

## PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

**TITLE: DEVELOPING A STRATEGY FOR WITNESSING TO THE INDIAN COMMUNITY AT LUKANAGA SEVENTH-DAY ADVENTIST CHURCH AND KABWE CENTRAL SEVENTH-DAY ADVENTIST CHURCH IN MIDLANDS EAST ZAMBIA CONFERENCE**

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The church has never had strategic evangelistic activities that target the Indian Community regardless of their proximity to the Conference offices of Midlands East Zambia Conference in Kabwe and despite their longtime presence there. The Hindus of the Indian Community have been in Zambia for a long time. The town of Kabwe in which the Midlands East Zambia Conference is situated has a large population of Indian descent. Despite their idolatrous practices, this study argues that there is the hope of winning Indians to a monotheistic Christian God.

Towards that intended goal, this study developed a strategy for reaching out and witnessing to the Indian Community around Lukanga Seventh-day Adventist (SDA) and Central SDA Church. A questionnaire was taken to the churches and several members volunteered to be part of the witnessing project. The training was done using the information which was gathered in Chapter two. After analyzing the

New and Old Testaments, the writings of Ellen White, other Adventists, and other Christian authors, the writer of this project was convinced that the church has not done much in witnessing to the Indian community. After the training of the volunteers was done, appointments were made to visit and witness the Indian community of which the target were the Hindus. The program was a success; many of them were reached and prayed with. The DVDs for new beginnings were distributed to them. There were no baptisms, though; The challenge they faced in this witnessing program was the fear of being disowned by their family members and not being supported in their business. However, a lot of interest was shown and Bible studies will continue to be carried out with these that have shown interest.

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A project

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by

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## CHAPTER 1

### INTRODUCTION

#### **Overview of the Situation**

The Seventh-day Adventist (SDA) Church in Zambia has been performing well in evangelism and has the largest membership in the Southern Indian Ocean Division. The membership of the two unions, Southern Zambia Union Conference and Northern Zambia Union Conference according to the 2018 yearbook was 1,145,765.<sup>1</sup> Looking at this membership, one would presume that it is inclusive of all ethnic groups. The focus of evangelism has been on the indigenous people of Zambia and not on the minority Zambians which includes the Indian and European communities that have lived in the country for a long time.

The Indian community has been in Zambia before the country got its independence in 1964. Zambia, before independence, was a British colony called Northern Rhodesia.<sup>2</sup> This background implies that the Indian community has been living in Zambia for more than sixty years. There are more than four generations of Indians in Zambia. Many of them are in professions like banking, retail, farming, and mining, and recent arrivals include medical and educational professionals.<sup>3</sup> The

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<sup>1</sup> General Conference of Seventh-day Adventists, *Seventh-day Adventist Yearbook 2018* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2019).

<sup>2</sup> Douglas G. Anglin, "Zambian Crisis Behavior: Rhodesia's Unilateral Declaration of Independence," *International Studies Quarterly* 24, no. 4 (1980): 581–616.

<sup>3</sup> Kamini Krishna, "History of Migration and Contributions of Indian Women in Zambia: Comparison with South African Indian Women," *Anthropos* 111, no. 2 (2016): 637–649.

records show that the Indians started arriving in Zambia<sup>4</sup> in the same period the missionaries came to the Rusangu mission.<sup>5</sup> By then, Zambia was still a colony under the British.

Records also show that numbers increased by 1948, although they were still a small population compared to the Europeans during that time. Most of them were skilled craftsmen or businessmen and some came as laborers. The first group at that time was Muslims. The same group was soon followed by the Hindu traders. By 1950 the Indian population had increased. Today, there are more post-independence Indians than Europeans.<sup>6</sup>

However, since the arrival of the Adventist missionaries who came to Rusangu to establish the mission station, little has been done to reach out to the Indians (Hindu and Muslim communities).<sup>7</sup> Five years ago, before the realignment of the Zambia union conference, there was a celebration of the one million membership achievement by the Union conference then. In that achievement, was no mention of how many Indians and Chinese were members of any of the Conferences.<sup>8</sup> There have been minimal efforts toward evangelizing the Indian community. It seems that the two Union Conferences are less determined to evangelize the Indian communities.

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<sup>4</sup> Krishna, "History of Migration and Contributions of Indian Women in Zambia: Comparison with South African Indian Women."

<sup>5</sup> Cornelius Matandiko, *Seventh-day Adventism in Zambia* (Lusaka, Zambia: Adventist Press, 2001), 46.

<sup>6</sup> Joan M. Haig, "From Kings Cross to Kew: Following the History of Zambia's Indian Community Through British Imperial Archives," *History in Africa* 34, no. 1 (2007): 55–66.

<sup>7</sup> Matandiko, *Seventh-day Adventism in Zambia*, 46.

<sup>8</sup> This is according to the ceremony which was held in Lusaka to celebrate the one million membership at the Heroes stadium in 2015.

The population of such minority groups in Zambia is increasing with the arrival of the Chinese and other ethnic groups. The church has opportunities to evangelize them. The church in Zambia needs to extend its evangelism efforts to the minority, which includes the Indian community. The focus of evangelism should not be limited to the indigenous Zambians alone. Therefore, a strategy needs to be developed on how to witness the Indian community in Zambia.

### **Problem Statement**

The Adventist Church in Zambia has not yet extended the gospel truth to the Indian community within their territory. It appears that there is no evangelism strategy in place or developed so far in Midlands East Zambia Conference for witnessing to the Indian community. Against this backdrop, the researcher sought to develop a witnessing strategy for reaching out to the Indian Community at Midlands East Zambia Conference.

### **The Purpose of the Project**

The purpose of this project is to develop a strategy that will assist the church in Midlands East Zambia Conference, especially at Central SDA Church and Lukanga SDA Church in witnessing the Indian community. This project is not only limited to the two mentioned churches but to churches that have Indians within their locality. Members who have had an interest in witnessing the Indian community will be able to understand ways how to approach the Indians of the Hindu religion. The other reason is to reach out to the said community and share Christ with them. As for the theme from the General conference “I will go,” in reaching in and reaching out; the gospel commission gives the church the outline that the gospel has to go to all the nations, and having different nationalities in Zambia then we have to be missionaries in our own country to proclaim the gospel.

## **The Significance of the Research**

The current research will help Pastors, Church leaders, theology students, and other stake holders devise strategies and methods of evangelizing to the Indian community in Zambia and perhaps elsewhere. This research should be an eye opener to the general membership of the church in realizing that there is a need to evangelize the Indian community. This will contribute to the realization of the Great Commission anchored on making disciples of all nations. To make disciples among the minority communities, communicating to them the everlasting gospel in the context of the three angels' messages of Revelation 14:6–12 challenges the church to embrace all ethnic groupings on the face of the earth.

This strategy will help Indian communities in Zambia to be introduced to Jesus Christ as their Savior thereby uniting those who accept Him to the body of our faith. Those who accept the love of Jesus will themselves be agents of salvation and Christ's ambassadors in Zambia and across the globe preparing others for the soon coming of our Lord Jesus Christ.

## **Delimitations of the Study**

This study will focus on two Churches in Midlands East Zambia Conference namely Kabwe Central and Lukanga Church. The two churches are in the same town of Kabwe and Lusaka because of the lack of resources hence limiting this study to one part of the conference. The Indian communities are scattered in different areas of Zambia hence that restriction.

## **Methodology**

The methodology of this study used a qualitative approach with a modified ethnographical design as an entry point into the Indian Community. "Ethnography is the branch of anthropology that involves trying to understand how people live their

lives.”<sup>9</sup> With a focus to reach out to the Indian community, it was important to understand how the live before the project could begin. Interview guides will be used to generate evidence from members of the said churches and Pastors of the Midlands East Zambia conference. The study will apply a modified ethnographical research design since it will make use of secondary sources that are library-based, internet, and electronic media to analyze the Indian social context. Some Interview guides will be given to the Indian communities through members who are friends and business partners to collect primary data to gain a deeper understanding of the Indian Communities. This information will help out in reaching out to the Indians by the church in this project.

The study will evaluate the biblical and theoretical meaning of witnessing for “non-Jewish” in the Old and New Testament passages. The Old Testament review looked at how God commanded his people to be witnesses to other people in Isaiah Chapter Isaiah 43:10-12. The biblical text of Matthew 28:18-20 and Acts 1:8 is foundational to the commands of Jesus for witnessing to all the world including the Indians. The biblical passages will help develop a strong foundation for the study for it will show the methods that were used by the Jews in witnessing the non-Jewish nation. The New Testament helped the study by looking at Christ’s methods in witnessing to the non-Jewish nationals and the Great Commission. The researcher will give a synopsis of the translation, meaning, and theological application of the findings in the New and Old Testaments. This will come after the word study has been established in both Testaments.

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<sup>9</sup> Haig R. Nalbantian and Richard A. Guzzo, “Making Mobility Matter,” *Harvard Business Review*, 2009, <https://hbr.org/2009/03/making-mobility-matter>.

The study will be more analytical and descriptive in nature. Chapter two will look at the literature review based on biblical-theological methods and explores the history of the Indian people including their religious belief system. Chapter three will look at the historical description of the local setting and the quantitative research for the population and place under the study. The data collected from the questionnaires will be analyzed from the three groups which include the following: members of the churches under the study, the Pastors, and the Indian community.

Chapter four will focus on program development, implementation, and evaluation of the study. An analysis of the data collected based on the participant observation and seminar conducted. A pilot program will be undertaken in Kabwe which will demonstrate the successes and the weaknesses of the strategy, adjustments will be made where weaknesses will be established in the program before adopting it. Chapter five which is the final will deal with the Summary, conclusions, and recommendations of the study.

### **Definition of Witness**

According to Thomas Nelson “a witness is a person who has seen an event and in a court of law, can tell their own experience based on personal observation.<sup>10</sup> “Witness” is preferred when one's presence to observe an act is formal or legally necessary, or when one's observation is likely to be the basis of subsequent testimony.<sup>11</sup> This word “witness” is acceptable as a synonym for the verb “see,” though it is infrequently used in this way. For example, one sees a new model

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<sup>10</sup> Thomas Nelson, “Acts 1:8,” ed. Dorothy Kelley Patterson and Rhonda Kelley, *NIV, The Woman’s Study Bible, Hardcover, Full-Color: Receiving God’s Truth for Balance, Hope, and Transformation* (Nashville, TN: Thomas Nelson, 1997).

<sup>11</sup> Martin G. Collins, “You Are My Witnesses...,” *Church of the Great God*, last modified 1997, <https://www.cgg.org/index.cfm/library/article/id/310/you-are-my-witnesses.htm>.

automobile, but one witnesses an accident. So, a witness sees an event and can report it to others.<sup>12</sup>

A witness should be personally acquainted with the facts concerning which he testifies, that he should know them at first hand, that his opportunities for knowing them be abundant and complete, that he makes use of these opportunities, and that his character for veracity is well established. The testimony of a man with these qualifications is immensely increased in value, or convincing power, when it comes from a person whose previous attitude toward that about which he testifies has been an attitude of uncompromising hostility; so that, in giving his testimony, not only does he abandon the religious belief he has received from his forefathers, but sacrifices all his cherished hopes of life, and in addition devotes himself to a career which, in this world, promises no other reward than that of a good conscience.<sup>13</sup>

An examination of witness vocabulary shows that a witness presents evidence; but just as important, he becomes an advocate for a position and tries to bring his opponent “around”. He silences the objections of those who gain-say him. He persuades. “It is the task of the witness not only to attest the facts but also to convince the opposite side of the truth of them”. Though the term, *martyrs*, now suggest suffering, suffering is not initially or primarily related to witness.<sup>14</sup>

With this insight into the concept of witness derived from the Old Testament legal assembly, Trites readily shows that John 1-12 is a great controversy patterned after Isaiah 40-55. In John, the Messiahship of Jesus and his divine sonship is at stake. John, the Evangelist, summons witnesses who give evidence *and* who persuade.

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<sup>12</sup> Martin G. Collins, ““You Are My Witnesses...””.

<sup>13</sup> Edward F. Williams, “Is Paul a Competent Witness?,” *Bibliotheca Sacra* (1899): 56.

<sup>14</sup> *Ibid.*, 47.

Legally admissible evidence includes such witnesses as John the Baptist, the apostles, and the words and works of Christ. John himself relates the seven signs as evidence that is to persuade the reader of Christ's deity. John's gospel is thus "a mission book which seeks to win."<sup>15</sup>

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<sup>15</sup> Williams, 47.

## CHAPTER 2

### THEORETICAL FOUNDATIONS FOR EVANGELISM

#### **Biblical Usage of Witness**

The biblical usage of witness will look at the usage both in the New and Old Testaments. Considering both uses of the word helps to understand the mission in both Testaments. After looking witness (witnessing) will look at the role of mission in the Old and New Testaments.

#### **Old Testament**

The English word witness and testimony ('edah, (עדה)) are both from the Hebrew root 'ed, which is formed from the letters ayin and dalet, which in their ancient setting, mean to see or observe the door. The door of the house is the most repeatedly used part of the whole structure. It is a repeated action and probably one of the most frequent daily, cyclical actions.<sup>1</sup>

The ancient meaning of this word at its root is to observe and/or repeat an action. This word has many meanings, all of which have something to do with the root. It is translated as forever and ever in Sh<sup>e</sup>mot (Exod 15). Remember Hebrew is cyclical and not linear.<sup>2</sup> Similar to our usage today, the Old Testament word or its compounds are used primarily in two ways. “Witness” means evidence and means the

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<sup>1</sup> Williams, 47

<sup>2</sup> Brad Scott, “Witness,” *The WildBranch Ministry*, last modified 2019, <https://www.wildbranch.org/teachings/word-studies/106witness.html>.

person who testifies.<sup>3</sup> Gesenius's *Hebrew and Chaldee Lexicon* states that it is the present participle of a root ayin-waw-dalet, meaning 'return' or 'repeat', with an Arabic cognate *`āda*, the idea being that a witness is one who 'repeats' what he saw. It is presumably not an Aramaic borrowing, since it occurs already in Genesis. Gesenius lists the meaning 'testimony' in addition to 'witness'. In modern Hebrew, though, it only means 'witness', 'testimony' is a related noun, *edut*.<sup>4</sup>

The Old Testament shows several examples of “witness” meaning evidence. Some witnesses were in writing. A legal divorce had to be accompanied by a written document, (Deuteronomy 24:13, Isaiah 50:1). In civil contracts around the 6th and 7th century B.C, documentary evidence was required and carefully preserved, as when Jeremiah bought the field from his cousin Hanameel (Jeremiah 32:10-16).<sup>5</sup>

Among people with whom writing is not common, the evidence of a transaction is given by some tangible memorial or significant ceremony. Abraham gave seven ewe-lambs to Abimelech as evidence of his property in the well of Beersheba. Jacob raised a heap of stones, “the heap of witness,” as a boundary-mark between himself and Laban (Gen. 21:30; 31:47, 52). The tribes of Reuben and Gad raised an “altar” as a witness to the covenant between themselves and the rest of the nation. Joshua set up a stone as evidence of the allegiance promised by Israel to God (Joshua 22:10, 26, 34; 24:26, 27). But written evidence was by no means unknown to the Jews. Divorce was to be proved by a written document.<sup>6</sup>

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<sup>3</sup> Collins, ““You Are My Witnesses...””

<sup>4</sup> Luke Sawczak, “Etymology of Witness in Hebrew,” *Stack Exchange*, last modified 2012, <https://linguistics.stackexchange.com/questions/4814/etymology-of-witness-in-hebrew>.

<sup>5</sup> Ibid.

<sup>6</sup> William Smith, *Smith's Bible Dictionary* (Nashville, TN: Thomas Nelson, 1997), 321.

The other type of Old Testament witness is the person who witnesses or can testify for others for legal purposes. The law generally required evidence for all its infractions and legal transactions. Israelite law contained special conditions concerning evidence from witnesses. At least two witnesses were required to establish any accusation (Deuteronomy 17:6). In the case of a wife suspected of adultery, evidence besides the husband's testimony was required (Num 5:13). A witness who withheld the truth shared in the guilt of the offense (Leviticus 5:1). If a witness was found to be unreliable and false, he received the same penalty that the accused would have received had he been found guilty.<sup>7</sup>

**Usage in the book of Isaiah.** The usage in Isaiah 43:10-12 (KJV):

You are my witnesses, says the LORD, and my servant whom I have chosen: that you may know and believe me, and understand that I am he: before me, there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me, there is no savior. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore, you are my witnesses, says the LORD, that I am God”.

They were his witnesses because first, he had given to them predictions of future events which had been fulfilled: secondly, by his power of delivering them so often manifested, he had shown that he was a God able to save. Neither of these had been done by the idol-gods.<sup>8</sup>

In this expression, God says that he was the first being. He derived his existence from no one, implying that he was God and that he existed before other beings. It was an opinion among the Greeks, that the same gods had not always reigned, but that the more ancient divinities had been expelled by the more modern. It is possible that some such opinion may have prevailed in the oriental idolatry, and

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<sup>7</sup> Collins, ““You Are My Witnesses...””

<sup>8</sup> Albert Barnes, “Commentary on Isaiah 43:10,” *Barnes’ Notes on the New Testament* (Grand Rapids, MI: Kregel Classics, 1962).

that God here means to say, in opposition to that he had not succeeded any other God in his kingdom.<sup>9</sup>

The concept of witnesses is very broad and encompassing, encompassing the entire field of reasoning and witnessing to the living God. But God chooses one class in the text and addresses it. You, men of Israel, are my witnesses. These words suggest the high honor, but also the great responsibility of a Christian confession. According to John Goldingay, it is paradoxical that the people chosen to be witnesses do not aim to convince third parties of Yhwh's fall, but rather to build the witnesses' convictions. The whole purpose of the prophecy itself is to build up the faith of Israel. The judgment scene is an instrument entirely subordinate to this purpose.<sup>10</sup>

After God had called the Gentiles to a contest and proved that the stories they were telling about their idols were false and unfounded, God now separates himself from the crowd and brings forth his witnesses, lest he is taken for the same class with them. God boasts of who He is through the children of Israel, that they are His witnesses, and that He has true witnesses; for the Jews had been instructed by heavenly oracles, so far as was necessary for the attainment of perfect assurance.

God intended to make those who were worshiping Idols come to a full knowledge of him as the only God who should be worshipped. God declared to they Children of Israel to bring light to the surrounding world to come to the full knowledge of the true God they should worship. They idols worshipped were made out of woods and hands of men. Being witnesses required them to share what God had done for them as their ancestors were delivered from Egypt and the crossing the red

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<sup>9</sup> Barnes, "Commentary on Isaiah 43:10."

<sup>10</sup> John Goldingay and David Payne, *Isaiah 40-55: A Critical and Exegetical Commentary*, vol. 1 (London, UK: T&T Clark, 2006), 282.

Sea. Yet the idols could not predict the future as he could. “God was at work through Israel for Israel’s own sake. Israel was the object that was chosen for witnessing for God to the those who did not have the light of God.”<sup>11</sup>

**The commission in the Old Testament concerning witnessing.** When God calls His people into existence, He gives them a mission. There were no Old Testament people of God without a mission; there is no election without a commission. God’s call presupposes a call for action. Biblical theology is a mission-oriented theology. The Hebrew Scripture knows nothing about an election for salvation but knows an election for mission (Exodus 3:7–10; 7:1–2; 19:5–6; Jeremiah 1:5). The mission and the message of the Old Testament people, even though both issues can be separated, belong firmly together. The mission includes the proclamation of the message.<sup>12</sup>s “The mission of God is to bless all nations on earth. Israel in the Old Testament was not chosen over the rest of the nations, but for the sake of the rest of the nations.<sup>13</sup>

The goal of the Old Testament was to see both Jews and Gentiles come to a saving knowledge of the Messiah who was to come. Anything less than this goal was a misunderstanding and an attenuation of the plan of God. God's eternal plan was to provide salvation for all people; it was never intended to be reserved for one special group, such as the Jews.<sup>14</sup> It is God who commissions and the one who sends. And it is this word “sending” that lexically links the Old Testament with the New Testament.

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<sup>11</sup> Goldingay and Payne, 1:286.

<sup>12</sup> Jiri Moskala, “The Mission of God’s People in the Old Testament,” *Journal of the Adventist Theological Society* 19, no. 1 (2008): 4.

<sup>13</sup> Christopher J. H. Wright, *Knowing the Holy Spirit Through the Old Testament* (Downers Grove, IL: IVP Academic, 2006), 99–100.

<sup>14</sup> Walter C. Kaiser Jr., *Mission in the Old Testament: Israel as a Light to the Nations* (Grand Rapids, MI: Baker Books, 2001), 7.

The Hebrew word “to send,” *salahi*, is found over eight hundred times. Over two hundred times God is the subject of this verb in the Old Testament. The Greek New Testament word “to send” is *apostello*. Interestingly enough, it is this Greek verb that is used to translate three-fourths of passages in the Greek Septuagint where God is the subject of this verb.<sup>15</sup>

The mission of the Old Testament people was twofold: (1) for Israel’s children and the following generations—an inward focus (centripetal). Parents had to repeat the stories of deliverance to their children (Exodus 12:24–27; Deuteronomy 6:4–9; Isaiah 38:19): “One generation will commend your works to another; they will tell of your mighty acts. They will speak of the glorious splendor of your majesty, and I will meditate on your wonderful works” (Ps 145:4–5)! The account of God’s goodness had to be passed on from each generation to the next;<sup>16</sup> and (2) for the other nations, the Gentile world (even to their islands; Isa 66:19)—an outward focus (centrifugal).

Centrifugal witnessing, it will be argued here, is the role assigned to Israel in actively sharing with others the Man of Promise who was to come. This is why Paul quoted Isaiah 49:6 in his attempt to convince the Jews at Antioch of Pisidia that it had been God’s intent all along to extend his blessings of redemption to the Gentiles.<sup>17</sup>

The mission of the people of the Old Testament was directed toward others who did not belong to the community of faith. God was concerned with all nations, and the message of the Old Testament people transcended Israel’s borders. God did

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<sup>15</sup> Ferris L. McDaniel, “Mission in the Old Testament,” in *Mission in the New Testament: An Evangelical Approach*, ed. William J. Jr Larkin and Joel F. Williams (Maryknoll, NY: Orbis Books, 1998), 12–13; see also P. Bernard Wodecki, “Šlḥ Dans Le Livre d’Isaïe,” *Vetus Testamentum* 34, no. 4 (1984): 482–488.

<sup>16</sup> Moskala, “The Mission of God’s People in the Old Testament,” 4.

<sup>17</sup> *Ibid.*, 6.

not provide warnings to people without a purpose. He always wanted to steer them to repentance (see Gen 6:3; Jonah 3).<sup>18</sup> The followers of God were to carry the message of salvation to others (Isa 66:19; Ps 67:2; 96:3). This mission was universal in scope and was gradually disclosed.

Genesis 12:1-3 is foundational to the missionary vision of the whole Bible and the people of God through all the ages.<sup>19</sup> Genesis 12:1-3 develops the theme which is contained by the Pentateuch. The theme in particular is of importance in determining the significance of missionaries in the passage of Abraham and his offspring. This further develops an understanding of missionary significance as the nations would be blessed through God's people in particular that have witnessed his love and power.

### **New Testament Usage of Witness**

The idea of witness as related to Christ and His gospel plays an essential and highly important part in the New Testament writings and the Christian faith and life universally. Not only in primitive preaching, but also all effectual preaching throughout the history of the Church, the gospel is conceived not as a speculative system, but as a *witness to Jesus the Christ* as being Himself *God's Witness* to the world.<sup>20</sup>

The legal concept of witnessing found in the Old Testament is also employed in the New Testament. Such legal connotations of witness, as well as new ones, are enshrined in the Greek word, *martureo*, and its many derivatives. The legal sense of

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<sup>18</sup> Moskala, 6.

<sup>19</sup> Kaiser Jr., *Mission in the Old Testament: Israel as a Light to the Nations*, 39.

<sup>20</sup> James Hastings, *A Dictionary of Christ and the Gospels: Aaron-Zion* (New York, NY: T. & T. Clark, 1906), 830.

witness/testimony occurs in the synoptic during the trial of Jesus (Matthew 26:65; Mark 14:63; Luke 22:71).<sup>21</sup>

The word *witness*, whether a verb or a noun, is outstanding. The noun μαρτυρία occurs fourteen times in the Gospel, and the verb μαρτυρέω thirty-three times; in the Johannine Epistles μαρτυρία occurs seven times, and μαρτυρέω ten times; and in Revelation μαρτυρία is used nine times and μαρτυρέω four times. The Johannine usages of these two terms outnumber their total usage in the rest of the New Testament.<sup>22</sup>

Μαρτυρία (“witness”) does not refer primarily to the corroboration of Jesus’ historical existence and works, though it is so used on occasion (John 15:27; 21:24; 1 John 1:2; 4:14), nor to particular events in the story (except in John 19:35). The witness is mainly to the character and significance of His person. “The attestation of the factual history is only the first step toward the witness of His significance in the divine revelation and the reality of experience.”<sup>23</sup>

In the New Testament, a witness takes on a more personal form as compared to the Old Testament. In the first part of the Old Testament witness is used as a legal term. In the New Testament, witnessing means testifying the life of Jesus Christ and his suffering for mankind for him to have eternal life. In the passages below as the writer of this project will demonstrate. Those who had an experience with God become witnesses to those who have not believed in him.

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<sup>21</sup> Hastings, 7.

<sup>22</sup> Merrill C. Tenney, “Topics from the Gospel of John Part III: The Meaning of ‘Witness’ in John,” *Bibliotheca Sacra* 132 (1975): 229.

<sup>23</sup> *Ibid.*, 229–230.

“Witness” is a key word in the Book of Acts and is used twenty-nine times as either a verb or a noun.<sup>24</sup> Witnessing is a major theme in Acts and will be frequently discussed. The apostles are specifically witnessing the fact of the resurrection (1:22), that is the divine vindication of Jesus, the proof that he was what he had claimed to be, what the apostles now claimed that he was.<sup>25</sup>

The mandate to witness according to Kenneth Barker and John R. Kohlenberger stands out as the theme in the book of Acts. It comes directly from Jesus and that was his final and conclusive word to his disciples before his final ascension.<sup>26</sup> The Christian church according to Acts is a missionary church that responds obediently to Jesus’ commission and acts on his behalf in the extension of his ministry which focuses on the proclamation of the kingdom of God.<sup>27</sup>

Because of this, the message of God goes beyond the borders of Judea as the disciples witness the love of God and His son to the whole world. The disciples follow the outline which Christ provides for them in Acts 1:8 to be witnesses starting from Judea to Samaria and the entire world. The Spirit’s function was to provide power for witnessing worldwide.<sup>28</sup> The disciples spoke from their knowledge of facts and their significance. The apostles were eyewitnesses of the saving events and were witnesses

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<sup>24</sup> W. W. Wiersbe, *The Bible Exposition Commentary* (Wheaton, IL: Victor Books, 1996).

<sup>25</sup> C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles: The Acts of the Apostles* (Edinburgh, Scotland: T&T Clark International, 2004).

<sup>26</sup> Kenneth L. Barker, *The Expositor’s Bible Commentary: New Testament*, ed. John R. Kohlenberger (Grand Rapids, MI: Zondervan Academic, 1994), 389.

<sup>27</sup> Ibid.

<sup>28</sup> Robert B. Hughes and J. Carl Laney, *Tyndale Concise Bible Commentary* (Wheaton, IL: Tyndale House, 2001).

in a unique sense. But all those who will believe and appropriate the truth of their testimony also qualify as witnesses.<sup>29</sup>

**Jesus is a witness in the New Testament.** The New Testament provides a lot of evidence for Jesus as a witness not only to the Jewish community but also to the Gentles, as seen in the gospels one will see that His mission was for both communities though the Jews regarded it to be the owners of the good news. Christ comes to break the barrier and according to the Jews, the gospel of Jesus was only meant for them. One of the first instances that can be seen is from the Gospel of John Chapter 4:7-42. The narrative is that of the Samaritan woman who came to draw water from Jacob's well in Samaria and Jesus who wanted water.

**The gospel as a witness.** The Gospels are manifestly Christian documents. They were written to meet the needs of the Church, and like the apostolic Gospel-preaching, they contain a message about Christ which is at the same time a witness to Christ. What effect this has on their value as trustworthy historical sources? Here it is important to note their close connection with the apostolic idea of the Gospel. Following this, three characteristics of the Gospels in their twofold witness to Christ stand out distinctly: an account of the facts of Christ's life, including the environment in which He lived and the character of His teaching; a very distinct estimate of His person; the significant prominence given to His passion.<sup>30</sup>

**John the Baptist.** "He came for a witness, that he might bear witness of the light, that all might believe through him" (1:7). The ministry of John was introductory, paving the way for the revelation of God in Christ by summoning men

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<sup>29</sup> William J. Larkin Jr., D. S. Briscoe, and H. W. Robinson, eds., *Acts: The IVP New Testament Commentary Series*, vol. 5 (Downers Grove, IL: IVP Academic, 1995).

<sup>30</sup> W. P. Armstrong, "The Witness of the Gospels," *The Princeton Theological Review* 2, no. 4 (1904): 36.

to repentance and the renewal of their relationship with God. John was the messenger who directed men's faith toward God, not the object of faith himself. He came to testify concerning the coming Messiah, not to take His place. The function of John the Baptist is merely epitomized; the introduction of Jesus is given much more space. The Prologue simply presents John as the prophetic figure who closed the old dispensation of the Law and who opened the door to the new dispensation of grace ( Luke 16:16: "The Law and the Prophets were proclaimed until John; since then the gospel of the kingdom of God is preached")<sup>31</sup>

The second section of the Gospel, the period of consideration (1:19–4:54), opens with a more detailed statement of the witness of the Baptist. Not only did he disclaim any messianic office, and deny that he was Elijah or the prophet of which Moses spoke (Deut. 18:15), but he pointed directly to Jesus as the person whom he had been sent to introduce. Declaring Jesus to be the Lamb of God, he used a word that connotes a sacrificial lamb, and so connected Him with the prophecy of Isaiah 53:7b: "Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth"<sup>32</sup>

**Paul as a witness.** One of the greatest names of Christianity is the name of Paul. On hearing it we think of a man greater than Augustine, of a preacher worthy to be compared with Bernard of Clairvaux, of a reformer with broader views and wider sympathies than Luther, a thinker more acute than Calvin, and an earnest lover of souls surpassing Whitefield. He was a man greatly loved and passionately hated, destined to shape the entire course of Christianity. With the majority of truly great men shared the misfortune of being very much misunderstood. While thousands upon

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<sup>31</sup> Tenney, "Topics from the Gospel of John Part III: The Meaning of 'Witness' in John," 230.

<sup>32</sup> Ibid., 230–231.

thousands honored him as the greatest exponent of the teachings of Christ, many others regarded him as the first, the arch-corruptor of the simple gospel of our Lord.<sup>33</sup>

The life of Paul following his conversion allows us to learn some significant lessons to learn from. It shows what to stand as a witness of God in all times and stands out as one of the powerful witnesses in the New Testament who witnessed the non-Jewish people.<sup>34</sup> On his third missionary journey, there was much uproar in Jerusalem, and was falsely accused of defiling the temple because of missionary work with the Gentles and was dragged out of the temple. The book of Acts and his epistles indicate some of the places that he visited and preached to. Some of the places which were for the Gentles are Antioch in Pisidia, Antioch in Syria, Athens, Berea, Caesarea, Corinth, Damascus, Ephesus, Galatia, Iconium, and more towns that were not reached by the other disciples.<sup>35</sup>

Paul's witness of God at all times and in all things and all places does not end with his death. That witness has echoed down the ages. Perhaps Paul's testimony before Agrippa is an appropriate place to conclude, for it is a reflection of the great longing of Paul's life: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds" (Acts 26:29). This is an appeal that should reach across the years to us. Whether or not we have ever seen the light on the road to Damascus is not the issue; we have all been called to be witnesses of God, at all times and in all things and all places, until we also have finished our course.<sup>36</sup>

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<sup>33</sup> L. Berkhof, *Paul the Missionary* (Grand Rapids, MI: Eerdmans-Sevensma, 1915), 1.

<sup>34</sup> Bruce R. McConkie, *The Promised Messiah: The First Coming of Christ* (Salt Lake City, UT: Deseret Book, 1978), 268, 333.

<sup>35</sup> *Ibid.*, 334.

<sup>36</sup> David O. McKay, *Ancient Apostles* (Salt Lake City, UT: Deseret Book, 1965), 197.

Having looked at witnessing both in the Old and New Testament here can conclude that it is a key role that is given by those who have had a true experience with God at a personal level and are ready to share their experiences with those who have never known Christ as the Savior of the world. The people given these roles have seen what God has done in their lives and not only read the experiences of other people but what he has done personally to them. The children of Israel were appointed to witness the heathen nations who had abandoned the true worship of God.

They were to be a light to those nations by showing them the true God. In the New Testament what we see is that Christ at the end of his earthly mission gives them a command to be witnesses to all nations. There is also the great commission that is given to the disciples in Matthew 28:18-20. According to what has been drawn from both Testaments the people as commanded to share the word and teach those whom they come in contact with starting with people around them and their neighbors.

**The Great Commission.** Reaching to other ethnic groups can be achieved if Christ's method is applied as it is commissioned by him in the book of Matthews 28:18-20 to the disciples. In this commission, Christ does not look at the people who are of Jewish ethnic group only but other ethnic groups. Through the Great Commission, Jesus wants the church to witness to the minority in any given community even if there are few foreign people.

### **Ellen G White**

According to Ellen G. White, “the gospel commission is the great missionary charter of Christ in his kingdom.”<sup>37</sup> This is seen in the Great Commission from the book Matthew 28:18-20. Ellen White further says in the *Desire of Ages* that the

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<sup>37</sup> Ellen G. White, *The Ministry of Healing* (Washington, DC: Review and Herald, 1905).

Christians are to be witnesses of God as they review in themselves the working power which is divine.<sup>38</sup> in Christ Object lessons Ellen White says “as witnesses for Christ, we are to tell what we know, what we have seen and heard and felt. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing”.<sup>39</sup> “So it should be now. The people of the world are worshipping false gods. They are to be turned from their false worship, not by hearing denunciation of their idols, but by beholding something better. God’s goodness is to be made known. ‘Ye are My witnesses, saith the Lord, that I am God.’ Isa. 43:12”.<sup>40</sup>

People effectively learn about God through nature “the most effective way to teach the heathen who knows not God is through His works. In this way, far more readily than by any other method, they can be made to realize the difference between their idols, the works of their own hands, and the true God, the Maker of heaven and earth. In itself, the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God”.<sup>41</sup>

Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’<sup>42</sup>

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<sup>38</sup> Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1898), 347.

<sup>39</sup> Ellen G. White, *Christ’s Object Lessons* (Washington, DC: Review and Herald, 1941), 340.

<sup>40</sup> White, *Christ’s Object Lessons*, 340.

<sup>41</sup> Ellen G. White, *Counsels to Parents, Teachers and Students* (Nampa, ID: Pacific Press, 1943).

<sup>42</sup> White, *The Ministry of Healing*.

## **History of the Indian Community in Zambia**

India's earliest contact with Africa, especially East Africa, may be traced back to the *puranic* age (between 350 and 750 BC). In the modern era, Indian immigrants first came as laborers for the railway line built from the coast to the interior and as indentured laborers (this is a form of labor where one is contracted to work without a salary for a specific period) to work on sugar plantations in South Africa. Later in Eastern Africa, lower-middle-class Indians mainly belonging to the trading community were brought over by the colonial rulers. According to historians, the first group of Indians in Zambia did not come directly from India but migrated from East and South Africa.<sup>43</sup>

The Indians who are in Zambia most of them originated from the state of Gujarat this was a South Asian British province. These were Gujarati-speaking Hindus.<sup>44</sup> The first Indians arrived in Northern Rhodesia in 1905, they came direct from India and entered through south Bulawayo to Livingstone.<sup>45</sup> The majority of Indians coming to Northern Rhodesia were skilled artisans and commercially driven people.<sup>46</sup> They made their first appearance in today's Zambia at Fort Jamerson now called Chapata.<sup>47</sup>

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<sup>43</sup> Kamini Krishna, "Home Away from Home: The Changing Face of Indian Women in Zambia Since 1911," *World Affairs: The Journal of International Issues* 22, no. 2 (2018): 130–149.

<sup>44</sup> Colin Clarke, Ceri Peach, and Steven Vertovec, eds., *South Asians Overseas: Migration and Ethnicity* (Cambridge, NY: Cambridge University Press, 1990), 5.

<sup>45</sup> Haig, "From Kings Cross to Kew: Following the History of Zambia's Indian Community Through British Imperial Archives," 55–66.

<sup>46</sup> Ibid.

<sup>47</sup> Krishna, "Home Away from Home: The Changing Face of Indian Women in Zambia Since 1911," 130–149.

Initial settlers were Muslims they were followed by Hindu traders. Indians always formed a much smaller portion of the population than Europeans, but their numbers continued to increase until the 1950s; in 1930, the ratio of Europeans to Indians was 300:1, but by 1951 the proportion had shifted to just 10:1.<sup>48</sup> One main driver for this was the expansion in Northern Rhodesia's mining industry in the late 1940s, which attracted demobilized white British servicemen as well as Indians.<sup>49</sup>

The Indians get established like in other parts of the world when they came to Zambia. In the long run, their businesses were established and started supporting their relatives back home. After establishing themselves, they begin sponsoring their relatives to join them in Zambia in their new settlement.<sup>50</sup>

During their settlement in Zambia, the Indians faced resistance from the European settlers and the native Africans. The Europeans had nothing in common with the Indians and could not relate well and the Africans were boycotted from buying in the Indian shop because they felt that the Indians were imposing themselves on the Europeans. The Europeans disliked the Indians because of the competition in trade they faced from them.<sup>51</sup> The Europeans never allowed the Africans in their shops and could only sell to them through the windows only places they could buy and be free to enter were the Indians' shops.<sup>52</sup>

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<sup>48</sup> Haig, "From Kings Cross to Kew: Following the History of Zambia's Indian Community Through British Imperial Archives," 55–66.

<sup>49</sup> L. M. Singhvi, "Other Countries of Africa," in *Report of the High Level Committee on the Indian Diaspora* (New Delhi, India: Ministry of External Affairs, 2000), 89–109.

<sup>50</sup> Krishna, "Home Away from Home: The Changing Face of Indian Women in Zambia Since 1911," 130–149.

<sup>51</sup> Ibid.

<sup>52</sup> M. C. Musambachime, "Dauti Yamba's Contribution to the Rise and Growth of Nationalism in Zambia, 1941-1964," *African Affairs* 90, no. 359 (1991): 259–281.

After Zambia achieved its independence in 1964, the government started looking to India for material and moral support, and since then the Indian community has played a meaningful role in the Zambian economy. Some Indians in Zambia have Zambian and British citizenship. Most Indians are in professions like banking, retail, farming, and mining. In the recent past, some of the Indians who have come to Zambia include medical and educational professionals. The Levy Mwanawasa government was friendly towards the Indian community; the functions hosted by the Indian community, such as Diwali, were attended by several cabinet ministers of the Mwanawasa government.<sup>53</sup>

### **Culture of the Indian Community in Zambia**

The culture and the religious practices remain the same as in their country of origin India. All that is done in India remains the same with the Indian Community in Zambia. The Caste system has not changed, when they came to Zambia, they never changed anything. The Indians never adopted any new culture that they found with the Native Zambians and the Colonist instead they maintained their way of life and their worship system. The culture and religion will be based on the practices that are done in India.

**The caste system.** The Indian caste system is the oldest social structure used to regulate society. It is a rigid, hierarchical structure that divides South Asians into different groups from birth. The four main categories are Brahmin, the highest and most privileged group; Kshatriyas, the warriors or ruling class; Vaishyas, the farmers,

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<sup>53</sup> Musambachime, "Dauti Yamba's Contribution to the Rise and Growth of Nationalism in Zambia, 1941-1964".

traders, and merchants; and the Shudras, the laboring class. The Dalits, or “Untouchables,” are considered outcasts.<sup>54</sup>

An implicit status is attached to one’s caste which historically changed from social roles to hereditary roles. This created status hierarchies on a hereditary basis with limited social mobility. For instance, individuals born into the highest caste, that is, the *Brahmin* caste have usually been priests and scholars. Individuals born into the *Kshatriya* caste have been warriors and kings. Individuals born into the *Vaishya* caste have been merchants. Finally, individuals born into the *Shudra* caste have been laborers. Besides, there was an additional ‘out-casted’ group called the *Dalits* or the ‘untouchables’ who occupied the lowest step of the social ladder.<sup>55</sup>

**Religion and worship.** Indian religions called the Dharmic or Indic religions, are religions that originated in the Indian subcontinent these include the following Hinduism, Jainism, Buddhism, and Sikhism. These religions are connected throughout the history of India and also constitute a wide range of religious communities.<sup>56</sup> Hinduism is the world’s oldest religion, according to many scholars, with roots and customs dating back more than 4,000 years. Hinduism is the third-largest religion behind Christianity and Islam. Roughly 95 percent of the world’s Hindus live in India. Because the religion has no specific founder, it’s difficult to trace its origins and history.<sup>57</sup>

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<sup>54</sup> Musambachime.

<sup>55</sup> Sindhuja Sankaran, Maciek Sekerdej, and Ulrich von Hecker, “The Role of Indian Caste Identity and Caste Inconsistent Norms on Status Representation,” *Frontiers in Psychology* 8, no. 31 (2017).

<sup>56</sup> E. G. Parrinder, “Recent Views of Indian Religion and Philosophy,” *Religious Studies* 1, no. 1 (1965): 109–118.

<sup>57</sup> Admin, “Hinduism - Origins, Facts & Beliefs,” *HISTORY*, last modified 2017, <https://www.history.com/topics/religion/hinduism>.

Hinduism embraces many religious ideas, it is referred to as a way of life and family of religions as opposed to a single form. They are henotheistic and worship a single deity known as Brahman but still recognize other gods and goddesses. They believe in samsara and Karma.<sup>58</sup> The key thought in Hinduism is atman, the belief in the soul. The belief is that all creatures have a living soul which is part of the supreme soul.<sup>59</sup> The most important goal to achieve for a Hindu is “moksha”, which ends the cycle of rebirth to become part of the absolute soul. The fundamental principle of this religion is that people’s actions and thoughts directly determine their current life and future lives.<sup>60</sup> They strive to achieve what is called dharma a code of living that emphasizes good conduct and morality as the life on this earth.<sup>61</sup>

The Hindus have the belief that all living things have a soul and believe in the concept of reincarnation. The concept of reincarnation makes them reluctant to kill any living creature. The Hindus, therefore, revere all living creatures and consider the cow as a sacred animal. The majority of Hindus are Lacto-vegetarian (avoiding meat and eggs), although some may eat lamb, chicken, or fish. Beef is always avoided because the cow is considered a holy animal, but dairy products are eaten.<sup>62</sup>

**Hinduism holy books.** The Hindus value many sacred writings, they do rely on one for instructions. Their primary sacred texts are called the Vedas which are

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<sup>58</sup> Admin, “Hinduism - Origins, Facts & Beliefs.”

<sup>59</sup> Paras Diwan, “Believing and Non-Believing Hindus,” *Journal of the Indian Law Institute* 33, no. 1 (1991): 104–112.

<sup>60</sup> Arvind Sharma, “On Hindu, Hindustān, Hinduism and Hindutva,” *Numen* 49, no. 1 (2002): 1–36.

<sup>61</sup> Elaine M. Fisher, “Hindu Sectarianism: Difference in Unity,” in *Hindu Pluralism: Religion and the Public Sphere in Early Modern South India* (Oakland, CA: University of California Press, 2017), 31–56.

<sup>62</sup> Sara Patience, “Religion and Dietary Choices,” *Independent Nurse*, last modified 2016, <https://www.independentnurse.co.uk/clinical-article/religion-and-dietary-choices/145719/>.

believed to have been composed around 1500 B.C. It's a collection of verses and hymns which were written in Sanskrit and contain revelations that were received by ancient saints and sages. The Vedas are made up of the following the Rig Vedas, the Samaveda, Yajurveda, and Atharvaveda. The Hindus believe that the Vedas transcend all time and do not have a beginning and end.<sup>63</sup>

**Family.** Structurally, the Indian joint family includes three to four living generations, including grandparents, parents, uncles, aunts, nieces, and nephews, all living together in the same household, utilizing a common kitchen and often spending from a common purse, contributed by all.<sup>64</sup> Among Hindus, marriage is a sacrament. It is necessary for the life of a Hindu because a Hindu male cannot enter the "Grihasthaasrama."<sup>65</sup>

The framework of the Hindu society depends much on the family system which has its roots in the institution of marriage. Marriage in the Hindu society is the most important thing in existence earth for them on earth because among them it provides a son and heir who will perform funeral obsequies and save the father from the eternal punishment of the damned.<sup>66</sup>

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<sup>63</sup> J. Laine, "The Notion of 'Scripture' in Modern Indian Thought," *Annals of the Bhandarkar Oriental Research Institute* 64, no. 1/4 (1983): 165–179.

<sup>64</sup> Rakesh K. Chadda and Koushik Sinha Deb, "Indian Family Systems, Collectivistic Society and Psychotherapy," *Indian Journal of Psychiatry* 55, no. Suppl 2 (2013): 299–309.

<sup>65</sup> Sonal Gauttai, "Marriage among Hindu and Muslims," *Sociology Discussion - Discuss Anything About Sociology*, 2016, <https://www.sociologydiscussion.com/marriage/marriage-among-hindu-and-muslims/2852>.

<sup>66</sup> Biren Bonnerjea, "The Hindu Family," *Primitive Man* 3, no. 1/2 (1930): 3–19.

## Adventist and Other Religious Authors

### Adventist Authors on Witnessing to the Indian Community

John Shumba in his dissertation states that what is important to know is evangelizing the world to enlarge God's kingdom. The gospel is not to be limited to a specific people group. The gospel must be carried out in such a way that Christ is witnessed by every individual and every ethnic group living on this planet. Jesus alludes to this inclusive approach to salvation ministry in the context of the end of the world when He states: "This gospel of the kingdom shall be preached in all the world, for a witness unto all *nations*, and then shall the end come" (Matt 24:14 NIV). In addition, Jesus shows the apostle John "the everlasting gospel to be preached to them who dwell on the earth, and to every *nation*, and kindred, and tongue and people" (Rev 14:6 NIV).<sup>67</sup>

Therefore, training believers for ministry to reach every individual living on earth for Christ today is a fundamental ministerial function of the church today and cannot be overlooked. Consequently, training believers to adequately minister the gospel to the Indian community is biblical and an essential ministry of the Zambian Church. Failure to do so is undermining the very essence of her existence and is equal to disobedience to Christ who paid so dearly for the salvation of every individual living today.<sup>68</sup>

Willys M. Oruta " The Hindu community is generally looked at as an idol worshipping group. However, this community conducts most of the business in many towns. For this reason, they should not be neglected because God wants them to be

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<sup>67</sup> John Shumba, "Reaching the Indian Communities in Zambia: A Biblical Model of Evangelism" (Dissertation, Andrews University, 2008).

<sup>68</sup> *Ibid.*, 44.

part of His kingdom. Jesus died for the salvation of the whole world; therefore, a strategy to share the Gospel with the Hindu community is a Divine command.<sup>69</sup>

Clifmond Shameerudeen says “The task of working with Hindus is a biblical mandate implied in Matthew 28:19. The Adventist Church is a mission-oriented church from its inception. Any mission-oriented church faces many challenges as it tries to share the gospel cross-culturally. If leaders and members approach this task with an open and honest attitude, the Holy Spirit will empower the Adventist Church to fulfill the gospel commission to people of a Hindu background and all the other people groups in the area.<sup>70</sup>

### **Other Christian Authors**

Many Hindu friends believe that Christianity is authoritarian, with dogmas and demands whose uncritical acceptance is essential for salvation. The Christian witness must carefully and tactfully handle this misconception and show that the gospel of Jesus Christ is the good news of God's grace in which the operating principle is love and love alone.<sup>71</sup>

The Bible to the Hindus is foreign and believe that it is meant only for Christians. This is another common misunderstanding. But the Bible, by its very definition, is a self-disclosure of God to the entire human race (hebrews1:1,2). William Carey of Serampur indeed translated the Bible for the first time into Indian languages, and since then it has been available in almost all Indian languages. But

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<sup>69</sup> Willys Oruta, “A Strategy to Share the Gospel with the Hindu Community in the South Kenya Conference” (Doctor of Ministry, Seventh-day Adventist Theological Seminary, 2014).

<sup>70</sup> Clifmond Shameerudeen, “A Brief Stretch of Adventist Witness to Hindus in Guyana,” *Journal of Adventist Mission Studies* 9, no. 1 (2013): 69–77.

<sup>71</sup> Moses KalapalaJ, “Outreach in the Hindu Context,” *Ministry Magazine*, last modified 1997, <https://www.ministrymagazine.org/archive/1997/06/outreach-in-the-hindu-context>.

modern translations do not make it Western. Its message is universal, and it speaks to the deepest needs of every human being.<sup>72</sup>

Many non-Christian friends find Christian rituals baffling. The presence of idols, icons, prayer through saints, confession to priests, and other practices of Christianity are confusing to thinking Hindus, who have some similar practices. What's the difference? they ask. The answer lies in looking to Jesus. Christianity is not a system of belief, ritual, or tradition, but is centered on Jesus, the One who loved humanity so deeply that He gave His life for us all.<sup>73</sup>

In the context of Indian society, which is deeply divided and fragmented, the unity of God's people will proclaim God's power to all men. The strategies for evangelism must therefore contribute to God's purposes for his people—the visible presence of the Body of Christ throughout the world. There is strong biblical support for viewing all peoples as living in unique social contexts and understanding the plan of God as the establishment, in those contexts, of his church, from among all caste, class, economic, and social groups. Such a united visible presence of the Body of Christ is a major goal of evangelization.<sup>74</sup>

### **Evangelism**

The evangelization of cultures and inculturation of the gospel go hand in hand in a reciprocal relationship that presupposes constant discernment in the light of the gospel to facilitate the identification of values and counter values in a given culture, to

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<sup>72</sup> Ibid.

<sup>73</sup> KalapalaJ, "Outreach in the Hindu Context."

<sup>74</sup> Jay Hartwell, *Christian Witness to Hindus*, Lausanne Occasional Paper (Pattaya, Thailand: Lausanne Committee for World Evangelization, 1980).

build on the former, and vigorously combat the latter.<sup>75</sup> Understanding the culture of the Indian community is what is key to witnessing them.

### **Challenge of Witnessing the Indian Community**

According to Global hope of India say “the challenge of witnessing to the Indian community is that they always see themselves as believers”. While trying to witness to them always we should remember it is spiritual warfare that can be won by prayers. It is important to pray for those who present Christ to them. The Hindu beliefs about God are dramatically opposed to the Bible. The Christian message always conveys a different concept to their mind and therefore it is important to be extra careful in the way one has to communicate to them.<sup>76</sup>

### **How the Indian Community View Christians**

The Hindus wrongly view the Christians because of the meat that eat. To the Hindus eating meat is an obnoxious thing to them. A cow to the Hindus is one of their favorite gods and eating beef is offensive to them. If this is done it is easier for them to welcome the message.<sup>77</sup>

The Hindus believe in avatars, to them all avatars (incarnations of god) are mythical and non-historical. The Bible presents Jesus as a historical being who lived and died in a specific time and place. Historians confirm that sharing such a message of historical Jesus makes it easier to reach out to Indians. Much more than His life, the

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<sup>75</sup> Paul Poupard, “Challenge of Witnessing the Faith in Indian Cultures,” *EWTN Global Catholic Television Network*, last modified 2006, <https://www.ewtn.com/catholicism/library/challenge-of-witnessing-the-faith-in-indian-cultures-3956>.

<sup>76</sup> Admin, “Because Everyone Should Have Access to Jesus,” *Global Hope India*, last modified 2019, <https://globalhopeindia.org/>.

<sup>77</sup> Ibid.

resurrection of Christ must be emphasized as there is nothing comparable in Hindu thinking at all. Thus, we must present Christ as a unique person of history.<sup>78</sup>

### **Hindu Understanding of Sin and Scripture**

Sin among the Indian community or the Hindus is a serious matter. They believe in the transmigration of the soul so that the debt of sin can be paid back. The Puranas say a person has to be reborn a million times to pay back the negative karma of one life. The *maksha* is unattainable no matter how much one works hard for it.<sup>79</sup> The Bible offers a perfect solution for salvation for them. The good news the Hindu needs to understand is that Christ paid the penalty for our sins, once for all time (Hebrews7:27), and that salvation is a gift based on the work of Christ (Ephesians2:8-9).

*Moksha* (salvation) to a Hindu is becoming lost in the “ultimate reality” thus losing identity forever by becoming one with it. But the Bible talks about being with a personal God all through eternity enjoying Him forever. This teaching is something unique to biblical faith, and it must be presented as God’s way for all men who will choose to live for Him here and now on earth. Each person decides where he/she will spend eternity. When are introduced to Christ this can help to understand that salvation can be received as a gift by repentance and by faith based on His atoning work. The witnessing to the Hindus should help the Indian community understand salvation through Jesus. The presentation of grace and faith to the Indian Community can help them relate it well with *Moksha*.

### **Summary**

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<sup>78</sup> Ibid.

<sup>79</sup> Admin.

This chapter reviewed some of the biblical guidelines and scholarly premises on the concept of witnessing. Witnessing other nationalities has got its roots as far as the Old Testament to those who never knew God. The common belief is that missionary work and the Great Commission only started after the death of Christ as it is in Matthew 28:18-20 and Acts 1:8. God desires that the gospel be preached to the minority in our community those who never heard the word of God. Have that Paul is one of the greatest Missionaries in the New Testament. who witnessed with a passion the Gentiles and because of that more people came to God and were converted. Far more in this chapter has given a brief history of the Indians (Hindus) and their belief system and social life.

## CHAPTER 3

### DESCRIPTION OF THE LOCAL SETTING

Kabwe is the capital city of the Central province of Zambia, it was formerly known as broken Hilltown. The location town is in the center of Zambia, and it has a total population of about 203000 residents. The name means ore or smelting which is derived from nearby copper mines. This town was founded in 1902 when lead and zinc deposits were found in the area which led to the area becoming an important mining center.<sup>1</sup>

#### **Local Setting**

##### **Culture of Kabwe**

The town of Kabwe is the provincial headquarters of the central province. Because of being the provincial headquarters, it has people from all over Zambia and the minority (the Indians and the Chinese). Kabwe is in the land which is surrounded by two chiefs, Chief Chipopo and Mukonchi. The Lenje People are also called Bene Mukuni. They are believed to be among the first people to come to Zambia from the Cameroon region. They were led by a woman whose five children and a grandchild are the current chiefs of the Lenje people, Chief Mukuni Ng'ombe, Chief Liteta, Chief Mungule, Chief Chitanda, and Mukubwe. The other two, Ng'abwe and Chamuka, were given chieftom jurisdiction as a way of appreciating their loyalty to the expanse

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<sup>1</sup> Admin, "Kabwe," *Zambia-Info*, last modified 2019, <https://www.zambia-info.org/country/town/1316/kabwe>.

of the Lenje chiefdom. The great woman who is believed to have led this pilgrim was buried at what is called 'Likonde Lyabankanga' in the Chibombo district.<sup>2</sup>

They are very proud keepers of cattle. Their main crops are millet and maize. They were believers in ancestral powers until recently when many became Christian believers. They also believe in unity and love for mankind. They fear their ancestors' wrath if they mistreat a fellow human being.

### **Religion in Zambia**

The Zambian constitution written in 1996 declares Zambia as a Christian nation, but also provides for religious freedom within the country- however, all religious groups are required to register with the government. 75% of Zambians are Protestant, 20% are Roman Catholic, and the rest of the population largely practices indigenous beliefs<sup>3</sup>. According to Jason Mandryk says the population of Zambia is as follows Christianity is about 86%, Ethnoreligionist 10.8%, Muslim 1.35%, Baha 'I 0.40%, Hindu 0.16 and non-religion 0.34.<sup>4</sup> Figure 1 below summarizes the distribution of different religious groups in Zambia.

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<sup>2</sup> Admin, "Lenje in Zambia," *Joshua Project*, last modified 2019, [https://joshuaproject.net/people\\_groups/13039/ZA](https://joshuaproject.net/people_groups/13039/ZA).

<sup>3</sup> Admin, "Zambia Population," *World Population Review*, last modified 2019, <https://worldpopulationreview.com/countries/zambia-population>.

<sup>4</sup> Jason Mandryk, *Operation World*, 7th ed. (Colorado Springs, CO: Biblica, 2010).

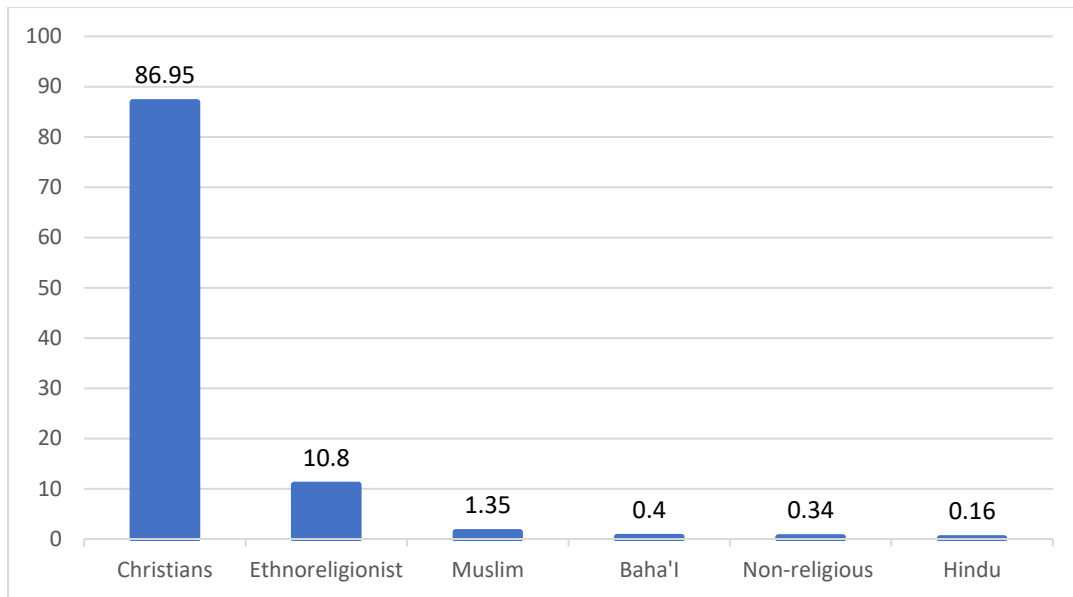


Figure 1. Distribution of Religious Groups in Zambia

### Indian Community in Kabwe

Zambia has a vibrant Indian community (the community is small but influences the Zambian population it controls a lot of sectors in the Zambian economy) with some having settled in Zambia many decades ago. It is believed that there are about 13,000 persons of Indian origin and 3,000 Indian expatriates in Zambia and some have taken up Zambian nationality. Zambians of Indian origin play a significant role in Zambia's economy, especially in the trade, industry, hospitality, and transport sectors.<sup>5</sup>

### Presentation of the Results of the Study

Below are the results of the study which were conducted through questionnaires at Lukanga SDA church and Kabwe Central SDA church in Kabwe.

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<sup>5</sup> Oliver Nzala, "India in Zambia: Game-Changer," *Zambia Daily Mail*, last modified 2018, <http://www.daily-mail.co.zm/india-in-zambia-game-changer/>.

## **Data Collection**

A letter was written to the conference Midlands East Zambia Conference for permission before the writer of this project could proceed to the two selected churches. After getting permission for the conference the Executive secretary wrote to the two names to let them know about the program which was about to take place in their churches. About 100 copies of the questionnaires were sent to the two Churches.

**Demographic information.** The total number of people who were interviewed in both Churches Lukanga SDA Church and Central SDA Church was 100. The researcher of this project selected men and women who were doing business with the Indian community. This selection of these men and women was through the information that was availed to the writer of this project. This group of people from Lukanga SDA Church and Central SDA Churches represented 40 percent of the 100 members from both churches. Of the 100 who were interviewed were men and women who are doing business with the Indian community, and have contacts with them. The category of businessmen and women was important in this project because of the link for the researcher to have access to the Hindu community. Businessmen and women comprise 40% of the participants.

In addition, the demographic information was based on the following age, profession, gender, and occupation. The age range of those who were interviewed was between 25-45 for females (the female participants wanted to engage as well in this project and the age group chosen was more activity in church programs) and for the male respondents was between 22-60 (this is the age group that in church leadership and every activity in the two churches of Lukanga SDA Church and Central SDA Church). The total number of male participants was more compared to that of the

female participants, in terms of gender representation females stood at 40%, and the males 60%.

About a third (30%) of the interviewees were retirees in both churches, and 40% of the interviewees were businessmen and women. About 40% of these participants were chosen because of the contacts they have with the Indian community. Of the remaining 20%, 15% were full-time employees in both government and private sector and 5% of the interviewees were farmers and 10 percent were students in nearby colleges and universities. Those with positions in both churches in Lukanga SDA Church and Central SDA Church represent only 35% of all interviewees.

**Study questionnaire analysis.** Q1: When did the church last conduct an evangelistic campaign for the Indian community if you remember? All the interviewees responded that they had not had a witnessing program in the Indian (Hindu) Community.

Q2: What could be the reasons why the Church has not focused on the Indian (Hindu) community? 40% of the respondents said that the Indian Community was a closed-up community and it is difficult for them to interact. While 10% of them responded that there was a lack of exposure and knowledge of the techniques on how to witness them. 20% of the respondents say that the church has concentrated much on witnessing to their fellow Zambians and on the Indian (Hindu) because they find it difficult with other religions. On this question, 10% say that the Indian community is not willing to entertain other religions to penetrate their religion. There are about 20% that claim that the church has never planned and recognized the Indian community for witnessing the local church. The higher office (Midlands East Zambia Conference)

has never come up with any program for witnessing the minority groups not only for the Indians but also in other communities.

Q3: Has the church got any plans for witnessing to the Indian community (Hindus)? 80% of the responded with a NO while 20% responded with a Yes

Q4: Do you think there could be some fears among the church members about going to the Indian community to share the gospel? 90% said YES and 10% NO. If the answer is yes to question 4, what are the specific fears of sharing the gospel with the Indian community? Those Who said some fear that they are not friendly and while others responded that there is a lack of knowledge about Hinduism and Islam.

Q5, Is there anything you would like to know before you can go out and share the gospel with the Indian community? 100% responded saying YES. If the answer is yes to question 5, what are the aspects that you prefer to know before sharing the gospel with the Indian community? The response was as follows; the core values of Hinduism and what would it mean if a Hindu is converted are there any cultural implications if one is converted into by the family and how do we help if the abandoned? They are willing to learn how to witness to the Hindus and engage them in Bible Study.

Q6. Are you willing to be trained so that you can reach and witness the Indian community? Their response to this question shows that about 85% are willing to train for this project and start witnessing the Indian community once they are trained. A program is set for training the members in both churches. Only 15% never showed any interest in being trained and were seen not interested in witnessing the Hindu community.

Q7. Do you have any Indian friends or business partners that you have known for a long time? The ones who responded to this question were about 40% of whom

have personal contact with Indians (Hindus), this is a group of businessmen and women. This group will be the one to assist in linking the writer to the Indian community.

Q8. Have you had any interest in sharing the gospel with your Indian friend?

The response was no to all the interviewees. The reason for not sharing the gospel was that they never thought of that at all. Their interest was just doing commercial business with them which mattered to them.

Q9. Do you think there is any literature that can be shared with them that is written in Hindi for those who cannot read English? Literature to share is where the challenge is for these that cannot read English.

### **Summary**

Chapter three articulates the setting of the area under study in terms of the geographical position, climatic conditions, economy, and culture of the people of Kabwe. Kabwe is predominately a Christian town with a few other religions which include Hindu religious beliefs. The Indian community is also among the group that has greatly contributed to the growth of the town. Coming to the questionnaires and the responses there is an indication that people are willing to go out to witness the Indian community as long as they are trained and learn more about how to take care of them when they converted. The next chapter will look at developing a contextualized program for witnessing the Indian community.

## CHAPTER 4

### PROGRAMME DEVELOPMENT, IMPLEMENTATION AND EVALUATION

This chapter focuses on the program development of witnessing to the Hindu community in Kabwe in which the two Churches (Lukanga SDA Church and Central SDA Church) are all located. “Be witnesses to me, and I am a witness,” says the Lord God, “and the child, whom I have chosen, so that you may know and believe and understand that I am; before me, there is no other God, and there will be no one with me (Isaiah 43:10). In the book of Isaiah (Isaiah 43:10) God communicates to us that we are his chosen and we are to witness to those who do not know Him and He is the only God to be worshiped.

In the New Testament, Jesus gives this command in Matthew 28:19-20 (ESV) “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” In Acts 1:8 (ESV), He further implores, “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and all Judea and Samaria, and to the end of the earth.” In Zambia, the message has reached most parts of the country and for Kabwe there are more Christian Churches as compared to these other religions (Hinduism and Islam). The SDA Church has more congregations than other Protestant Churches in Kabwe. Having a lot of congregations in Kabwe requires the two Churches (Lukanga and Central) to look into the Indian Community.

This project developed and implemented a strategy to witness the Indian community in Kabwe, for the two assigned Churches. This project has taken a long to be implemented due to the nature of the community. It has been difficult to penetrate for the past four years despite having contact people with the Hindu or Indian community. Despite the Covid 19 pandemic, several homes for the Indian community were visited. The Covid 19 health protocols were followed, wearing face masks and carrying hand sanitizer.

Looking at the example which is in Matthew 4:3, the members who had volunteered in this project were key to a successful witnessing program for the Indian community. Befriending someone before one can start witnessing is ideal and hence it was important to learn from Christ. Christ's method is the best model for witnessing to the Indian community because it brings trust and the Indians will be able to see that you care about their well-being. Ellen White puts it clearly "Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'<sup>1</sup>' This was the first step that was taken to befriend the Indian community relationships were solidified even though they had known each other for a short time. When the heads of the house were informed of the mission there was no resistance.

Friendship evangelism is usually easy to initiate with Hindus. Most Hindus esteem religion in general and are free and open to speak about it. A sincere, non-judgmental interest in all aspects of Indian life will provide a good basis for friendship. Personal interaction with Hindus will lead to a more certain grasp of the

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<sup>1</sup> White, *The Ministry of Healing*, 143.

essence of Hinduism than reading many books. A consistently Christlike life is the most important factor in sharing the Gospel with Hindus.<sup>2</sup>

### **Programme Development**

Before Christ's message was introduced to the Indian community it was agreed by the volunteers that the health message should be first because it was the common ground for both the Hindus and the Christians. What the writer of this project planned was a Healthy Expo and a seminar for the Indian community. Due to a lack of funds were unable to have the health expo and a seminar instead the lesson was prepared and shared. The model in the health lesson that the volunteers and the researcher used were the "CELEBRATIONS" from the Health miniseries website.<sup>3</sup>

The lesson on the uniqueness of Jesus Christ was one lesson that was developed. The development of this lesson for this project to the Indian community was based on their teaching of Moksha. "Hindus believe that the soul passes through a cycle of successive lives (samsara) and its next incarnation is always dependent on how the previous life was lived (karma)"<sup>4</sup>. During this presentation, the aim is to show the assurance of salvation that God's grace gives hope in the resurrection in his second coming. The teaching on death was included, showing that Jesus died and was resurrected and the same will happen to those who believe in him without going through a lot of processes and show the assurance that one has is not derived from the good works but God's grace.

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<sup>2</sup> H. L. Richard, "Ten Tips for Ministering to Hindus," *Mission Frontiers*, last modified 2001, <https://www.missionfrontiers.org/issue/article/ten-tips-for-ministering-to-hindus>.

<sup>3</sup> Admin, "CELEBRATIONS Program," *Adventist Health Ministries*, last modified 2018, <https://www.healthministries.com/celebrations/>.

<sup>4</sup> Admin, "Religions - Hinduism: Moksha," *BBC*, last modified 2014, <https://www.bbc.co.uk/religion/religions/hinduism/beliefs/moksha.shtml>.

The final program was to order some blank DVDs, of which was thought of recording some of the programs which could be of great help in this witnessing project. Some of the programs that were to be put on these DVDs were the New Beginnings series and Mark Woodman's presentation. The thought is that they will have an everlasting impression.

The Elders that volunteered to participate in this project made a program to go out and make appointments with the families in the Indian (Hindu) community. The researcher of this project decided to also make an appointment with a family that he had befriended. The reason for the appointments was clearly stated to the head of the families. This was an important stage in the program development of the project. Each group was given a day to visit a family among the Indian community (Hindu).

The visitation program for witnessing Indian (Hindu) will not cost a lot in terms of transportation. Most of the houses are located just near Kabwe town from the two named churches (Lukanga SDA Church and Central SDA Church). The houses of the group that will take part in the witnessing program mostly live near the houses of the Indian (Hindu) Community which will not be a challenge with transport.

### **Program Implementation**

With the appointments that were made to the heads of the family and when the days came accordingly. The group leaders who were business associates to these families went to meet them and explained the mission that the two churches had. A request was made that all the family members could be met and that was granted in the space of two days were told to come back.

During this period there was a challenge by the coronavirus that had started. What happened during the coronavirus was a lockdown. During the lockdown, it became difficult for some families to be reached out to with the program. The

challenge which the writer faced was that of the volunteers who were afraid of the new pandemic. A lot of the volunteers withdraw from the project and just a few remained to carry on with the program.<sup>5</sup>

### **The Program**

As part of the program implementation, friendship evangelism was the first initiative that was to be done with the Hindus. The writer of this project made the volunteers comfortable and explained how they were to go through the process. The Indian families that were to be visited were talked about the mission of the volunteers, this was done to make them comfortable. The understanding is that most Hindus are religious people and free to speak about it.

This initiative was to bring a sincere and non-judgemental interest in all aspects of Indian life and it has provided a good basis for friendship. Personal interactions with the Hindus led to a greater grasp of the essence of Hinduism. It is during this period that the volunteers appreciated them and understood that they were also in need of Christ as well. On the first day of the program, implementation proved to be a success for all the volunteers. Making another appointment was not a challenge for most of the families were only free again on weekends and during the night after working hours.

The next appointment was to share the health message as one way of breaking through to the next two appointments. The health message was very appropriate because of what was prevailing in 2019-2020 the pandemic of the coronavirus. For Ellen G. White, health reform is an ambitious and aggressive program of global penetration with very specific goals and is firmly grounded in

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<sup>5</sup> The coronavirus started in 2019 and in 2020 in Zambia went on a lockdown for four months and a lot of travel restrictions were put in place.

biblical-theological convictions. It addresses one of the most fundamental problems of the human experience, namely, disease, illness, and concomitant human suffering. It is not simply about what to eat or not to eat; it is about the impact of sin and evil on human beings as well as on their rationality and physicality. It is about the apparent absence of divine sovereignty in the presence of sickness and suffering. It is about God's justice in the setting of the cosmic conflict.<sup>6</sup>

With this background and the emphasis on the importance of health reform and looking at what the Indians value among themselves this was going to be a good topic for discussion with them. On the next appointment, everyone was ready and among the volunteers, some had more knowledge of the health message and some were health professionals who were assigned to do the presentation to the families. The appointment time came and the presentations were made to the families.

The health message was as outlined in the program development and took the steps on the celebrations and went on to explain and showed them how God was interested in them having good health and their wellbeing. This topic was very much appreciated and it made them long for more to hear about the health message and that they were vegetarians. “ In teaching health principles, keep before the mind the great object of reform—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come.”<sup>7</sup>

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<sup>6</sup> Ángel Manuel Rodríguez, “The Theological and Practical Significance of Health Reform in the Writings of Ellen G. White,” *Journal of the Adventist Theological Society* 25, no. 2 (2014): 132–157.

<sup>7</sup> Rodríguez, “The Theological and Practical Significance of Health Reform in the Writings of Ellen G. White.”

The goal of this presentation was to help the Indian community understand the highest development of the body in the health reforms was the soul and mind. As humans, we are defined by our indivisible unity of the body-mind, and soul. The other aspect was to show the Hindus that humans were created by God as a fragment of indivisible life in a bodily form and that a body is a unity of three things the body, mind, and soul.

Some of the lessons that were drawn from Angel Manuel Rodriguez in his article on the Theological and Practical Significance of Health Reform. He draws his lesson from the writings of Ellen White on health reforms. The writer of this project found these lessons to be beneficial to the Indian Community. The lessons were going to be appreciated.

**Purpose of health reform and its theological foundation.** *Health Reform is Theocentric.* The health reform is not a secular or humanistic program but a fundamentally religious one that integrates religious convictions and the scientific study of the laws of nature. The law of nature is a religious-scientific way in which the laws regulate the operations of the natural world under the guidance of God. The laws are the expression of God's will for his creation which includes humans. It is God who constitutes the center around the program that is developed which transforms it into a well-integrated health system and philosophy of health. In the absence of this center, there was not going to be a system of health but just pieces of information.

*God is the creator of the laws of nature.* The theocentric nature of health reform is first manifested in the fact that God is the creator of the same nature of laws.

The laws were ordained not only for the government of living beings but for the operations of nature. These laws were created as the expression of his will.<sup>8</sup>

***Only God/Christ can heal.*** The statement above on God being the creator of the nature of law expresses that in a world of sickness and suffering God is actively working to keep us alive and to restore us to better health. God is dynamically involved in restraining the damage that sickness is inflicting on the human race. In as much as we can have doctors but God is above them and He is the one who gives them wisdom and knowledge. He made the body fight diseases through a built-in system of defense. These are “nature’s agencies set to work to restore soundness” to our bodies. This is what God has established as part of the laws of nature for our good.<sup>9</sup>

***Humans as embodied potentiality.*** Human beings were created with the potential to be developed. In this sense, human beings came from the hands of the creator as “unfinished” beings. For human beings, this is the quality that makes them not be frozen pieces of art to be admired by other creatures lacking freedom. Humans were beings heading to a fuller expression of other beings. God had created them as potentially that they could actualize self-development to reach the highest possible degree of excellence.<sup>10</sup>

***Humans as embodied life: wholistic anthropology.*** The goal of health reform is to secure the highest development of the body, mind, and soul. Humans are defined

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<sup>8</sup> Rodríguez, “The Theological and Practical Significance of Health Reform in the Writings of Ellen G. White”.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

by their indivisible unity of the body. Humans do not consist of a body, mind, and soul but they are a body, mind, and soul.

***Health reform and the value of human life.*** Life is a gift of God it is sin that had devalued human life and every evil practice devalues it even more leading many to conclude that life on this planet is a miserable burden. Sickness and death damage the quality of our lives and deprive happiness of all humans.<sup>11</sup>

The second appointment was to present the uniqueness of Jesus Christ to the Indian families. The focus of the lesson was based on the special birth of Christ which included the incarnation. This lesson was an assurance to the Indian community that the mission of Jesus was to free humanity from sin. They were taught that the sacrifice that was made on the cross was enough and no more sacrifice was needed. Jesus is the truth in the world full of counterfeits he attests that he is the truth. Jesus, unlike some leaders of other religions, did not build on what others taught instead was the revelation of God among men and women. His apostles claimed that his name was the only name that man could be saved under the heavens. His uniqueness is something that is not negotiable.

In this, we tried to show them that there is no need for one to through the cycle of pain because he is the one that died for us there is no need to go through the cycle of pain again. Christ has the power of resurrection and once one believes in him will have the fellowship of sharing pain in his death and attain the resurrection from the dead. The faith declaration because he is alive.<sup>12</sup>

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<sup>11</sup> Rodríguez, “The Theological and Practical Significance of Health Reform in the Writings of Ellen G. White”.

<sup>12</sup> Admin, “Communicating Christ in a Multicultural World,” *Relevant Christianity*, last modified 2011, <https://relevant-christianity.com/gospel-multicultural/index.html>.

The uniqueness of Christ is shown in that He did not only die for the Christians or the Western world as the way it has been perceived. His dying on the cross was the entire world. This means that all who believe in him are saved and will not perish when He comes for the second time. The gospel is trans-cultural and as long as one is committed to Christ he or she starts a new journey and his past becomes history, the past guilty, and sins are all written off. When one starts a new journey with Jesus will not remain quiet but will always find joy he sharing his love with others.

On the final appointment of the program for the project, all the volunteers and writers of the project plan that this day will spend less time in the homes that were visited. On this day only presenting the DVDs as presents to them for the New beginnings series and Mark Woodman presentations. After the DVDs were presented the families were asked if they had any prayer requests and also asked if we could pray for them. The response was not what was expected, they all agreed.

### **Evaluation**

The program implementation was a bit of a challenge because it took a long period to have the appointments with the heads of the families of the Indian community. The resistance was just too much among other families that were approached because they did not want anything to do with Christianity or to say they were not interested at all. Even some of the members of the church who work for them were told not to invite any Christians within their premises they risked being fired. Not all of them were like that and this brought fear among the volunteers thinking the project was not going to be successful.

Training of the volunteers for this exercise was done using the information in chapter two. This made them more ready for this project. Unfortunately, some

of them never came for the program, this was a big challenge for the implementation of the program but for the few who had remained to start the program. This project has taken a lot of time to complete because of the late response from the two assigned churches to sit for the church boards and allow the volunteers to start the program. Some of the church leaders were not willing for the program to take place.

Lack of resources was a challenge for this project on the part of the writer a lot of things were needed to have a successful project and reach out to more Indians. A health seminar was should have been done as a way to reach out to many but there were no resources to hire a nice place and pay some facilitators to travel from Lusaka and Kitwe. There are some Indians who have farms far from Kabwe town it is impossible to sponsor some volunteers because of lack of transport.

The leader of the Indian (Hindu)community was helpful because he understood what we were doing after we explained our mission. He guided the group to differentiate between the Hindus and Muslims, for in our case our target was Hindus. The leaders of the church should develop a relationship with leaders of other faith other than Christians. The leader expressed his displeasure on how they have been looked at as a community even in some of the events they are always left out.

This project required a lot of literature to be disturbed to the community but there was nothing in stock for them. Even in the book of the year there were few copies and it required resources to get them and the writer for the project could not manage to get some copies. For the DVDs had to use our resources to make some copies. At the end of the day more was achieved with what was at hand.

## **Summary**

The Indian community is an unentered territory by the church in Zambia and has shown that much is needed to witness this community. The objective is to reach out to all the people and find ways how to witness them. In as much as the Christian church wants to be saved also there is need for the Indian community to be reached and also be saved when Christ comes for the second time. Acts 1:8 gives the church the marching orders, they are to be witnesses to all the world. In the Midlands East Zambia Conference, the focus should also include the Minority in evangelism.

## CHAPTER 5

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

This chapter presents the summary and conclusion that has been derived from this project on developing a strategy of witnessing the Indian community in Kabwe from the two churches Kabwe Lukanga SDA Church and Central SDA Church the writer of this project. It also provides recommendations that can help the church and the conference in Midlands East Zambia Conference when they venture into this project for witnessing to the Indian (Hindu) community.

This project was conducted in Kabwe by two churches that were involved in the witnessing project for the Indian community. The participants in this project were volunteers who came forth to take part in this project because most of them had a good relationship with some of them because have been doing business together.

#### **Summary**

The Indian community is a religious community and believes in supernatural power just like the Christian belief in God. The Indian community has so much potential and has to be entered in terms of evangelism. The community is friendly based on the findings in this project. The project according to the writer was fair and also had some challenges in certain areas. This project needed more time like 10 years in trying to develop some new methods. The challenge was there was, a lack of literature that was needed as a reminder for them to continue

searching more about God. The literature review in chapter two was a challenge because of the lack of libraries, only depended on the internet for some materials.

### **Conclusion**

Time is a major factor in this project to be set aside for its implementation for this ministry to the Minority. There are more Hindus who have not been reached here in Zambia. The Indians have been in Zambia since 1905 and the word of God has to reach them. In conclusion that has drawn more resources are required and be put in place for this ministry. The church spent much money just reaching out to the indigenous people groups. Similar efforts can also be done in the Indian community. In witnessing the Indian community, the personal ministries and the conference must have dedication and motivation for this project. The members need to be trained and motivated to witness the Indian community. There is always willingness when people are involved, looking at the churches that had participated shows that they just need motivation from the Pastor and the leaders at the conference.

### **Recommendation**

From what has been discussed above, I want to recommend to Midlands East Zambia Conference and Northern Zambia Union Conference to take this project seriously because this is what Christ has commanded us to do be missionaries and reach other parts of the world with the “good news”, as for now we cannot go to other countries but we have other nationalities who are within our territory. The Indian community and other minority group also need to be saved before the second coming of Christ. I would like to recommend the following to the leaders and Pastors:

1. To establish a department that will be responsible for witnessing and taking care of the Hindu converts, the church can hire an Indian Pastor to be in charge of this project.

2. To allocate funds for this project by the conference and the union.
3. To buy more literature that can be distributed to the Indian community in their language to have an everlasting impact on the families and individuals.
4. Hope channel Zambia and Radio Maranatha should have programs that are going to be aired specifically for the Indian community to reach the Hindus and these programs should not be in English.
5. Social media platforms should be used because there is no limit on the number to be reached.
6. Above all prayers are important for the success of this project and faith in God.
7. There is a need to support the ones who will join the church and take care of them in case they are disowned by their families. The church should find means of how they would be taken care of if they accept Jesus their families no longer want them.
8. A church can be built with the help of the conference or the Union conference and the Division to accommodate and also other ethnic groups.

Appendix A shows the strategy for witnessing the Indian Community Kabwe churches and churches in the Northern Zambia Union. I wish to farther continue researching the same topic to help me develop a detailed document on witnessing the Hindus in Zambia.

## APPENDICES

## APPENDIX A

### THE STRATEGIC PLAN FOR WITNESSING TO THE INDIAN

#### **Introduction**

This strategic plan has been developed after community the project was conducted in the car with Kabwe with the two churches which are Kabwe Central and Lukanga Main Church. The Indian community is a religious community because they believe in the super being who also as Christians called almighty God despite them having other gods. It shows that they worship this unknown God of whom it is the responsibility of the Christian community to lead them the way. In the Kabwe region as well as other parts of the country these communities have not been reached. Witnessing the Indian or Hindu community can be so daunting. Because one could be thinking about how they are so deducted from their beliefs. The community seems to be well done and this seems to pose a challenge to the people who would want to share the word of God. The question which can be asked is whether should we wait for the missionaries to come and witness the Indian community in Zambia. The main interest is for the Indian community but we have some other nationalities who also have not yet been reached in Zambia. This strategy will help the church to witness the Indians in Kabwe and the two Unions in Zambia.

#### **The Strategy**

This strategy has been developed after finishing the project and after a lot of observations during the same program. What is it that can be done that can help to reach out to the many Indian families within? How much are people willing to get involved and how can be motivated? How should the conference and the union get involved in this program? How do we keep the ones who will be could be converted into the Christian faith and if they are to be abandoned by their family because of joining another faith which is different from theirs? How much interest is our to keep them and help them in case they are affected even in their business and community?

#### **Friendship evangelism**

Friendship evangelism is very easy to establish with the Indian community. From the experience, it is easy to initiate a friendship with the Hindus. Most of them do esteem religion generally and this makes it easy for them to speak about it. One of the ways to get into this friendship evangelism is to be non-judgemental in all aspects of their life for this can provide a good basis for friendship with them. The more the personal relationship is enhanced will lead to a more certain grasp compared to reading books about the term.

As we develop this friendship evangelism it has to be evident that we lead a Christlike life for us to share the good news of Christ with them. It is disappointing when you are sharing about Christ yet you are not living what you teach.

Your Hindu friend is coming from a radically different way of looking at the world, so your early witnessing efforts should mainly consist of listening and getting a feel for where they're coming from. Don't assume all Hindus believe the same thing,

because they don't. Also, it is key that you figure out which 'way of salvation they have chosen as it will help you customize your witnessing efforts.<sup>1</sup>

### **Literature Distribution**

What has become a challenge in witnessing the Indian community is a lack of literature in Kabwe and from the conference. The best way to reach the individual members is to use literature because at their time they can study on their own. Literature is powerful that can be used because where one fails to reach it will always find a way. Literature that is Hindu can be effective in case some cannot read in English. One way of getting this literature is by partnering with the General Conference to connect with the Midlands East Zambia Conference. This literature can be the voice of prophecy or Bible Discoveries written in the Hindu. The Spirit of Prophecy books is also key in this program which is written in Hindu.

### **The Health Seminars**

One way to reach the Indian community is through the health message according to the teaching of the Bible and Ellen White. The health message in as much it looks at the physical being also relates to our spirituality. Organizing a health seminar as a way of witnessing the Indian community can be more beneficial to the conference. The facilitators for these seminars should be people who are experts in the health sector, not elders who have just read the books on. These Seminars should not be held in churches because some resistance might be faced, the venue should be in a lodge or hotel. One of the things that we have to keep in the back our mind is that the Hindus do not eat beef and pork, and most of them follow a vegetarian diet.

### **Teaching about Christ**

The focus of our teaching should be based on Jesus as the only way to heaven. Keep "Christianity" out of your witnessing as much as possible. Jesus is the issue, not religion, denomination, or church. Instead of saying "Christianity teaches," I say "Jesus teaches" or "The Bible says." Making that change at first was like changing my handedness, but eventually, I got used to it. Don't just offhandedly refer to "the Lord." Always specify "the Lord Jesus." Even "God" has to be clarified! What is your Hindu friend's concept of "god"? Is it an impersonal force, just a term of convenience? Is god just an inner state to be realized by the individual? Is it the monistic concept that god is everything, one with creation? Saying "God loves you" will not make much sense if that is their concept of god.<sup>2</sup>

Work at replacing these terms that don't work with longer, yet simple explanations. Try telling it all as a personal narrative (your testimony – no, your "faith journey") rather than as a theological treatise. Emphasize the person of Jesus Christ rather than your involvement in church or religious activities. Emphasize themes like power, healing (emotional and physical), experiencing God's love, discipleship to a living Lord, and peace. These are themes that appeal to many Hindus.<sup>3</sup>

### **Forming a Department**

Midlands East Zambia conference with the help of the General Conference needs to create a department that will look at witnessing the Hindu community. This

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<sup>1</sup> Admin, "How To Share The Gospel With A Hindu - Dare 2 Share," *Darae 2 Share*, last modified 2019, <https://www.dare2share.org/worldviews/hindus/>.

<sup>2</sup> Cathy Douglass, *Crucial Skills in Witnessing to Our South Asian Neighbors* (Plano, TX: Naya Jeevan, 2015).

<sup>3</sup> Ibid.

department will be dealing with programs on evangelizing to the Hindu and also other ethnic groups who have not been reached out to. This should start from the local church up to the union Conference. This department can be in charge of preparing the materials that are needed for training for all the church members. Some social media platforms can be created to reach out to the Indian community and this one can be conducted in Hindu.

This department can best be headed by someone who has full knowledge of their lifestyle. My suggestion is to get someone from India who is a Pastor for a contract for about three years who can be taken care of the General Conference. A budget has to be created for this department by the local conference and the churches for this program to run through. Seminars should be conducted by this department at least twice a year to promote this witnessing project by the church members. The department will be organizing programs on the Hope channel and Radio Maranatha.

APPENDIX B  
QUESTIONNAIRE

Below is a questionnaire that can be used in the witnessing process for individual family members.

**Questionnaire**

**A. SOCIO-ECONOMIC CHARACTERISTICS OF RESPONDENTS**

A1. Respondent ID \_\_\_\_\_ A2. Age \_\_\_\_\_

A3. Current Position \_\_\_\_\_ A4.

Profession \_\_\_\_\_

1. Have you had any interaction with someone of another faith, discussing their religion with you?

Yes ( ) No ( )

2. How do you view your Christian friends that you might have met here in Kabwe

.....  
.....  
.....  
.....

3. Have you ever heard about the Guru called Jesus Christ

Yes ( ) No ( )

4. If the answer is Yes are you interested to hear more about his life history and what he did for man?

Yes ( ) No ( )

5. This Guru called Jesus Christ was God who was incarnated into Man and came to die for the sins of men and women so that they no longer offer any sacrifice for their sins but confess to him....

Do you want to have more information on this?

Yes ( ) No ( )

6. This Guru Jesus offers you Moksha in a different way in the sense that you are not lost forever because your identity is not lost but restored, do you wish to listen to more of his stories?

Yes ( ) No ( )

7. Have you ever read the Bible before even in school?

Yes ( ) No ( )

8. What challenges do you think you have with Christians in this community?

.....  
.....  
.....  
.....

9. Have you ever received any Christian literature before by anyone, given to you by any friend or business partner?

Yes ( ) No ( )

10. Do you have any fears about joining the Christian religion?

Yes ( ) No ( )

**B. SOCIO-ECONOMIC CHARACTERISTICS OF RESPONDENTS**

A1. Respondent ID \_\_\_\_\_ A2. Age \_\_\_\_\_

A3. Name of the Church \_\_\_\_\_ A4. Current Position \_\_\_\_\_

A5. Name of Conference \_\_\_\_\_ A6. District \_\_\_\_\_

A7. Profession \_\_\_\_\_

**C. EVANGELISM**

1. Have you ever had a witnessing program as a church that has focused on the Indian community?

Yes..... No.....

2. What could be the reasons why your church has not focused on witnessing the Indian?

community.....  
.....  
.....

3. Has the church got any plans for witnessing to the Indian community (Hindus)?

Yes..... No .....

4. Do you think there could be some fears among the church members about going to the Indian community to share the gospel?

Yes ..... No.....

If the answer is yes to question 4, what are the specific fears of sharing the gospel with the Indian community?

.....  
.....  
.....  
.....

5. Is there anything you would like to know before you can go out and share the gospel with the Indian community?

If the answer is yes to question 6, what are the aspects that you prefer to know before sharing the gospel with the Indian community?

.....  
.....  
.....  
.....

6. Are you willing to be trained so that you can reach and witness the Indian community?

Yes..... No.....

7. Do you have any Indian friends or business partners that you have known for a long time?

Yes..... No.....

8. Have you had any interest in sharing the gospel with your Indian friend?

YES..... NO .....

Please indicate why you have not shared the gospel with them.....

9. Do you think there is any literature that can be shared that is written in Hindu for those who cannot read English?

Yes..... No.....

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