s naming him as the co-sender of six of his letters in 2 Corinthians, Philippians, Colossians, 1-2 Thessalonians and Philemon. The first chapter and verse one of each letter reads so. The young Timothy did not only lead the church at Ephesus, but together with Paul, sent letters to other churches. It shows how far Timothy was involved in the ministry yet at his young age. “Timothy was probably in his mid-30s or younger, and in that day, such an influential position was not usually held by a man so young.”<sup>32</sup> This is a Bible commentary on 1 Timothy 4:12.

The Bible does not tell us whether Timothy was formally trained or not, however, 1 Timothy 4:12-16 takes turns the “don’t” and many other “affirmative imperatives”. It is a clear indication that both the formal and informal training can impress on the capability of young men to serve better the Lord as they commit themselves to Him regardless their education level. Surely, the young church elder Timothy was taught by Paul how to manage the high responsibility to head the church

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<sup>31</sup> Ellen G. White, *Acts of Apostles* (Seoul, Korea: Everlasting Gospel, 2012), 203.

<sup>32</sup> Barker and Burdick, *Zondervan NIV Study Bible*, 1879.

of Ephesus. Our young people can find here sufficient clues on how they can actively participate in the ministry as Timothy did. God has gifted every young man with a lot of talents so that everyone may find an answer to the following question, “What on earth am I here for?” What they need now are the skills to implement what they already know.

The church should never regard as useless any of those young men and women, because nobody can fit everywhere, every time. The old generations that head the ministry will retire one day, if not pass away. It is high time in South Rwanda Field to find mechanisms that will enable young people in that area to continue the work of the Lord. As it was suggested at the beginning of the project, the major problem is that most of young people are not involved in the evangelism, not only that, but they lack the basic skills in evangelistic work also. It requires investing much effort in instructing and equipping those who will decide to avail themselves for the evangelistic work. As Paul did for Timothy, the church should show to its youth the “don’t” that will calm down the pace of the evangelistic task, and the “affirmative imperatives” that will foster it.

### **Historical Basis of Youth Evangelism**

The following paragraphs show how some of the youth in the eighteenth century were useful not only in the ministry in general, but also in reformation. Among them, we can cite Martin Luther, Ellen G. White, and Ellet J. Waggoner and his colleague Alonzo T. Jones with their famous “Righteousness by Faith”.

#### **One of the Early Reformers**

At thirty-four, Martin Luther started to challenge the papists by his writings and convinced many people of salvation by faith instead of salvation by works. Even though he was still young, Martin Luther did more tremendous things than none of his

time. “Luther taught that salvation and subsequently eternity in heaven is only received as a gift of God’s grace through faith in Jesus... He challenged the Pope of the Roman Catholic Church by teaching that the Bible is the only source of divinely revealed knowledge from God. He translated the Bible into the vernacular to make it more accessible.”<sup>33</sup>

Ellen G. White, who came centuries after Martin Luther, commenting on his conversion and new start, wrote that one day, Luther was devoutly climbing the Pilate’s staircase steps, when suddenly a voice like thunder seemed to say to him saying, ‘The just shall live by faith’ (Rom 1:17). He sprang to his feet and hastened from the place in shame and horror...From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ.<sup>34</sup>

From then, Martin Luther started a big campaign of reformation that spread through the entire Europe and all over the Christian world of that time. Basically, reformation was all about ‘Righteousness by Faith’ a doctrine that is crucial until the end of time. The young reformer was not only gifted by the Lord but also instructed by his parents at his young age how to practice Christian virtues. Ellen G. White, admiring how powerful education during the childhood is, mentioned that Luther’s parents bestowed great care upon the education and training of their children. She continued that they endeavored to instruct them in the knowledge of God... The father’s prayer often ascended in the hearing of his son that the child might remember the name of the Lord and one day, aid in the advancement of His truth.

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<sup>33</sup> Administrator, “Martin Luther,” *Wikipedia*, accessed February 2, 2013, [http://en.wikipedia.org/wiki/Martin\\_Luther](http://en.wikipedia.org/wiki/Martin_Luther).

<sup>34</sup> Ellen G. White, *The Great Hope* (Nairobi, Kenya: East Central Africa Division of Seventh-day Adventists, 2012), 73, 74.

Even though the reformer had bitter accusers to meet, he posted on the door of the church a paper containing ninety-five theses against the doctrine of indulgences. Luther could stand firm because from his earliest age he was taught by his father to lean on the Lord in every situation. “Every advantage for moral or intellectual culture which their life of toil permitted them to enjoy was eagerly improved by these parents. With their firmness and strength of character they sometimes exercised too great severity; but the Reformer himself found in their discipline more to approve than to condemn.”<sup>35</sup> That enabled Luther to honor the name of the Lord by defying the majesty of the pope before whom the whole world trembled. “He strongly disputed the claim that freedom from God’s punishment for sin could be purchased with monetary values.”<sup>36</sup> He lifted up the doctrine of salvation by faith instead of salvation by works. His teachings became the corner stone of Protestantism.

Martin Luther was not only talented but also educated by his parents, who sent him to different schools and universities. Likewise, the youth today can be even more useful in their ministry if their talents are coupled with formal education. Their effectiveness can be highly enhanced through different kinds of training. The main task of the church leadership is to start training young people very early when they are still strong and when their memories are still retentive. We read that Luther had the opportunity to attend good schools of his time and that the education he got from there became the foundation of his prosperity. “He entered the University of Erfurt, his situation was more favorable and his prospects were brighter than his earlier

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<sup>35</sup> White, *The Great Hope*, 73, 74.

<sup>36</sup> Administrator, “Martin Luther.”

years...He applied himself to study of the best authors, diligently treasuring their most weighty thoughts and making the wisdom of the wise his own.”<sup>37</sup>

The influence of Luther spread rapidly throughout all Germany. This caused people to lose confidence in the false teachings of Romanists. It is a real proof showing that the youth are especially needed to play their role in evangelism. We read from E. White, “From his sermons and writings issued beams of light which awakened and illuminated thousands...The word of God, by which Luther tested every doctrine and every claim, was like a two-edged sword, cutting its way to the hearts of people. Everywhere there was awakening a desire for spiritual progress.”<sup>38</sup>

### **Adventist Pioneers**

When the Adventist Movement started, it had youth among the leaders full of zeal for serving their Master, and ready to carry heavy responsibilities. Some of them were James White who was twenty-three years old in 1844; Ellen Harmon (later Mrs. White) who was seventeen years; J. N. Andrews who was fifteen years old; and J.N. Loughborough, who was twenty years old when, in 1852, began to preach. Others were Luther Warren and Harry Fenner who started the youth movement at their young age and A.T. Jones and E. J. who advocated for justification by faith, and opposed the leadership that consisted of elderly ministers. Below is a brief history of some of them.

**Ellen G. White and youth evangelism.** Having known their Lord early, Adventist pioneers were willing to encourage their peers to witness for the Lord. Here is the assertion of Ellen Harmon at her fifteen or sixteen, “I organized meetings with my young friends. Some of them were older than I was, and others were even married.

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<sup>37</sup> White, *The Great Hope*, 71.

<sup>38</sup> Ibid.

Some were useless and vain. I took determination not to give up in favor of those dear ones to whom I brought interest before they gave themselves to God... Some came simply out of curiosity, to hear my speech. Others seeing that I persevered, thought I was out of my sense... But finally, they got converted to God.”<sup>39</sup> (Translation Mine)

Even though she was very timid, Ellen White was sixteen when she started to share her early visions with Adventist groups. This is what is said about her, “Although but sixteen, she was a laborer in the cause of Christ in public and from house to house. She was a decided Adventist, and yet her experience was so rich and her testimony so powerful that ministers and leading men of different churches sought her labors as an exhorter in their several congregations.”<sup>40</sup>

To show the usefulness of the youth in evangelism, Ellen White wrote, “The Lord has taken men who were boys when you were standing at the forefront of the battle, and has given them the message and the work which you did not take upon you.”<sup>41</sup> There was a need for young men and women at the beginning of the Adventist movement for the advancement of the work. As the end of time approaches, there will much more need of people who at the same time are committed, but also who are still hearty. Ellen G. White added that young men and women must be trained and educated, and the places will be found for them in the work.<sup>42</sup>

Comparing the youth to an army, Ellen G. White said,

We have an army of youth today who can do much if they are properly directed and encouraged ... We want them to act a part in well-organized

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<sup>39</sup> R.G, *Le Mouvement Adventiste*, trans. Researcher (Dammarie-les-Lys, France: Les Signes des Temps, 1950), 98, 99.

<sup>40</sup> Herbert E. Douglass, *Messenger of the Lord: The Prophetic Ministry of Ellen G. White* (Nampa, ID: Pacific Press, 1998), 53.

<sup>41</sup> Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press, 1962), 413.

<sup>42</sup> *Ibid.*, 396.

plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor.<sup>43</sup>

As it is for the army, the youth need not only to be trained, but also to be organized and encouraged once entered in God's service.

Moreover, the youth are receptive, fresh, ardent, and hopeful. Rick Warren said, "Christ has given each of us special abilities – whatever he wants us to have out of his rich storehouse of gifts."<sup>44</sup> This receptiveness and hope brings vigor to the youth to work hard as much as they can. This shows how it is necessary to equip the youth of the church to serve better for the present and for the future. As a proof on that, she stated in another book, "Children and youth should receive more earnest labor, for they are the hope of the church. Joseph, Daniel and his fellows, Samuel, David, John, and Timothy are shining examples that testify to the fact that "the fear of the Lord is the beginning of wisdom"<sup>45</sup>. These young boys stood firm for the lord because they were taught since their early childhood how to fear God (Prov 9:10). The fear of God brings wisdom to serve Him even when one is still young.

Concerning their place of work, Ellen White said that the youth will organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith. She added, "Young men and women should be educated to become workers in their own neighborhoods and in other places."<sup>46</sup> She also said that we should educate the youth to help the youth. As they seek to do this

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<sup>43</sup> White, *Testimonies to Ministers and Gospel Workers*, 32.

<sup>44</sup> Rick Warren, *The Purpose Driven Life* (Grand Rapids, MI: Zondervan, 2002), 292.

<sup>45</sup> Ellen G. White, *Selected Messages*, vol. 1 (Mountain View, CA: Pacific Press, 1968), 319.

<sup>46</sup> Ellen G. White, *Testimonies for the Church*, vol. 9 (Mountain View, CA: Pacific Press, 1962), 118.



work, they will gain an experience that will qualify them to become consecrated workers in a larger sphere.

In her periodical *Youth's Instructor* of August 9, 1894 she wrote, "Let young men and women and children go to work in the name of Jesus. Let them unite together upon some plan and order of action." She had in mind small groups as a strategy to train and to encourage young men and women to work together, uniting their effort in order to achieve more.

**Founders of the movement of volunteers.** The Seventh-day Adventist Church history tells about another team of two young people who actively participated in gathering the youth in different parts in Hazelton Township, Michigan. They were both teenagers in 1879. Luther Warren was fourteen while Harry Fenner was seventeen years old.

These two young men, concerned about the spiritual needs of their peers both inside and outside the church, prayed together and then launched what became the first Adventist Youth Society—a small group of boys (later boys and girls) who met weekly to sing, pray, study the Bible, do missionary work, and enjoy wholesome recreation.<sup>47</sup>

They did great things to start an initiative that will bear the name of Missionary Volunteers. Later on, Luther Warren had this to say,

We were about six or eight at our first meeting. We tried, hesitant and shy, to conduct our services. We endeavored to do all our things in a good manner. At the beginning we were boys, but girls joined us very soon, and we started to meet in families where adults of the house attended our meetings.<sup>48</sup>

**The new theory of justification.** Another group of two young boys, A. T. Jones and E. J. Waggoner, presented the right understanding of "Righteousness by Faith" during the Minneapolis Session in 1888. At that time, A. T. Jones was thirty-

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<sup>47</sup> General Conference of Seventh-day Adventists, *Pastors' and Elders' Handbook for Youth Ministry* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2002), 47.

<sup>48</sup> R.G, *Le Mouvement Adventiste*, 100.

eight while E. J. Waggoner was thirty-three. Thus far, the doctrine was somehow misunderstood or even underestimated by Adventist pioneers who at first, were absorbed by the second coming of Christ and the truth of the Sabbath. The two young boys opposed George I. Butler and Uriah Smith (respectively G.C President and General Secretary at that time).

This is what Ellen G. White said about the message of these two young men, “The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice of sins of the whole world.”<sup>49</sup>

The importance of the 1888 message was not some special Adventist doctrine of justification by faith developed by Jones and Waggoner. Rather, it was the reuniting of Adventism with basic Christian beliefs on salvation. The genius of their message was that they combined the two halves of Revelation 14:12. They not only taught the commandments of God, but they preached the doctrine of faith that the holiness preacher had proclaimed.

As to confirm the new thought of Waggoner and Jones, G. I. Butler writing to E.G. White had this to say, “I ... naturally have ... too much iron in my nature and not enough of the love of Jesus ... I want to be like Jesus – wise, patient, kind, tenderhearted, frank ... with a love of justice and fairness to all...” He lamented the fact that, “There is a considerable amount of human nature left in me, and I have great struggles with the old man. I want my old nature to die. WHOLLY DIE.”<sup>50</sup>

That thought improved the Adventist doctrine on justification through faith. Today, the belief is well understood in terms of Christianity that holds up Jesus Christ

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<sup>49</sup> Knight George R, *A User – Friendly Guide to the 1888 Message* (Berrien Springs, MI: Litho Tech, Andrews University, 2006), 19.

<sup>50</sup> *Ibid.*, 26.

as the central pillar of all Christian living and thinking. At the same time, it teaches that sanctification is reflected in obedience to God's law through the power of the Holy Spirit. Unfortunately, they both went too far and took extreme positions until they left the denomination.

## CHAPTER 3

### DESCRIPTION OF SOUTH RWANDA FIELD

The study was held in South Rwanda Field, one of the seven fields that belongs to Rwanda Union Mission—a Union that covers the whole country of Rwanda. Rwanda is a small country located in East-Central Africa. The country was colonized by Belgium and got her independence in 1962. The border countries are Tanzania to the East, Uganda to the North, Democratic Republic of Congo to the West, and Burundi to the South.

Rwanda is negatively known because of the genocide against Tutsis in 1994 that took away million of lives and paralyzed almost everything in the country. The work of the church was also too much affected by the tragedy. A good number of church members lost their lives, and most affected being the educated young people and church leaders.

The country is positively known for its fast progress in all domains after the genocide, like in education, health, agriculture, tourism, etc. All these achievements are due to political stability in the country. The ongoing national revolution has not left the church behind. The church is experiencing a similar revolution. It is in that perspective that the study focused on the youth and evangelism.

#### **Geography of the Southern Province of Rwanda**

The Southern Province of Rwanda borders Burundi and the National Park of Nyungwe. The total area being 5,963 km<sup>2</sup> for a population of 2,589,975 the province

counts the lesser density of 430/km<sup>2</sup> compared to the rest of the country.<sup>1</sup> The region is dominated by hills and valley from East to North, but the South-West part is occupied by high plateaus. The rainfall is to a lesser extent per year. The arable soil is very rare which undermines the agricultural domain that is known to be the key pillar of the country economy. The soil activity plays a key role on the migration of the youth. Young people move from South to elsewhere for seeking better life.

### **History of the South Rwanda Field**

The South Rwanda Field of the Seventh-day Adventist Church is located in the Southern Province of Rwanda. In November 17 of the year 1970, at Blantyre (Malawi), there had been the split of Central Rwanda Field into two. The first remained with its name while the second was named South Rwanda Field with Butare as head office. Because the work did not grow as usual, it was voted by higher organization either to change the leadership or to annex the Field to another that appeared stronger (the Central Rwanda Field). These changes did not spare the youth department of South Rwanda Field. Sometimes the youth was a little bit active or not.

The South Rwanda Field was so named at the beginning. It was reorganized in 1984 when it annexed the Central Rwanda Field and the head office remained at Butare. Lastly, it was reorganized in 1993 by being splitt into two when the Central Rwanda Field was reorganized with the head office at Gitwe where the work had started in Rwanda in 1921. The repeated annexing and splitting indicate that there

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<sup>1</sup> Rwanda Agriculture Board, *Southern Province, Rwanda* (Rwanda Agriculture Board, 2006), accessed June 6, 2012, [https://en.wikipedia.org/w/index.php?title=Southern\\_Province\\_Rwanda&oldid=800515797](https://en.wikipedia.org/w/index.php?title=Southern_Province_Rwanda&oldid=800515797).

were weaknesses in church activities, somehow, like evangelism or shortage of efficient workers.<sup>2</sup>

Today it has 212 churches, thirty-five districts pastors, and 77,622 church members<sup>3</sup> out of a total population of 2,589,975. The youth represents 72% of the population. Eighty percent (80%) of the church membership is composed of you. The work is expanding in five administrative districts: Gisagara, Huye, Nyamagabe, Nyanza, and Nyaruguru. Even though it is not enough, the work is almost well balanced in Nyanza and Huye (partly) rather than in the three other districts. There are 131 over 212 churches in that area with a population of 478,563 over 77,622 members. The predominant faith in the region is the Roman Catholic Church. Few young people, about 27.7%, try to participate in church activity in the northern part of the South Rwanda Field, but there is almost no presence of the youth in the southern part. In the whole Field, the youth represent the major group of the Adventist community. That is seventy percent (70%) of the membership. This percentage represents a great potential for evangelism regardless of some threats.

Although the first school in the country was established in the Southern Province, it did not help the local residents. For instance, among the thirty-five district pastors, six of them have the tertiary level of education, only eight have the secondary school level, and the rest of them went up to the primary school level. Only five of them have the Adventist background.

There has been a well-known history that young people are not interested in evangelism at all. For the last five years (2005 -2010), good young speakers came

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<sup>2</sup> Rwanda Union Mission of Seventh-day Adventists, Office Archives and Statistics, *Annual Statistical Reports* (Kigali, Rwanda: Rwanda Union Mission of Seventh-day Adventists, 1978), 18.

<sup>3</sup> Ngabo Jerome Birikunzira, *Amateka y'Itorerero ry'Abadiventisiti b'Umunsi Wa Karindwi Mu Rwanda* (Kigali, Rwanda: Rwanda Union Mission of Seventh-day Adventists, 2002), 56, 57.

from other parts of the country and conducted evangelistic campaigns three times as guest speakers in South Rwanda Field. But the participation of the youth of the host churches was very poor. A youth camp was organized in the Field to get the youth interested in church activities, but the attendance was surprisingly low.

From the writer's experience, several young theology graduates left the work very early when they were employed. The researcher knows at least five of them who either deserted or did not accept the call for ministry at all. Though it is not a problem per se, it denotes a lack of interest in church's mission for those who first accepted the call then left after a short period. Some of them left the ministry and went to look for highly paying jobs, those who stayed have shown lack of commitment and low capacity. So far, four of them have grown up in Adventist homes.

South Rwanda Field has five primary schools: Gasave, Mubuga, Ngoma, Nyanza, and Rwamwata. There is no secondary school and no university. This explains why many of the Adventist children and youth have benefited little from the church educational system. These young people, who happen to be the majority, have a Roman Catholic background and know very little about Adventism their newly found faith.

Consequently, not having been born in Adventist families, nor having been trained in Adventist schools, the young people who join the church need be trained for their spiritual growth and service. By serving others they will be strengthening themselves. Asr Jonas Arrais says, "For us to develop a character like Christ's, we must share in his work. There is a spiritual benefit in involving church members in missionary work. In divine plan, those who sit idle fail to grow. It is an opportunity for men and women to grow in grace, to leave their indolence behind, and go forward

strengthened. Inactive members, uninvolved in church's underlying mission are cause for concern."<sup>4</sup>

### **Educational Background of South Rwanda Field**

South Rwanda Field is located in the Southern Province of Rwanda. What affected all the domains of life in the Southern Province obviously did the same to South Rwanda Field. There were no public schools in Rwanda until the 1950. Ssecondary education was attainable only at a school founded in 1929 at Butare (Southern part of the country) by Roman Catholic missionaries. At that time, the school was attended by the children of nobles only. The National University of Rwanda (unique at that time) was founded at Butare by the government of Rwanda and a Canadian Roman Catholic order in 1963. This shows how the Adventist influence through education was almost absent to the population in the Southern Province for a long time.

For a period of almost a hundred years ago, all the schools—primary, secondary, and tertiary have increased in their number (statistics of 2011). Currently the Southern Province counts 690 primary schools (five of them are Adventist schools) out of 28,817 private and public schools altogether. The secondary schools in Southern Province are 370 (none of them belongs to the Adventist Church) out of 1,362 (private and public). The tertiary has seven schools out of thirty-one of the country. Five of them are private schools while two are public schools.<sup>5</sup> This

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<sup>4</sup> Jonas Arrais, *Wanted: A Good Pastor* (Silver Spring, MD: General Conference of Seventh-day Adventists, Ministerial Association, 2011), 96, 97.

<sup>5</sup> Rwanda Education Board, *Education in Rwanda* (Rwanda Education Board, 2008), accessed March 11, 2012, [http://www.mineduc.gov.rw/IMG/pdf/2011\\_RWANDA\\_EDUCATION\\_STATISTICS.pdf](http://www.mineduc.gov.rw/IMG/pdf/2011_RWANDA_EDUCATION_STATISTICS.pdf).



aggravates the lack of Adventist influence to the young people at school age in the territory.

Table 1 and Table 2 below present the number of schools and literacy in Southern province in comparison with schools in the country. It explains how insignificant Adventist schools and their impact are to the young people in the Southern Province. The primary level represents 2.3% of the total schools, the secondary schools represent 27.1% of the total, and the tertiary represents 22.5% of the total. Having in mind that the Southern Province is one of five provinces of the country, the rate of education is not the least. However, the primary education is lower than the rest of the country.

The table below explains the ratio of school levels in the Southern Province in comparison with the schools in the countrywide. One can imagine the ratio of the Adventist schools in comparison with the rest of the Province. Adventist primary schools represent 0.7% of the schools in the Southern Province. It means the lowest the ratio is the biggest challenge to attract young people to the church's mission.

*Table 1. Number of Schools in Rwanda*

| Levels    | Countrywide | Southern Province | Percentage |
|-----------|-------------|-------------------|------------|
| Primary   | 28,817      | 690               | 2.3        |
| Secondary | 1,362       | 370               | 27.1       |
| Tertiary  | 31          | 7                 | 22.5       |

Table 2 shows the literacy rate among the population aged 15 and above in Rwanda. Sixty-five point seven % (65.7%) of the youth in Southern Province are literate. And the majority of the church members in the South Rwanda Field are young people. The literacy rate of the whole country is 69.7%. It means, therefore, that the rate of literacy affects automatically a big number of the church members.

However, the table below indicates that the literacy rate in the Southern Province is the least in the country (2012), which has a negative impact to the population and the economy of the province, in general, and the youth in particular. The young people of the church in South Rwanda Field are not an exception.<sup>6</sup>

*Table 2. Literacy Rates Among Population Aged 15 and Above by Province*

| Provinces   | Year 2000 (%) | Year 2012 (%) |
|-------------|---------------|---------------|
| Eastern     | 62.2          | 68.3          |
| Western     | 63.6          | 68.4          |
| Southern    | 64.6          | 65.7          |
| Northern    | 62.5          | 68.7          |
| Kigali City | 82.4          | 86.7          |
| Rwanda      | 65.3          | 69.7          |

Despite the first schools (primary, secondary, and tertiary) were founded in Butare as shown before, the youth, as well as the rest of the population of the Southern Province did not benefit much from that opportunity. Very few accessed higher education. Consequently, the rate of literacy contradicts the asset the Southern Province should have benefited from.

### **Economic Background**

The economy of the Southern Province could be divided into three sectors; primary, secondary and tertiary. The primary sector is by far the most important as it produces nearly 95% of its income. Secondary and tertiary sectors are limited, as they do not have the technology to support them. Primary sector is agriculture and as

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<sup>6</sup> Rwanda Education Board, *Education in Rwanda* (Rwanda Education Board, 2008), accessed March 11, 2012, [http://www.mineduc.gov.rw/IMG/pdf/2011\\_RWANDA\\_EDUCATION\\_STATISTICS.pdf](http://www.mineduc.gov.rw/IMG/pdf/2011_RWANDA_EDUCATION_STATISTICS.pdf).

agriculture is the main “income producer”, this sector is very important. It is clear that 90% of the population relies on subsistence farming.<sup>7</sup>

The Southern Province like many other areas has relied heavily on tourism before the genocide. After the genocide, the Southern Province has been affected economically by the fall in tourism. Tourism is starting to experience a boom due to the government’s new approach to work together with neighboring countries. Among others, the most visited sites are the National Museum of Huye, the King Palace of Nyanza, and the Roman Catholic holy land of Kibeho. Not all these two major sources of revenue are favorable for young Sabbath keepers to be hired because of the work requirement to go throughout the seven days of the week without any break.

The home commerce is predominant, and is essentially made by retail trade, which does not profit enough because almost everybody who does not have any other business does it. Considering the lowest rate of literacy of the Southern Province, it is well understood why the majority of the active population are jobless or do not earn enough for their development.

Table 3 shows the youth involvement in evangelism in South Rwanda Field from 2006 to 2010. It was noticed that the involvement of the youth in evangelism in South Rwanda Field was poor as it can be realized in the following table. The frequency of outreach was very low. The young people could easily find excuses not to participate in church activities. Local churches with their pastors and elders have thought the youth were useless forever.

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<sup>7</sup> Administrator, “Economy of Rwanda,” last modified 2006, accessed February 5, 2012, <http://economy.wikispaces.com/?responseToken=0c4461c120343ec6efce674f7becc0ce5>.

*Table 3. Youth Involvement in Evangelism in SRF from 2006 to 2010*

| Year | Youth  | Number of Evangelisms | Baptisms | Youth Participating | Participation (%) |
|------|--------|-----------------------|----------|---------------------|-------------------|
| 2006 | 33,415 | 13                    | 107      | 2,420               | 7.2               |
| 2007 | 33,871 | 17                    | 162      | 4,761               | 14.0              |
| 2008 | 33,889 | 15                    | 138      | 3,908               | 11.5              |
| 2009 | 34,123 | 17                    | 146      | 4,127               | 12.0              |
| 2010 | 34,348 | 15                    | 140      | 3,835               | 11.1              |

These data were collected from the youth department director's office of South Rwanda Field. Not all the youth were included in these numbers because the figures considered in the church were those starting at the age of twelve only. The evangelistic campaigns were organized at a rate of one per district (group of several churches), and was conducted either by a pastor or a church elder. The youth's participation was in terms of home visitation, inviting friends or peers, singing, and preparation of the sites. Until the end of the year 2010, there were only a few young people who were ready to conduct evangelistic campaign by their own initiative except for some individuals from the National University of Rwanda (UNR at that time), University that is located in South Rwanda Field.

In order to get the needed additional data regarding the possible causes of lack of involvement of youth in evangelism, a questionnaire was prepared and distributed to 60 people from different age groups in the church. The questionnaire was answered and returned within three weeks. The questionnaire consisted of two sections. The first section was answered by the district pastors and churches elders, while the second was answered by the youth of different churches (at the age of 16-30). Only 50 questionnaires were returned.

The purpose of the questionnaire was to find out the reasons preventing the youth from getting involved in evangelism. A team of six young people helped in the

distribution of the questionnaire forms to the right people in their respective zones.

The same team collected the responses and returned them to the researcher.

The researcher also interviewed some individuals in order to know what the major reasons were that influenced low participation of the youth in evangelism.

Among those who did not return their responses, ninety percent were church elders while ten percent were youth. This could explain how such kind of leaders relate to the issue of the youth in their respective churches.

### **Questionnaire Results**

The group of young people that responded to the questionnaire were from different districts and from different backgrounds. Their responses show that there is much to do to get the youth involved in church activities because their leaders (church pastors and elders) are not aware of their responsibility concerning the youth.

#### **Pastors' Responses**

All pastors responded to every section of questionnaire. To the question concerning the training of youth in evangelism, only 5 out of 15 district pastors, representing 33.3%, responded that though it is not an easy task, they have tried to train the youth how to get involved in evangelism. The rest representing 66.6% of the district pastors said they never thought about it. Responding to the question if they feel themselves comfortable to work with small groups of the Adventist youth in any way, 9 out of 15 pastors, representing 60%, said they did it rarely. For those who answered the question on how many times a year they organize training and seminar in evangelism to the youth trainers, 2 out 15 pastors, representing 13.3%, said twice a year. Other 3 out of 15 pastors, representing 20% said once a year, while the rest, representing 66.6% seemed not to be concerned with that question because they never did such church business.

Lastly, regarding the question about organizing small groups for the youth in any other church activity, 40% of pastors said they tried their best but at the end, they found that a big number of the youth were prevented by their illiteracy because they felt shy. Moreover, 60% said they did not plan such an activity because in their respective churches the youth are not sufficiently acquainted with the Seventh - day Adventist beliefs in a manner that they can well present them before the unbelievers during personal or public evangelism.

### **Church Elders' Responses**

With the same section of questions, only 6 out of 15 church elders responded, nine of them did not respond at all. To the question about training young people in the church on evangelism, just 1 out of 6 elders said he did it, representing 16.6%, 5 elders out of 6 said they did not, representing 83.3%. About having the courage to work with the youth, 2 elders out of 6 said they were interested in work with the youth, representing 33.3%, and 4 out of 6 elders said it was wasting time to work with the youth, representing 66.6%.

Concerning how often they addressed the youth, 3 out of 6 said twice a year, and 2 out of 6 said once a year after church officials' elections, not in evangelism but in many other domains of church activities. Only 1 elder out of 6 responded to do it regularly. For the last question concerning the small groups, 5 out of 6 elders, representing 83.3%, said the small groups exist for other business than for evangelism. Simply 1 out of 6 elders, representing 16.6%, said small groups were formed for outreach.

### **Responses from the Young People**

Table 4 shows the response of the youth toward involvement in evangelism. The second section of questions was meant for the youth. Twenty-seven 27 out of 30

youth, representing 90% of them, responded, while 3 out of 30, representing 10% did not respond. These answers were given to the researcher. To the question concerning how they embraced the SDA faith, 17 out of 27, representing 62.9%, said they joined this church after a two-week outreach. Then 5 out of 27, which represent 18.5%, said the Adventist Youth activities like marching, camping, and singing attracted them. Moreover, 3 out of 27 that is equal to 11.1%, responded friends invited them. Only 2 out of 27, that is 7.4%, said they were born in Adventist family.

*Table 4. Response of Youth Toward Involvement in Evangelism*

| Concerns   | Score | Percentage (%) |
|--|-------|----------------|
| Adventist Youth can attract friends by different methods of evangelism.                  | 3     | 11.1           |
| Most of the Youth are new church members that is why they participate less in evangelism | 12    | 44.4           |
| Many among the youth do not play big role in evangelism                                  | 20    | 74.0           |
| Young members have a low level of education  | 18    | 66.6           |
| The youth are not trained for evangelism   | 19    | 70.3           |
| Most of the youth have never addressed a big congregation                                | 13    | 48.1           |
| The youth need more seminars on Bible studies  | 26    | 96.2           |
| The youth involvement in evangelism is at a very low rate                                | 27    | 100            |
| Church pastor's support for youth in evangelism is not efficient.                        | 24    | 88.8           |
| There is much need of training in homiletics   | 27    | 100            |

Searching to know for how long they have been in the Adventist church, 12 out of 27, representing 44.4% had been church members for less than five years. Then 10 out of 27, that is 37.0% were Adventist for more than five years. In addition, 5 out of 27, which is 18.5% were Adventists for more than ten years. Relating to the question about the levels of education, 18 out of 27 representing 66.6%, attended primary school, 8 out of 27 representing 29.6% went for the secondary level of education, and 1 out of 27 representing 3.7% had done the tertiary education.

Concerning the responsibility in Adventist Youth Department in the local church, 2 out of 27 representing 7.4%, were senior youth leaders, 5 out of 27 representing 18.5% were pathfinder leaders, and 20 out of 27 representing 74.0%, said they hold no responsibility. To the question about the times of training in evangelism, 19 out of 27 representing 70.3 had never been trained, 6 out of 27 representing 22.2% were trained for one day, 1 out of 27 representing 3.7% was trained for a week, and 1 out of 27, which represents 3.7%, was trained for more than a week.

To the question of having preached a sermon to a large congregation, 13 out of 27 representing 48.1% had never addressed a big assembly, 11 out of 27 representing 40.7% had preached but not often, and 3 out of 27 representing 11.1% said that they have spoken sometimes to a big congregation. Concerning having attended seminars on Bible studies, 26 out of 27 representing 96.2%, said they have never attended any such seminars, and 1 out of 27 representing 3.7% said he attended once the seminar on Bible studies. To the question about the youth involvement in evangelism, no one responded in an affirmation that is 27 out of 27 representing 100% had never participated in evangelism. Concerning the question about the pastor encouraging the youth's participation in evangelism, 24 out of 27 representing 88.8% asserted to have not received any support from their pastor, and 3 out of 27 representing 11.1% confirmed their pastor's promotion of the youth's participation in evangelism. Lastly, for the question about the need to train the youth in evangelism, all of them, 27 out of 27 representing 100%, said there is a big need to train the youth in evangelism.

### **Interview Results**

The second way to find out the reasons why the youth in South Rwanda Field are not involved in evangelism was an interview with specific pastors, church elders, and youth leaders. All of them told the researcher that their districts are big enough



with more than seven churches each; they prefer to turn over that responsibility to the church elders. They added that they have been trying to organize seminars for the youth, but they rarely did so.

The last interview was done with the youth. The question was about how often the youth participated in evangelism in their local churches. They gave four different kinds of responses. Some of the youth said they never participated in evangelism. They said that no one motivated them to do so. A second group added to that saying they thought it was not their responsibility to contribute to evangelism. Another group said they were ready to get involved in evangelism, but they did not know where and how to start. Unfortunately, another group went further cited some young men and women who had spent years studying theology in universities but were not committed to the work they were prepared for, instead they preferred to quit the service and go after other lines of work.

This might have had a negative impact on the rest of the Adventist youth in this Field. Russell Burrill says, “Many Adventist youth vehemently reject participation in church activities. They do so on their detriment. One cannot invite new people to join the church if one is not active in the church. In developing a discipleship plan for your church, consider how you can get more young people involved in evangelism.”<sup>8</sup>

Another youth said that they would like to get involved in evangelism but they do not have enough skills in that matter. The last group told the researcher that they participate in evangelism but they did it occasionally. The youth revealed their feelings towards the church leadership in relation to youth’s involvement in evangelism and their personal spirituality.

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<sup>8</sup> Russell Burrill, *How to Grow an Adventist Church: Fulfilling the Mission of Jesus* (Fallbrook, CA: Hart Research Center, 2009), 105.

This survey confirmed that there is a great need to support the youth in the domain of evangelism and personal spiritual life. At the beginning of the study, all the categories of church members seemed not to be interested in the youth. But as much as the researcher approached every group of church members, they tried to understand the concern and to release information that was needed.

### **Conclusion**

The repeated annexing and splitting of the South Rwanda Field was a sign of lack of efficient workers. The religious background (predominantly Roman Catholic) of young people in South Rwanda Field did not make easier for them to be acquainted with Adventism. It required skillful strategies to attract and retain them once they had come. The economy of the region being agricultural, and yet the soil being not productive, caused many young people to move out their motherland. The remaining group was either jobless or uneducated people. These young people were also slow to decide to join Adventism.

The questionnaire and interview results revealed that the major causes of lack of participation in evangelism of the Adventist Youth in South Rwanda Field were three. First, they are short of biblical knowledge. Second, it is due to lack of skills in evangelism. Final yet important, their lack of thorough understanding of the mission of the Adventist church seems to worsen the situation. It is the responsibility of the church leadership to care of the youth in this very matter. Now, since the causes of low involvement of the youth in evangelism are known, the next chapter will come up with the strategies to help the Adventist youth in South Rwanda Field increasing their participation in the church mission.

## CHAPTER 4

### PROGRAM DESIGN, IMPLEMENTATION, AND EVALUATION

The Adventist Youth represents the majority of the church membership in the South Rwanda Field. Although they form the biggest number of members, the youth are not actively involved in evangelism. This chapter describes the means and strategies to apply in order to help the youth join the rest of the church in evangelism. This program comprises mobilization and motivation of young people, seminars in Bible knowledge, technical skills for evangelism, and doctrines, identification of gifts and selection, organization and planning for evangelism.

Seventh-day Adventists believe that freedom of religion is a basic human right. As Christians, they are persuaded that the dissemination of religion is not only a right, but also a joyful responsibility based on a divine mandate to witness. God has called Christians to do evangelism—the proclamation of the good news of salvation in Christ (Matt 28:19, 20). “This is central to Christian life and witnessing. Thus, Christianity is missionary by its very nature. Seventh-day Adventists are committed to serving their fellow men by preaching the everlasting gospel to every nation, and kindred, and tongue, and people (Rev. 14:6).”<sup>1</sup> This statement proves Adventist believers have to witness. It is in that way young people are to bear the same responsibility.

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<sup>1</sup> General Conference of Seventh-day Adventists, “Religious Liberty, Evangelism, and Proselytism,” *Adventist.org*, last modified June 29, 2000, <https://www.adventist.org/en/information/official-statements/statements/article/go/-/religious-liberty-evangelism-and-proselytism/>.

The working of a practical faith in Christ calls for exercise. It becomes a duty to somebody who has accepted the message to convey it to others. Ellen White says, “Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life.”<sup>2</sup>

### **Program Design**

In this chapter, the researcher designed a program which was intended to prepare the youth so that they can be able to present Bible truth to peers. This program design comprises five major parts: mobilization and motivation of the youth, Bible knowledge to the youth, technical skills for evangelism, gifts identification and selection, organizing and planning for evangelism.

#### **Mobilization and Motivation**

At the very beginning, the researcher invited young people from local churches of four districts around the town of Huye to have a meeting with him. The districts involved were Butare, Save, Nyarugenge and Nyangazi. The purpose of the meeting was to know each other and to ask the young people to cooperate with the researcher in the whole program. An invitation letter was given to the districts pastors, and through the church elders the letter got to the youth.

The invitation letter had some specifications such the age between 16 and 30, the basic knowledge of reading and writing at least, the venue (Ngoma church), and the time that could best suit the majority was the Sabbath afternoon, from 2.00pm to 5.00pm. The invitation letter was sent three weeks before the first meeting.

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<sup>2</sup> White, *The Desire of Ages*, 235.

This first step although the preliminary one, was the key for success of the whole strategy. The researcher prepared and presented a sermon on the great commission the Lord gave to the church. In the same spirit he underlined the messages of the three angels of Revelation 14 as the core of the mission of the Seventh-day Adventist church. Then he traced the major points of the history showing how the Adventist movement started and that among the pioneers of the church young people were of great importance.

At the end of the presentation, the presenter made a call to young people who desired to get more information needed for them to participate in evangelism. At this point, the researcher tried to convince the youth to actively get involved in evangelism in a good number. Throughout the history of the Adventism in summary, the researcher demonstrated how the young pioneers impacted the church. He then showed the youth that participation in evangelism edified their own spirituality.

Lastly, the researcher set a time for the next meeting the following Sabbath. At this time, the meeting comprised only those who had already accepted the call he made after the first presentation. There was room given to those who did not make their decision right on the spot; they were given room to come for the next meeting because some of them were not ready to respond immediately after the call was made. It looked like they needed to do some consultations with their relatives or with their church leaders. The subsequent meetings were set on Sabbath afternoon because most of the invitees found it more convenient to them than any other time. Those who accepted the call to participate in evangelism needed to be equipped for the task because none of them had been trained for it before.

## **Equipping the Youth for Evangelism**

The training of the youth for evangelism had three sections: Bible knowledge, technical skills for evangelism, and doctrines. For the first Sabbath of the training, the researcher read a chosen section in the Bible and the youth followed. Each member of the group read once. Then every trainee (youth) told the story in his own words. The trainer asked the trainees to read and to retell the story in their own words one more time. This repeated reading and memorization of the text helped the learners to get more acquainted with the Bible books, chapters and verses. Then the story was memorized.

The second Sabbath, the group moved to the next step of discussing the questions. The questions led to the understanding of the passage. The kind of understanding here did not necessarily mean the hermeneutical sense of each word or phrase, but it indicated, at least, the right general idea of a given passage. These questions aimed at to sort out different doctrines and their applications following the story. For this moment, the only tool of the study was the Bible. Comparing different authors on the same story, like the synoptic gospels, helped the young to have a good approach to understanding the text. At the end of the session, each member of the group was able to write down the summary of the story in his own words in the note book, in a way that he could tell it to his neighbor without holding the Bible, and tried to get a lesson from each section.

During the next two Sabbaths, the researcher tackled the subject at the level of technical skills for evangelism. The third Sabbath, the trainer presented, in details, the general homiletic principles. The fourth Sabbath was set aside for principles that were specific to the presentation of a sermon in evangelism. At the end of this section, each

youth was able to present to his colleagues a sermon, at his choice, and for his self evaluation.

On the fifth and sixth Sabbaths, the researcher explained some of the core doctrines of the Seventh-day Adventist Church such as the Word of God, Creation, the Great Controversy, the Remnant and Its Mission, the Sabbath, the Christian Behavior, Christ's Ministry in the Heavenly Sanctuary, Death and Resurrection. These eight Adventist beliefs were explained in short just to have a correct understanding of each one of them, because most of the young people joined the Adventist Church having come from various backgrounds.

### **Gifts Identification and Selection**

Now that the youth had acquired some elementary skills, those who had responded to the call came back on the seventh Sabbath. This step was devoted to identifying the spiritual gifts of the participants in order to select the ones who were to play which role in the evangelistic events that were coming ahead. Identification was based on their responses to a kind of spiritual gift test. Then the examiner put them to a test in order to discern their talents in different areas of evangelism. He provided a written test to participants. Each one of them got a copy and answered to all questions. Then, the examiner collected the copies and marked them. The score results for each participant were with the corresponding statements of the respective gifts.

The test comprised a series of eighty statements that described different spiritual gifts. For each spiritual gift, there were five statements. Every statement had scores ranging from the lowest to the highest degree. It means that for one spiritual gift the score varied from five to twenty-five. The trainer ended up selecting among them basing his judgement on their responses and then identifying them as leaders, preachers, teachers, and others as ushers.

## **Organizing and Planning for Evangelism**

The last step of the program was concerned with organizing and planning for evangelism. The researcher selected three different sites where the young people that were already trained were sent, a team of a few trainees to each site to apply the skills they had learned. He divided the trainees into three groups of twelve young people. Each group had three preachers, three Bible teachers, and six others.

Everyone was assigned a task in the group according to his or her gift (s). The preachers had to prepare and present sermons to people they had visited and invited for the meetings on a given site. The teachers had to prepare and give Bible studies to those who had accepted their message. The six other young people were to usher different ministries at their site.

Every team visited the site two weeks before the campaign started in order to study the environment. Two or three days before the campaign, they embarked on the work of preparing the site. Because the young people did not have enough resources to organize and conduct an evangelistic campaign on their own, the local churches were requested to financially support them from the local church budget for evangelism. The local church leaders provided accommodation. South Rwanda Field, through its youth department, provided sermons and books to help these young speakers in their preparations. New books were also provided as gifts for those who were to be baptized. The president of South Rwanda Field, through his budget for evangelism, provided transport for the three teams to and fro their respective sites.

Once the effort had started, the leaders of the district that received those teams spent enough time to monitor the young people at work. The leaders did a great job because they visited the teams at their sites two or three times a week, to encourage and advise them on how best they could perform their duties. There had always been a



practice of having youth evangelism every year in June. That period and the budget that belonged to the youth department were now allocated to the implementation of this program. Therefore, the three groups of young people became part of the entire team of youth who implemented the annual evangelistic program in the entire South Rwanda Field. This time much attention was focused on the three selected teams for the purpose of not only implementing the new program but also assessing the involvement of youth in evangelism after they had been trained.

### **Implementation of the Program**

In the next paragraphs, the researcher outlined the five major parts of the program implemented in this project, namely mobilization and motivation of the youth, Bible knowledge, technical skills for evangelism, spiritual gifts identification and selection of interest, and organizing and planning for evangelism.

#### **Mobilization and Motivation**

In the mobilization and motivation process, invitations were given to the youth through their pastors and church elders. Four districts were selected because they were located closer to the training center. The districts were the following: Butare, Save, Nyangazi, and Nyarugenge. The district leaders were, respectively, Munyentwari Elie, Nshimiriyayo Alphonse, Kamananga Faustin, and Makuza Wilson. The aim was to get a good number of young people who are willing to pursue the training on evangelism. The communication had all the details about venue which was Ngoma church, the date being on Sabbath 4<sup>th</sup> of October 2014, the time was 2.00 pm (to start) and 5.00 pm (to close). They were instructed to bring a Bible, a pen and a notebook.

Sixty-two young people came: forty-four of them were boys, and eighteen girls. The researcher presented a short but clear sermon on the great commission. It

was based on Matthew 28:18-20; Luke 10:1-4; Revelation 14:6-12. In the first passage, the researcher showed that evangelizing all nations was the command that the Lord gave to each one of His disciples. In the second text, he presented the issue that the harvest was truly great but the laborers were very few. Then, shortly, he presented the story of young Adventist pioneers who played a key role starting the Adventist Church.

He then presented the case of South Rwanda Field where young people had not fully involved themselves in evangelism. At this point, the researcher called upon the youth to join the laborers. In the last passage, the researcher stated that the world needed to be warned regarding who should be worshipped in the last days. He added that this last text was, basically the statement of the mission that the Lord has assigned to the remnant church, the Seventh-day Adventist Church.

The researcher made a final call to those who wanted to commit themselves to the project ahead, that is, to get involved in evangelism. Almost all of them, that is fifty-four, accepted the call except eight out of sixty-two who gave excuses. Then the researcher asked those who had received and accepted the call to meet him next Sabbath, at the same venue, in the afternoon to start a series of trainings in evangelism.

### **Youth Training for Evangelism**

In order to get the youth ready for the whole exercise, the researcher prepared a series of training in special areas like Bible knowledge, technical skills for evangelism, and doctrines.

**Bible knowledge.** On the first Sabbath, October 4<sup>th</sup> of 2014, they all came back—fifty-four young people: forty-one men and thirteen women. The researcher introduced clearly the purpose of their meeting and how the work they were supposed

to do in their first session. He stated further that they had met to prepare and equip each member of the group so that at the end of the last session they may be able to conduct an evangelistic campaign. Then, the trainer chose and read the Bible text based on Mark 1:35-45. In turn, every trainee read once the whole story, while the rest of the group followed after him or her. After the reading, the trainer asked the trainees to tell the story in their own words. He requested them to retell the story in their own words one more time with some adjustments. For some it was a good exercise to read and to retell differently the same story, but for a few of them it was a tough task because their reading was hesitant. The reading and retelling of the story was aimed at two things; one was to memorize the text, another was to get acquainted with the Bible books, chapters and verses. At the end of the session, the group agreed to come back on the following Sabbath.

The second Sabbath was on October 11<sup>th</sup> of 2014. Then the group was made of forty-eight people, forty males and eight females. Six of the previous group who found difficult the exercise of reading and retelling the story difficult, did not turn up on the second Sabbath. The session began with the reading of the same passage. One member of the group read the passage clearly and distinctly while the rest of the members followed. After that, the trainer asked the group to compare their chosen passage with Matthew 8:1-4 and Luke 5:12-16 in order to compare different authors.

Then the researcher moved to the central part of the session, which consisted of questions for discussion. These questions led to the understanding of the passage. The kind of understanding here was not necessarily to get to the hermeneutical sense of each word or phrase, but to have at least the general idea of the passage. For the moment, the only tool used was the Bible. To compare the same story written by different authors, like the synoptic gospels, helped the young develop a good

approach to understanding the text. Later on, the trainer guided the trainees to use the Bible commentary and the Spirit of Prophecy. At the end of every session, each of the members of the group wrote down, a summary of the story in his or her words in the notebook.

After each story or section of the story, the leader of the group used a set of seven questions; out of which, three questions were intended to stimulate observation, two of the questions designed to identify the principles, and two questions intended to promote application or obedience.<sup>3</sup>

Furthermore, the trainer chose the passage of Mark 2:1-12. He asked three young people to read the passage, one after another while the rest of the group listened. The three first questions were intended to foster observation in the mind of both the reader and the listener. Soon after the reading, the trainer asked the first question as follows, “What is new in the story that you have not heard before?” Each member of the group gave his or her own answer. The trainer encouraged the listeners to find the answers from the story itself. At the end, there was no need to agree on what was really new for everybody, because it depended on the preference of one or another. For some members of the group, it was their first time to read the Bible and try to understand what comes out of the reading. The asking of this question was not intended to get the right answer (though it was), but to get the trainees familiarize themselves with the Holy Scriptures.

The trainer asked the second question “What surprises you about this passage?” It was all about to nurture the curiosity of the group so that they might be

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<sup>3</sup> These different questions come out of the reading. The trainer or the team leader can read the given biblical text while the rest of the group follows. Then he asks one of the trainees to read, the rest follows. The repetition can help the trainees to memorize some concepts of the passage. After the reading, the exercise begins by asking the first question and getting various answers from different members.

always become motivated to use this exercise. Everyone gave his answer. Here again answers were different from each individual members of the group. The so-called surprise was a discovery of information by the individual as he got acquainted with the Bible step by step. However, there was one thing that clearly surprised the majority, “the fact that the four men have uncovered the roof without any permission”. For the rest of the members of the group were surprised by the first thing Jesus told the paralytic, “Your sins are forgiven” instead of beginning with “Arise, take up you bed”. This part helped every listener to get his own idea about the story so that at the following stage, they began to think over the simple reading.

Then the organizer asked the third question to inspire observation, “Which part of the reading don’t you understand well?” This stage was intended to help people search from that reading and discover how the Bible is full of new and great knowledge. Through this question, the researcher drove the reader who was still a beginner to look for new truths from the Bible. The trainees discovered that for Jesus, even though the poor man was brought to Him seeking for physical healing; Christ started by cleansing the paralytic of his sin, something that was even more important to the paralytic, than his need for physical healing. As much as they continued reading new biblical texts, the learners got familiar with the Scriptures. In the end, the reading created an enthusiasm that moved the readers to share the biblical stories with peers and neighbors.

To the fourth question “What will you apply to your lives from today?”, the researcher intended to bring to the learners the idea that they were to obey the word of God as He wanted them to commit their lives to His service. The learners understood from this passage that they had to give up their usual wrong doings so that their lives could align with the message they had to take to others. This question inspired

changes in the lives of the trainees in a way that they had to shape their acts according to what they read.

The researcher presented the fifth step, “Find out a lesson for children, the youth, and the family”. It was the follow up question onto the fourth question. Once the learners knew what to apply to their own lives, it seemed less difficult for them to facilitate each member of the group of their age to apply certain principles of the Bible to their lives, and the trainer asked them to press on with the exercise. This application was not yet, however, put into practice as it is explained in the next step.

As far as the sixth question is concerned, the trainer asked every trainee to tell the story to the group in his or her own way. The trainees did it in different ways but the trainer insisted on the major idea of faith that motivated the four men to uncover the roof, the authority of Jesus to forgive sins and His power to heal. The trainer showed the young people that in every biblical passage there is a section or a phrase that forms the core idea of the story. He added that this central part of the message must appear in their story telling.

The seventh question stood for the application of all the acquired knowledge. The researcher told the youth that they should practice what they had learnt through the session training. He continued to tell them that they were supposed to think about a new group of people each one of them was going to speak to. Each one of them was to imagine reading an important message they were going to share with others.

Being the major aim of all the process, sharing the biblical message could be done in two different ways: either the youth talking to one individual, known as personal evangelism; or by one speaking to a large group of people, known as a public evangelism. For the purpose of this project, the trainees used both types of evangelism. During home visitations, the teachers shared the Bible message using the

Bible, and during the public meetings the preachers presented sermons. After the session, the researcher and the youth agreed to meet again on the next Sabbath.

**Technical skills for evangelism.** The next meeting had the number of participant decreased to forty-eight people. The researcher was satisfied that the young people were already trained enough to be able to use the Bible to run an evangelistic campaign. Unfortunately, a good number of them did not remember even the story in Mark 2:1-12. The next step they needed was the technical skills for evangelism. The researcher underlined two most important parts to organize an operation, namely, the preparation of the site and preparation of the sermon. He stressed that preparation of the sermon was fundamental. The groups were well trained in homiletics principles. Several important points related to preaching that every beginner must learn were shared with the trainees. For this research, a quite significant period of time was on preparation, sections of a sermon, use of illustration, and presentation of a sermon.

The researcher put more emphasis on the two points related to preaching, that is, preparation of sermons and the sections of a sermon. In the first point, the youth had to remember the following: preparation of the preacher himself or herself and preparation of the sermon. Preparation of the preacher included four aspects: spiritual, intellectual, physical, and social. The spiritual aspect of the preacher's preparation required the preacher to have enough time for prayer meditation upon the Word of God. The speaker must feel the same need as his audience and think about it during the meditation. The Bible says in Acts 14:15 "Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God."

The intellectual part of the sermon concerned the preacher's character, consistency, the kind of the message to be delivered. The trainer compared the sermon with a loaf of bread. There is an appropriate time baking the bread, not too long, and not too short. He added that the sermon had to be prepared in a way that it had to be understood by everyone in the audience. The sermon had not to be too long to get people tired, and not too short to leave some important pieces of information. Paul says, in 1 Timothy 4:13, 15 "Give attention to reading, to exhortation, to doctrine... Meditate on these things". The intellect must be inspired by the Spirit through reading, meditation, and prayer.

As regards to physical preparation, the researcher told the trainees to have enough time to work, a time for the family and a time to rest so that the body might be revived. Jesus said to his disciples "Come aside by yourselves to a deserted place and rest a while." Mark 6:31. For the social aspect, he referred them to the relationship the speaker had to have with his community as well as his audience.

Regarding the preparation of the sermon, the youth needed to know about the source of the sermon and its major parts. At this level, the trainees had understood two principal sources of the sermon, the Bible and the Spirit of Prophecy writings. They were told that the sermon consisted of three sections in order for it to convey the precise message, namely, the introduction, the body or development, and the conclusion. He said that in the introduction, the speaker briefly presents the topic; in the body the preacher explains all the details he or she finds relevant to the topic; and that in the conclusion, the speaker summarizes in short what he or she had said in the body. The speaker should not only give a summary of the sermon in the conclusion, but also touch the hearts of people in order to make an appeal for conversion. The trainer concluded this section by saying that the conclusion inspires the decision of the



audience, and makes the application of the sermon in the life of the hearer. The researcher distributed handouts that summarized the important points of this section. He used the syllabus of the course of Homiletics and the book *Evangelism* of Ellen G. White.

**Seventh-day Adventist doctrines.** Among all of the types of trainings that the youth needed, the knowledge of the Seventh-day Adventist beliefs was the most important because of the different backgrounds of the trainees in the domain of faith. The majority of them came from non-Adventist faith hence, they were not thoroughly grounded in the Adventist beliefs. In this section of the project, the researcher presents in brief the core Adventist doctrines that he taught his trainees in the course of preparing them for the evangelistic campaigns designed for this project. It was not his intention to cover every single Adventist belief though it will be a must for the future, but for the purpose of this project the researcher spent time emphasizing some of the core Adventist values.

The doctrines covered were the Word of God, Creation, the Great Controversy, and the Remnant Church and its Mission. Others were the Sabbath, Christian Behavior, Christ's Ministry in the Heavenly Sanctuary, and Death and Resurrection. The eight doctrines were presented in a series of eight lessons.

Much emphasis was put on four of these doctrines, namely, the Remnant Church and its Mission, the Sabbath, Christ's Ministry in the Heavenly Sanctuary, and the Death and Resurrection. The doctrine of the Remnant Church calls up every church member to bear the responsibility of a missionary as contrasted with many other churches that teach their members to the effect that it is the task of the clergy to fulfill the Great Commission of Jesus. Because other denominations disregard the fourth commandment of God, the weekly commemoration, the Sabbath reminds the Sabbath

keepers that God is the Creator of the Universe. Christ's Ministry in the Heavenly Sanctuary teaches that there is no other name given by which man must be saved except the name of Jesus Christ. This doctrine was emphasized because many of the trainees had a Roman Catholic background and the Catholics teach that there are other intercessors who intercede for sinners before God's throne of mercy. Lastly, the doctrine of Death and Resurrection was emphasized because many people believe that there is continuation of life after the actual death and a transit on the way before getting into heaven. All these doctrines and their interpretations were presented from the Word of God.

The researcher distributed handouts to the trainees that had the summary of each one the eight doctrines he had taught. The sources for the Adventists Fundamental Beliefs were the books of Seventh-day Adventists Believe (second edition, 2005), Handbook of Seventh-day Adventist Theology (edition, 2000) and the Bible.

### **Gifts Identification and Motivation**

The trainer prepared a questionnaire and submitted to the trainees in order to help them to discover their gifts. The test was done on Sabbath afternoon, November 1, 2014. At the end of the exercise, the trainees were astonished to discover that each one of them had different talents that were all good. The exercise proved that there were among them preachers, teachers, and other people equipped with different ministries like visitations. The selected group comprised ten preachers, nine Bible teachers, and many others who could serve in different ministries. Here below are the steps involved in the whole process of spiritual gifts survey.

The directions were as follows: the researcher told the trainees that it was not a test as such, because there were no wrong answers. He told them that the spiritual

gifts survey consisted of eighty statements. He informed them that some items reflected concrete actions, other items were descriptive of some traits, and still others were statements of beliefs. He distributed the copies of the questionnaire form to the learners and asked them to read the instructions carefully after he gave some additional explanations. Then he asked them to select one statement they felt characterized them to the best of their knowledge and put a mark beside each item or statement.

The exercise was exciting to the trainees because they discovered that they were spiritually gifted, something they never knew before. Because it was their first time to learn about evangelism, very few of them considered themselves as fit for teaching and preaching. It helped every one of them to work for the development of the talents they knew they had. The summaries of the different profiles revealed that most of young people who took the spiritual gifts test had the gifts of hospitality and services. However, the major purpose of the test was to discover and select some people who could serve as teachers and preachers during the evangelistic campaigns that were designed for this project. Therefore, the following spiritual gifts were of more interest to the researcher than the rest: teaching, evangelism, apostleship, services, and hospitality.

The total scores ranged between 15 and 25. The results were as follows: 10 out of 48 people or 20.8 % of the participants were teachers; 11 out of 48 people or 22.9 % were best gifted in evangelism; and 17 out of 48 people or 35.4 % were shepherds, and 10 out of 48 people or 20.8 % could best fit for other services. These forty-eight young boys and girls served as a sample that represented the entire youth of South Rwanda Field.

## **Organizing and Planning for Evangelism**

To help the trainees, the researcher, being the president of South Rwanda Field, asked the district pastors to sit with local church elders to select and prepare the sites. They chose Rutagara, Kiliba, and Rusenyi. At their own time, the youth visited the sites at least two weeks before they started the campaigns. After visiting the sites, three young people were discouraged and left. Nevertheless, three separate groups were organized based on the results of the gifts identification test.

Every single group was composed of three preachers, three teachers, and nine other people gifted in various ministries. Each group was sent to an appropriate village to conduct an evangelistic campaign for two weeks, beginning January 9 to 24, 2015. Through the district pastors and church elders, the researcher asked the local churches nearest to the sites to support the respective groups in terms of accommodation and meals because they had been prepared for it before. South Rwanda Field supported them in terms of transportation and books to donate to new converts. They left on due time, on Wednesday 7 January 2015. On Thursday 8, they settled at their sites. On Friday 9, they began their first meeting, and at the end they invited people to come to worship together the following morning, that is on Sabbath day.

On each site, the members of each group were organized in a manner that the preachers prepared and presented sermon in a public meeting that was held every day in the afternoon. The teachers were very busy applying the seven questions method when they visited people in their homes. In addition, when they won some souls, the teachers helped the preachers by teaching additional things to new converts in preparation for the next baptism. The rest of the group, that is the other nine young people did other tasks such as visitation, welcoming visitors to their meetings,

identifying the needs of the people they visited, giving suggestions as to what the group can do to help some people in the community (many times it was to help farming or house repairing).

The topics were chosen from a book of sermons “Itangiriro Rishya”<sup>4</sup>. In order to guide the preachers, the researcher helped each speaker to develop his or her topic. He helped them to find the main biblical text that constituted the pillar of the sermon, and cited other similar texts that could help them clarify the topic. The researcher regularly visited the three sites at different times to encourage and advise the youth in the field.

### **Program Evaluation**

At the end of the two-week campaign, the researcher invited the three teams to meet for evaluation. They all came and met at Ngoma church. The researcher asked each team to briefly talk about their experience. Each team had chosen a reporter who gave the summary of their first evangelistic campaign. Every team presented a written report in the form of a draft which was to be submitted to the researcher after corrections were made. All the three teams agreed that family visitations and social services built bridges of friendship with the surrounding communities.

These kinds of friendship attracted many to attend the meetings; thus a good number of them accepted the Adventist message. The average attendance at the three sites was three hundred twenty-six people. Out of them, a hundred eighty-one souls were baptized. The first team won thirty-seven people who got baptized out of sixty-two who regularly attended to the meetings. They met a kind of resistance to the Adventist message from the predominant Pentecostals in the region. These new

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<sup>4</sup> “Itangiriro Rishya” is a book of prepared sermons that can be used in public evangelism. It is written in local language (Kinyarwanda). The first edition was of 2008, and the last edition was of 2015. It does show neither the author nor the publication information.

converts joined the nearest church, Rutagara. The majority were young men and women who had benefited from the friendship the team made with them. The second team did a tremendous job. They registered a hundred and twelve non-Adventists as regular attendees. Among them fifty-eight were baptized. These new converts, being located far from any organized church, has started a new branch of Seventh-day Adventists in Kiliba. The third group in Rusenyi, located near the Roman Catholic parish did not find strong resistance. Out of a hundred and fifty-two visitors, eighty-six souls accepted the message and were baptized. They started a new branch of Sabbath school.

The following table shows the participation and the result of the youth before, during, and after the project. Only the youth between the age of sixteen and thirty-five in thirty-five districts of South Rwanda Field were considered.

*Table 5. Participation and Results of Youth Evangelism from 2010 to 2015*

| Year | Youth Membership | Participants | Baptisms | Percentage of Participation |
|------|------------------|--------------|----------|-----------------------------|
| 2010 | 21,500           | 4,214        | 274      | 19.6 %                      |
| 2015 | 30,776           | 14,896       | 712      | 48,4 %                      |

Participation and baptisms increased three times in a period of five years. The year 2016 benefited from the program of TMI (Total Member Involvement) program that was organized throughout the countrywide in May 2016, because the percentage of participation reached 60.3%.

Considering the achievements of the two-week evangelistic campaign, the youth of South Rwanda Field pledged to actively get involved in evangelism in such way that at the end of the year 2015, their participation increased by 30%. In 2015, the total participation of the youth has reached almost 50%. A good number of the

youth attended trainings at the district and Field levels. As a result, five new groups were committed to organize evangelistic meetings for the year 2016 during the TMI program (Total Member Involvement).

After the campaign, the researcher prepared a questionnaire and gave it to the three groups of young people when they were going back home. Its purpose was to evaluate the effect the project had had on the youth who got involved in the project. The survey was made of eleven statements, and for each statement, the youth had to answer according to their personal experience. For one statement, each individual had to choose one item from the four comparatives that were proposed, from the highest towards the least. SA stood for for Strongly Agree, A stood for Agree, D stood for Disagree, and SD stood for Strongly Disagree. The results showed that forty-five young people from three districts decided to get involved in the evangelistic campaigns after a short period of training.

Table 6 shows the evaluation of the youth regarding their involvement in the campaign. The responses to the questionnaire revealed that all of the young people (that is 45 out of 45) strongly agreed that the Ten Commandments were to be taught to all nations including the Fourth Commandment, and they stated that every church member regardless of their age has at least one spiritual gift. Between 40 and 43 young people had strongly agreed that it is the duty of the church to bring all people to take part in the great commission when they are still young. Another group said that the Adventist youth is an army to be trained, organized for the cause, and that is not the seminarian who is alone gifted to serve the Lord. The last group responded that the gift put in service can extremely improve success in evangelism.

*Table 6. Evaluation of the Evangelistic Campaign by the Youth*

| Statements   | SA | A  | D | SD |
|--|----|----|---|----|
| My knowledge in Bible truths has improved.   | 33 | 12 | - | -  |
| I feel comfortable to share Bible truths with non-believers.                               | 39 | 4  | 2 | -  |
| I know it is my duty to be part of the great commission when I am still young.             | 43 | 2  | - | -  |
| I can easily present a sermon to a large congregation.                                     | 30 | 9  | 4 | 2  |
| I am able to help Christians from other religions to better understand Bible truths.       | 30 | 9  | 5 | 1  |
| I have found helpful to work with and for the communities in order to win them for Christ. | 38 | 6  | - | 1  |
| The Ten Commandments of God are to be taught to all nations including the fourth.          | 45 | -  | - | -  |
| The Adventist youth is an army to be trained, organized for the cause of the Lord.         | 42 | 3  | - | -  |
| Not only the seminarians gifted to serve the Lord.   | 40 | 3  | 1 | 1  |
| Every church member regardless of age has at least one spiritual gift.                     | 45 | -  | - | -  |
| The gift that is put in service can extremely improve                                      | 43 | 2  | - | -  |

Those who consented to the eleven statements in the questionnaire for program evaluation were in the range of 2 to 12 out of 45. In this group, 12 said their knowledge in Bible truths had improved, 9 said they could easily present the sermon to a large congregation and were able to help Christians from other religions to better understand Bible truths. Few of them, 2 or 3, agreed that the Adventist youth needed training and organization for the cause, and affirmed that a spiritual gift in action improves.

Very few disagreed or strongly disagreed with the given statements. Only 2 disagreed that they felt uncomfortable to share Bible truths with non-believers. They strongly disagreed that they had found it helpful to work with and for the communities in order to win them to Christ. None of them had strongly disagreed with the improvement of Bible truths after the training and the exercise. None of the members of the group disagreed or strongly disagreed with the Ten Commandments to be taught, or to have at least one spiritual gift.



All of the members of the groups who either strongly disagreed or disagreed had met two common challenges: lack of enough experience in evangelism domain and the opposition from the Pentecostals to the Adventist message.

## CHAPTER 5

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### **Summary**

As a summary, this chapter comprises the content of the whole project. It also includes the conclusion and the recommendations that are given. In the introduction, the project presents a background of the problem that exists in the domain of evangelism on the side of the youth in South Rwanda Field. The statement of the problem shows that only 20% of the youth are involved. The introduction contains other points like purpose, significance of the study, methodology and procedures of the project.

Chapter two talks about what the Bible says concerning the involvement of the youth in evangelism. The Bible is full of figures as proof that God called the youth for evangelism through all generations. The Old Testament as well as the New Testament shows that the youth had been used by God as His spokespersons in many ways. Living in the kings' palaces or in the desert, from their native countries or having been deported, young men and women have been faithful vessels of the Eternal God in proclaiming His good news as Creator and Savior of the entire humanity. The New Testament supports the youth's involvement in evangelism with the narratives of Jesus Christ's earthly ministry. The apostle Paul clearly states that nobody should look down on the ministry of the youth.

Every human being regardless of age has been given talents by the Lord Himself with the purpose to become an instrument in the hands of His Maker. Since

God planned to redeem humanity from sin, He decided to involve human beings in serving their peers. The spiritual gifts are purposely given to every believer. In that way, God did not intend to prevent anybody who has been entrusted with a talent to be part of the great commission. The youth of South Rwanda Field have proven to have a low commitment in their ministry. However, it does not mean that they are not gifted in the area of evangelism. They have the gift of evangelism, but they needed to improve their understanding concerning the Adventist mission.

The same chapter also deals with the messages of Ellen G. White on the ministry of the youth. She calls them an army that has to be well organized for evangelism. She insisted on the necessity for the youth's involvement in the fulfillment of God's work to the point of writing an entire book entitled "Messages to Young People". She also insisted on the importance of the church leadership to train young people, to recruit them in a big number and to give them experiences so that when the leaders grow old they may take over the work. This chapter contains also what other Christian authors say about evangelism by the youth.

Chapter three describes the setting of South Rwanda Field. The educational and economic backgrounds are presented here as factors that impact the involvement of the young people in evangelism in South Rwanda Field. The short history of the region has played a key role to low the participation of the youth in church activities. Moreover, the chapter contains responses from surveys and interviews set aside for the selected individuals like districts pastors, church elders and some of the young people. The purpose was to know the real cause of low participation of the youth of the South Rwanda Field in evangelism.

Chapter four gives details on the design, implementation and evaluation of the program. The program design and its implementation present the same sequences:

mobilization and motivation of the young people, equipping the youth for evangelism, the gifts identification, organizing and planning for evangelism. In the program design, the researcher drew the outer shape of the whole work to be done. The implementation was the execution of all the details of the strategy. The researcher invited young people from neighboring local churches and he initiated them to deliver Bible studies, to prepare and present a sermon. Then, by a questionnaire, he helped them discover their spiritual gifts. Lastly, he taught them the organization of the evangelistic campaign.

Three teams were formed and sent for an outreach program of two weeks. These young people were supported by the Evangelism Department of South Rwanda Field in transportation and books donation. Their accommodation and meals were given by local churches. After the two-week campaign, the researcher invited the young people to meet again for evaluation. He submitted to them a questionnaire to tell the researcher what they had achieved. The majority of them were excited to have made such an exercise and to get good results after their first experience.

### **Conclusion**

The results of the project show that once the Adventist youth are trained and sensitized for evangelism, they can do a great job. After such trainings, they have acquired a better understanding of the mission of the Adventist Church and the part they have to play in it. The commitment of their lives to Christ played a key role in their witness. The youth will easily share with their peers what they understand the best.

This calls for the continuous training for young people in subjects like Adventist beliefs, Bible studies, preparation and presentation of sermons, home visitation procedures, and different other church activities such as ushering services.

Being in the active age group in the church, the youth are to be seen as very important contributors for the present and the future well-being of the church and its mission.

Youth need training in evangelism. In that way, many church members will be able to participate in evangelism because the youth represent the largest number in every local church. Church elders are to get the youth involved in the fulfillment of the mission. Much emphasis must be put on the involvement of youth in church activities that require no specialties because the more the youth are assigned specific responsibilities, the more they will get involved in evangelism.

An annual evangelistic campaign led out by the youth themselves will be a significant goal for a church or district. This will help prepare youth to prepare for such an event by developing their talents and strengthening their own spiritual life. At the end of the campaign then will be able to appreciate their achievement and to fill their place in the life of the church. As any other church member, the youth should not be put aside to fill an empty chair, or to be counted as the second-round force. The district pastor and church elders can always find ways to engage the youth in all activities so that they make sure none of them is left behind. Lastly, regular trainings and practices will empower the youth, making them active church members and witnesses for Christ.

### **Recommendations**

From the challenges encountered in implementing the program, seven recommendations arise. They can help to equip the youth and in undertaking of projects of this kind in the future. The researcher suggested that South Rwanda Field should extend the projects in other districts because the previous exercise in three districts was successful.

South Rwanda Field should assist and equip all districts pastors so that they understand their responsibility to involve the youth in all church activities, especially, in evangelism. Having this in mind, the management of South Rwanda Field should provide an extra budget to support the youth volunteering to follow up the new converts soon after the evangelistic campaign by the youth is over.

The Youth Department and the Evangelism Department in South Rwanda Field should work together in order to unite the efforts and avoid any confusion in motivating the youth to participate in the mission of church. During the exercise, the researcher discovered that it was essential for district pastors to train and equip local church elders so that they manage the youth in a balanced way of the mission of church. For researchers who may wish to engage in a similar project in the future, the researcher of this project recommends that they provide enough time and means in order to get new insights and more information about the involvement of the youth in evangelism in their own fields of ministry.

## APPENDICES

APPENDIX A  
QUESTIONNAIRES

**Questionnaire to the Adventist Youth in South Rwanda Field**

Dear friends in Christ, I kindly would like to help me to answer to the questions below. For the purpose of my project, from my heart I beg you to be objective while answering to these questions.

Please, answer to every single question. Circle the letter that fits the best to the right answer, or give any other information by writing.

Try to be objective and honest as much as possible. There are three sections, and I wish you could answer to all of them.

**Section I: Identification**

How did you join the SDA faith?

a. Born in SDA home      b. Family member influence      c. Baptized during an outreach

For how long have you joined the SDA church?

a. Less than 5 years      b. More than 5 years      c. More than 10 years

Do you hold any degree or certificate?

a. Primary      b. Secondary      c. Tertiary

What is your responsibility in AY department of your local church?

a. Club leader      b. Senior Youth leader      c. Pathfinder Leader  
d. No responsibility

How many times were you trained in evangelism?

a. Never      b. One day      c. A week      d. More than a week

Have you ever preached a sermon to a big congregation?

a. Never      b. Not often      c. Sometimes  
d. Regularly

Do you attend to the seminar on Bible studies?

a. Never      b. Once      c. Often

Are the youth actively involved in evangelism in your church?

a. Yes      b. No

Does your church pastor attract the youth to evangelism?

a. Yes      b. No

Do you think it is necessary to train the youth in evangelism?

a. Yes      b. No

**Section II: Youth involvement in evangelism**

After reading each of the following sentences, mark “true” or “false” in front of each one.

| N <sup>o</sup> | Assertions  | Responses |
|----------------|---|-----------|
| 1              | Adventist Youth are not actively involved in evangelism       |           |
| 2              | Adventist Youth are not trained to minister for their peers   |           |
| 3              | Most of Adventist Youth do not master SDA fundamental beliefs |           |
| 4              | Some Adventist Youth do not participate in evangelism         |           |



|    |   |  |
|----|---|--|
|    | because they think it is not their duty   |  |
| 5  | The majority of Adventist Youth are not interested in evangelism because they are not paid for that service |  |
| 6  | Some Adventist Youth prefer to assist the preacher than to preach themselves                                |  |
| 7  | Adventist Youth who significantly contribute in evangelism are those born in Adventist home                 |  |
| 8  | All Adventist Youth regardless their origin need more training in the Adventist Mission                     |  |
| 9  | Some SDA parents do not encourage the youth to participate in church businesses                             |  |
| 10 | Many of our church elders are not trained to minister for the youth   |  |
| 11 | Some church pastors do not support the youth ministry   |  |
| 12 | Some Adventist Youth think evangelism is very difficult to be handled by the youth                          |  |
| 13 | The Adventist Youth do not participate in evangelism because they are very busy in other things             |  |
| 14 | Most of our church pastors are too overloaded that they don't have time to work for and with the youth      |  |
| 15 | Some Adventist Youth are willing to get involved in evangelism but they are not trained any way             |  |
| 16 | The best way to train Adventist Youth in evangelism is to organize small groups                             |  |
| 17 | Church elders don't think it is their duty to interest AY in evangelism                                     |  |
| 18 | Some church elders prefer to work with adults because AY are not trained                                    |  |
| 19 | Church elders are not well educated so cannot train AY to the mission                                       |  |

**Section III: The causes of less involvement of the Youth in evangelism**

Among the five causes cited below, three of them prevent Adventist youth to involve in evangelism. According to your point of view, which are they?

Lack of training

Misunderstanding of Bible doctrines

Unemployment

Abuse of drugs

Confusion of what is the mission of the church members

Neglect

**This part of section III is especially reserved to Pastors and church elders. Circle the letter corresponding to the right answer**

Do you feel yourself comfortable to work with small groups of the Adventist youth?

Never                      b. Seldom                      c. Sometimes                      d. Regularly

Do you organize training or seminar for Adventist Youth about evangelism?

Never                      b. Seldom                      c. Sometimes                      d. Often

Do you train youth leaders how to teach Adventist youth about church mission? If yes, how many times a year (pastors to elders, and elders to AY leaders)?

4

b. 3

c. 2

d. 1

Give five solutions that you consider they can impress Adventist Youth in you district/church to involve in evangelism and improve from 10% up to 50% of participation.

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## APPENDIX B

### SPIRITUAL GIFTS IDENTIFICATION

#### General Instructions:

Select the one response you feel best characterizes yourself and place that number in the blank provided. Record your answer in the blank beside each item.

Do not spend too much time on any one item. Remember, it is not a test. Usually your immediate response is the best.

Please give an answer for each item. Do not skip any item.

Do not ask others how they are answering or how they think you should answer.

Work on your own way.

Response choices are:

Not at all characteristic of me/definitely untrue for me

Occasionally characteristic of me/true for me about 25% of the time

Frequently characteristic of me/true for me about 50% of the time

Most of the time this would describe me/be true for me

Highly characteristic of me/definitely true for me.

The statements:

- \_\_\_ 1. I have the ability to organize ideas, resources, time, and people effectively.
- \_\_\_ 2. I am willing to study and prepare for the task of teaching.
- \_\_\_ 3. I am able to relate the truths of God to specific situations.
- \_\_\_ 4. I have a God-given ability to help others to grow in their faith.
- \_\_\_ 5. I possess a special ability to communicate the truth of salvation.
- \_\_\_ 6. I have the ability to make critical decisions when necessary.
- \_\_\_ 7. I am sensitive to the hurts of people.
- \_\_\_ 8. I experience joy I meeting needs through sharing possessions.
- \_\_\_ 9. I enjoy studying.
- \_\_\_ 10. I have delivered God's message of warning and judgment.
- \_\_\_ 11. I am able to sense the true motivation of persons and movements.
- \_\_\_ 12. I have a special ability to trust God in difficult situations.
- \_\_\_ 13. I have a strong desire to contribute to the establishment of new churches.
- \_\_\_ 14. I take action to meet physical and practical needs rather than merely talking about or planning to help.
- \_\_\_ 15. I enjoy entertaining guests in my home.
- \_\_\_ 16. I can adapt my guidance to fit the maturity of those working with me.
- \_\_\_ 17. I can delegate and assign meaningful work.
- \_\_\_ 18. I have an ability and desire to teach.
- \_\_\_ 19. I am usually able to analyze a situation correctly.
- \_\_\_ 20. I have a natural tendency to encourage others.
- \_\_\_ 21. I am willing to take the initiative in helping other Christians grow in their faith.
- \_\_\_ 22. I have an acute awareness of the emotions of other people, such as loneliness, pain, fear, and anger.

- \_\_\_ 23. I am a cheerful giver.
- \_\_\_ 24. I spend time digging into facts.
- \_\_\_ 25. I feel that I have a message from God to deliver to others.
- \_\_\_ 26. I can recognize when a person is genuine/honest.
- \_\_\_ 27. I am a person of vision. I am able to communicate vision in such a way that others commit to making the vision a reality.
- \_\_\_ 28. I am willing to yield to God's will rather than question and waver.
- \_\_\_ 29. I would like to be more active in getting the gospel to people in other lands.
- \_\_\_ 30. It makes me happy to do things for people in need.
- \_\_\_ 31. I am successful in getting a group to do its work joyfully.
- \_\_\_ 32. I am able to make strangers to feel at ease.
- \_\_\_ 33. I have the ability to plan learning approaches.
- \_\_\_ 34. I can identify those who need encouragement.
- \_\_\_ 35. I can train others to more obedient disciples of Christ.
- \_\_\_ 36. I am willing to do whatever it takes to see others come to Christ.
- \_\_\_ 37. I am attracted to people who are hurting.
- \_\_\_ 38. I am a generous giver.
- \_\_\_ 39. I am able to discover new truths.
- \_\_\_ 40. I have spiritual insights from Scripture concerning issues and people that compel me to speak out.
- \_\_\_ 41. I can sense when a person is acting in accord with God's will.
- \_\_\_ 42. I can trust in God even when things look dark.
- \_\_\_ 43. I can determine where God wants a group to go and help it get there.
- \_\_\_ 44. I have a strong desire to take the gospel to places where it has never been heard.
- \_\_\_ 45. I enjoy reaching out to new people in my church and community.
- \_\_\_ 46. I am sensitive to the needs of people.
- \_\_\_ 47. I have been able to make effective plans for accomplishing the goals of a group.
- \_\_\_ 48. I often am consulted when fellow Christians are struggling to make difficult decisions.
- \_\_\_ 49. I think about how I can comfort and encourage others in my congregation.
- \_\_\_ 50. I am able to give spiritual direction to others.
- \_\_\_ 51. I am able to present the gospel to lost persons in such a way that they accept the Lord and His salvation.
- \_\_\_ 52. I possess an unusual capacity to understand the feelings of those in distress.
- \_\_\_ 53. I have a strong sense of stewardship based on recognition that God owns all things.
- \_\_\_ 54. I have delivered to other person's messages that have come directly from the Biblical prophecies.
- \_\_\_ 55. I can sense when a person is acting under God's leadership.
- \_\_\_ 56. I try to be in God's will continually and be available for His use.
- \_\_\_ 57. I feel that I should take the gospel to people who have different beliefs from me.
- \_\_\_ 58. I have an acute awareness of the physical needs of others.
- \_\_\_ 59. I am skilled in setting forth positive and precise steps of action.
- \_\_\_ 60. I like to meet visitors at church and make them feel welcome.
- \_\_\_ 61. I explain Scripture in such a way that others understand it.
- \_\_\_ 62. I can usually see spiritual solutions to problems.

- \_\_\_ 63. I welcome opportunities to help people who need comfort, consolation, encouragement, and counseling.
- \_\_\_ 64. I feel at ease in sharing Christ with nonbelievers.
- \_\_\_ 65. I can influence others to perform to their highest God-given potential.
- \_\_\_ 66. I recognize the signs of stress and distress in others.
- \_\_\_ 67. I desire to give generously and unpretentiously to worthwhile projects and ministries.
- \_\_\_ 68. I can organize facts into meaningful relationships.
- \_\_\_ 69. God Spirit leads me to messages to deliver to people.
- \_\_\_ 70. I am able to sense whether people are being honest when they tell of their religious experiences.
- \_\_\_ 71. I enjoy presenting the gospel to persons of other backgrounds.
- \_\_\_ 72. I enjoy doing little things that help people.
- \_\_\_ 73. I can give a clear, uncomplicated presentation.
- \_\_\_ 74. I have been able to apply biblical truth to the specific needs of my church.
- \_\_\_ 75. God has used me to encourage others to live Christlike lives.
- \_\_\_ 76. I have sensed the need to help other people become more effective in their ministries.
- \_\_\_ 77. I like to talk about Jesus to those who do not know Him yet.
- \_\_\_ 78. I have the ability to make strangers feel comfortable in my home.
- \_\_\_ 79. I have a wide range of study resources and know how to secure information.
- \_\_\_ 80. I feel assured that a situation will change for the glory of God even when the situation seems impossible.

To scoring the survey, for each gift corresponds to five items or statements.

| Gifts          | Item 1 | Item 2 | Item 3 | Item 4 | Item 5 | Total |
|----------------|--------|--------|--------|--------|--------|-------|
| Leadership     | 6      | 16     | 27     | 43     | 65     | ___   |
| Administration | 1      | 17     | 31     | 47     | 59     | ___   |
| Teaching       | 2      | 18     | 33     | 61     | 73     | ___   |
| Knowledge      | 9      | 24     | 39     | 68     | 79     | ___   |
| Wisdom         | 3      | 19     | 48     | 62     | 74     | ___   |
| Prophecy       | 10     | 25     | 40     | 54     | 69     | ___   |
| Discernment    | 11     | 26     | 41     | 55     | 70     | ___   |
| Exhortation    | 20     | 34     | 49     | 63     | 75     | ___   |
| Shepherding    | 4      | 21     | 35     | 50     | 76     | ___   |
| Faith          | 12     | 28     | 42     | 56     | 80     | ___   |
| Evangelism     | 5      | 36     | 51     | 64     | 77     | ___   |
| Apostleship    | 13     | 29     | 44     | 57     | 71     | ___   |
| Service/ Helps | 14     | 30     | 46     | 58     | 72     | ___   |
| Mercy          | 7      | 22     | 37     | 52     | 66     | ___   |
| Giving         | 8      | 23     | 38     | 53     | 67     | ___   |
| Hospitality    | 15     | 32     | 45     | 60     | 78     | ___   |

## APPENDIX C

### TRAINING MANUAL

#### **BIBLE KNOWLEDGE**

The exercise consists in reading a Biblical text. It is preferable to begin with the Gospels. Seven questions out of the reading will guide the entire discussion. Three questions are to stimulate observation, two questions to identify principles, and two questions to promote application or obedience.

#### **Questions of observation:**

What is new in this story that you have not heard before?

What does interest you the most?

What do you not understand?

Three first questions are to create observation in the mind of both the reader and the listener. Soon after the reading, the team organizer asks each question one at time, and the listeners answer. The first question creates a general observation, the second questions nurtures the curiosity, and the third question paths the discovery.

#### **Questions of principles:**

What will you apply to your lives from today?

Find out a lesson for children. For the youth. And for the family.

The fourth question inspires changes in the lives of the trainees in a way that they had to shape their acts according what they read. The fifth question, subsequent to the fourth, facilitates the appliace of the principle to each group of age. This application takes place in the next step.

#### **Questions of application:**

Who is able to tell the story to a totally new group?

What will you share with others this week (think about what and with whom)?

The sixth and seventh questions stand for the application of all the acquired knowledge. The sharing of the biblical message being the aim of all the process can be done in two different ways; either the youth can talk to one individual as a personal evangelism, or he may speak to a large group as a public evangelism.

#### **TECHNICAL SKILLS FOR EVANGELISM**

Translation to English is unavailable.

To prepare the document, the researcher used the “Syllabus of Dr Amorim”, former professor of Homiletics at Adventist University of Central Africa-AUCA (1988-1991).

#### **UKO UMUBWIRIZA YITEGURA KUBWIRIZA**

Imyiteguro y’umubwiriza izagira ingaruka ku murimo we muri rusange, nziza cyangwa mbi. Hari ibika bigera kuri 5 bifasha umubwiriza kwitegura neza:

#### **Kwitegura mu bya Mwuka**

Kugira igihe gihagije cyo gusenga no gutekereza ku magambo y’Imana. Burya akenshi ubukene bw’umubwiriza ni na bwo bw’iteraniro ryose. (Ibyakozwe 14:15) Ntacyo umubwiriza aba atakaje iyo we ubwe yisanishije n’iteraniro (Danieli 9:5-19, Ezira 9:5-15).

Umubwiriza utigaburira ntashobora kugaburira umukumbi we.

### **Kwitegura mu by’ubwenge**

Umubwiriza agomba kwiga, gusoma, no kwitegura ubwe. Paulo agira Timoteyo iyi Nama (1Tim.4:13). Ibibwirizwa bishobora kugereranywa n’umutsima. Niyo mpamvu akwiriye kwirinda:

Umutsima udahiye neza (wapfubye): iki ni ikibwirizwa cyateguwe huti huti, kitahawe igihe cyangwa ngo habeho ubwitonzi.

Umutsima uhiye cyane (washiririye): ikibwirizwa cyateguranywe ubuhanga bwinshi cyane kugeza ubwo nta kanya gaharirwa Umwuka w’Imana.

Umutsima wumye (uruhumbu): ikibwirizwa kimaze iminsi myinshi kiwirizwa kandi kigasubirwamo hatitaweho kugisanisha n’igihe. **IKIBWIRIZWA CY’UMUHONDO.**

### **Kwitegura mu by’umubiri**

Umubwiriza akwiriye kugira igihe gihagije CYO: gukora imirimo ye isanzwe kandi akanagira igihe CYO kuruhuka, kubana n’ab’umuryango we kugira ngo agarurwemo intege nshya. Urugero tubona ni urwa Yesu n’abigishwa be (Mariko 6:31).

### **Kwitegura mu mibanire**

Umubwiriza akwiye kumenya umukumbi we. Kuganira na bo no kubasura bizamushoboza kubamenya no kumenya ubukene bwabo.

Na none kandi umubwiriza agomba kuba afiyanye isano izira amakemwa n’ab’umuryango we kuko ari bo ba mbere afiteho inshingano y’iby’agakiza. Akwiye kugira igihe aharira ab’umuryango we, umufasha we n’abana.

### **Gusobanukirwa neza umugambi wo kubwiriza**

Dore impamvu nkuru zo kubwiriza:

Kubwiriza ijamba utarihindura cyangwa ngo ugoreke ubusobanuro bwaryo

Kwerereza Kristo no gucungurwa kwacu ku musaraba

Kwemeza abantu kwakira Kristo nk’Umukiza wabo bwite

Kwemeza abantu gufata ibyemezo bitera muri bo impinduka zizahoraho.

**Icyitonderwa:** a. Uruhimbi si urubuga rwo kubwiriramo abo mutumvikana

b. Uruhimbi si umwanya wo kwiyamamarizamo

## **INKOMOKO Y’IKIBWIRIZWA**

### **Aho dukura ibibwirizwa**

Ibibwirizwa bishobora gukomoka muri hamwe muri aha ahakurikira:

Bibliya: ni yo soko nyakuri ya’ikibwirizwa cyose.

Ibitabo by’Umwuka w’Ubuhanuzi

Ibitabo by’ibibwirizwa

Ibibwirizwa twumvise abandi babwiriza

**Icyitonderwa:** Kwirinda ibitega bitobotse (Yeremiya 2:13).

## **Gukura kw'Ikibwirizwa**

Kugereranya umurongo n'indi ivuga kimwe muri Bibliya  
Gusobanukirwa amateka uwo murongo wanditswemo  
Kwiga neza icyo buri jambo risobanuye mu ndimi za mbere za Bibliya  
Kugenzura uwo murongo mu bitabo by'Ubusobanuro bw'Itorero n'iby'Umwuka  
w'Ubuhanuzi  
Gukora nk'imbonera hamwe y'imiterere y'ikibwirizwa  
Kugabanya iyo mbonera hamwe mu bice by'ikibwirizwa

**Icivitonderwa:** 1. Buri mubwiriza wese afite ubwe buryo bumunogera, kandi ni iby'agaciro ko umubwiriza aguma uko asanzwe yitwara neza mu gihe abwiriza.  
2. Ikibwirizwa cyose kigomba kuba cyanditse kuko bikurinda kuvuga amagambo utateguye.

## **IBICE BIGIZE IKIBWIRIZWA**

Ikibwirizwa gitewe neza cyose kigizwe n'ibice bikuru 3: Interuro, Igihimba, n'Indunduro

**Interuro:** Interuro y'ikibwirizwa ishobora kuba:

Umurongo wa Bibliya  
Igiterekerezo / amateka y'umurongo  
Kuvuga umutwe w'ikibwirizwa  
Ikibazo kigomba kuganirwaho mu kibwirizwa  
Insigamugani  
Ubuhamya bw'ibyakubayeho  
Ubuhamya bw'ibyabaye ku bandi  
Ibibazo bitera amatsiko

Ibikwiriye kwirindwa mu nteruro:  
Interuro nyinshi zikurikirana (une suite d'introductions)  
Interuro ireshya n'umwe mu migabane y'igihimba  
Gupfusha igihe ubusa  
Interuro itera gukangarana  
Ibindi bintu byose bitari ngombwa

## **Igihimba**

Igihimba cyangwa umubiri w'ikibwirizwa kigomba kuba kigizwe n'ibice bijya kureshya kandi bifite injyana ku buryo kimwe gihereza ikindi mu bitekerezo.  
Uburebure bw'igihimba cy'ikibwirizwa buterwa n'itego kigomba kugeraho n'igihe kiribukoreshwe.

## **Indunduro/Umusozo**

Uyu ni wo mugane w'ikibwirizwa ukunda kutitabwaho mu gihe CYO gutegura. Ibyo kandi ni bibi bikabije.  
Indunduro ifitanye isano cyane n'itego y'ikibwirizwa  
Indunduro ni yo ibamo guhamagara  
Indunduro igomba gukabakaba imitima ku buryo abantu bafata ibyemezo



Mu ndunduro niho umubwiriza yerekanira uko abantu bashyira mu ngiro ukuri babwiwe.

Indunduro ishobora kuba:

Kwerekana ko Kristo ari we gisubizo

Guhamagarira abantu gushyira mu bikorwa ibyo Ijambo bumvise rivuga

Impine y'ikibwirizwa

Igitekerezo gifitanye isano n'ikibwirizwa

Umurongo wa Bibliya usobanutse kandi ufite isano n'ibyabwirijwe

Ikibazo ariko gifite igisubizo cy'ikimenyabose.

**IMFASHANYIGISHO (Illustrations)**

Mu kibwirizwa, imfashanyigisho igereranywa n'amadirishya ku nzu. Ikibwirizwa kitagira imfashanyigisho gihwanye n'inzu itagira idirishya. Iyo bimeze bityo:

Ntabwo abari mu nzu babona neza kuko nta mucyo uhagije uyirimo

Kutagira umwuka wo guhumeka uhagije bitera abantu guhunikira.

### **Umugambi w'imfashanyigisho**

Gufasha ikibwirizwa gusobanuka neza

Ukuri kw'iby'Umwuka kumvikana vuba

Gutera amatsiko

Gutuma ubutumwa bwibukwa igihe gishyize kera

Gufasha abantu gufata umwanzuro

### **Inkomoko y'Imfashanyigisho**

Imfashanyigisho za Bibliya

Ibyabaye mu mibereho y'umuntu

Inkuru nshyashya

Ibitabo byo gusoma

Ibitabo by'imfashanyigisho

Kwitegereza ibyaremwe (harimo n'abantu)

Ibihimbano (ibi bisaba ubuhanga cyane)

**Icyitonderwa:** Imfashanyigisho igomba kuba:

Ivuga ukuri

Itera amatsiko

Isobanutse, yumvikana

Ihuye neza n'ikibwirizwa

### **INGERI Z'IBIBWIRIZWA**

Ukurikije imiterere y'ikibwirizwa (forms), hari ingeri 4:

Ikibwirizwa gishingiye ku murongo wa Bibliya (textual)

Ikibwirizwa gishingiye ku ngingo runaka (thematic)

Ikibwirizwa gishingiye mibereho y'umuntu (bibliographic)

Ikibwirizwa gishingiye ku gice kirekire cya Bibliya (expository)

Ukurikije intego z'ikibwirizwa (purposes), hari ingeri 2:  
Ikibwirizwa gishingiye ku mahame ya Bibliya (doctrinal)  
Ikibwirizwa gishingiye ku mico mbonera ya gikristo (moral)

## **KUBWIRIZA MU RUHAME**

Hariho uburyo bwo kubwiriza mu ruhame:  
Kubwiriza mu mutwe ibyo wateguye utagize aho ubyandika  
Kubwiriza mu mutwe ariko ufite aho wabyanditse  
Kubwiriza usoma ibyo wanditse ijambo ku rindi  
Kubwiriza usoma ingingo z'ingenzi wanditse.

Hariho ibintu 5 bikwiye kwitonderwa:  
**Amagambo akoreshwa (Tito 2:7-8)**

Koresha amagambo ku buryo bwumvikana  
Vugana imbaraga zituma buri wese ashobora kukumva  
Wubake interuro zuzuye  
Wirinde imvugo isobetse isaba gushakisha ubusobanuro  
Koresha imvugo ihamya idakekeranya  
Subiramo hatu na hatu ingingo yubakiweho ikibwirizwa  
Wirinde imvugo nyandagazi cyangwa umuriro wo mu mihana (strange fire, Abalewi 10:1-7; TM.337)  
Koresha uburyo bwo kuruhuka mu mvugo yawe  
Wirinde amajwi nka “ehhhh “, cyangwa “ahhhh”.....

## **Gukoresha Ijwi**

Koresha ijwi ryawe risanzwe  
Hinduranya amasaku (tonalité et intensité), wirinde icyitwa « ijwi ryera »  
Vugana ijwi rinini mu gihe ari ngombwa, ariko udasakuza  
Mu kuvuga, sohora umwuka uhagije kugira ngo buri wese akomeze gukurikira  
Wirinde imvugo igenda icibwamo  
Wirinde kumanura ijwi mu gusoza buri nteruro (ikosa rikorwa n'ababwirizwa benshi).

## **Indoro**

Indoro y'umubwiriza Ni ingenzi cyane ku bamwumva  
Reba abantu bose bicaye imbere yawe  
Mu maso h'umubwiriza hakwiye kugaragaza amaranga mutima ajyanye n'ibyo avuga.

Hari ibikwirye kwirindwa mu ndoro y'umubwiriza:  
Wirinde kureba ku ruhande rumwe rw'iteraniro  
Wirinde kureba mu gisenge cy'inyubako cg kurenza amaso hejuru y'iteraniro  
Wirinde kureba cyane ibyo wanditse  
Wirinde guhanga amaso umuntu umwe, cyane uwo mudahuje igitsina.

## **Gukoresha amaboko (gestures)**

Kudakoresha amaboko mu kubwiriza ni nko guteka ibyo kurya bitagira ibirungo.

Wirinde ibimenyetso bitagira ikinyabupfura cyangwa impamvu  
Wirinde ibimenyetso bitari mu mwanya wabyo, cyangwa bikabije  
Wirinde cyane aho werekeza amaboko: kwifumbata, mu mugongo, kwishikamiza ku  
ruhimbi.

### **Bibliya n'izindi nyandiko**

Ranga neza umurungo wa Bibliya, subiramo 2 cg 3  
Vuga imirongo ya Bibliya mu buryo nyakuri  
Fata Bibliya mu kiganza mu gihe uyisoma  
Shyira ku ruhimbi izindi nyandiko zose wifashisha

**Icvitonderwa:** Ni ingenzi kugira inshuti igukosora mu gihe umaze kubwiriza.

### **SDA FUNDAMENTAL BELIEFS**

The researcher chose eight SDA fundamental beliefs among others and emphasized on them. To prepare this outline, he used the book of “Seventh-day Adventists Fundamental Beliefs” by the General Conference of the Seventh-day Adventists as translated in local language by the Rwanda Union Mission, its second edition-2005.

#### **Ijambo ry’Imana (the Word of God)**

Ibyanditswe Byera, Isezerano rya Kera n’Isezerano Rishya, ni Ijambo ry’Imana ryanditswe kandi ryahumetswe n’imbaraga mvajuru, binyujijwe mu bantu batunganye b’Imana bavuze kandi bakandika bayobowe n’Umwuka Wera. Muri iryo Jambo, Imana yahaye umuntu ubumenyi buhagije ku byerekeranye n’agakiza.

Ibyanditswe Byera ni Ishurwa ritagira inenge ry’ubushake bw’Imana. Ni urugero mbonera rw’imico, igipimo cy’imibereho, umuhishuzi ukomeye w’amahame yera, n’inyandiko yo kwizerwa yerekana ibikorwa by’Imana mu bihe byose by’amateka. (2 Petero 1:20, 21; 2 Timoteyo 3:16, 17; Zaburi 119:105; Imigani 30:5,6; Yesaya 8:20; Yohana 17:17; 1 Abatesalonike 2:13; Abaheburayo 4:12).

#### **Irema (the Creation)**

Imana ni Umuremyi w’ibintu byose, kandi binyuze mu Byanditswe Byera, yaduhishuriye igitekerezo nyakuri cy’irema. Mu minsi itandatu, Uwitwaga yaremeye ijuru n’isi n’ibirimo byose, maze aruhuka ku wa karindwi w’icyo cyumweru cyo kurema. Ni bwo yahise ishyiraho Isabato kuba urwibutso ruhoraho rw’umurimo wayo w’irema wari wuzuye.

Umugabo wa mbere n’umugore baremwe mu ishusho y’Imana nk’igikorwa gihebuje cy’irema. Bahawe ubushobozi bwo gutwara isi n’inshingano zo kuyitaho. Igihe isi yari imaze kuremwa, yari nziza cyane, kandi yagaragazaga icyubahiro cy’Imana. (Itangiriro 1:2,26-28; Kuva 20:8-11; Zaburi 19:6; 33:6,9; 104; Abaheburayo 11:3).

#### **Intambara Ikomeye (the Great Controversy)**

Inyokomuntu yose iri mu ntambara ikomeye iri hagati ya Kristo na Satani, kandi iyo ntambara ishingiyeye ku mico y’Imana, ku mategeko yayo, n’icyubahiro cyayo mu isanzure no mu byo yaremeye byose. Iyo ntambara yatangiye mu ijuru igihe ikiremwa cyari gifite umudendeze wo guhitamo, cyishyize hejuru maze gihinduka Satani, umwanzi w’Imana, hanyuma ateza umugabane umwe w’abamarayika kwigomeka

Yatangije umwuka wo kwigomeka muri iyi si igihe yashukaga Adamu na Eva. Ingaruka y’icyo cyaha cya mwenemuntu yabaye kwangirika kw’ishusho y’Imana mu muntu, guhinduka kw’isi yaremwe, no kurimbuka kwayo mu gihe cy’umwuzure. Mu maso y’ibyaremwe byose, iyi si yahindutse isibaniro ry’intambara iri ahantu hose,

kandi iherezo ryayo rikazagaragaza gutsinda kudasubirwaho kw’Imana yuje urukundo izigarurira iyi si by’iteka ryose.

Kugira ngo afashe ubwoko bwe muri icyo ntambara, Yesu yohereje Umwuka Wera n’abamarayika bera kubuyobora, kuburinda, no kubukomeza mu nzira y’agakiza. (Ibyahishuwe 12:4-9; Yesaya 14:12-14; Ezekiyeli 28:12-18; Itangiriro 3; Abaroma 1:19-32; 5:12-21; 8:19-22; Itangiriro 6:8; 2 Petero 3:6; 1 Abakorinto 4:9; Abaheburayo 1:14).

### **Itorero Ryasigaye n’Inshingano yaryo (the Remnant Church and its Mission)**

Itorero ryo ku isi yose rigizwe n’abizera by’ukuri Kristo; ariko mu minsi y’imperuka, mu gihe cy’ubuhakanyi bukomeye, abasigaye bahamagarirwa kwitondera amategeko y’Imana no gukomeza kwizera Yesu. Abo basigaye batangaza ko igihe cy’urubanza gisohoye, bigisha agakiza kabonerwa muri Kristo, kandi bakamamaza ko kugaruka kwa Kristo kwegereje.

Ibyo bigaragazwa n’ubutumwa bw’abamarayika batatu bo mu Byahishuwe 14; ibyo bigendana kandi n’umurimo w’urubanza ubera mu ijuru, bikagaragazwa n’igikorwa CYO kwihana n’ubugorizi ku isi. Buri mwizera wese ahamagarirwa kugira uruhare mu murimo wo guhamya, ageza ubutumwa bwiza ku batuye ku isi.

(Ibyahishuwe 12:17; 14:6-12; 18:1-4; 2 Abakorinto 5:20; Yuda 3, 14; 1 Petero 1:16-19; 2 Petero 3:10-14; Ibyahishuwe 21:1-14; Matayo 28:18-20).

### **Isabato (the Sabbath)**

Iminsi itandatu yo kurema irangiye, Umuremyi w’ibyiza byose yararuhutse ku muni wa karindwi maze ashiraho Isabato nk’urwibutso rw’Irema ku nyokomuntu yose.

Itegeko rya kane ryo mu mategeko icumi y’Imana adahinduka risaba kubahiriza uwo muni wa karindwi w’icyumweru nk’umunsi w’ikiruhuko wo kuramya no kwigisha mu buryo buhamanya n’inyigisho ndetse n’imigirire ya Yesu, Umwami w’Isabato.

Isabato ni umunsi w’umushyikirano unejeje hagati yacu n’Imana no hagati yacu na bagenzi bacu. Ni igishushanyo CYO gucungurwa kwacu muri Kristo, ikimenyetso CYO kwezwa kwacu, ubuhamya bwo kumvira kwacu, n’umusogongerwa w’imibereho yacu y’ahazaza mu bwami bw’Imana. Isabato ni ikimenyetso gihoraho cy’isezerano ry’iteka ryose hagati y’Imana n’ubwoko bwayo. Kubahiriza icyo gihe cyera unezerewe, kuva ku mugoroba ukageza ku wundi, kuva izuba rirenze ukageza ku rindi rirenze, ni ukwizihiza umurimo w’Imana wo kurema no gucungurwa.

(Itangiriro 2:1-3; Kuva 20:8-11; Luka 4:16; Yesaya 56:5,6; 58:13,14; Matayo 12:1-12; Kuva 31:13-17; Ezekiyeli 20:12,20; Gutegeka 5:12-15; Abaheburayo 4:1-11; Abalewi 23:32).

### **Imyitwarire ya Gikristo (the Christian Behavior)**

Twahamagariwe kuba ubwoko bwera bufite intekerezo, amarangamutima, n’imyitwarire bifitanye isano n’amahame y’ijuru. Ku gira ngo Umwuka Wera abashe gukuzura muri twe imico y’Umwami wacu, tugomba gukurikiza urugero rwa Kristo tukareka inzira z’imirimo yacu bwite, bityo ubuziranenge, amagara mazima, n’ibyishimo ni byo bizaranga imibereho yacu. Ni muri ubwo buryo rero ibyo twishimishamo bigomba kuba bihuje n’amahame yo mu rwego rwo hejuru atunganye kandi y’ubwiza bwa Gikristo.

Twitaye ku mico itandukanye twakuriyemo, imyambarire yacu ikwiye kurangwa no kuba yoroheje, idahenze, iboneye, kandi tukanezewa nuko ubwiza nyakuri butabonerwa mu murimbo w’inyuma, ahubwo ko buboneka mu mutima imbere,

butangirika, buyobowe n'Umwuka kandi bufite ubugwaneza n'amahoro. Ibyo na none bivuze ko, nk'uko imibiri yacu ari insengero z'Umwuka Wera, tugomba kuyitaho, tugakora imyitozo ngororamubiri, tugafata ikiruhuko gihagije.

Tugomba kumenyera imirire myiza mu buryo bushoboka, twirinda ibyo kurya bizira nk'uko bivugwa mu Byanditswe Byera. Ibisindisha byose, itabi, gukoresha ibiyobyabwenge n'imiti isinziriza, tugomba kubwirinda kuko bitagwa neza imibiri yacu. Ibiri amambu, tugomba gukoresha ibyatera imibiri yacu n'intekerezo zacu kugandukira ubushake bwa Kristo, We wifuza ko tugira amagara mazima, ibyishimo, kandi tukamererwa neza mu mibiri yacu.

(Abaroma 12:1,2; 1 Yohana 2:6; Abefeso 5:1-21; Abafilipi 4:8; 2 Abakorinto 10:5; 6:14; 1 Petero 3:1-4; 1 Abakorinto 6:19,20; 10:31; Abalewi 11:1-47; 3 Yohan2).

### **Umurimo wa Kristo mu Buturo Bwera bwo mu Ijuru (Christ's Ministry in the Heavenly Sanctuary)**

Mu ijuru hariyo ubuturo bwera, ihema ry'ukuri ryabambwe n'Imana atari abantu. Muri iryo hema, Kristo adukorera umurimo, akageza ku bizera ibyiza bituruka ku gitambo cy'e yaducunguje rimwe gusa ku musaraba. Igihe yazamukaga agasubira mu ijuru, yakiriwe nk'Umutambyi Mukuru wacu, maze atangira umurimo wo kuduha n'Imana. Mu 1844, ku iherezo ry'iminsi 2300, yatangiye umugabane wa kabiri ari wow a nyuma w'umurimo we w'ubuhuzwa.

Ni umurimo w'urubanza rugenzura ari rwo rugize umugabane urebana no gutsembaho burundu icyaha, umurimo washushanywaga no kwezwa k'ubuturo bwo mu isi bw'Abaheburayo ku Muni w'Impongano. Muri uwo murimo wo kumuni w'impongano washushanyaga uwo mu ijuru, ubuturo bwezwaga n'amaraso y'innyamaswa zabaga zatambwe, naho iby'ukuri byo mu ijuru byo byezwa n'amaraso y'igiciro ya Yesu Kristo.

Urubanza rugenzura rubera mu ijuru ruhishurira ibiremwa byo mu ijuru ko mu bantu hari abantu basinziriye muri Kristo, bityo bakaba bakwiriye binyuze muri We, kuzazuka mu muzuko wa mbere. Urwo rubanza runagaragaza mu bazima abazaba baragumye muri Kristo bakanakomeza amategeko y'Imana no kwizera Yesu biteguye kwimurirwa mu bwami bwe bw'iteka. Urwo rubanza rwerekana gukiranuka kw'Imana gukiza abizera Yesu. Rugaragaza ko abazakomeza kubera indahemuka Imana bazaragwa ubwami buhoraho. Iherezo ry'uwo murimo wa Yesu mu buturo rizagaragaza kurangira kw'igihe cy'imbabazi cyagenewe abantu mbere yo Kugaruka kwa Kristo.

(Abaheburayo 8:1-5; 4:14-16; 9:11-28; 10:19-22; 1:3; 2:16,17; Daniyeli 7:9-27; Kubara 14:34; Ezekiyeli 4:6; Abalewi 16; Ibyahishuwe 14:6,7; 20:12; 14:12; 22:12).

### **Urupfu n'Umuzuko (Death and Resurrection)**

Ibihembo by'ibyaha ni urupfu. Ariko Imana Yo yonyine ifite kudapfa, ni Yo izaha ubugingo buhoraho abacunguwe. Hagati aho, urupfu ni ibitotsi ku bantu bose. Iyo umuntu apfuye, nta kindi ashobora kubacyo cyangwa se kumenya no gukora. Ntabwo umuntu agizwe n'imigabane ibiri, umwe ushobora gupfa undi ugasigara udapfuye. Igihe Kristo, ari We bugingo bwacu azagaragara, abakiranutsi bazaba bamaze kuzurwa (umuzuko wa mbere) n'abakiranutsi bazaba bakiriho ubwo azaba agarutse, bazahindurwa bahabwe ubwiza kandi bazamurwe mu kirere gusanganira Umwami wabo. Umuzuko wa kabiri, ari wo muzuko w'abakiranirwa, uzaba nyuma y'imyaka igihumbi.

(Itangiriro 2:17; 3:19; Abaroma 6:23; 1 Timoteyo 6:15, 16; Umubwiriza 9:5, 6; Zaburi 146:3,4; Yohana 11:11-14; 1 Abakorinto 15; 51-54; 1 Abatesalonike 4:13-17; Iyahishuwe 20:1-10).

## APPENDIX D

### SCHEDULE OF TRAININGS

| DATE             | TIME        | SUBJECT  |
|------------------|-------------|--|
| October 11, 2014 | 2.00 – 4.00 | Bible Knowledge - Observation  |
| October 18, 2014 | 2.00 – 4.00 | Bible Knowledge - Principles   |
| October 25, 2014 | 2.00 – 4.00 | Bible Knowledge - Application  |
| November 2, 2014 | 2.00 – 4.00 | Technical Skills – Preparation of Sermon                                       |
| November 9, 2014 | 2.00 – 4.00 | Technical Skills – Sections of Sermon and Types                                |
| November 16,2014 | 2.00 – 4.00 | Technical Skills – Illustrations and Evaluation                                |
| November 23,2014 | 2.00 – 4.00 | Doctrines: Word of God and Creation  |
| November 30,2014 | 2.00 – 4.00 | Doctrines: Great Controversy and Remnant Church & its Mission                  |
| December 7, 2014 | 2.00 – 4.00 | Doctrines: Sabbath and Christian Behavior                                      |
| December 14,2014 | 2.00 – 4.00 | Doctrines: Christ's Ministry in Heavenly Sanctuary, and Death and Resurrection |
| December 21,2014 | 2.00 – 4.00 | Spiritual Gifts Identification   |

## APPENDIX E

### LIST OF DOCUMENTS

To prepare the training manual, the researcher had used the following documents:

*Bible*

*Seventh-day Adventist Fundamental Beliefs* by General Conference of Seventh-day Adventists

*Handbook of Seventh-day Adventist Theology* by General Conference of Seventh-day Adventists

*Evangelism* by Ellen G. White

*Pastor's and Elder's Handbook for Youth Ministry* by General Conference of Seventh-day Adventists

*Creative Bible Studies* by South African Indian- Ocean Division of Seventh-day Adventists

*Elder's Manual* by General Conference of Seventh-day Adventists

*Syllabus of Homiletics* by Dr. Amorim

*Maintaining Good Works in a Christian Youth Lifestyle* by Yabesh I. Osindi.



## APPENDIX F

### SCHEDULE AND SERMONS TITLES

| Date       | Time           | Topics                                   | Attendance (3 sites) |
|------------|----------------|--|----------------------|
| 09.01.2015 | 4.00 – 6.00    | Uko Wamenya iby' Ahazaza                 | 297                  |
| 10.01.2015 | Sabbath        | Ibimenyetso Utakwirengagiza              | 396                  |
| 11.01.2015 | 4.00 -6.00 p.m | Kubwo Amahirwe cyangwa kubwo Ubuhanuzi?  | 271                  |
| 12.01.2015 | 4.00 -6.00 p.m | Kuki Hariho Kubabara Cyane?              | 330                  |
| 13.01.2015 | 4.00 -6.00 p.m | Ubuzima bw'Umwe Bwahinduye Isi           | 322                  |
| 14.01.2015 | 4.00 -6.00 p.m | Kujya mu Rubanza Ufite icyizere          | 350                  |
| 15.01.2015 | 4.00 -6.00 p.m | Byagendekeye Bite icyiza n'Ikibi?        | 302                  |
| 16.01.2015 | 4.00 -6.00 p.m | Twaremewe Ikintu Kirushijeho kuba Cyiza  | 290                  |
| 17.01.2015 | Sabbath        | Miliyoni z'Abantu Bayobejwe n'Ibihimbano | 398                  |
| 18.01.2015 | 4.00 -6.00 p.m | Bigenda Bite Iyo Upfuye?                 | 270                  |
| 19.01.2015 | 4.00 -6.00 p.m | Amajwi Aturuka Hakurya y'Igituro         | 310                  |
| 20.01.2015 | 4.00 -6.00 p.m | Uko Wavumbura Magendu (Ibyiganano)       | 316                  |
| 21.01.2015 | 4.00 -6.00 p.m | Kubaturwa n'Ukuri                        | 326                  |
| 22.01.2015 | 4.00 -6.00 p.m | Hitamo Imara Ipfa                        | 320                  |
| 23.01.2015 | 4.00 -6.00 p.m | Kurokoka Umubabaro Ugiye Kuza            | 300                  |
| 24.01.2015 | Sabbath        | Ibyo Dutegereje Birushaho Kuba Byiza     | 402                  |

**SCHEDULE AND SERMONS TITLES (ENGLISH)**

| Date       | Time           | Topics                                       | Attendance (3 sites) |
|------------|----------------|--|----------------------|
| 09.01.2015 | 4.00 – 6.00    | How to Discover the Future                   | 297                  |
| 10.01.2015 | Sabbath        | Signs that You Can't Overlook                | 396                  |
| 11.01.2015 | 4.00 -6.00 p.m | By Chance or by Prophecy?                    | 271                  |
| 12.01.2015 | 4.00 -6.00 p.m | Why so Much Suffering?                       | 330                  |
| 13.01.2015 | 4.00 -6.00 p.m | The Life of One Individual Changed the World | 322                  |
| 14.01.2015 | 4.00 -6.00 p.m | Facing the Trial with Assurance              | 350                  |
| 15.01.2015 | 4.00 -6.00 p.m | What Happened between Good and Evil?         | 302                  |
| 16.01.2015 | 4.00 -6.00 p.m | Created for a Better Purpose                 | 290                  |
| 17.01.2015 | Sabbath        | Millions of People Deceived by Traditions    | 398                  |
| 18.01.2015 | 4.00 -6.00 p.m | What Happens after Death?                    | 270                  |
| 19.01.2015 | 4.00 -6.00 p.m | Voices Beyond the Grave                      | 310                  |
| 20.01.2015 | 4.00 -6.00 p.m | How to Discover Fraud                        | 316                  |
| 21.01.2015 | 4.00 -6.00 p.m | Set Free by the Truth                        | 326                  |
| 22.01.2015 | 4.00 -6.00 p.m | Choice Makes Difference                      | 320                  |
| 23.01.2015 | 4.00 -6.00 p.m | How to Escap the Final Desolation            | 300                  |
| 24.01.2015 | Sabbath        | We are Waiting for the Best Things to Come   | 402                  |

## APPENDIX G

### PROGRAM EVALUATION QUESTIONNAIRE

Instructions: Please read each statement carefully and put a circle around your answer based on the following legend below:

**SA** stands for **Strongly Agree**,

**A** stands for **Agree**,

**D** stands for **Disagree**,

**SD** stands for **Strongly Disagree**.

| Statements   | <b>SA</b> | <b>A</b> | <b>D</b> | <b>SD</b> |
|--|-----------|----------|----------|-----------|
| My knowledge in Bible truths has improved.   | <b>SA</b> | <b>A</b> | <b>D</b> | <b>SD</b> |
| I feel comfortable to share Bible truths with non-believers.                               | <b>SA</b> | <b>A</b> | <b>D</b> | <b>SD</b> |
| I know it is my duty to be part of the great commission when I am still young.             | <b>SA</b> | <b>A</b> | <b>D</b> | <b>SD</b> |
| I can easily present a sermon to a large congregation.                                     | <b>SA</b> | <b>A</b> | <b>D</b> | <b>SD</b> |
| I am able to help Christians from other religions to better understand Bible truths.       | <b>SA</b> | <b>A</b> | <b>D</b> | <b>SD</b> |
| I have found helpful to work with and for the communities in order to win them for Christ. | <b>SA</b> | <b>A</b> | <b>D</b> | <b>SD</b> |
| The Ten Commandments of God are to be taught to all nations including the fourth.          | <b>SA</b> | <b>A</b> | <b>D</b> | <b>SD</b> |
| The Adventist youth is an army to be trained, organized for the cause of the Lord.         | <b>SA</b> | <b>A</b> | <b>D</b> | <b>SD</b> |
| Not only is the seminarian gifted to serve the Lord.                                       | <b>SA</b> | <b>A</b> | <b>D</b> | <b>SD</b> |
| Every church member regardless of age has at least one spiritual gift.                     | <b>SA</b> | <b>A</b> | <b>D</b> | <b>SD</b> |
| The gift that is put in service can extremely improve                                      | <b>SA</b> | <b>A</b> | <b>D</b> | <b>SD</b> |

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## VITA

### **Karasira Nsengiyumva Gerard**

#### **Educational Accomplishments:**

2014 – 2017: Adventist University of Africa

2003 – 2000: Adventist University of Central Africa

1981 – 1976: Bustani Secondary School

1975 – 1970: Kibabi Primary School

#### **Professional Accomplishments:**

2017 – 2013: North Rwanda Conference President

2012 – 2011: South Rwanda Field President

2010 – 2006: North Rwanda Field (Youth Department Director)

2005 – 2004: Ruhengeri Station Director

1999 – 1998: Gishwati District Leader

1997 – 1996: Bugamba District Leader

1994 – 1992: Rubugu Primary School (Head Teacher)

1991 – 1983: Katoyi Secondary School (Teacher)