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A STRATEGIC FRAMEWORK FOR PLANTING CHURCHES AMONG SOMALIS

IN KENYA WITH THE KENYA ASSEMBLIES OF GOD

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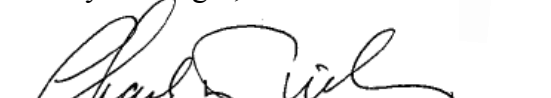Pan-Africa Theological Seminary
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ABSTRACT

Missionaries have engaged the Somalis of Kenya for over one hundred years with little success. The Kenya Assemblies of God (KAG) has purposed to reach the Somalis, the largest unreached people group (UPG) in Kenya, with a message of hope and salvation. The KAG has invested missionary personnel, countrywide prayer emphasis, and financial resources toward the fulfillment of this goal with limited results.

The problem must be stated concisely. What constitutes a strategic framework for planting churches among Somalis in Kenya with the KAG? The challenge before the church seems vast. How will the church be able to reach the Somalis in Kenya?

This qualitative study based on inductive exploratory research (IER) utilizing recursive abstraction data collection distilled elements for the construction of a strategic framework. Church planting movement (CPM) literature is decidedly opposed to connecting the CPM to a denomination out of concern for inhibiting the growth of the movement. This study built upon the work of Shipley[1] concerning the idea of connecting the CPM to a denomination and applied the positive elements of denominational involvement to a Muslim background CPM.

A grasp of concepts held in tension such as individualism/communalism, deception/deceived (Somalis love to deceive but hate to be deceived), arrogance/dependence, the egalitarian social structure, and the ethnocentric worldview

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[1] Robert A. Shipley, "Rabbit Churches: An Inquiry into the enabling Assumptions of the Uganda Assemblies of God Church Planting Movement" (Ph. D. diss., Lome, Togo: Pan Africa Theological Seminary, 2010).

will be valuable to those living in the Somali world. Missionaries are challenged to enter Somali communities in human vulnerability and spiritual authority, with honest entry strategy mentoring indigenous house church pastors through local church teams and a university in Northeastern Kenya.

The *Aqal* Strategic Framework, the conclusion of the research, for planting churches among Somalis in Kenya with the KAG is a vulnerable and indigenous connection. Aqal is the Somali word for their traditional hut. The aqal is used to illustrate the strategic framework employing five natural elements earth, air, wood, leather, and grass to stand for the five contextual elements of the framework: commissioned ministers, credible means, contextualized methods, connected ministries, and creative matrix. The Aqal Strategic Framework includes: (1) commissioned ministers who have (a) human vulnerability and (b) spiritual authority, (2) credible means that ensure (a) honest entry and (b) loving community, (3) contextualized methods that stress (a) missionary mentors and (b) indigenous pastors, (4) connected ministries that link (a) house churches with (b) denominational support, and (5) creative matrix where house churches can be conceived and grow through (a) local church teams and (b) a university in Northeastern Kenya.

Bomboko, DRC; Marcel Bomboko, DRC; Chris Victor Dzoagbe, Ghana; Samuel Edokpa, Nigeria; Joel Ikpe, Nigeria; Cecilia Oganya Ngozi, Nigeria/Cameron; Louis Oppong, Ghana; Gideon N Panka, Ghana; Salam Saba, Burkina Faso; Dan Saglimbeni, USA/Rwanda/Kenya; and Jonathan Titus Williams, Sierra Leone; we walked together for three years from across the continent learning and growing as a group. Together we experienced the mission of PAThS: to prepare servant leaders to equip the church of Africa to fulfill God's mission in the power of the Holy Spirit. You are close to me like brothers and sisters. The technical work on this dissertation I owe to my excellent editors Beth and Jeremy. Without your sharp eyes and careful fingers this work would not be what it is today.

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going in the difficult times. Janelle, your ever-hopeful words and filling in the gaps allowed me to invest the time necessary to complete this project. Without your loving support this work would never have been complete.

Soli Deo Gloria!

FIGURES

ABBREVIATIONS

AG   Assemblies of God

AGWM   Assemblies of God World Missions (USA)

AIC(s)   African Independent Church(es)

CBB(s)   Christian Background Believer(s)

ICPM(s)/CPM(s)   Indigenous CPM or Church Planting Movement(s)

DNA   Deoxyribonucleic acid, used here to mean the essential elements
                            needed for a CPM to grow naturally

EAST   East Africa School of Theology (now KAG EAST University)

ICC   International Christian Center (KAG)

IER   Inductive Exploratory Research

IJFM   International Journal of Frontier Missions

KAG   Kenya Assemblies of God

KAG EC   Kenya Assemblies of God Executive Committee

KAGDOM/KAGM   Kenya Assemblies of God Department of Missions (now KAGM)
                            Kenya Assemblies of God Missions (formerly KAGDOM)

KAGE   Kenya Assemblies of God Extension School (diploma program)

LRPG(s)/UPG(s)   Least Reached People Group(s) or Unreached People Group(s)

BMB(s)   Believer(s) of Muslim Background

PAThS   Pan Africa Theological Seminary

RQ(s)   Research Question(s)

UAOG   Uganda Assemblies of God

CHAPTER 1

INTRODUCTION AND STATEMENT OF PROBLEM

Introduction

Can a church planting movement (CPM) begin among the Somalis in Kenya and

can the CPM leaders and house churches be connected to the Kenya Assemblies of God

(KAG)? Peter Njiri, General Superintendent of the KAG wrote, "Some of our nearest

neighbors are the 15,000,000 Somali people whom Jesus died for and greatly

loves…Missionaries have tried to reach the Somalis with the Gospel for 100 years with

almost no success. Assemblies of God (AG) missionaries have been working among

them for over 30 years with very little results."[1] Although the ingathering has been small,

is there hope that Somalis will come to Christ? Those who believe the Bible anticipate

the day when Somalis will gather in heaven around the throne (Rev. 5:9 and 7:9). Even

though the past outcomes were small, could something change so that the future harvest

may be great?[2] As Simeon had a vision that he would not die until he saw the Lord's

messiah (Luke 2:25–26), this researcher has a dream to see three-hundred Somali pastors

and their wives together in one place worshiping God.

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[1] Peter Njiri, General Superintendent of the Kenya Assemblies of God, Undated Letter to Fellow Pastors; Adopt-a-People Group Campaign began in May 2012.

[2] Jesus told Simon, "Put out into deep water and let down the nets for a catch" (Luke 5:4). Simon explained that they had worked all night and caught nothing (Luke 5:5), but obeyed and caught a large number of fish (Luke 5:6). While several have worked through many long nights among the Somalis of Kenya and have "caught nothing" or very little, the church anticipates the day Jesus will say put out into the Somali areas and let down the nets for a catch. And when the church obeys the catch may be so large that they will have to signal their partners to come and help them (Luke 5:6–7).

While over 99 percent of Christian believers today are part of organized church denominations,[3] current literature on CPMs discourages connection with a denomination. The body of CPM literature is decidedly opposed to, or at a minimum silent in regard to, connecting the CPM to a denomination out of concern for inhibiting the growth of the movement. However, as the title of this study indicates, the goal of this research is to plant churches among Somalis in Kenya with the KAG. This study builds on the work of Shipley[4] concerning CPM connection to a denomination and applies the positive elements of denominational involvement to a Muslim background CPM. Can the KAG develop strategies and adapt forms and structures in order to facilitate connection to a denomination without restricting growth of a potential CPM among Somalis?

CPMs, like African Independent Churches (AICs), may have a tendency toward doctrinal error, an independent spirit, and arrogance. If the churches are established with a connection to the KAG they may be able to avoid these tendencies. A flexible national church is necessary for this to take place.

This researcher has worked as a missionary/educator in Kenya for over fifteen years and more than half of which has been focused on this research. He has trained

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[3] Patrick Johnston, *Future of the Global Church* (Colorado Springs: Global Mapping International, 2011), 65. Pew Research Council, *Global Christianity: A Report on the Size and Distribution of the World's Christian Population*, December 19, 2011, http://www.pewforum.org/2011/12/19/global-christianity-exec/ (accessed August 16, 2015). Christianity is the largest faith in the world with 32.5 percent of the world population. And most Christians are part of denominations such as Catholic (50.1), Protestant (36.7), or Orthodox (11.9), for a total of 98.7 percent. This leaves only 1.3 percent and most of these are part of marginal groups such as Jehovah's Witnesses, Mormons, etc. More than 99 percent of the Christians in the world today affiliate with some denomination or network.

[4] Shipley, 2. "While CPMs are a fascinating study in themselves, two factors make the Ugandan CPM particularly intriguing. The CPM in Uganda is one of less than a dozen in the world occurring in an environment of relative religious freedom, enabling complete reporting, including names and places. The second and greater uniqueness is that the Ugandan CPM began with experienced clergy. The UAOG mandated nearly every credentialed minister who served as the pastor of a church more than eighteen months old to take a two-year leave of absence in order to plant churches." Shipley also casts light on the CPM relationship with a denomination.

ministers, mobilized missionaries, and planted churches in difficult areas and among

UPGs including the Rendille, Ariel Rendille and Daasanach.[5] He has studied missions as

a minor at the Bachelor's level and leadership at the Master's level.[6] This study explores

solutions to church planting unfruitfulness among the Somali Muslim tribe in Kenya and

delves into what must change in order for the church to become fruitful. The advantages

and challenges of connecting an indigenous church planting movement (ICPM) with a

denomination are also evaluated. The investigation aims to develop a strategic framework

by which the KAG may plant churches among Somalis in Kenya.

In 2002 the researcher stayed in Northern Kenya one night in a room built by the

United Nations, the best that Western money and technology could build. The United

Nations' wealth and expertise was no match for the desert heat and mosquitoes. Sleep

was nearly impossible. The next night the researcher had the privilege of sleeping in a

traditional hut. The indigenous people with their knowledge of the context were able to

build a hut out of local materials that was far superior to the one built with foreign

knowledge and materials. Sleep was easy in the cool hut. This study seeks to find equally

superior local and contextual means to build a strategic framework for church planting

among Somalis in Kenya.

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[5] In addition to church planting in the USA, the researcher led 26 mission team trips in 15 years in Kenya resulting in 22 churches planted with 16 buildings built. The researcher has conducted mission ministry among 25 tribes in Kenya of which 14 were UPG tribes. Through Bible school missions teams led by the researcher four Kenya Assemblies of God local churches were planted among the Rendille and 4741 made decisions for Christ. Joshua Project removed the Rendille from the UPG list in May of 2012. In November 2015 the researcher led a Bible school missions team with a US church missions team to plant the first two KAG churches among the Daasanach.

[6] Jeff Nelson higher education: M.A. in Ministerial Studies and Leadership in 2008 from Global University, Springfield, MO at East Africa Graduate Studies (EAGS), Nairobi, Kenya; B.A. in Bible and Theology with Missions and Music Concentrations, graduated in 1984 from Trinity Bible College, Ellendale, ND.

Background of the Study

The Somalis are the largest least reached people group (LRPG) in Kenya with about 2.5 million people.[7] The KAG takes the Great Commission seriously as demonstrated by the history of KAG missions beginning from the third General Council in 1975 when the first missionaries were sent out to unreached tribes to the present day (see appendix A). The KAG is focused on reaching unreached tribes[8], intercessory prayer is ongoing[9], and offerings are regularly given[10] to see Somalis and other LRPGs come to Christ and churches planted.

The Somalis have been resistant to the gospel. They regularly oppress members of their tribe coming to Christ through fear, intimidation, and death. Many missionaries and Somali converts have been martyred both in Kenya and Somalia.[11] Persecution has escalated recently placing Kenya on the list of most persecuted nations.[12]

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[7] Wycliffe Ambetsa Oparanya, "Population and Housing Census Results, Minister of State for Planning, National Development and Vision 2030," August 2010, Nairobi: Kenya National Bureau of Statistics. Joshua Project, http://joshuaproject.net/people_ groups/14983/KE (accessed April 16, 2015). The 2009 Kenya Government Census counts Kenyan Somalis at 2,385,572. Joshua Project counts Somalis in Kenya at 2,608,000.

[8] WWK Brochure, Kenya Assemblies of God Missions (Nairobi, Kenya: KAG, November 2014). KAGM has over forty individuals sent to reach unreached people groups in Kenya.

[9] The KAG, with Phil Bogosian's Adopt-a-People Group, launched prayer for the Somali people in 2012. Quarterly prayer letters go out to the churches with current needs and praise reports.

[10] Kenya Assemblies of God, "Kenya Assemblies of God Financial Report 2014–2015" (Nairobi: KAG, 2015), 3. The KAG has a special Christmas offering each year for missions, a missions offering each year at General Council in August, *Tano, Tano* offering asking every member in every church to give five Kenya Shillings (ksh) per month for missions, and opportunity to pledge and give monthly through local churches to missions. For the fiscal year 2013–2014 the missions income to the national office was 9,458,592.75 ksh (at 85 ksh to $1 = $111,277.56) or 11.80 percent of the total income of the KAG.

[11] "The Martyr's Corner," Somalis for Jesus: The Voice for the Voiceless, http://somalisforjesus.blogspot.com/2008/11/martyrs-corner.html (accessed January 21, 2014). Persecution is a very real threat among Somali believers both in Somalia and Kenya. Over 50 Christian Somalis were martyred from 1994 to 2012 and 10 missionaries to the Somalis were killed between 1962 and 2008.

[12] World Watch List, Open Doors, www.WorldWatchList.us (accessed January 12, 2013, April 21, 2015, and January 24, 2016). Kenya was first put on the World Watch List for the top fifty persecuted

The KAG does not currently have any Somali pastors, but the church continues to reach out to the Somalis through prayer initiatives and missions. The challenge remains to find a path from the desire to plant churches, through the resistance of the people group, to an ICPM among the Somalis in Kenya connected to the KAG.

Purpose of the Study

The purpose of this study is to develop a strategic framework for planting churches among Somalis in Kenya with the KAG. Church planting among the Somalis in Kenya is a goal of the KAG[13]. Connecting the CPM to the KAG in a way that strengthens the Somali CPM is an important purpose of this dissertation. This will be achieved by conducting inductive exploratory research (IER) involving several areas of investigation: (1) personal interviews, (2) electronic interviews, (3) focus group interviews, (4) integrative critical analysis of the relevant literature, and (5) original biblical and theological study. The strategic framework, the envisioned end-product of this investigation, will suggest an approach to planting churches among the Somalis of Kenya characterized by long-term relationship with the KAG. The framework will be offered as a resource for KAG Missions (KAGM) for implementing KAG-facilitated church planting among Somalis in Kenya.

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nations in 2013 as moderate persecution ranking number forty in the world. By 2015 Kenya was moved up to severe persecution ranking number nineteen and by 2016 ranking number sixteen. The country of Somalia has been listed on the extreme persecution category in the top ten countries of the world in all of these years.

[13] Peter Njiri et al., KAG Decade of Pentecost Covenant signed at East Assembly of God, Buru Buru on September 29, 2010. The covenant stated, "To initiate and engage at least 10 unreached people groups in Kenya." And "Intentional and increased cross-cultural church planting among the least-reached peoples."

Statement of Problem

What constitutes a strategic framework for planting churches among Somalis in Kenya with the KAG? The challenge before the church in Kenya is vast. How will the church be able to reach the LRPGs of Kenya, of which the Somalis are the largest group?[14]

The greatest remaining church-planting challenge within the borders of Kenya is planting churches among Muslim LRPGs. Most of the remaining LRPGs in Kenya are Muslim.[15] Bernard Dutch states, "Our best hope for reaching the vast Muslim populations of the world, with its great variety of Muslim people groups, is to plant flourishing churches of Muslim background believers who remain culturally relevant to Muslim society."[16] This challenge involves determining how rapidly the task can be accomplished and choosing a framework of church planting that will most effectively facilitate the goal. Numerous methods of church planting are available today. The task of this research is to find an answer to this question: "What constitutes a strategic framework for planting churches among Somalis in Kenya with the KAG?"

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[14] Africa Center for Missions Finish the Task, *The Unfinished Task: Profiles of Kenya's Least Reached Peoples* (Nairobi, Kenya: ACM FTT Africserve, 2004). Finish the Task (FTT), an interdenominational movement in Kenya, has identified twenty-five LRPGs in Kenya. Various organizations identify tribal groupings differently.
Joshua Project, "Kenya," (Colorado Springs, CO: US Center for World Missions), https://joshuaproject.net/countries/KE (accessed March 27, 2016). Joshua Project (JP) identifies thirty-two LRPGs. The primary difference is that JP subdivides some of the groups on the FTT list, such as the Swahili. FTT lists Swahili as one group, but JP divides Swahili into Swahili-Bajuni, Swahili-Zanzibari, and Swahili-Coastal.

[15] Joshua Project, "Kenya." Twenty-one of thirty-two remaining UPGs in Kenya are Muslim tribes.

[16] Bernard Dutch, "Should Muslims Become 'Christians'?" *International Journal of Frontier Missions (IJFM)* 17, no.1 (Spring 2000): 15.

Research Questions

Research questions (RQs) serve as the guiding structure for this study. The questions are:

Research Question One

1. What major factors contribute to the success or failure of reaching and planting churches among Somalis?

    a. What do current Kenya Assemblies of God missionaries perceive as major factors contributing to the success or failure of reaching and planting churches among Somalis?

    b. What do other missionaries perceive as major factors contributing to the success or failure of reaching and planting churches among Somalis?

    c. What do believers of Muslim background (BMBs) perceive as major factors contributing to the success or failure of reaching and planting churches among Somalis?

Research Question Two

2. What do the KAG mission and executive leaders regard as major issues related to the integration of Somali church plants into the KAG?

    a. What do KAG mission leaders perceive as practical issues that must be addressed in a strategy to connect Somali BMB house churches to KAG leadership?

b. What do KAG executive leaders identify as non-negotiable factors[17], non-essential factor[18], and predictable concerns in a strategy to connect Somali BMB house churches to KAG leadership?

Research Question Three

3. What does the precedent literature contribute to understanding church planting among Somalis in Kenya?

a. What does the missiological literature contribute to understanding church planting among Somalis in Kenya and how does CPM literature look at ecclesial structure?

b. What does social science literature contribute to understanding church planting among Somalis in Kenya?

Research Question Four

4. What contributions do selected Old Testament and New Testament passages make in regard to understanding planting churches among Somalis?

The answers to these questions compose the chapters that follow and serve as the organization for this dissertation. Chapter 3, *Success and Failure of Current Church Planting*, provides the answers to question 1. Chapter 4, *Complexities Related to Connecting Somali to the KAG*, provides the answers to question 2. Chapter 5, *Literature Review,* provides the answers to questions 3. And chapter 6, *Biblical/Theological Foundation,* provides the answers to question 4.

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[17] Non-negotiable factors are those the KAG leaders regard as essential for every church.

[18] Non-essential factors are those that are not required by house churches of BMBs even if they seem to be universally practiced in traditional KAG congregations.

Rational for the Research

There are two lacunae that relate to this research. One lacuna is the lack of connection between CPM and a denomination. The other is a lack of research on church planting among Somalis in Kenya. Both of these form the basis of the need for this research project.

Lacuna One: CPM and Denominational Connection

Some of the strongest voices in the CPM such as David Garrison and David Watson discourage affiliation with a national church or denomination. Garrison, a leading CPM scholar from the Southern Baptist mission, International Mission Board, is generally silent concerning connecting a CPM to a denomination and recognizes that CPMs are generally not connected to a denomination. He observed, "Church Planting Movements, though opting for indigenous house church models rather than traditional church structures, nevertheless make a clean break with their former religion and redefine themselves with a distinctly Christian identity. The resulting movement is indigenously led and locally contextualized."[19] Garrison acknowledges the reality that CPMs and denominations are not generally linked.

Watson makes the case even further when he writes in "Why Denominations Cannot Complete the Great Commission," perhaps his most damning criticism of denominations:

> If we keep doing what we have always done, we will keep getting the same
> results. Denominational approaches to the Great Commission have not succeeded

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[19] David Garrison, "Church Planting Movements vs. Insider Movements: Missiological Realities vs. Mythiological Speculations," *IJFM* 21, no. 4 (Winter 2004): 154; David Garrison, *Church Planting Movements* (Richmond, VA: International Missions Board, 1999), 39. "Denominations and church structures that impose a hierarchy of authority or require bureaucratic decision-making are ill-suited to handle the dynamism of a Church Planting Movement."

in 1600 years or the 492 years since the Protestant Reformation that began in 1517. The reality is that Christianity does not have a good name in most of the world. We have made Christ like us, which is the vilest form of idolatry, instead of becoming like Christ. What makes us think that anyone wants our religion? They have seen it at work, and have rejected it. And the heart of Christian religion is denominationalism.[20]

CPM writers see the denominational baggage as so entrenched that it would be nearly impossible for the two systems (denominational church structure and CPM house church structure) to work together.

While there are plenteous arguments against connecting CPMs to denominations, there are also numerous advantages. There are obvious hurdles that need to be overcome including form, structure, and outside influence that restricts the rapid expansion of CPMs along natural and family lines. But if these hurdles can be successfully navigated the resulting CPM may be stronger with a denominational connection than without it (see chapter 5).

Lacuna Two: Lack of Research on Somali Church Planting in Kenya

The lack of research focused on Somali church planting in Kenya is even greater. Specific writing on this subject is not available. Not only are there no CPMs among Somalis, "there are currently no mature Somali churches to create a church planting movement of their own."[21] The limited writing on missions to the Somalis generally

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[20] David L. Watson, "Why Denominations Cannot Complete the Great Commission," January 10, 2009, http://www.davidlwatson.org/2009/09/10/why-denominations-cannot-complete-the-great-commission/ (accessed August 15, 2015). One could argue with Watson's quote (Note earlier Pew study indicating 99 percent of Christians in denomination or network). Watson says, "Denominational approaches to the Great Commission have not succeeded." Watson paints denominations as a primary evil or at least problem within Christianity.

[21] Pioneers USA, Somali Outreach in East Africa, March 19, 2012, http://www.pioneers.org/go/go-full-view/somali-outreach-in-east-africa (accessed January 8, 2016).

focuses on the country of Somalia[22] or in the diaspora such as in the USA or UK, and little exists concerning Somalis in Kenya. The mission writings that exist on Somalis, wherever they are located, focus on evangelism and not on church planting or CPMs, as they have not yet emerged.

Delimitations and Limitations

This dissertation seeks to develop a strategic framework for church planting for the KAG among the Somalis in Kenya through interviews and focus groups (with missionaries, BMBs, and KAG leader), and a critical integrative analysis of existing literature (including biblical and theological material). Other assessment methods and instruments will not be utilized. Interviews of Somalis who are not believers were not assessed. Other areas of possible development for mission engagement will not be offered to the stakeholders, nor will the actual framework be tested within the structure of this research.

Definition of Terms

The following terms used in the dissertation are defined here.

1. Church means a group of believers and seekers of Jesus meeting together for worship, fellowship, discipleship, and evangelism/missions whether in a traditional church building or a house.

2. Church Planting Movement or Indigenous Church Planting Movement (CPM, CPMs, ICPM, or ICPMs) refers to "a rapid and multiplicative increase of

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[22] Ahmed Ali Haile and David Shenk, *Teatime in Mogadishu: My Journey as a Peace Ambassador in the World of Islam* (Harrisonburg, VA: Herald Press, 2011). This book is an example of reaching the Somalis of Somalia.

indigenous churches planting churches within a given people group or population segment."[23]

3. Insider Movements (IM) are "popular movements to Christ that bypass both formal and explicit expression of the Christian religion."[24] Or as Rebecca Lewis declares,

> An "insider movement" is any movement to faith in Christ where (a) the gospel flows through pre-existing communities and social networks, and where (b) believing families, as valid expressions of the Body of Christ, remain inside their socioreligious communities, retaining their identity as members of that community while living under the Lordship of Jesus Christ and the authority of the Bible.[25]

4. Kenya Assemblies of God (KAG) is a national church organized in 1973 affiliated with the World Assemblies of God Alliance and the Africa Assemblies of God Alliance. The KAG has nearly 3800 churches and about 3785 ministers.[26]

5. Kenya Assemblies of God Missions (KAGM), which was formerly Kenya Assemblies of God Department of Missions (KAGDOM), is the mission board of the KAG that oversees the missionaries, finances, and all official mission activity of the national church. The governing body is referred to as the mission commission.

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[23] Garrison, *Church Planting Movements*, 7.

[24] Garrison, "Church Planting Movements vs. Insider Movements," 151.

[25] Rebecca Lewis, "Insider Movements: The Conversation Continues: Promoting Movements to Christ within Natural Communities," *IJFM*, 24 no. 2 (Summer 2007): 75.

[26] Peter G. W. Njiri, *Kenya Harvest 2014: A Decade of the Holy Spirit*, (Nairobi, Kenya: Kenya Assemblies of God, 2014), 1. "Thanks be to God for the 33 districts, 424 Sections, 3785 churches with 1,170 ordained ministers, 384 licensed ministers, 1194 students in Bible training, 2,231 exhorters ministers."

The mission commission has ten members.[27] KAGM currently supports over forty

paid persons[28] including traditional missionaries, schoolteachers, etc.

6. Least Reached People Group (LRPG or UPG) is defined by Joshua Project as

follows: "An unreached or least-reached people is a people group among which

there is no indigenous community of believing Christians with adequate numbers

and resources to evangelize this people group."[29]

7. Believers of Muslim background (BMBs) are people who were Muslim in culture

and religion prior to coming to saving faith in Jesus Christ.

8. Recursive Abstraction is a method of qualitative data analysis in which data is

summarized repeatedly until a concise summary is distilled.

9. Strategic Platform is a mechanism used that allows entrance into a community so

that the missionaries have legitimacy and the opportunity to do missions. A literal

platform is a wooden stage on which an evangelist stands to preach the gospel. A

strategic platform then is anything that provides access into a community that allows

for the presentation of the good news of Jesus Christ.

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[27] KAGM Mission Commission minutes February 9, 2015. Members of the KAGM Mission Commission are Kevin Smith – Chairperson, Moses Muthee, Peter Nuthu, Jackson Mbuthia, Muhammad Jerumani, Philip Kitoto, Charles Owuor, Paul Karanja, Jeff Nelson – secretary, and Peter Njiri, *ex officio*. In February 2016 Peter Nuthu resigned and Steve Kuria took his place on the Commission. KAGM is the organization within the KAG and the Mission Commission is the governing body of KAGM. The letter M and mission commission and M and missionaries may seem redundant though out, but the KAGM is the organization and the mission commission or missionaries are the unit within the organization.

[28] KAG, "WWK Brochure."

[29] Joshua Project, "Definitions," (Colorado Springs, CO: US Center for World Missions)," http://joshuaproject.net/help/definitions (accessed April 10, 2015).

Significance of the Study

This study is significant to the church, the academy, and the researcher. The church desires to fulfill the Great Commission. The Somalis are among the most resistant[30] of the LRPGs in Kenya. Presenting a framework for church planting among the Somalis is, thus, significant to both the church and the academy. The academy seeks researchers to fill the void in research. The two lacunae, the attitude in CPM literature regarding denominational connection and the dearth of research concerning Somali church planting in Kenya, will be addressed in this study. The Somalis are a disturbed and war torn people. Research that seeks to bring some level of peace to the Somali people and their neighbors is welcome. The study is significant to the researcher as a missionary connected to the KAG and a member of KAGM Mission Commission. Identifying a framework for church planting among Somalis in Kenya is essential to the intersection of work and life for the researcher.

Summary

Reaching Somalis in Kenya with the love of Christ and planting churches among them are not easy tasks, but they are essential to fulfilling the Great Commission and bringing inner peace to this torn and war ravaged people. This study seeks to answer the question: What constitutes a strategic framework for planting churches among Somalis in Kenya with the KAG? The RQs are intended to provide the structure for the limitations and delimitations of the study. The following document will describe the methodology in

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[30] James Fergusson, *The World's Most Dangerous Place: Inside the Outlaw State of Somalia* (Philadelphia: Da Capo Press, 2013), 3. Fergusson speaking of Somalia says, "However often the four Horsemen of the Apocalypse rode out into the world, Somalia was where they were stabled; this was their home."

chapter 2, answer the RQs in chapters 3–6, and summarize the findings and present the

conclusions in the form of a strategic framework in chapter 7.

CHAPTER 2

METHODOLOGY

Introduction

Methodology is the use of a tool selected from the researcher's *toolbox* that best accomplishes the research task at hand. The study of church planting among Somalis in Kenya is uncharted terrain. Related studies in the literature have focused on ethnographic studies of Somalis in Kenya or CPMs among other Muslim tribes in other countries. Therefore church planting among Somalis in Kenya constitutes virgin research territory.

The research design utilized in this study is qualitative. IER is the methodological structure employed. Field data were collected through focus group interviews and semi-structured interviews. Recursive abstraction was used to facilitate the data-analysis process.[1] The data extracted from literature focused on missiological, sociological, biblical, and theological texts.

Methodological Structure

Figure 2.1 illustrates the methodological structure utilized in the study. The overarching research design is qualitative. Then narrowing takes place through data collection and data analysis and final refinement occurs through the various lenses of the literature by critical integrative analysis. The figure reads from the bottom up.

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[1] Norman Denzin and Yvonna Lincoln, *The SAGE Handbook of Qualitative Research,* 3rd ed. (Los Angeles: SAGE Publications, 2005), 566, 567, 829, and 844.

Literature Review: Missiological,
Sociological, Biblical, &
Theological
Data Analysis: Recursive
Abstraction
Data Collection: Focus Groups &
Semi-Structured Interviews
Method: Framework: Inductive
Exploratory (utilizing GTM)
Research Design: Qualitative
Research
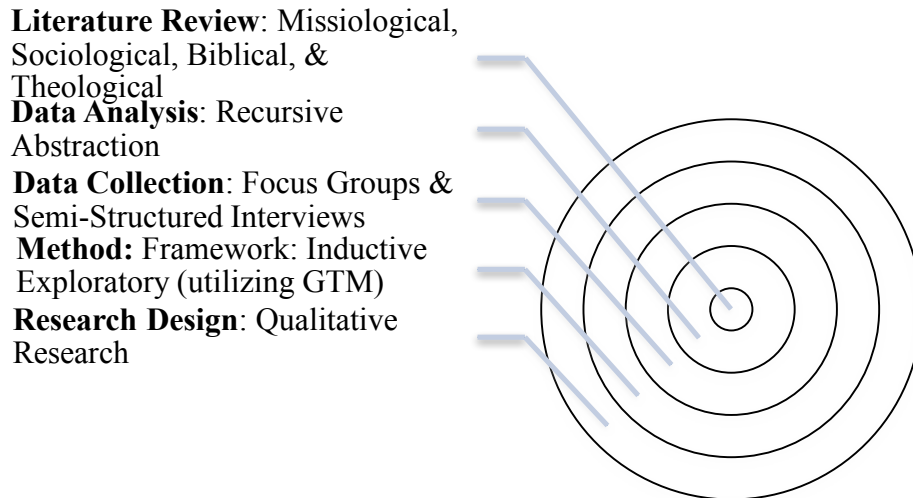
Figure 2.1. Research design.

The qualitative research methodological paradigm was selected because of the

research needs. Contributing sources lend themselves to gathering information largely

from experts and field practitioners. The mining of this information was best served

through narrative investigation, asking why and how questions.[2] Smaller focused samples

were more valuable than larger, possibly uninformed samples. Thus, this study employed

purposive sampling.[3]

IER is the tool most fitted the task of researching church planting among Somalis

in Kenya with the KAG. It utilizes many elements of Grounded Theory Method.

Concerning the IER, Stebbins says, "The researcher weaves these generalizations into a

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[2] Media Fort, "Quantitative Research," https://mediafort.wordpress.com/tag/qualitative-research/ (accessed April 18, 2015). Qualitative Research occurs when the research is about the person in terms of why and how rather then what and when.

[3] Laerd Dissertation, "Purposive Sampling," http://dissertation.laerd.com/purposive-sampling.php (accessed April 21, 2015). "The main goal of purposive sampling is to focus on particular characteristics of a population that are of interest, which will best enable you to answer your research questions. The sample being studied is not representative of the population, but for researchers pursuing qualitative or mixed methods research designs, this is not considered to be a weakness. Rather, it is a choice, the purpose of which varies depending on the type of purposing sampling technique that is used."

grounded theory explaining the object of study."[4] Though this study does not yield

theory, it does produce a framework that is built on explanation of the collected.

"Exploration and inductive reasoning are important in science in part because deductive

logic alone can never uncover new ideas and observations."[5] Thus, IER is most relevant

to this study.

The timing of the literature and biblical/theological review is dependent on the

methodological structure. A typical dissertation places the literature review, including a

possible biblical/theological review, prior to the field research portion in order to

highlight the work already done in the area of study. "The requirement that a literature

review be undertaken prior to conducting a social science research project is one of the

shibboleths of modern times."[6] While placing the literature review prior to research

makes sense in many cases, it is arguable that in this study, it is actually best to gather the

field research first in order to determine which literature to read and which biblical

passages to consider. IER is built on the concept that the review of pertinent literature

should follow the field research. This allows the components arising from the field study

to become the components studied in the literature. Therefore the organization of this

dissertation places the field research chapters before the literature chapter.

IER, with its basis in Grounded Theory Method,[7] serves this study well. "The

goal of exploratory research is to generate grounded theory and the hypotheses that

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[4] Robert A. Stebbins, ed., *Exploratory Research in the Social Sciences* (Thousand Oaks, CA: SAGE Publications, 2001), 6.

[5] Ibid., 8.

[6] Ibid., 42.

[7] Alan Johnson, e-mail to author, October 15, 2014; John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 2nd ed. (Thousand Oaks, CA: SAGE, 2007), 63.

compose it. Exploration rarely, if ever, leads to predictions as precise as numerical

proportions. Rather, it leads to vaguer predictions."[8] It is an ideal approach for this study

because components for church planting among Somalis are best discovered through field

research. These components are then studied in the literature through critical integrative

analysis, as well as searching for any additional components. The framework[9] that

develops from the research is grounded in the field research but is inherently vague due

to the exploratory nature of the study. The expectation that a framework, model, or theory

coming from an exploratory study will be a complete framework, model, or theory is

unfounded; this perception is strongly defended by Stebbins. The concatenation,[10] the

research that follows this study, can reduce the vagueness of the data and conclusions

moving from little-known phenomena to partially known phenomena and finally to

better-known phenomena.[11] To illustrate this process, the research discoveries of

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GTM is founded on a very specific set of philosophical commitments and procedures. First the researcher does not do any literature review in advance. Second the researcher recursively works through the material developing theory in the process. And third the researcher adjusts the line of inquiry as theoretical development grows. "Grounded theory is a qualitative research design in which the inquirer generates a general explanation (a theory) of a process, action, or interaction shaped by the views of a large number of participants."

[8] Stebbins, 46.

[9] J. A. Maxwell, *Qualitative Research Design: An Interactive Approach*, 2nd ed. (Thousand Oaks, CA: SAGE Publications, 2005). 39. "The most important thing to understand about your conceptual framework is that it is primarily a conception or model of what is out there that you plan to study, and of what is going on with these things and why—a tentative theory of the phenomena that you are investigating." The conceptual framework that developed through this study may one day develop into a theory, but it may be currently identified as a pre-theory. The framework should develop into a more concrete theory with further concatenated research.

[10] Stebbins, 12. Stebbins defines, "The expression *concatenated exploration* refers at once to a research process and the resulting set of field studies that are linked together, as it were, in a chain leading, to cumulative grounded or inductively generated theory." From the Latin *com* link *catanare* chain or to link together, http://dictionary.reference.com/browse/concatenation.

[11] Ibid., 7. William Shaffir and Robert A. Stebbins, *Experiencing Fieldwork: An Inside View of Qualitative Research* (Thousand Oaks, CA: SAGE Publications, 1991), 6. Shaffir and Stebbins developed a

Columbus' first journey (1492) were made clearer through his second (1493), third (1498), and fourth (1502) journeys and even further clearer through subsequent explorers and researchers. In the same way, the framework generated during this study can be refined, proved, modified, and improved in further study.

Research Participants

More than forty people contributed to this study through semi-structured interviews and focus group interviews. Throughout this process, the researcher gathered audio, video, and e-mail data filling over 300 pages of transcripts. The participants include fourteen KAGM missionaries, seven African non-KAGM missionaries working in Kenya, five missiologists and accomplished practitioners,[12] six KAGM committee leaders, five KAG executives, and six BMBs.

These individuals have cumulatively invested over 350 years in church planting ministry; most of their efforts have focused on ministry to Muslims, resulting in the planting of hundreds of churches among non-Muslims and scores of house churches among Muslims. Elements for the successful planting of churches among Somalis were mined from these focus groups and interviews.

The Kenya field missionaries (KAGM and non-KAGM) were chosen to ascertain contextual factors related to ministry among Muslims in Kenya and to evaluate

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figure demonstrating the relationship of qualitative and quantitative methods as it relates to the process of research from exploration to hypothesis testing to model building and from little-known phenomena to better-known phenomena.

[12] The five missiologists and accomplished practitioners that were interviewed are missionaries who have worked for many years among Muslim people groups in North and East Africa, Middle East, Europe, and Asia. They have served with AGWM (USA), AG missions from outside America, Frontiers, and CityTeam International. Together they represent over 75 years of reaching Muslims for Christ and they have planted scores of house churches among them.

components for feasibility and contextual sensitivity. The missiologists and accomplished practitioners were selected to ascertain church-planting models, success levels, and factors contributing to the success or failure of these models. The BMBs were chosen to ascertain church planting implications as they relate to Muslim Somalis, especially cultural and contextual issues.

The KAGM committee members were chosen to expand concepts toward a workable church-planting framework based on the parameters set by the KAG. The KAG executives were selected to determine non-negotiable factors, non-essential factors, and predictable concerns for Somali house churches connecting with the KAG. Each group provided building materials toward the construction of an ideological framework and also identified those building materials deemed inappropriate for this particular framework.

Instrumentation

A Research Instrument Design Validation and Guidance Committee was established in accordance with the institution's guidelines. The committee consisted of three members,[13] each of whom had earned doctorates and proficiency in both the field of study and research methodology. The committee validated the research instruments used.

The data collection instruments (see appendices B, C, and D) were designed to begin with a general inquiry that would lead to specific elements. The focus groups were intended to develop synergy that would facilitate richer results than would individual interviews. All of the interview instruments were engineered to draw on the elements that emerged from the previous focus groups and interviews.

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[13] The three members who made up the Validation Committee were Alan Johnson, PhD, Oxford Centre for Mission Studies/University of Wales (Dissertation Supervisor); Marvin Gilbert, EdD, Texas Tech University; and Bob Braswell, PhD, Florida State University.

Data-Collection Methodology

The data-collection process was conducted by focus groups and semi-structured interviews that were conducted both in person and electronically.[14] A focus group interview is a "research technique that collects data through group interaction on a topic determined by the researcher."[15] In a focus group, "the emphasis is therefore on the interaction between participants in the group."[16] Synergy in the focus group is an argument for their advantage as a research instrument.[17] Whether synergy is a reality in the focus group depends on the researchers ability to lead and on the participants' willingness to interact with each other in the focus group.

Semi-structured interviews were also advantageous for this study. Like the agenda for a meeting, many items to be discussed can be anticipated in advance. But *matters arising* are also accounted for and often become more valuable than the listed agenda items. The flexibility inherent in semi-structured interviews allows for these matters arising. "Less structure is better from the perspective of following where the conversation takes you. This is not to suggest that the interviewer should be passive in the interview

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[14] Neil Selwyn and Kate Robson, "Using E-mail as a Research Tool," *Social Research Update* 21 (Summer 1998): Guildford, England, http://sru.soc.surrey.ac.uk/SRU21.html (accessed July 12, 2010).

[15] David L. Morgan, *Focus Groups as Qualitative Research*, 2nd ed. (Thousand Oaks, CA: SAGE, 1997), 6.

[16] Pranee Liamputtong, *Focus Group Methodology: Principles and Practice* (Los Angeles: SAGE, 2011), 31.

[17] Morgan, on pages 13–14 of his book, downplays synergy in focus groups. "Some accounts of focus groups' ability to gather data efficiently make it sound as if they have an almost magical 'synergy.'" He also says that "claims about the supposed superiority of group interaction for purposes other than 'idea generation' remain untested." However, Liamputtong on page 32 of his book argues for synergy as an advantage of focus groups. "Interaction creates a 'synergistic effect' …because it allows the participants to respond and build on the reactions of other members in the group." The reality of whether or not synergy takes place lies in the effectiveness of the research moderator to generate participant interaction in the focus group.

process; the interviewer acts as coordinator of the conversation with an aim of generating fodder for the developing theory."[18] The semi-structured interview instruments provided the interviewee freedom to bring into the conversation matters arising that might not have been anticipated in advance by the researcher.

According to Greg Guest et al., the number of interviews necessary to gather *metathemes* is six.[19] The interview minimums for this study were set at six except in the case of the KAG executives, which only has five members. All five KAG executives were included in the focus group.

The existence of successful church planting among Somalis in Kenya is nearly non-existent. Gathering information on current attempts with Somalis and other tribes in Kenya, combined with reports of success with Muslim tribes outside Kenya, provided important raw data. This was an essential foundational step in the IER approach to this study.

The first and primary RQ, "What major factors contribute to the success or failure of reaching and planting churches among Somalis?" is answered in chapter 3: *Success and Failure of Current Church Planting*. This data were gathered from field missionaries in Kenya, from accomplished practitioners outside Kenya working among Muslims and from BMBs. In order to suggest a better way to plant churches, one must study what is working and what is not working in the field. The emerging items were treated as possible solutions that were moved to the next level and tested.

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[18] Melanie Birks and Jane Mills, *Grounded Theory: A Practical Guide* (Los Angeles: SAGE, 2011), 75.

[19] Greg Guest, Arwen Bunce, and Laura Johnson, *How Many Interviews Are Enough? An Experiment with Data Saturation and Variability* (SAGE Publication) http://fmx.sagepub.com/content/18/1/59.short (accessed April 13, 2015).

While RQ 1 was causal, the responses of the participants produced factors that did not always have clear links from cause to effect. The data that emerged, although perhaps not anticipated through the original questions, resulted in ideas that were very important. The cause and effect linkages emerged by analysis of the date through the recursive abstraction process. The RQ resulted in comments gathered into clusters of ideas that were useful in developing the strategic framework for church planting.

The second RQ, "What do the KAG mission and executive leaders regard to be important and essential factors that churches planted among Somalis must have in order to be KAG," is addressed in chapter 4: *Complexities Related to Connecting Somali to the KAG*. This takes the items discovered in RQ 1 and further analyzes them in reference to RQ 2. The items distilled through this repeated process become the elements brought forward to the literature critical integrative analysis. In this step, the KAG mission and executive leaders express what is important to the church and what they anticipate as future issues. The purpose for this RQ is to determine if a linkage between a CPM and a denomination is positive. Assuming that a linkage between a Somali CPM and the KAG denomination is positive, how will this relationship be structured in order to foster the CPM?

The third and fourth RQs are, "What does relevant literature contribute to understanding church planting among Somalis in Kenya," and "What contributions do selected Old Testament and New Testament passages make in regard to understanding planting churches among Somalis." These questions are addressed respectively in chapter 5, *Literature Review,* and in chapter 6, *Biblical/Theological Foundation*.

After the field research was conducted with missionaries, BMBs, and KAG leadership, the areas that needed further review were studied in the literature. The IER strategy allowed the research participants, rather than the preconceived ideas of the researcher, to determine the elements to study in the literature.

Data-Analysis Procedures

Recursive abstraction was utilized to distill a strategic framework for church planting out of the qualitative data.[20] This process in essence involves a repeated summarization of qualitative data. The data gathered early were summarized and used to inform the next strata of data. All existing data were then summarized again and insights gained from that recursive process were applied so as to gather the next level of data and so on.

The insights extracted from the empirical research and resulting data analysis became the topics for the literature and biblical review chapter. The ideas that remained after the process became the components of a strategic framework for planting churches among Somalis in Kenya with the KAG. Where appropriate, the constructs were studied through the four lenses of missiology, sociology, biblical exegesis, and theology. The study seeks to bridge the lacunae in the literature concerning a denominational connection with a CPM and Somali church planting.

Ethical Guidelines for this Study

The research was conducted according to ethical guidelines designed to protect all research participants. Participants were given a document of informed consent (see

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[20] Denzin, 566–567, 829, and 844. Recursive (repeated) abstraction (drawing out) is the process described.

appendix B). They read and then signed their particular version of the Informed Consent document. When appropriate, the document was verbally translated into Kiswahili or Somali.

Permission from KAG leadership to conduct this doctoral research was obtained. The KAG Executive leaders, as representatives, signed a document of informed consent that approved of the study on behalf of the KAG organization (see appendix B). Most participants are not named in this document in order to protect their identity and missionary fieldwork. This was an ethical procedure to protect all parties.

Summary

The research methodology used for this study is based on sound and acceptable practices. The methodology was selected based on its value to discover solutions to the particular problem presented. From a wealth of research possibilities at the disposal of every researcher, specific tools were selected. The research design was qualitative, using how and why questions. The methodological structure of an IER that is based on Grounded Theory Method was used to explore new terrain. The data collection method employed was focus groups and semi-structured interviews that promoted the concepts of synergism and matters arising. The data analysis used recursive abstraction (repeated summarization and distillation). Missiological, sociological, biblical exegetical, and theological literature was reviewed though critical integrative analysis so that findings were grounded in data. This research structure best fit the research questions and needs.

The RQs, written to mine precious gems from the raw data, are intended to find solutions for the problem. They are sequential and build on one another. The data-

collection instruments are tied to the RQs to answer the problem statement. The literature is studied according to the fodder collected through the raw data.

The methodological structure chosen for this dissertation is solidly grounded in the purpose, problem, and nature of the study. The combination of the systems used is unique because they have been selected at each intersection based on the study needs. "Any methodology that attempts to understand experience and explain situations will have to be complex."[21] The methodological framework was used because it provided a logical path toward answering the problem. Careful selection of sound research methods have led to the development of the strategic framework for planting churches among Somalis in Kenya with the KAG as will be demonstrated in the findings and conclusion chapters that follow.

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[21] Juliet Corbin and Anselm Strauss, *Basics of Qualitative Research,* 3rd ed. (Los Angeles: SAGE, 2008), 8.

CHAPTER 3

FINDINGS ONE: SUCCESS AND FAILURE OF CURRENT CHURCH PLANTING

Introduction

Missionaries have tried for decades to reach Somalis in Kenya and plant churches among them with little success. The KAG leaders desire to see this changed as evidenced by the prayer, financial, and personnel focus they have invested in the Somalis. The findings of this research points to the need for a better understanding of the culture, the necessity of a legitimate entry strategy into Somali lives and communities, and the benefits of connecting a CPM with the denomination.

This chapter is the first of two findings chapters. As stated earlier, chapter 3 answers RQ one, "What major factors contribute to the success or failure of reaching and planting churches among Somalis?" The data were gathered from KAG and non-KAG missionaries in Kenya, accomplished practitioners outside Kenya working among Muslims, and BMBs.

The process for gathering field data was extensive. More than thirteen hours of audio and video interviews were produced. Three hundred twenty pages of manuscript from interviews were summarized resulting in more than 750 notes. These notes were summarized again and tabulated into over 1400 comment items. These comments were grouped into thirteen major clusters and one group of outliers. The thirteen clusters were summarized and grouped again into three categories as follows: (1) Somali Context with over 250 comment items in four clusters, (2) Missionary Entry Strategies with over 550

comment items with five clusters, and (3) KAG Connection with over 650 comment

items with four clusters (see figure 3.1 below). The outliers were integrated with the

others as appropriate. The first two categories (Somali Context and Missionary Entry

Strategy) will be dealt with in chapter 3 and the third category (KAG Connection) is

addressed in chapter 4.

Somali Context	Missionary Entry Strategy	KAG Connection
1. Fear & Persecution	5 & 6. Platforms & Compassion Ministry	10. Many Laborers
2. Misconceptions	7 & 8. Proclamation & Power Encounter	11. Protection
3. Dissatisfaction	9. Loving Community	12. Organic Worship
4. Cultural Issues (embedded in others)		13. Support from Denomination
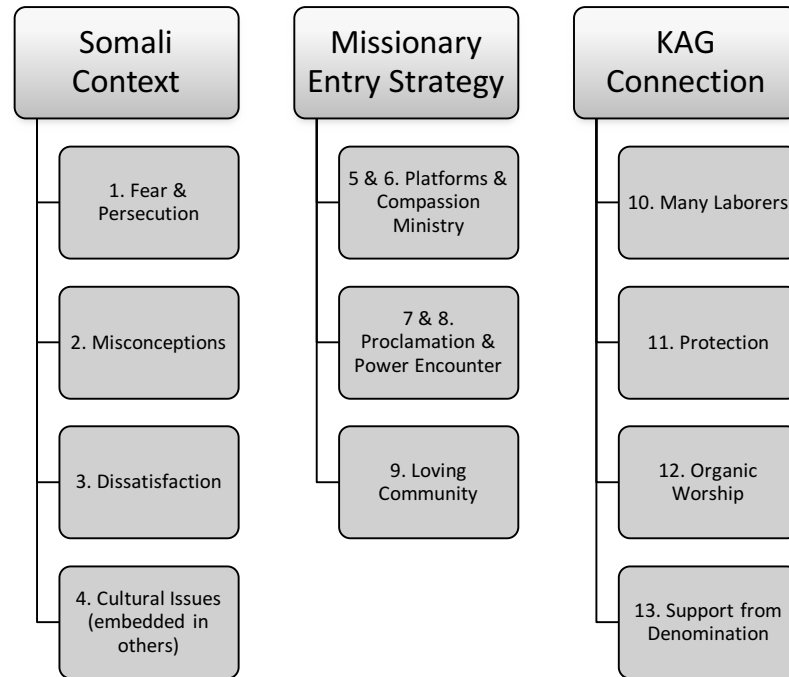
Figure 3.1. The findings: categories and clusters.

Somali Context

Church planting strategies among other people groups may or may not work

among the Somalis in Kenya. Peter Drucker is attributed with the phrase "Culture eats

strategy for breakfast,"[1] meaning the strategy that works in one culture may not work in

another. The missionary church planter who has developed a strategy, but does not

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[1] Joe Geronimo Martinez, "Did Peter Drucker Actually Say 'Culture Eats Strategy for Breakfast' – and If So, Where/When?" Quora, http://www.quora.com/Did-Peter-Drucker-actually-say-culture-eats-strategy-for-breakfast-and-if-so-where-when (accessed May 26, 2015). While this quote is attributed to Peter Drucker, it has not been verified.

understand the people will not succeed. Understanding and addressing the cultural factors greatly impact the ability to plant churches among Somalis in Kenya.

Four major clusters emerged from the data under Somali Context: Fear and Persecution (87 comments), Cultural Issues (59 comments), Misconceptions (48 comments), and Dissatisfaction (59 comments). Due to the connection of cultural issues embedded in the other three clusters they are discussed where most appropriate and not given a separate section. The three major clusters will be addressed with their prominent sub-categories. Persecution and fear will address (1) *awliya* (brother's keeper), (2) fear and negative responses to persecution, and (3) boldness and positive responses to persecution. Misconceptions will address (1) *ametumwa* (he has been sent *by Allah*), (2) Christology, and (3) deception. Dissatisfaction will address (1) Terrorism and the *al-Shabaab*, and (2) *Umma*[2] (the worldwide body of Muslims).

Persecution and Fear

Persecution and fear was the highest recurring factor in the major category Somali Context. Believers in Muslim societies all wrestle with persecution. Believers among Somalis of Kenya not only face the standard Muslim persecution, but also added elements related to their culture. The results from the data collection brought three items forward. These are addressed below.

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[2] The spelling of umma or ummah is preferential. Shenk and Parshall use umma while Greenlee uses ummah. For the purposes of this paper the short version of umma will be used unless otherwise quoted by an author in the text.

Brother's Keeper (awliya)

The concept of *brother's keeper* was a frequently referenced item concerning persecution and fear by interviewees. The Islamic/Arabic term awliya means protector, friend, guardian, or supporter. This quote from one of the interviewees summarizes the concept.

> I have…found that everyone is a keeper of his brother. So they keep watching one another. Even a Muslim has a right to question you why are you going to the prayers? And so any time you are together with a Muslim, immediately when you part about ten people or five people might come and ask him, "What was he telling you? What was he saying?"[3]

This generates a sense of fear in Somalis that inhibits their ability to interact with Christians, believe in Christ, and become disciples. A missionary to the Somalis does well to learn the difference between the individualistic culture of the West (and to a degree other Kenyan tribes) and the communal culture of the Somalis.

A Somali is the keeper of his brother, relative, neighbor, and clan member in the sense of being a guardian watching over dumb animals like sheep. The keeper/shepherd considers that he is superior to the one he is keeping. He believes he is doing the work of God to keep these unthinking ones on the straight path of Islam by ensuring they are not talking with the Christians in the community and losing their way.

The brother's keeper concept affects every area of Somali life from watching who comes into the home, to requiring an account of conversations with strangers and friends, and to giving an explanation for lack of mosque attendance. Trust is absent and suspicion is the norm.

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[3] KAG Missionary Interviewee Number 6, interview by author, Nairobi, October 8-9, 2012.

The communal lifestyle does not allow for individual acts. An individual is not able to make a decision without it affecting the rest of the community.[4] According to a BMB, "Somali is Islam and Islam is Somali."[5] The brother's keeper is then obligated to prevent all the sheep within his flock from going astray and leaving Islam.

The clan perhaps forms the highest loyalty group among Somalis. "A Somali friend recently expressed this succinctly: 'there is only one loyalty all Somalis share. It is not Islam. It is not nationhood. It is not love of country, it is clanism--a phenomenon I like to call the Hidden Religion.'"[6] The clan loyalty to keep individual Somalis in line with the community is a stronger force than Islam for many.

One great tension in reaching Somali Muslims is whether to encourage them to stay in their community in order to be an effective witness or to go to a safe place to be discipled. The brother's keeper concept makes it difficult for them to remain in their community. This question will be considered more extensively under the protection offered by the KAG connection (see chapter 4).

Fear and Negative Responses to Persecution

Persecution is an action. Fear is a reaction. Fear may be the most obvious and natural reaction to persecution, but it need not be the only one. This fear is not unfounded. Persecution and martyrdom are very real possibilities for Somalis who come to Christ.

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[4] See the section "Camels and Nomads: Tensions of Individualism and Dependence" in chapter 5 for more on the relationship between community and individual choice.

[5] KAG Missionary Interviewee Number 1, interview by author, Nairobi, October 15, 2012.

[6] I. M. Lewis, "Visible and Invisible Differences: The Somali Paradox," *Africa* 74, no. 4 (Fall 2004): 489.

Even family ties must submit to Islam's grip as a believer of Somali background revealed, saying, "If your mother has given birth to you and she hears that you have become a Christian, she is the first person to kill you."[7] Another Kenyan BMB testified:

> Jesus had miraculously healed me. To date he has helped me to keep the promise to follow Him. But it has not come without a cost. Back in my village the riotous youth divided my livestock. They burned my house. My father disowned me. The night after my stock was divided he could not stand to intervene. I approached him under the cover of night from my hide out. He could have mobilized clan elders to recover my livestock, as is the norm. He dismissed my plight but added he would neither kill me nor protect me. I was dispossessed of my children and wife. Unless Christ intervenes I will not be allowed to ever live in my hometown again.[8]

Jesus said, "For I have come to set a man against his father" (Matt. 10:35). Receiving Christ requires everything of the BMB in Kenya.

Martyrdom and death are the most common results for Somalis who come to Christ. A missiologist who has worked among Somalis states, "Among Somalis, conversion is often a ticket to martyrdom."[9] The interview participants considered persecution the norm for Somalis who came to Christ. A BMB shared a testimony of a family he knew. A young man came to Christ, he married and his wife also came to Christ. When they had their first child, a boy, the people of the village came. "They took the man and the child that was born and said, 'We are going to kill your son in front of you. Denounce Christ. We are going to kill him.' And he said, 'Kill him or don't kill him but I will not denounce Christ.' They took the child of two days and slaughtered him."[10]

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[7] BMB Interviewee Number 2, interview by author, Nairobi, March 4, 2015.

[8] Jeff Nelson and Ismael Yusuf, "The Escalation of Harassment Resulted in an Increase in Faith," article awaiting publication, *PneumaAfrica Journal*, submitted 2014.

[9] Missiologist Interviewee Number 5, interview by author, Nairobi, March 22, 2015.

[10] BMB Interviewee Number 6, interview by author, Nairobi, October 15, 2012.

The couple remained in the town. He concluded the testimony with these words, "After ten years the whole town was saved."[11] The father demonstrated the words of Jesus, "Do not fear those who kill the body but cannot kill the soul (Matt. 10:28). The price for the salvation of his neighbors was the life of his son. The price for the salvation of the lost is the life of God's son. This man rose above fear to boldness and a village came to Christ.

Some of the respondents characterize the persecution and family pressure as harsh and universal to all Somalis who wish to be Christians. This kind of treatment can keep others from contemplating Christ. Fear, suspicion, and betrayal are great problems. BMBs have trouble trusting other BMBs. Much of this fear is based on spiritual oppression and demonic ideology. A Muslim fears the devil, demons, death, and Allah; the individual who angers them must be silenced. Contemplating conversion to Christ or preaching may bring death.

In the West persecution is often described as an activity that strengthens, purifies, and becomes a blessing for the church. "'The blood of martyrs is the seed of the Church,' wrote the second-century Church Father, Tertullian. From that time onward, the idea has persisted that churches – and individual Christians – grow most when the pressure is highest."[12] The reality among the Somalis historically is devastating. In a land where groups like the al-Shabaab will kill any Christian they find, martyrdom has greatly halted the expansion of the church. "Persecution does not always grow the church. Sometimes it wipes it out."[13] Persecution in many ways has accomplished its intended result in placing

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[11] Ibid.

[12] Wazala, "Does Persecution Truly Bring Church Growth?" http://www.wazala.org/2012-12-does-persecution-truly-bring-church-growth/ (accessed January 26, 2016).

[13] Missiologist Interviewee Number 4, interview by author, Nairobi, March 18, 2015.

a paralyzing fear in the hearts of the Somali people preventing them from receiving Christ.

Fear not only effects the BMBs, but also the church and missionaries. One respondent said, "Fear for missionary is based on suffering, persecution, being kicked out, losing assets or business platform."[14] Another stated, "Christians are afraid of Muslims and Muslims like it that way."[15] And yet another says, "We have had situations where some of the Muslim background believers will go to churches and the churches are uncomfortable to have them in their midst…because they do not want to be accused by the local communities for converting."[16] Fear keeps many Christians at a distance from the Somalis they desire to reach.

Many Christian background believers (CBBs) mistrust BMBs like the early disciples doubted that Saul of Tarsus was a believer. After Saul received Christ, "the Jews conspired to kill him" (Acts 9:23) for his apostasy, and "when he tried to join the disciples…they were all afraid of him, not believing that he really was a disciple" (Acts 9:26). When new believers in Christ from Somali backgrounds need the most support from their new Christian family, they are often not accepted like Paul.

Somalis are Cushitic while most Christian Kenyans are Bantu. By appearance they are easily distinguishable. When a Somali enters a church there is immediate suspicion. This is not unfounded because Kenyans have witnessed a rash of Muslim on Christian violence including al-Shabaab throwing grenades into a church on Sunday

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[14] Ibid.

[15] Missiologist Interviewee Number 5, interview by author, Nairobi, March 22, 2015.

[16] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

morning,[17] entering churches and shooting parishioners,[18] and allowing Muslims to go free while massacring Christians.[19]

Recently a BMB attended a Nairobi church. The ushers notified police of a Cushitic man, probably Somali, in their midst. The police came and arrested him and removed him from the church. Only the intervention of a bishop who knew him personally kept him from being taken to jail.[20] Like Saul needed a Barnabas (Acts 9:27), this Somali believer needed a Christian to speak for him.

Fear is the enemy's intended response to persecution and intimidation. When Somalis react in fear they are kept from receiving the good news of God's loving relationship. When Christians, specifically missionaries and church leaders, respond in fear to potential harm it paralyses the church and prevents Somalis from hearing the good news. Jesus' instruction to sheep among wolves to be wise as serpents and harmless as doves (Matt. 10:16) applies here.

[17] Cyrus Ombati, "Police Link Al Shabaab to Ngara Church Attack," *Standard Digital*, May 4, 2012, http://www.standardmedia.co.ke/article/2000057613/police-link-al-shabaab-to-ngara-church-attack (accessed May 10, 2015).

[18] The Nation Team, "14 Killed in Garissa Church Attacks," *Daily Nation*, http://www.nation.co.ke/News/17+dead+50+injured+in+twin+Garissa+church+attacks/-/1056/1441242/-/139fewwz/-/index.html (accessed May 10, 2015).

[19] Jeremy Weber, "Terrorists Target Christians in Nairobi Mall, Killing More Than 60 Shoppers," *Christianity Today*, September 22, 2013, http://www.christianitytoday.com/gleanings/2013/september/al-shabaab-nairobi-kenya-westgate-mall-somalia.html (accessed May 10, 2015). *BBC News Africa*, http://www.bbc.com/news/world-africa-30288137 (accessed May 10, 2015). http://www.foxnews.com/world/2015/04/02/garissa-attack-kenya/ (accessed May 10, 2015). *Christianity Today* wrote how Muslim extremists targeted non-Muslims and Christians in the Westgate Mall attack. "Al-Shabaab massacres non-Muslims at Kenya quarry," *BBC News* wrote how Muslim extremists targeted non-Muslims and Christians in the attacks in Mandera. "Nearly 150 dead in Al-Shabaab school attack, Kenya officials say." *Fox News* wrote how Muslim extremists targeted non-Muslims and Christians in the attack on Garissa University College.

[20] BMB Interviewee Number 5, interview by author, Nairobi, March 18, 2015.

Boldness and Positive Responses to Persecution

Persecution is an action. Boldness is a reaction. The straight path of Islam is different from the narrow way of Jesus.[21] Fear is the natural reaction to persecution, but love conquers fear (1 John 4:18). Prayer for boldness (Acts 4:13, 29, 31) rather than prayer for protection was demonstrated by the first church in Jerusalem.

A common theme in the interviews was boldness in the face of persecution. One missionary to the Somalis stated, "I am a Kenyan and I am not very much scared."[22] A missiologist proposed that a key to reaching Muslims is "suffering and a fearlessness among the proclaiming community."[23] In the face of fierce persecution that threatens to kill every infant believer and keep the church from being planted among the Somalis in Kenya only the miraculous hand of God can protect. But the promise of Christ to Peter is just as true today as it was when he spoke it, "I will build my church, and the gates of Hades will not overcome it" (Matt. 16:18). Even as God saved baby Jesus from the murderous hand of Herod through a dream (Matt. 2:13), may the infant Somali babes in Christ be saved. Esther declared the bold conclusion "If I perish I perish" (Esther 4:16) and then she went to the king.

The interviewees often referenced one Somali believer, Abdi Welli, because he defeated fear and lived boldly as a Somali believer in Kenya. It was said of him, "Eventually there happened to be the Muslim believer who is known in the entire Garissa region, even the Somalis know that Abdi is born again. That's why when you talk about

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[21] David H. Greenlee, ed., *From the Straight Path to the Narrow Way: Journeys of Faith* (Waynesboro, GA: Authentic, 2005). In this book Greenlee and others illustrate the challenges, fears, and victories of those who have come to Christ from Islam.

[22] Kenya Mission Number 2, interview by author, Nairobi, March 4, 2015.

[23] Missiologist Interviewee Number 4, interview by author, Nairobi, March 18, 2015.

him there is no fear. Right now it is public."[24] Abdi went public with his identity and was

fearless in his presentation of the good news.

Abdi is a testimony of what can happen through a bold witness.

They [Pentecostal believers] raised him. They mentored him. They grounded him in the Word. They took him for missions training because he had a heart of reaching out to the Somalis. So within a timespan of about ten years he was out there getting grounded in theology, he even got married to a lady who is mission minded. Then he went back to Garissa now and as we speak right now he is the one who is in charge of the locals' church. It is called the native's church because it is made up of Somalis who have been born again. So what happens when a missionary goes and ministers to a Somali and he or she gets born again they hand them over to Pastor Abdi Welli because of course he has been there and he knows how to encourage them, to let them know what to do. He is still pastored by the…pastor. That is where he goes to church with his children. It is not as if that …pastor withdrew and he gave him the church. No, but he has begun a Somali church which meets on Wednesday evening in his house. I want to believe that in the next years to come maybe there will be a public church. So it is a long-term thing, but we believe it shall come to pass.[25]

Abdi went the way of Somali martyrs less than four months after the interview[26] quoted

above.

Just as Esther's boldness gave others courage, Abdi's example strengthened

others. "There is a Somali brother that we work with and for him he has largely come out

in the open about his beliefs. He has really gone through a lot of suffering. He was really

a part of the fellowship that Abdi Welli was leading."[27] "Esther took a step of faith and

made her identity public. Her public statement of faith not only gave other children of

God courage to stand up and identify with God, but also resulted in many Gentiles

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[24] KAG Missionary Interviewee Number 14, interview by author, Nairobi, October 12, 2012.

[25] Ibid. Note: This was recorded on October 12, 2012.

[26] On Thursday, February 7, 2013 Rev. Abdi Welli was martyred in Garissa.

[27] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

believing in her God (Esther 8:17) and identifying with her people."[28] The boldness of one follower of Christ can spark faith in other secret believers. Spirit-empowered boldness in reaction to persecution may trigger a move through which a critical mass of Somali believers may come out from secret faith to public confession.

<div align="center">Misconceptions</div>

Misconceptions form a major cluster in Somali Context. The results from the data collection brought three items forward: (1) ametumwa, (2) Christology, and (3) truth and deception. These are addressed below.

Ametumwa

A Swahili word was spoken often during the interviews and it's meaning even more. Ametumwa means he has been sent. This is the response given frequently by Somalis when missionaries gave them food or other humanitarian assistance. The Somalis receive the gift of food and then say, "Ametumwa. Our God, Allah, is so powerful that the Christian ametumwa [has been sent] by Allah to be our servant and give us food." The path of Islam has a different worldview from the Christian's worldview.

One missionary expressed his frustration, "I shared with them and told them, do you know there are people who have sacrificed their money and sacrificed their livelihood in order to help you. They say, 'Ametumwa. Oh no, you have been sent to us by God (Allah) to come and help us.'"[29] Another missionary stated, "They have a

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[28] Jeff Nelson, "Going Public with Faith in a Muslim Context: Lessons from Esther," *IJFM,* 28 no. 4, (Winter 2011): 193.

[29] KAG Missionary Interviewee Number 6, interview by author, Nairobi, October 8, 2012.

philosophy as in we are providing what Allah is telling us."[30] Another typical comment

was,

> "I have tried this [strategy] of food, relief food, and it has not worked because as
> they have had that mentality of saying that it is Allah who has commanded you so
> they cannot see the love you have for them and the love of the people who have
> given money to come and buy food for them. …And one of the disadvantages is
> that these people believe that, or have a mentality that, we have been sent there by
> God [Allah] to go and help them and we are their servants."[31]

This worldview makes attempting to reach Somalis through humanitarian relief difficult.

Christology: Victory through Vulnerability

The person of Jesus is also a difficult misconception for Muslims. Although the

Koran[32] teaches that Jesus was a prophet, Muslims detest the idea that Jesus was God or

the Son of God. One missiologist described the confusion concerning Christ this way:

"Muslims highly regard Jesus, but they do not believe in his deity or death. They believe

that Christians commit *shirk* [taking other gods besides Allah] by worshipping Jesus.

They are continually reminded of the penalties of committing shirk" (bracket mine).[33]

Christology affects soteriology. "Now we have not understood what is salvation

in Islamic perspective and what is salvation in the Christian perspective."[34] One of the

great perplexities for the Somalis who value strength is the apparent weakness of the

crucifixion. God would not allow the prophet Jesus to succumb to weakness to die on the

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[30] KAG Missionary Interviewee Number 8, interview by author, Nairobi, October 9, 2012.

[31] KAG Missionary Interviewee Number 6, interview by author, Nairobi, October 8, 2012.

[32] Spelling of the Koran may also be Quran or Qur'an. While all three are acceptable the first spelling will be used throughout unless quoted otherwise by an author.

[33] Missiologist Interviewee Number 5, interview by author, Nairobi, March 22, 2015.

[34] Kenya Missionary Interviewee Number 2, interview by author, Nairobi, October 4, 2015.

cross. That is why they believe God took him from the cross before death. But Christian

missionaries would do well to take on the attitude of Christ (Phil. 2:3–11).

> I believe that the missionary or Christians should go where Muslims are because I think there was no one who was comfortable like Jesus. In heaven he was very comfortable. The Bible says he was God, so he enjoyed the kingdom of God. But what made Jesus to come was love and he humbled himself. So maybe some of the Christians think like going to the Muslims is promoting their lifestyle. But I think it is a matter of humility, humbling yourself, just taking that humility that Jesus had and that love that Jesus had even to humble himself. And the Bible says that he humbled himself even to the death on the cross. And I think that missionaries should go, they should think like Jesus, the way that Jesus saw people of that time. And I think that they should leave behind their comfortable life and go to those places and live with them. I believe when they go there they should be also like Jesus.[35]

Somalis value strength even as the religious leaders of Jesus' day did. But Jesus came as

the humble Lamb of God. A proper Christology can lead to salvation. Missionaries living

with the attitude of Christ may well open the eyes and hearts of the Somalis to hear the

gospel.

Truth and Deception

The concepts of truth and deception play interesting roles in Somali culture. Like

their Prophet, Somalis value deception as a virtue when it is applied to those outside the

community. One of the names of Allah in the Koran (3:54) is *Makr* (deceiver). He is the

best deceiver. This endorses a cultural tendency toward lies, deceit, and dishonesty.

However, Somalis hold Christians to a very high standard of truth and honesty.

Somalis are taught from a young age many misconceptions about Christians that

will prove to be false when they meet genuine believers. The comments from

interviewees regarding these misconceptions were varied. They reported being told that

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[35] KAG Missionary Interviewee Number 13, interview by author, Nairobi, October 9, 2012.

the Bible is corrupt and from Satan. Christians are described as pigs, drunkards, and demon-possessed while fellowship with them will send one to hell. It is firmly held that Jesus cannot be God. And, it is thought that committing suicide for the right reason will gain access to heaven.

When Christians move into Somali towns and villages, the Somalis experience inner conflict, as the Christians they come to know are moral, upright, and honest people.

> The way I live; the way I humble myself; it is very important. Now-a-days it has come to the point that the words I speak are not as effective in the ministry as the life I live so I have to walk my talk and I feel that the missionary in the field ought to live a holy life. He ought to be a role model. Let these people learn and see the image of Christ in your life. Let the community see the image of Christ. Let them see what you talk. Let them see what you live in your lifestyle. If I just say, "be holy" and I don't live a holy life surely that will not have any effect in their lives. That will not draw them to the Lord. But if they see the holiness that I preach in my life, if they see Christ I preach in my life that will draw them to come to Christ.[36]

The holy life of a Christian will work like a magnet drawing people to Jesus.

However, when Christians are perceived as deceptive the possibility of evangelism is lost (2 Cor. 4:1–3).[37] This is very crucial in regard to platforms or entry strategies. "When people say that the platform is for the development and then later on they find out that the platform is for preaching the gospel, it brings a problem to us."[38] While deception may be prevalent in Somali culture and valued among them as a virtue, Christians should live in the truth because the truth will set the Somalis free (John 8:32).

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[36] KAG Missionary Interviewee Number 6, interview by author, Nairobi, October 8, 2012.

[37] "Therefore, since through God's mercy we have this ministry, we do not lose heart. Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to everyone's conscience in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing" (2 Cor. 4:1–3).

[38] KAG Missionary Interviewee Number 4, interview by author, Nairobi, October 12, 2012.

One missionary related a story of a Muslim coming to Christ through her honesty. She and her husband had been reaching out to this man at a business.

> After taking about two steps when picking the phone from the pocket he dropped some money. I saw the money. It was wrapped in a paper. I called him and he was talking on the phone. I gave him the money and told him it is you who have dropped it. Then I went back to the shop. After the breakdown in communication he came back to the shop to talk to me. And he told me, "I have come to know that what you have been telling me, that you are saved, is right. Salvation is good. Because if it were not for salvation, if it would have been some other person, you would not have given me this money. …Even before we came here that man came. And told me, "I would like to get saved."[39]

The contrast was great. His people would have kept the money, but this Christian returned the money to him. Even though deceit is valued in their religion, by their god, and in their culture, when they see someone who is without guile, they are attracted to them and their God. The only entry strategy that will succeed among Somalis is one that is honest and without pretense.

<div align="center">Dissatisfaction</div>

Dissatisfaction was a recurring factor in the major category Somali Context. The results from the data collection brought two items forward. Due to the misconceptions addressed above and the two major dissatisfactions listed here many Somali Muslims begin to question their faith. This dissatisfaction section will address (1) Terrorism and al-Shabaab, and (2) Umma.

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[39] KAG Missionary Interviewee Number 6, interview by author, Nairobi, October 9, 2012.

Terrorism and Al-Shabaab

Across the globe, when Muslim societies are committing atrocities Muslims

become disillusioned with Islam. One missiologist interviewee spoke concisely of this

effect.

> In all of these examples (Indonesian Muslims in the 1960's, Bangladeshi Muslims
> in the 1970's, Iranian Muslims in the 1980's, Algerian Muslims in the 1990's,
> Sudanese Muslims in the 2000's, and Arab Muslims in the 2010's) there was a
> Muslim majority (or radicalized sub-set) that persecuted the Muslim minority (or
> imposed their extremism on the majority). In every case this oppression, often on
> tribal lines, led to disillusionment with Islam, suffering, dispersion, refugee status,
> poverty, anguish and soul searching.[40]

Disillusionment does not automatically lead to conversion to Christ, but begins a process

of seeking that can result in disciples of Jesus if Christians are proactive and timely.

Brogden points out that disillusioned Muslims (M1, M2, and M3) are more likely to

move toward traditional churches (C2 from Massey) while Muslims content with Islam

(M8, M9) who find Christ are more likely to gravitate toward contextual house churches

(C4 and C5).[41] Disillusioned Somalis and content Somalis are prime candidates for

Christ: disillusioned Somalis toward the traditional church and content Somalis toward

house churches.

Al-Shabaab (literally the youth) is a Somalia-based Islamic extremist group that

has been active in Somalia, Kenya, and Eastern Africa since about 2006 when it broke off

from the Islamic Courts Union, another group of Somali Islamists. Al-Shabaab is

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[40] Missiologist Interviewee Number 4, interview by author, Nairobi, March 18, 2015.

[41] Dick Brogden, "Christ Centered Communities in a Muslim Context (The C1–C6 Spectrum) Case Study: Sudan 2004," unpublished, 5. Brogden states, "Note that around the world M4, M5, M6 type Muslims are not getting saved anywhere. They have no desire to change, and no Muslim in their right mind will change religion on a whim. Bad Muslims make bad Christians." Therefore his targets are those who are content with Islam (M7-M9) or those that are disillusioned with Islam (M1-M3), but not those ambivalent with Islam.

responsible for hundreds of deaths in Somali, Uganda, and Kenya.[42] Even though

Christians are often the target in Kenya, in Somalia the al-Shabaab prey on Muslims who

are not as zealous, or of Sufi persuasion, or not of their clan. "A true paradox is that

Muslims have shown more tolerance toward non-Muslims than toward each other."[43]

Dissatisfaction comes as Somalis see the heinous, murderous acts of the al-

Shabaab or other radical groups in the name of Allah and are unable to reconcile this

cruelty with a religion that claims to be about peace. "But it is God who is working.

Some Somalian who came out from there (Somalia): they are here in Kenya. They are

repenting somehow. They are realizing that this land is not good. Al-Shabaab killed their

people. They, you know, have many problems and they understand that this is not the

way of God."[44] The zealous acts of the extremist group are actually helping some people

turn to Christ. The challenge is to find qualified Christians who will share Jesus and be

available to live among disillusioned Somalis.

Umma

The umma (the collective worldwide body of Muslim believers) is an important

concept in Islam. Every person desires to belong. The Somali culture glorifies individual

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[42] US Government, "Al- Shabaab," *Counter Terrorism Guide*, http://www.nctc.gov/site/groups/al_shabaab.html (accessed May 11, 2015). "Al-Shabaab claimed responsibility for the twin suicide bombings in Kampala, Uganda, on 11 July 2010 that killed more than 70 people, as well as a June 2013 attack in Mogadishu on a United Nations compound which killed 22 people. A February 2014 al-Shabaab attack on Somalia's presidential palace, Villa Somalia, involved a car bomb and armed assailants and killed 12 people, nine of them militants. In June 2014, an attack and siege in Mpeketoni, Kenya, killed nearly 50 tourists; although there was no claim of responsibility, al-Shabaab was widely believed responsible. There were other high-profile attacks in 2014 either ascribed to or claimed by al-Shabaab."

[43] Javeed Akhter, "Diversity Among Muslims: An Analysis," *Encountering the World of Islam*, Keith Swartley, ed., (Littleton, CO: Caleb Project, 2005), 150.

[44] BMB Interviewee Number 3, interview by author, Nairobi, March 4, 2015.

strength and toughness yet individual Somalis long for inclusion. While Islam touts unity and family, the reality is quite different. The interviewee comments revealed telling insights. Parents teach children to hate. There is little time and affection between fathers and children, and family love is missing. Anger, harshness, unforgiveness, and lack of grace are common attitudes. Insults, pretended love, false righteousness, and a lack of independence are major problems. As one missionary stated, "There is no time for the father to have one-on-one time with the child and there is no love and there is no care."[45] The desire for umma is strong, but the attainment seems counter to culture.

This desire for family draws Somalis to Christ as they see Christian families and kind Christian communities that exhibit true love. Interviewees mentioned many attitudes that draw Somalis to Christ; they are love, fellowship, togetherness, grace, attentiveness, righteousness, holiness, community, hospitality, humility, patience, and controlling anger. Specific actions like walking with a spouse and showing affection to children were noticed. Christians place people, relationships, and friendships above things. Spirit-filled believers who abide in Christ and take up an incarnational ministry are needed to live among the Somalis. The centripetal force of Jesus lived out through true disciples will draw people to him.

A conflict arises within Somalis who desire to belong to the umma but are held at arms length because of the Somali culture.

> Within Islam, homogeneity and heterogeneity, unity and discord, love and hate all merge into that which is at once a religion, a worldview, a community, a ritual, and a code. For all, an overriding unity is a sought-after but elusive phenomenon.

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[45] KAG Missionary Interviewee Number 8, interview by author, Nairobi, October 8, 2012.

Most Muslims experience frustration that the *umma* of Islam falls short of the ideal of unity set forth by the Prophet.[46]

Even as they see true love demonstrated in Christ and his followers, they desire to join to Christ, but still seek acceptance by their family, tribe, and religion. One Kenya missionary shared a testimony of a young drug-addicted man to whom he was sharing the good news:

> He told me, "My life is in shambles." But I told him there is someone who can bring your life back, and that is Jesus. And he told me, "If I bring in Jesus…if I come to receive him my people will reject me and they don't love me. Nobody in the family loves me and that is why I live the way I live."[47]

The irony was evident. He desired acceptance from his umma but would never find it, and yet he struggled to receive Christ because he would lose the umma that he thought he wanted but did not really have.

Somalis are dissatisfied with the umma but have a deep desire to belong. Jesus came to establish a loving community in relationship with the creator God. Missionaries will succeed when they help Somalis find a place to belong.

Summary of Somali Context

Somali culture has elements that are unique and other elements that are similar to other Muslim people groups. Persecution and fear revolve around a concept of being your brother's keeper to ensure that family and clan members remain committed to Islam. It was observed that fear is the negative response to persecutions while boldness is the positive response. Fear keeps Somalis bound while boldness sets them free.

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[46] Phil Parshall, "Diversity Within Muslim Umma," in *Encountering the World of Islam*, ed. Keith Swartley, (Littleton, CO: Caleb Project, 2005), 122.

[47] KAG Missionary Interviewee Number 6, interview by author, Nairobi, October 8, 2012.

Prevalent misconceptions were observed. Ametumwa, a Kiswahili term, summarizes a Somali theology that Allah is so powerful that he makes the Christians their servants. They believe a Christology that accepts Jesus as a prophet but not as the savior or the Son of God. There are also conflicting values of deception while longing for truth.

Finally two dissatisfactions were discussed. Terrorism and the al-Shabaab lead to disillusionment and open the door for Muslims to receive Christ. The umma presented another conflict by representing a of longing for community but not finding the reality of community.

The Somali culture presents both challenges and opportunities for missions. The hard shell of the Somali culture is difficult to penetrate. But if cracked, Christian love and truth can provide the answer to the Somali's longing heart.

The missionary to the Somalis can learn from this section and become more effective in reaching Somalis and planting churches among them. In this section they learn that boldness is the godly response to persecution for both the missionary and the Somali believer and should be their prayer and practice. Christian missionaries can dispel common misconceptions about Christians and Christ by living a humble and holy life in the Somali community. This godly life must be free from deception so as to demonstrate a contrast between Islam and the goodness of Christ. Finally, the missionary must understand the internal conflict within Somalis who see Islam as a religion of peace and yet also see the ways of al-Shabaab and other extremist groups, which exhibit the opposite. The Christian group that offers love and peace to the disillusioned Somali individual may draw them to Christ.

Missionary Entry Strategies

Entry into Somali communities is difficult. Careful planning and entry strategies were noted as important factors in successful mission work and church planting. At times the platform may provide entry into the community, but "if the platforms will not work for the gospel then we don't have to do it."[48] Interesting comments came from both sides concerning humanitarian, compassion ministries with many saying that they did not work and others testifying how they did work. The missionaries in the interview often discussed spiritual power encounters and bold proclamations. And, as with umma in the previous section, the loving Christian community was a theme among the missionaries concerning an entry strategy.

Five major clusters emerged from the data: Platform (164 comments), Compassion Ministry (72 comments), Power Encounter (89 comments), Proclamation (59 comments), and Loving Community (173 comments). These five have been grouped into three related groupings. The three major groupings will be addressed with their prominent sub-categories. Platforms and Compassion Ministries will address (1) Legitimacy, (2) Long-term Impact, and (3) Humanitarian Factors. Power Encounter and Proclamation will address (1) Prayer, (2) Bold Proclamation, and (3) Power Encounter Factors. Loving Community will address (1) Lifestyle, (2) Humility, and (3) Relationship.

It is necessary for the missionary to have a comprehensive targeted strategy in mind before entering a Somali community. The missionary who thinks only of entry and evangelism but does not consider discipleship, house church planting, and finally CPM

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[48] KAG Missionary Interviewee Number 4, interview by author, Nairobi, October 12, 2012.

may come to a dead-end street and fail to develop a sustained indigenous church. Before

entering into the community, the effective missionary will seek God for a strategy whose

end result is a CPM (see figure 3.2 below). When the CPM strategy is clearly in focus the

trajectory is planned backward from there to the entry strategy, not the other way around.
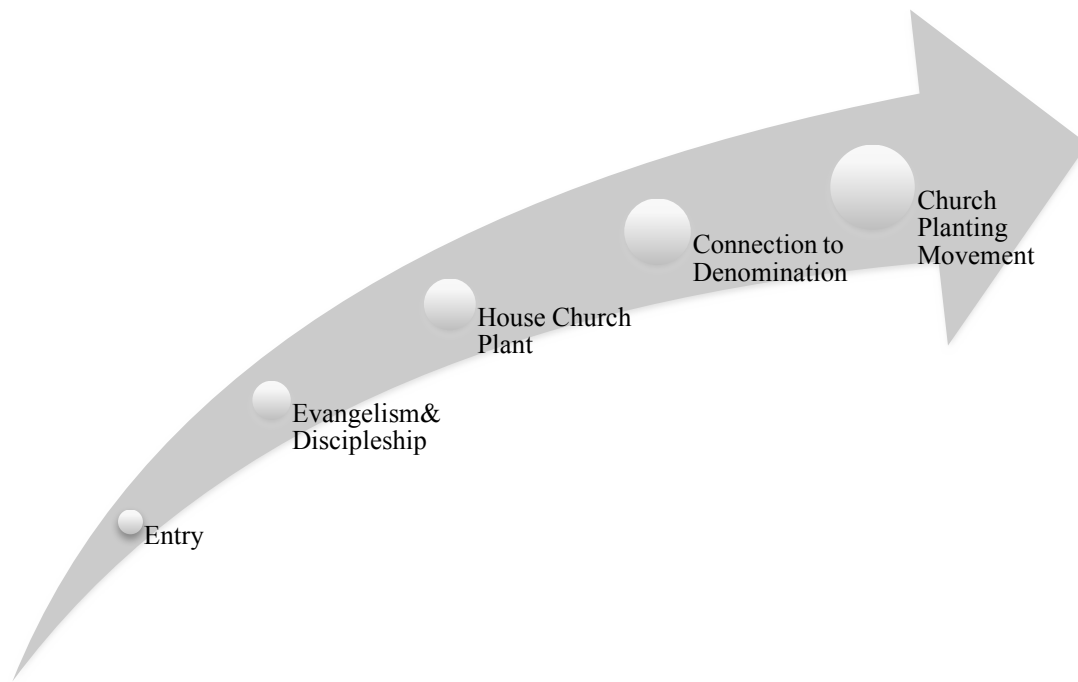
Figure 3.2. CPM target.

Platforms and Compassion Ministries

Entry into Somali communities often requires a platform. In Kenya, a platform

may not be required for political/legal reasons,[49] but it may be necessary for social

reasons. Due to the suspicion of Somalis generally, the motives of any outsider who

moves into their town will be questioned. Legitimacy is essential for any platform used to

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[49] *The Constitution of Kenya*, rev. 2010, https://www.kenyaembassy.com/pdfs/the%20constitution%20of%20kenya.pdf (accessed January 10, 2016). The constitution provides freedom of religion. "Section 32: Freedom of conscience, religion, belief and opinion. (1) Every person has the right to freedom of conscience, religion, thought, belief and opinion. (2) Every person has the right, either individually or in community with others, in public or in private, to manifest any religion or belief through worship, practice, teaching or observance, including observance of a day of worship."

enter a Somali village. As referenced above, some entry strategies allow access into the locality, but do not work well for presentation of the gospel. Long-term impact was a common theme. Many entry strategies include compassion ministries. Compassion and humanitarian platforms received divergent comments and the reports on humanitarian platforms were mixed. Some mission work was inhibited by these platforms, but others reported positive effect. Most of the missionaries expressed frustration with the failure of compassion ministries in Somali communities. Others expressed unique ways compassion ministries were successful. A close scrutinization of the relationship between failure and success in compassion ministry revealed interesting findings. Platforms and Compassion Ministries will address (1) Legitimacy, (2) Long-term Impact, and (3) Humanitarian Factors.

A strategic platform is a mechanism that allows entrance into a community so that the missionaries have legitimacy and the opportunity to do missions. A platform is illustrated by the wooden stage on which an evangelist stands to preach the gospel. A platform then is anything that provides access into a community that allows for the presentation of the good news of Jesus Christ.

Many platforms were listed by the interviewees such as school, dispensary, farming and agriculture, sports, hair plating, small business, medical, training and seminars, women's groups, relief food, compassion, relationship with elders, community health evangelism, water boreholes, focus on youth, Kenya Kids (orphanage), school for disabled, poultry, clothing, orphan care, and adult literacy. The Western worldview tends toward dichotomy while the African worldview tends toward holism in such matters as humanitarian aid (above) and proclamation (to follow), and the dichotomy is not so

distinct in Kenya.[50] Some traditional ministry methods were also listed by the interviewees as platforms such as bold preaching, casting out demons, salvation of outcasts, power encounters involving a cow and a hyena, Bible school mission trips, God made platforms through supernatural events, baptism of the Holy Spirit, prayer, and storying.

Legitimacy

As noted concerning Somali culture above, Somalis admire honesty in Christians. A platform must be legitimate in the eyes of the local people and leaders in order to be successful. "Even if you are looking for a good platform, they will still know that you are a Christian and for them they are always suspicious."[51] For instance, an organization may state that they are in a Muslim country to operate a business such as a school that teaches English as a second language. However, if they place the school in a slum targeting poor people, the community leaders would see through the platform and not find it legitimate. Any true businessperson would not target the poor but those able to pay.

Legitimacy is paramount in using a platform among Somalis. Truth at the beginning allows long-term impact.

> So I would say, if we are to put the platform from the beginning, if we have the grace and favor of the community, while laying the platform the people should

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[50] Joann Butrin, *From the Roots Up: A Closer Look at Compassion and Justice in Missions* (Springfield, MO: Roots Up Publishing, 2010), 13-14; Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, NY: Orbis Books, 1999, 2006), xvii. Butrin writes, "From the traditional 'western cultural influence," our cultural influence causes us to dichotomize or compartmentalized ministry in the way we compartmentalize our view of individuals." Myers identifies "Paul Hiebert's description of the Western worldview…The first is his formulation of the Western worldview in terms of two separate realms—material and spiritual—with a gap between the two, the 'excluded middle.'" And it "has a particular kind of impact when it encounters the holistic, spiritist worldview of traditional cultures."

[51] Kenya Missionary Interviewee Number 4, interview by author, Nairobi, March 16, 2015.

know that this platform that we are laying here is to help us present the gospel. Because once we hide ourselves, and one day we shall come out, it will be a great problem. When people say that the platform is for the development and then later on they find out that the platform is for preaching the gospel, it must bring a problem to us. …If a platform is being raised somewhere from the beginning if the community accepts us let us know who we are and why we have come.[52]

Missionaries among the Somalis have learned from past mistakes. The Somalis will not be deceived. An honest approach is the best entry and long-term strategy.

Those who enter a community from a position of power and might are often met in battle and opposition. But those who enter a place from a position of vulnerability are often met with protection and assistance. A Christian came into Dr. Sa'eed Kurdistani's village in Iran and asked Sa'eed to be his language teacher. As a learner he came in vulnerability. "As Sa'eed spent time with this Christian, he began to see that his earlier impressions of Christianity was wrong. He learned about the good news of Jesus Christ; he also learned a lot from the truthful and humble way in which the Christians lived…After much research, personal struggle, and counting the cost, Sa'eed committed himself to the Lord Jesus."[53] The vulnerable learner found God's person of peace through language study and won him through humility and love. Could a vulnerable entry strategy be advantageous for Kenyans ministering among Somalis?

It is better for the missionary to enter a community with an honest agenda of presenting the gospel as a legitimate Christian organization willing to help with a school, borehole, or other humanitarian ministry, than to state that he is coming only to establish a school and then later be found evangelizing. A mission leader states:

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[52] KAG Missionary Interviewee Number 4, interview by author, Nairobi, October 12, 2012.

[53] Gordon D. Nickel, *Peaceable Witness among Muslims* (Scottdale, PA: Herald Press, 1999), 104.

The other part is it is very important that we speak our identity from the beginning. Because even by saying that we have Life Centers, how much have we benefited by just calling ourselves Life Centers? Has it given us protection, security in any way? No. I think if we had just gone with the [name] Assemblies of God we would have been met with the same rough, and the same hostility that we have been met with. So I think from the onset we need to go with our name.[54]

The concept of platform is valid in these areas because Somalis have a great need to hear the gospel and the church is able to minister to the need. But, the platform must be legitimate and the church need not hide behind the platform as an excuse to enter the community.

Long-term Impact

Short-term entry success does not necessarily equal long-term church planting success. A missionary entry strategy should be carefully planned with a CPM as the clear target. Too often, any successful entry strategy was accepted that got the missionary into the Somali community only to discover later that the entry strategy led to a dead end rather than churches planted.

Sometimes the platform takes time away from the purpose. "The problem is when you go with these platforms sometimes you are so much tied to them that you don't even have that time to visit with the [people]. You only get time when they come to the platform and I think that is one problem."[55] A missiologist agrees, "In many places…NGO [Non-Government Organization] work or business work or any other tent-making work has taken away so much time that the sharing of the gospel is down to a few hours a week. And so I think that is another major factor to make sure that people take at

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[54] KAG Mission Leader Interviewee Number 1, interview by author, Nairobi, May 7, 2013.

[55] Kenya Missionary Interviewee Number 4, interview by author, Nairobi, March 16, 2015.

least twenty hours or more sharing the gospel."[56] When the platform robs time from the purpose, it is counterproductive.

At other times, entry strategies are not carefully thought through to the end. As one missiologist stated, "I did not have a mentor who was experienced in church planting among Muslims. I had great energy, enthusiasm, diligence, etc. But to have a mentor who helped me think through what I was doing strategically would have been helpful – kept me from mistakes, and helped me be more fruitful."[57] Church planting strategies must be considered when planning entry strategies.

Humanitarian Factors

The missionaries working among Somalis in Kenya were unanimous in testimony of compassion and humanitarian platforms that failed. These included donating relief food, giving clothing, providing free schooling, etc. They attributed the failure to factors including ametumwa, Somali attitudes of superiority, corruption of leaders, and the willingness of Somalis to take advantage of Christians. As one interviewee said,

> The relief [food] goes there and it lands in the hands of corrupt officials and the relief is sold. And they tend to take advantage of us Christians. For the Somali Muslim people they know how to capitalize and take advantage and they will do that for their own gain and they will not respond to the gospel. And, they believe that it is their right to be helped by us. You are trying to help them, even by giving them food, but it is like this thing is driving them far. It is difficult even when you try to reach them with relief.[58]

Another missionary agrees.

> Compassionate ministry works well on short term like relief. You can find people who have great need or are hungry then you ask for relief food, you feed them.

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[56] Missiologist Interviewee Number 1, interview by author, Nairobi, March 27, 2013.

[57] Missiologist Interviewee Number 4, interview by author, Nairobi, March 18, 2015.

[58] KAG Missionary Interviewee Number 6, interview by author, Nairobi, October 8–9, 2012.

But in long term it doesn't work well because once they become used to it they will not think of developing him or her or how they will be able to continue with their day-to-day life.[59]

A third concurs. "So we need to be very careful even with relief food and water and such."[60] The consensus by both KAG and non-KAG missionaries working with Somalis in Kenya was that relief food and clothing were generally not helpful in advancing evangelism or church planting.

There was discovered in the data, however, two striking positive elements to giving food and clothing.

Even when I received food when I was there I used not to give them any time they come. I used to not give the food and then when I see those who are committed I give them. When they know you are giving food they will even send their kids to come and get food. They will tell you we saw clothes coming in several bags, give us. And I used to tell them these clothes do not belong to you. It belongs to people who are members in the church.[61]

The first positive element discovered was that giving within the body of believers was effective, but institutional giving to those not a part of the community of Christ was not effective or positive. When the early church solved the problem of distribution of food to the widows within the church it became a magnet to those outside the church. When conflict was resolved and love was valued within the church, those outside the church observed and desired to join themselves to the church. Even a large number of Jewish priests became obedient to the faith (Acts 6:1-7).

The second positive element discovered was that giving from the individual Christian's personal supply of food made an impact greater than giving from an

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[59] KAG Missionary Interviewee Number 4, interview by author, Nairobi, October 8–9, 2012.

[60] KAG Missionary Interviewee Number 8, interview by author, Nairobi, October 8–9, 2012.

[61] KAG Missionary Interviewee Number 10, interview by author, Nairobi, October 9, 2012.

institutional supply. "But for us as Christians because we are giving ourselves first before

we give what we are having and we are on the ground not like the other aids program."[62]

When BMBs began to give out of their personal food supply to their Muslim neighbors, it

made a positive impact.

> One [platform we use] is the food. We used to come as the church, as believers, we used to borrow some food that we were given. But we said we are not going to eat alone. We would share with our Muslim neighbors. If there were six homes some Muslim and some of us we would share. Even if there are six pieces we share among the five homes. We used to do that. We shared the small things we had. And they said that we are not like they used to think. In the Koran it says that a Christian is a pig and so if you fellowship with a pig you are going to hell. …And so it is very difficult for them to share with Christians. But even though that is so we are now able to share with them. In the early days you could not see a Christian and a Muslim eating together but nowadays we are sharing and we are eating together. Even at Christmas time they come to help us and we eat together and they have come to realize that it is not as they have been told. They have come to realize that Christians are their own people and they know that if a Christian gets saved his life has been changed. And in a family if they see one young man who is a Christian and one young man who is a Muslim, the Christian is so faithful, but the Muslim continues to do bad things and gets worse and worse. And they have come to know there is a difference between Christians and Muslims. So they have come to ask if this man has changed so much on earth, what about in heaven.[63]

A KAG mission leader agrees,

> I think if we live the way the teachings of our Christian faith are, people would like to relate with us. There are some life issues that will lead them to us especially when…you do good to your neighbor, you love your neighbor, you give food, you give water, and we will share that and they realize you do so they will even come and disclose more.[64]

The personal grace of giving (2 Cor. 8:7) out of one's own supply made an impact on

Muslims positively where giving institutionally from the church was reported to have a

negative impact on evangelism and church planting.

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[62] KAG Missionary Interviewee Number 8, interview by author, Nairobi, October 9, 2012.

[63] BMB Interviewee Number 6, interview by author, Nairobi, October 12, 2012.

[64] KAG Mission Leader Interviewee Number 3, interview by author, Nairobi, May 7, 2013.

The numerous negative and two positive avenues of compassion ministry were clear. When giving was from an institution to Muslim non-believers it was negative, but when believers gave institutional aid to those within the body of Christ it was positive. When individual Christians gave to Muslims out of their personal rather than institutional goods, it was positive.

<p align="center">Power Encounter and Proclamation</p>

Mission entry strategies that understand and employ power encounter and proclamation will result in greater church-planting movement outcomes. Over 140 comments were collected in these areas. This section will address (1) Prayer, (2) Bold Proclamation, and (3) Power Encounter Factors. Proclamation of the good news of Jesus Christ as Son of God and savior of the world presents challenges and threats within the Somali culture. While traditional open-air meetings and street one-to-one evangelism were not recommended by the participants, boldness was recognized as a necessary factor in successful church planting.

Prayer

The topic of prayer arose in forty-four comments by the interviewees and the word *pray* or *prayer* was found 263 times in the transcript. One BMB shared his dependence on prayer. "I pray every day, morning and evening, that this gospel will be able to reach Somalia."[65] Another BMB commented, "We need first to pray for

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[65] BMB Interviewee Number 2, interview by author, Nairobi, March 4, 2015.

Somalians. God only can change the people."[66] Prayer is a necessary element in reaching

and planting churches among Somalis in Kenya.

Prayer was discussed from four perspectives. First, missionaries and BMBs use

prayer as a form of outreach. One missionary wife reported, "I have been able to pray for

people in their homes and this has been a way to minister to them."[67] Secondly, many

Somalis pray to know God. A Muslim man in Kenya dying of cancer called out to Jesus

in prayer.

> My pain was so acute and the situation so desperate that I decided to make the
> best gamble of my life by saying the prayer outlined in the magazine. I added to it
> a vow of following Jesus forever if he healed me from that infirmity. "Today
> Jesus I commit myself to you. I am sick and suffering. If you heal me I will
> follow you forever." I fell asleep and woke up past midnight and was
> comfortable. No pain! I had a tumor that I could feel. I reached to feel it, and
> couldn't feel anything! I stood and walked. No pain! I had not been able to walk
> without support for sometimes. "Eureka!" I cried out, "Now I know Jesus
> heals!"[68]

Thirdly, members of sending churches provide prayer support. One missionary said, "To

the degree that the church is mobilized, we will see prayer focused on the unreached

people groups." He continued by sating, "To the degree that we have mobilized focused

prayer for Muslims especially in Northeastern we have seen fruit."[69] Fourthly, prayer

breaks spiritual strongholds and brings power encounters. "I also believe it has really

been mobilized and focused prayer because if you really want to reach Muslims, it takes

more than just strategy. I believe it takes God to break those strongholds."[70] Malek

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[66] BMB Interviewee Number 4, interview by author, Nairobi, March 4, 2015.

[67] KAG Missionary Interviewee Number 5, interview by author, Nairobi, October 8, 2012.

[68] Nelson and Yusuf.

[69] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

[70] Ibid.

emphasizes the need for prayer. "In Muslim evangelism the church faces spiritual warfare of a magnitude unknown in encountering any other religion or faith, contending with spiritual forces of evil in heavenly realms and the powers of this dark world."[71] Prayer is so much more than a cliché for missionary work among Somalis; it is the only path to reaching them. Prayer combined with good strategy and the right personnel can produce results.

Power Encounter Factors

The concept of a power encounter was a frequently referenced topic in the interviews with eighty-nine comments. Somalis who come to Christ often reference the supernatural in the reasons leading them to him. They speak of dreams, visions, healings, signs, wonders, and miracles. Angels and Jesus visited them. They tell of being delivered from demons, witches, and mad men. Some power encounters included animals and guns. Others testify of being given power over smoking and other habits. Pentecostal mission work was seen as more effective than non-Pentecostal missionary work due to the theology and practice of the supernatural.

Prayer for the supernatural and an expectation of a power encounter were seen as important. "If people don't expect and believe in [the supernatural] they rarely experience it. And so, I think the seeking and the praying for it and actually challenging the Spirit to

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[71] Sobbi Malek, "Islam Encountering Gospel Power," in *Called and Empowered: Global Mission in Pentecostal Perspective,* eds. Murray A. Dempster, Byron D. Klaus, and Douglas Petersen (Peabody, MA: Hendrickson, 1991), 196.

work oft leads it."[72] As one missionary stated, "So for me to be a Pentecostal is very

important."[73] Another missionary concurred and gave a similar reason, saying,

> But when it comes to a missionary who is not Pentecostal, when it comes to
> spiritual matters, the power encounter he will just want to prove through the
> humanitarians and the physical but the Pentecostal will prove through the spiritual
> which he is focused to and his mind is for these people to give deliverance to be
> delivered from spiritual boldness and also physical body.[74]

Pentecostal missionaries expect the supernatural and pray for God to move so that the lost

will see Jesus and come into relationship with God.

> One missionary testified of a witch who found Christ through a power encounter:
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> There was a woman who was a witch and…I saw people running toward the
> home. …And one time the chief and elders went to her house and they wanted to
> kill her. …And I had to tell the chief, do not kill this woman now. I want to talk to
> her. It got to such a point that they didn't allow anybody into her house. I didn't
> care about dying. Let me die. … "No" they said, "pastor would be killed and we
> can't allow you to be killed," but I had to tell them that I am not going to die and I
> want to get in. I went inside that house with the lady. … "Where have you put the
> charms?" There was another woman who was about to die there. I prayed for that
> woman who was about to die and the woman rose up. …She said that she doesn't
> have the charms but there was something that was put inside her sometimes
> back…and the woman accepted and knelt down. I prayed for her and people were
> looking on. After seeing what happened the woman came out, also the one who
> was about to die came out. I had to tell the people this is done and this woman
> will never do that again. I had to explain to them that she didn't have the charms
> but something had been placed in her but now it had been neutralized by the word
> of God. And that lady became a good lady and people loved her.

The power of God delivered the witch, and the community saw the power of God. Today

there is a strong KAG church in this community[75]. This power encounter opened the door

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[72] Missiologist Interviewee Number 1, interview by author, Nairobi, March 27, 2013.

[73] KAG Missionary Interviewee Number 8, interview by author, Nairobi, October 10, 2012.

[74] KAG Missionary Interviewee Number 4, interview by author, Nairobi, October 10, 2012.

[75] This was in a UPG that was not Muslim.

for the pastor to preach the good news to the community and tribe. Today that tribe has been removed from the Joshua Project UPG list.

Bold Proclamation

There is a strong link between a power encounter and bold proclamation. The missionaries, BMBs, and leaders acknowledged that public preaching such as open-air meetings, street sermons, and traditional one-on-one public evangelism generally did not work in Somali areas. However, boldness in sharing the gospel with individuals was seen as necessary for spreading the good news and planting churches. One missiologist stated, "There are a number of success stories of church planting among Muslims in Ethiopia. This has happened primarily through indigenous missionary efforts…[and]…a very direct, preaching-type ministry that draws Muslims by anointed preaching and power encounter."[76] When God shows himself strong, it is the responsibility of the missionary to tell those people who witness the supernatural activity that God loves them and demonstrates his power to them (see appendix E).

Power encounters often make people curious and this presents an opportunity to share the good news with them.

> When we work in the mission field we have learned that often God desires to show himself strong to those who have not heard. More of the miracles in the New Testament happened in the market place than in the church. We believe that it is important that people know that it is God who heals and not other forces. We also strongly believe that when God performs a miracle he expects us to follow his miraculous with the presentation of the Gospel. He makes them curious so that they can hear the prophetic message of his saving power. If we miss the opportunity to share the gospel after a miracle, we have wasted the miracle.[77]

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[76] Missiologist Interviewee Number 5, interview by author, Nairobi, March 22, 2015.

[77] Jeff Nelson, "God and God Alone," *6 Js Journal Newsletter* 12, no. 3 (Fall 2011): 1.

Never waste a miracle. When God shows himself strong, proclaim his good news to the curious crowd. A missionary shared of delivering a young man from demonic madness. When the people of the community saw this they became curious. "When I started preaching the people came in large numbers because they said somebody had healed the young man and they wanted very much to know whom that person is."[78]

A story was told of a Kenyan missionary traveling to Sudan. When he got to the border, three soldiers stopped him and asked him what he was going to do in Sudan. "He told them that he was going there to preach Jesus."[79] They told him, "Renounce Christ right now or we shoot you on the spot."[80] He said he would not renounce Jesus. They tried to shoot him, but the bullets would not fire. Then, when they pointed the gun to the side it fired. This happened repeatedly until all the bullets were discharged. They began to wonder what power was in this missionary. "So from there he started preaching to them, just on that spot. Then he told them about Jesus and the covering we have when we are in Christ and after a long talk the three of them (said), 'Pray for us. We want to become Christians.'"[81] Power encounters bring people to look to God and this gives Christians the opportunity to preach the good news in places where otherwise they would not be free to preach.

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[78] KAG Missionary Interviewee Number 7, interview by author, Nairobi, October 10, 2012.

[79] KAG Missionary Interviewee Number 14, interview by author, Nairobi, October 8, 2012.

[80] Ibid.

[81] Ibid.

Loving Community

There were 173 comments concerning the concept of a loving community. A relationship exists between the desire for an ideal umma in the Somali culture and the practical loving community in the Christian fellowship. The practical loving community serves as a magnet drawing people to Christ like a centripetal force. This section will address (1) Lifestyle, (2) Humility, and (3) Relationship.

Lifestyle

The lifestyle of Christians demonstrates a loving community in a manner that Somalis desire what they see in the Christians. Interviewees observed that the presence of Christians in the community makes an impact by demonstrating a human lifestyle of trust, hospitality, cooperation, holiness, righteousness, honesty, patience, and good works. Believers are said to be Spirit-filled, passionate for the Word, given to prayer, worshippers of God, and unified with each other. These Christian role models do not smoke, drink, chew *miraa* (local drug), or work on Sundays. Specific actions like walking with a spouse, showing affection to children, and treating women with respect were noticed. Many of these items are the ideal of Islam, but they are not the reality they experience.

Love is not a word that one often associates with the Somalis. Words and phrases that were given by the interviewees concerning Somalis include hate, lack of grace, family love missing, unforgiveness, pretend love, false righteousness, and insulting others. However, to love and to be loved is an innate desire in every person, even the Somalis. A mission leader stated, "To have a loving Christian community it is a very

effective way of drawing these people to Christ. …Love is a big weapon."[82] While Somalis are taught not to take Christians as their friends and fear societal pressure if they do, when they see a true loving community they are drawn to it. Perfect love is stronger than fear.

Christians can be carnal. Churches can fight. When the community of believers does not live up to the ideal, there is nothing to attract Somalis to it. But when missionaries and other Christians living among Somalis abide in Christ, spend time in prayer and his word, and allow the gifts of the Spirit to grow in their lives, a true loving community can be the reality, and Somalis will be drawn toward that love.

Humility

Humility is another contrasting concept for Somalis. This is not a characteristic typically valued in the culture. However, a humble strength and meekness can be used by God to attract the attention of those seeking him. The respondents stated that abiding in Jesus they would put people above things. On the mission field when they demonstrated that there was no Jew, no Gentile, no tribe or nation that the neighbors saw the image of Christ in them. Even when the Somalis took advantage of the missionaries when they forgave, were humble, and showed grace, it drew the Muslims toward Christ. As Jesus lay down his life, the humble missionary should do the same.

Jesus taught in the Sermon on the Mount, "blessed are the meek, for they will inherit the earth" (Matthew 5:5). *Hijra* is Mohammed's triumphant journey from Mecca back to Medina for political rule. The Hijra is the way of strength and the cross is the way of vulnerability, meekness, and humility. "Jesus, knowing that they intended to come and

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[82] KAG Mission Leader Interviewee Number 4, interview by author, Nairobi, May 7, 2013.

make him king by force, withdrew again to a mountain by himself" (John 6:15). Jesus

said, "And I, when I am lifted up from the earth, will draw all people to myself" (John

12:32). The humble way of the cross will draw people to Christ. This concept will be

dealt with in detail in the literature review (see chapter 5).

The similarity of the Somalis to the Pharisees of Jesus' day allows the missionary

to see the victory of the humility of Christ over the self-importance of the Pharisees. A

missionary describing the Somalis says, "Those who are educated they go up the ladder

but make sure the others do not know anything…. Of course…their pride and persecuting

others, the virtue of jealousy, not letting others be able to have something so that they are

able to take care of themselves."[83] The description of the Somalis sounds like a

description of the religious leaders of Jesus' time. But the missionary must have the

attitude of Christ. "The way I live; the way I humble myself; it is very important."[84] The

Somali values pride but is drawn to the true strength of a humble Christian.

Relationship

The interviewees identified relationship as an important factor in loving

community. Words and phrases given by the interviewees concerning relationship

included fellowship, love, care, community, togetherness, and attentiveness. The Somalis

need Christians who will live among them and reach out to them. The love of Jesus must

be incarnational in the lives of believers. Relationship with Somali Muslims is critical if

they are to be reached. Relationship can only happen if Christians are living among

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[83] KAG Missionary Interviewee Number 8, interview by author, October 10, 2012.

[84] KAG Missionary Interviewee Number 6, interview by author, October 8, 2012.

Somalis. As Jesus "became flesh and made his dwelling among us" (John 1:14), so missionaries should live among Muslims for them to see and know Christ.

God desires people to have relationship with him (John 3:17–18). God sent Jesus to die on the cross to restore the broken relationship caused by sin (1 Pet. 3:18, John 3:16). God desires all people to be saved (1 Tim. 2:3–4, 2 Pet. 3:9). This includes the Somalis. Through the incarnation the world came to know God. "Ministry is a relationship. There is no substitute for that. There is no ministry going on without relationship. As much as we would like to have something going on among them unless we put ourselves among them there is not going to be any ministry."[85] One missionary practitioner said that the successful church planting he had seen required "missionaries who lived contextually, incarnationally, and integrated in community."[86] Relationship with Somalis is essential if churches are to be planted among them.

<div align="center">Summary of Missionary Entry Strategy</div>

Missionary entry strategies for Somali communities in Kenya must be contextually relevant. This section sheds light on Somali culture so the missionary can enter the community, stay long term, reach them effectively and plant churches. The research indicated that platforms and compassion ministries must have legitimacy. Long-term impact must be planned well and the humanitarian factors should favor personal rather than institutional aid to be successful. Understanding and addressing these factors will greatly impact the ability to plant churches among Somalis in Kenya.

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[85] KAG Mission Leader Interviewee Number 5, interview by author, Nairobi, May 7, 2013.

[86] Missiologist Interviewee Number 4, interview by author, March 18, 2015.

The research participants pointed to power encounter and proclamation as essential elements for effective mission work. Prayer is important. Prayer support from the sending churches was seen as vital. Prayer must also be a key part of the missionary's personal life. Many Muslim Somalis pray and seek to know God. Power encounters are often part of the process of Somalis coming to Christ. Missionaries encouraged that prayer for such encounters must be combined with expectation.

Proclamation was seen as vital to reaching Somali Muslims. Traditional preaching in open-air meeting and street evangelism was not recommended, but bold proclamation through individual witness was seen as a requirement for effective missionaries. The relationship between prayer, power encounters, and proclamation was strong. Expectant prayer leads to God moving in power encounters. Power encounters bring people to a state of curiosity in which the good news can be preached to answer their questions about this powerful God.

Finally the research demonstrated that a true loving Christian community located among Somalis was a powerful magnet drawing Muslims to Christ. The lifestyle of the loving Christians when abiding in Christ presents a powerful contrast to the lack of love they experience in their daily lives. The lifestyle of the missionaries should be like Christ filled with love and humility. Ministry does not take place without relationship.

Entry into Somali communities in Kenya is not easy. But not going is unacceptable within the framework of the Great Commission. Entry strategies and overcoming fear in the face of persecution are essential to successful church planting among Somalis in Kenya. The research provides entry strategies that show promise in this cultural environment and also sets forth a plan for persevering through persecution.

The missionary must have the end target in mind, a CPM, even before beginning the task.

The next chapter demonstrates findings that address the concept of connecting the CPM

with the KAG in light of cultural factors.

CHAPTER 4

FINDINGS TWO: COMPLEXITIES RELATED TO CONNECTING SOMALIS TO

THE KAG

Introduction

CPM literature contains very little positive information concerning connection to

a denomination. However the respondents to this research suggest that such a connection

could be beneficial under certain conditions. The research found that the willingness of

KAG leaders to adapt to the CPM house church format demonstrate potential for the

development of a strategic framework for planting churches among Somalis in Kenya.

This chapter continues the research findings. Chapter 4 answers RQ 2, "What do

the KAG mission and executive leaders regard as major issues related to the integration

of Somali church plants into the KAG?" The data were gathered from six KAG Mission

Commission members and the five KAG Executive Committee members. Related

comments from missionaries and BMBs also contributed to the material.

Church planting efforts among Somalis in Kenya have been largely unsuccessful.

There is not a single KAG church or even house church led by a Somali KAG

credentialed minister. However there are some Somali believers connected to

missionaries and KAG pastors that are beginning to emerge. While CPM literature

discourages or at least ignores CPM connection to a national church, not a single

respondent interviewed saw connecting the CPM with the KAG as only negative. This

section explores the benefits and challenges of connecting a CPM with the KAG and

draws conclusions from the findings toward the strategic framework of church planting.

Two stimulating ideas emerge in this section that show promise for developing a Somali

CPM in Kenya with the KAG—local church teams and a university in Northeastern

Kenya.

KAG Connection

The data from the KAG leaders were gathered through focus groups and

interviews and analyzed. The researcher identified four major clusters from the

respondents that the leaders found to be essential to planting Somali churches with the

KAG in Kenya. The clusters are: Many Laborers (161 comments), Protection (25

comments), Organic Worship (229 comments) and Support from Denomination (242

comments). The leaders found it necessary to send out many more laborers, provide

protections to the new believers and congregations, allow the Somali believers to develop

worship in their own language and cultural style, and provide denominational support

without hindering the growth of the CPM. These areas will be important and essential in

planting churches among Somalis in Kenya. The four major clusters will be addressed

with their prominent sub-categories.

Many Laborers

One of the reoccurring themes by mission leaders, KAG executives, as well as

missionaries and missiologists was the idea of sending many Christians to live among the

Somalis in Kenya. "Definitely I think more sowing. As I said, more people need to sow.

Where there is little sowing there is little reaping."[1] The comments reflect a consensus

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[1] Missiologist Interviewee Number 1, interview by author, Nairobi, March 27, 2013.

that one of the keys to reaching the Somalis is to give them opportunities to interact with

a multitude of authentic Christian individuals. A KAG mission leader stated, "This will

require the employment of innovative approaches in tent-making involving the use of

professional believers such as teachers, doctors, engineers, nurses, agricultural officers,

etc. who would go and penetrate into such restricted-access areas without raising undue

suspicion."[2] A KAG Executive stated,

> I do not think we are good at using variety of methods to reach people in variety
> of those ways. We tend to have a one-pronged way and this is how we reach
> people and we lose out so many. But I think if we look at what General
> Superintendent is saying and various persons are peculiar and various regions are
> peculiar. You can use the opportunities and you can end up with house churches
> of various kinds and end up reaching people in different modes and ways and that
> could actually explode the church.[3]

The one-pronged approach (speaking of only sending traditional missionaries and

traditional church planting) is seen as insufficient in reaching the Somalis. The

recommended approach is a multi-pronged approach.

A missiologist agrees, "If [the KAG] would send people in their jobs and support

them for a year or do some micro project so that they are sending people to the unreached

places this would also be a key factor."[4] One Kenya Missionary stated, "The KAG church

also needs to send more missionaries to the Somalis."[5] A KAG Missionary stated:

> From now on we need to send very many missionaries to Northeastern Province.
> Not only those, we also need to have workers like the police, teachers, and other
> civil servants. We need to train them to do ministry so that they can bring up
> churches there. So a lot of the hearts of people would be needed there and many
> teams so that people would go. So many people from down country like Nairobi,

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[2] KAG Mission Leader Interviewee Number 6, interview by author, Nairobi, May 16, 2015.

[3] KAG Executive Interviewee Number 3, interview by author, Kitengela, December 11, 2014.

[4] Missiologist Interviewee Number 1, interview by author, Nairobi, May 27, 2013.

[5] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

Muranga, and Kiambu would focus their attention on mission to go and even Bible school instead of starting churches down here they should start sending people to every small village of Northeastern Kenya where we have Somalis and other Boranas.[6]

The consensus of the respondents is clear; many laborers should go to reach the Somalis. The challenge is discovering why, when everyone knows that many people should go, so few actually go.

One of the challenges of sending many laborers is people not feeling the call to go to UPGs. This will be enhanced when churches and Christians grasp apostolic focus. "Every person in every parish does everything possible to reach every people group."[7] Johnson recognizes the challenge of getting Christians to go to places and people groups that they have never heard of before (see figures 4.1 and 4.2 below).[8] Somehow believers in KAG churches need to hear the story of UPGs in Kenya. Through hearing the story they can pray, gain a burden, and some will feel God's purpose in their lives to go to reach them.

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[6] KAG Missionary Interviewee Number 8, interview by author, Nairobi, October 25, 2012.

[7] Jeff Nelson, *KAG EAST University Yearbook 2013* (Nairobi, Kenya. July 2013). Apostolic focus is the responsibility of every Christian, not just those who go to UPGs. Each member of each local church can carry the apostolic responsibility through awareness, prayer, and giving if they do not go.

[8] Alan Johnson, *Apostolic Function* (Springfield, MO: AGTS 2009), 20. Johnson illustrates that when there is success on the mission field it makes news among the churches at home, which produces visits to the churches, and results in people called to places that are already seeing success. On the other hand, places where there is little or no success generates scant news to be reported in the home churches, which results in few invitations for visits before the congregants, resulting in few people hearing about or being called to these places where there is little success and yet have the greatest need.

4. Calling   1. Succeed

3. Visits   2. News

Figure 4.1. Johnson's Success Loop. *Source:* Alan Johnson, *Apostolic Function* (Springfield, MO: AGTS 2009), 20.

4. No
Calling   1. No
Success

3. No Visits   2. No News
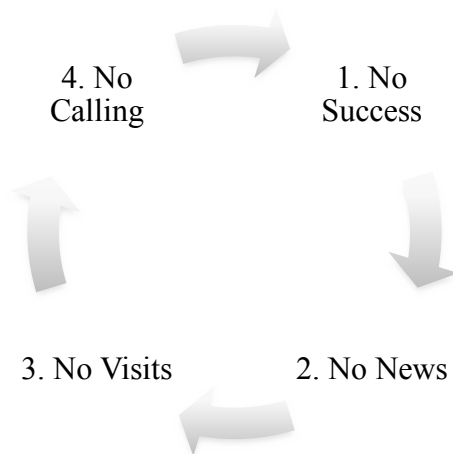
Figure 4.2. Johnson's No Success Loop. *Source:* Alan Johnson, *Apostolic Function* (Springfield, MO: AGTS 2009), 20.

The section of Many Laborers will address (1) Traditional Missionaries, (2) Professionals, (3) Local Church Teams and (4) a University in Northeastern Kenya (see figure 4.3 below). These four subsections (prongs) address the comments and strategies given in the interviews that suggest that the KAG should send many laborers to work among the Somalis. Each subsection will address a different dimension of the Somali population that the KAG is attempting to reach.
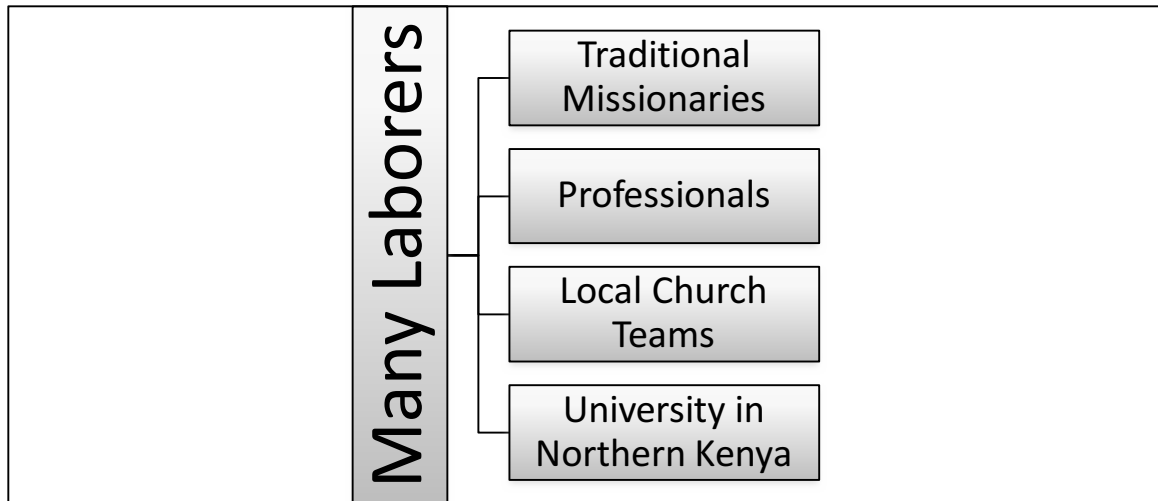
Figure 4.3. The various prongs of many laborers.

Traditional Missionaries

In the interviews, traditional missionaries were seen as a vital part of reaching and planting Somali churches. "It is very important for the missionary to go to the mission field where he feels the Lord is leading him to go."[9] A respondent said, "the Muslims will never come to the knowledge of truth unless the missionaries go to their midst."[10] Another agrees, "The time that Christian missionaries went to settle amongst them they now got their eyes opened and they saw that Christians are good people because the Christians showed them that they have the ability of going to school and studying and becoming good people."[11] Sending Christian missionaries to live among Somalis in Kenya is essential to reaching them.

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[9] KAG Missionary Interviewee Number 6, interview by author, Nairobi, October 9, 2012.

[10] KAG Missionary Interviewee Number 4, interview by author, Nairobi, October 9, 2012.

[11] KAG Missionary Interviewee Number 14, interview by author, Nairobi, October 15, 2012.

Many of the informants indicated that missionaries might even come from recently reached tribes. One missionary stated, "My prayer to God is that after ten years there will be many workers among the Rendille. I was dreaming that those Rendille that are reached would be missionaries among the Somali."[12] Another said,

> So I think there has been not as much intention in terms of developing missionary workers from among the Boranas. …They don't need to learn the culture because they already know it. So if there could be collaboration even with the KAG level if you begin sensitizing the churches even at the Borana that they are well able to send missionaries to the Northeastern. …Even the Rendille, yes, because even the complexion, the language, there are a lot of similarities between these groups.[13]

When speaking of successful ministers, one missiologist observed, "Missionaries who lived…in community and missionaries who had thought through a strategy and were focused on: wide sowing of the gospel, fervent prayer, Scripture distribution, finding a person of peace, house church models, reproduction of leadership, and indigenous principles."[14] Traditional missionaries are still key to reaching the lost in Northeastern Kenya.

What is the disconnection between acknowledging the value of many going to the Somalis and the lack of laborers? Some of the interviews acknowledged that it is difficult for missionaries to go and stay on the field. "The reality is that most Muslim peoples live in difficult places. This is…practically (no conveniences, no schools for missionary children, no hospitals, no fun things for families to do), officially (hostile governments, difficult visas) and climatically (hot, arid, not pretty or aesthetically pleasing)."[15] It will

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[12] KAG Missionary Interviewee Number 11, interview by author, Nairobi, October 25, 2012.

[13] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

[14] Missiologist Interviewee Number 4, interview by author, Nairobi, March 18, 2015.

[15] Ibid.

take active denominational encouragement and determined missionaries to reach the difficult places.

The interviewees recommend sending many traditional missionaries to the Somalis of Kenya as a significant component in reaching them and planting Somali churches. While other groups and sending strategies are recommended in the interviews, sending traditional missionaries was still emphasized as important. Traditional missionaries will have a part to play along with the many other laborers that go to the Somalis.

Professionals

Another strategy mentioned often was the concept of sending Christian professionals to live among Somalis in order to reach them. This is reminiscent of the professionals that arrived in Syrian Antioch as recorded in Acts 11:19–21. The respondents listed business people (6 times), medical personnel including nurses and doctors (9 times), teachers (5 times), police (2 times), civil servants (1 time), engineers (1 time), agricultural officers (1 time), and other professionals (3 times). If professionals are focused on reaching the indigenous population for Christ, they can have an impact.

The professionals that go to Northeastern Kenya will be effective only if they are intentional in reaching and planting. One commented, "So it takes a lot of time and focus to see fruit, lasting fruit…. We don't have many local churches and missionaries that really have a clear focus that the main reason that I am here is to see a church planted among Somalis."[16] Another affirmed the need for this focus. "These professionals may be KAG members who intentionally transfer to those areas with the clear intention to

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[16] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

provide a link between the national church leadership and the local leaders in the host

community."[17] Professionals who live among the Somalis will be effective in reaching

and planting when they are focused and intentional in business as mission just as were the

Christians in the Bible who went to Antioch.

There is also a link between the traditional missionaries and the professionals.

One missionary shared:

> Because when we went there, my husband and I, we went there and got a church
> there but we met very few people in the church but as we continued staying there
> and they heard that we were missionaries and we had come to lead the church
> many have said they will come to the church. Many who are common workers do
> come to the church. What I can see is they have a good foundation these people
> and they have a call for God's work.[18]

Non-traditional missionary Christian professionals are being trained in the local churches

in Somali areas to reach out to the Somalis. One KAG leader noted this connection

between missionaries and specialists (professionals) in the early days of the KAG: "The

success of this program is men and God. We need many key missionaries, specialists, and

above all we must have an unusual move of the Holy Spirit."[19] Sending many laborers

filled with the Holy Spirit, missionaries and professionals, into Somali areas with the

intention to reach the lost and plant churches was the conclusion of many who have

worked to see Muslims reached.

The challenge for the KAG is facilitating many professionals moving into Somali

areas. One of the solutions to this dilemma will be addressed in the section concerning a

university in Northeastern Kenya (see section below and chapter 7).

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[17] KAG Mission Leader Interviewee Number 6, interview by author, Nairobi, May 16, 2015.

[18] KAG Missionary Interviewee Number 7, interview by author, Nairobi, October 25, 2012.

[19] KAG Executive Interviewee Number 5, quoting Del Kingsriter to the author during an interview, Kitengela, December 11, 2014.

Local Church Teams

A strategy that emerged largely from one respondent but endorsed by the others was the concept of local church teams. This strategy is a convergence between sending many laborers and the KAG connection. A description from the interviewee is in order.

> Let's say there are 2,000 [local KAG] churches…and let's say all of them have ten (10) people to reach out to the Muslims around them, not moving around, but just reaching out to those around them. That would be how many? Twenty thousand potential missionaries would be reaching out to Muslims around them within the Kenya AG. Now it might not happen so many, but let's say if ten percent would do it, that is 2000 missionaries. That would be a huge change because, not just in Kenya, but everywhere mission does not just happen. And so if the pastors get this vision and so if the leadership of the AG gets this vision and makes this as one of their programs and would train not just pastors but people in their professions they can train how to share the gospel with Muslims, how to disciple Muslims, how to do house churches and do it in their places there would be a revival in Kenya.[20]

The strategy is to make KAG local churches into mission outreach centers to the Muslims in their neighborhoods. This approach will have the potential to send many more missionaries into the field than the traditional missions approach. "We both sat in an office and heard that sending six people per year was success, which out of 1.5 million is wonderful, but I think there is much more to be done if it is really priority in people's hearts."[21] Training 2000 local church missionaries and sending them to their own neighborhoods costs relatively little and can have a large impact.

This model will require priority on the part of the church and intentional training and motivation.

> This whole model of each church having a church based team reaching out to Muslims around them, this would change the whole situation. So that is where the weakness I have seen that although many people actually have a burden many of

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[20] Missiologist Interviewee Number 1, interview by author, Nairobi, March 27, 2013.

[21] Ibid.

them don't know how to do it. And so this whole thing of setting people apart or aside in a church to really go and that is their main ministry for the church is reaching out to Muslims and planting house churches among them.[22]

If these three elements converge: national church motivation, training, and pastors who catch the vision, this model has great potential.

Other interviewees saw the potential in this model. "Maybe [one day they] will ask our kids. How were they reaching the Somalis…? They will say our grandfather started [the] church. There were no Christians…there was nothing. But one time God is there and he will give us local people."[23] One non-KAG missionary respondent working in Kenya shares, "We are involved with the local churches resourcing in the areas of training, resources, and tools and sharing of information that will help us in speeding the work among the Muslims in that area."[24] Local church teams have a part to play in the Great Commission.

Missionaries agreed with the missiologist recommending this strategy. "So there is a need for…church leaders to make sure that the information is widely given to the local believers to understand that it is our responsibility to take the gospel to the Muslims."[25] A KAG executive leader stated the importance of sensitizing people to the need around them. "So that can be done through the pastor teaching his congregation. Again the pastor needs to let his people understand these people. It's a conviction they have had from God as them from the beginning even themselves as members they came to the Lord through conviction; no Jew, no Gentile in the Kingdom; no tribe, no nation. It

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[22] Ibid.

[23] KAG Missionary Interviewee Number 1, interview by author, Nairobi, October 12, 2012.

[24] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

[25] Ibid.

is all whosoever."[26] The KAG has tens of thousands of Somali Muslims living within walking distance of their local churches. This strategy may be one effective way to send many laborers into this harvest field in the backyard of the KAG. The gap between this strategy being a vision and a reality is implementation. Recruiting, inspiring, training, and facilitating hundreds of lay people in local churches to reach out to the Somalis in the neighborhoods around the local KAG churches is a huge task.

University in Northeastern Kenya

Like the previous subsection involving local church teams, this subsection came as the result of one interviewee's strategic idea. He is a BMB. The heart of his idea is to train many believers in the Somali area of Kenya through a university. This strategy has a number of positive elements working together.

The BMB stated, "[My] dream is that the…school in [Northeastern Kenya] will be a…school that will stand by itself. In ten year's time it shall be an established school. It will be under KAG EAST University but a campus by itself. It will train [people] from both Kenya and Ethiopia and in that region there is not a school that is offering a certificate."[27] The concept was presented as a dream, but it shows great potential in convergence with the further concepts presented by other interviewees to get many laborers into Northeastern Kenya. A university set in the Somali area of Kenya has the potential of drawing many professionals for training and of bringing many Somalis and other Muslims into a university where they can meet believers.

Another missionary suggested having training for BMBs close to their home.

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[26] KAG Executive Interviewee Number 1, interview by author, Kitengela, December 11, 2014.

[27] BMB Interviewee Number 6, interview by author, Nairobi, October 25, 2012.

> It takes a lot more to bring people from Western Kenya to be a missionary among these tribes than it takes to bring somebody from Northern Kenya. So to me in terms of speeding up the process we need to find a way of enabling them. So for people like you [referring to the researcher] who are in the training you need to come up with a field based training program, maybe a distant type-training program that does not require Muslim Background Believers to leave their location…where they could come and be trained in their context. That way then they remain connected to their people, but they are being trained.[28]

This training program could be incorporated into the university mentioned by the BMB above.

As noted earlier by a KAG mission leader it is important to have professionals intentionally engage with Somalis. "This will require the employment of innovative approaches in tent-making involving the use of professional believers such as teachers, doctors, engineers, nurses, agricultural officers etc. who would go and penetrate into such restricted-access areas without raising undue suspicion."[29] This could be facilitated through a university in their midst. Many believers could study among the Somalis in a university without raising undue suspicion.

Getting Christians to visit Muslim areas is often used by God to draw them back to the same people to minister. This was witnessed by some of the respondents. Students who study at the university may feel called to live out their Christian witness as professionals in this region. One KAG missionary testified, "I'm happy being in [a Northeastern town] for some time. Like I went to college first then after college I came back to Nairobi not knowing that God wanted me back to [that town]. So when I went back I started teaching in a missionary school where I taught for six years and when I was

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[28] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

[29] KAG Mission Leader Interviewee Number 6, interview by author, Nairobi, May 16, 2015.

there I got to know that these people are not beyond repair."[30] Another Kenya missionary

stated,

> My wife and I when we were engaged back in 1992 we took a three, a four week trip to [a Muslim town in Kenya] just for exposure as young professionals to the unreached communities. That was really the beginning of our call into ministry. And a year and a half down the road we made the decision to join [a ministry] as full-time staff. This is our 20th year working with [that ministry]. And so we are glad that years afterwards we have gone back to the place we have received our call to do ministry. …Part of the reason that my wife and I responded to the call for missions was we were exposed to the need.[31]

These two current missionaries bear witness to the fact that a visit to the Muslim regions

of Kenya were used by God to call them back to serve in this area. A university located in

the Muslim area of Kenya could do the same for many laborers.

A second benefit of a university in the Somali region of Kenya is the potential to

mentor BMBs. Some new believers need a safe refuge out of their community in which to

grow in their faith and be discipled. A university within their region could provide that

refuge. This could provide the "intentional development of believers from there to

envision their calling to God's mission."[32] One KAG missionary stated a strategy that

removes a new believer from the village for a period of discipleship and growth. This is

not needed in all cases but may be beneficial in some. "Maybe you can…tell them in the

village, that you…found a job somewhere. Then she leaves the village. Then she can go

and be discipled. Maybe when she goes and becomes a mature Christian the time will

come when she or he can come and start ministering to his people and preach to his

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[30] KAG Missionary Interviewee Number 14, interview by author, Nairobi, October 8, 2012.

[31] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014. Note that the locations, names, and ministries are removed throughout this project for the safety of the individuals and organizations.

[32] BMB Interviewee Number 5, interview by author, Nairobi, March 18, 2015.

people according to the way he has been discipled."[33] Another missionary agrees, "I'm thinking it will be better for discipleship, for good discipleship, it's better if it is done somewhere else in a very wise way. Because in a village it will take so long it will take even many years to disciple that person within the village."[34] The university could provide a place for jobs and refuge for BMBs.

The university in Northeastern Kenya would provide a convergence of many of the ideas presented by the participants (see figure 4.4 below). Many laborers including traditional missionaries and professionals could work at the university. Incarnational ministry would take place as Christians enter the Somali center to live and work at the university. New BMBs in Northeastern Kenya who need to have a place to go for a period of time out of their villages could find safe haven at the university possibly as a student or employee. Down-country Christians who attend or work at the university may sense a burden or call of God to return to Northeastern Kenya as career missionaries. The university employs an honest entry strategy in that the governor and head of education are fully aware of the university and promise to protect it because it is in their county. Further, the denominational connection can take place between the KAG and house church leaders without undue suspicion.

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[33] Kenya Missionary Interviewee Number 4, interview by author, Nairobi, March 16, 2015.

[34] Kenya Missionary Interviewee Number 6, interview by author, Nairobi, March 16, 2015.
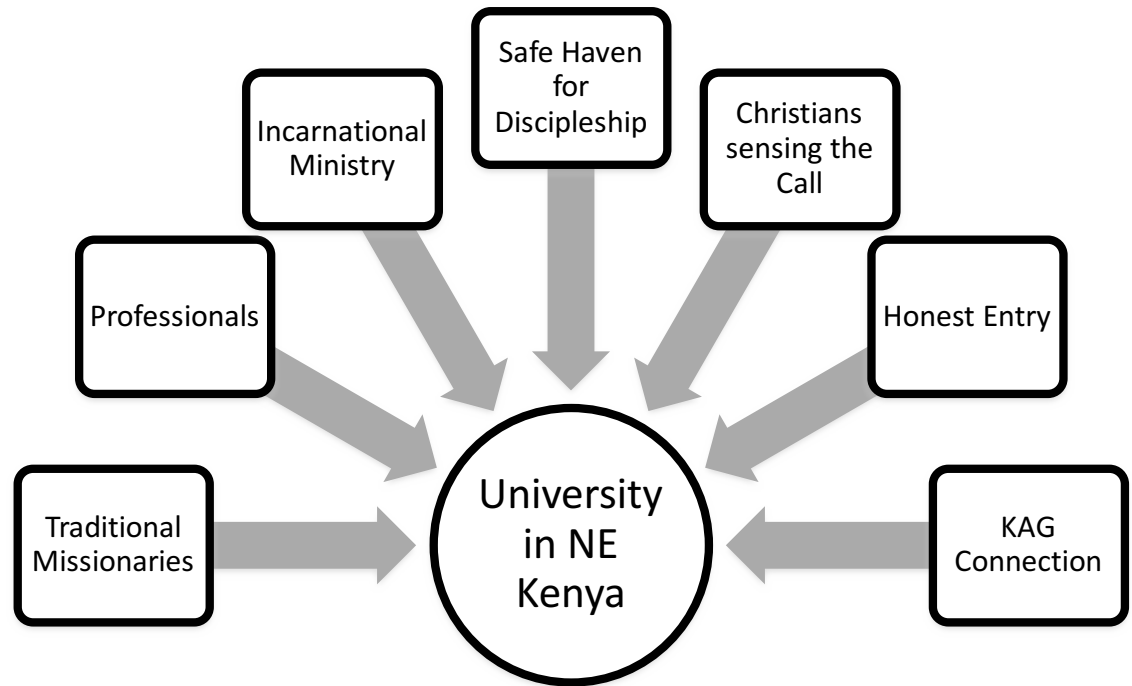
Figure 4.4. Convergence of concepts for the university in NE Kenya.

The idea of a university in Northeastern Kenya arose from one respondent and shows potential. The implementation of the idea will take the support of KAG EAST University and the leadership of the KAG, a vision bearer, and finances. But if it is implemented it may bear results even to the establishing of a Somali ICPM.

Protection

Concern for the protection of the new believers was one of the important themes among respondents. Lack of protection of believers may be the greatest obstacle to the establishment of the church among the Somalis. As one missionary stated, "There are many of them who have believed and they stand for Jesus but they just want security, to be guaranteed security. They have no problem of gathering."[35] Protection will address (1)

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[35] Kenya Missionary Interviewee Number 7, interview by author, Nairobi, March 16, 2015.

the Level of Hostility Determines Level of Identity, (2) Independence and Integration

Models, and (3) Natural Lines and Segregated Clans.

Level of Hostility Determines Level of Identity

Respondents who had worked closely with BMBs agreed that the level of hostility

determines the level of identity. This means that the higher the level of persecution the

more reluctant the seekers and new believers are to identify openly as believers. The less

hostility the more likely the believers are to identify with Christianity.

One focus group question asked, "Which C spectrum category (from John

Massey's[36] description) would best describe the churches (Christ-centered community)

you are planting[37]" (see appendix C). In those areas in Kenya where persecution was not

a great problem, the respondents moved toward the left side of the spectrum, toward less

contextualization. Where persecution was the greatest threat, respondents moved toward

the right side of the spectrum, toward greater contextualization.

The respondents were asked, "So what determines which one (of the models) you

use?" One person answered directly, "It is the hostility."[38] Another agrees,

> Me I think it is when this man has accept Jesus Christ as Lord and Savior this man
> has accepted inside he is a Christian but because of persecution and the hostility
> of the environment he can remain a private disciple of Christ but truly he is a
> disciple but due to persecution and the environment he can hide. He can have a
> camouflage. He can also be getting into the Mosque and pray. But this time you
> need to disciple him when he goes to the Mosque he prays in the name of Jesus.

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[36] John Massey, "C1 to C6 Spectrum, Massey IJFM Diversity of Ms and Approaches," *IJFM* 17, no. 1 (Spring 2000): 6–14.

[37] It should be noted that although Somali house church plants is the goal of many of these KAG missionaries, no Somali led KAG churches have been established with KAG credentialed Somali pastors at the date of this writing.

[38] KAG Missionary Interviewee Number 13, interview by author, Nairobi, October 15, 2012.

And also be reading the Bible in order for the theology of this person to grow from one level to another.[39]

The level of persecution initially determines the level of external identity with Jesus.

The respondents also spoke of a process for believers to grow in their identity. "It is only God who can help that person who has converted from Islam to Christianity until he gets the strength to come out in the open and it will take a long time. It can take between two and four years to accept that Jesus is the Son of God."[40] Another BMB bears this out. He took more than two years from his healing to the moment he could say, "Jesus is the Son of God."

> My worry was is the Son of God a later addition to the biblical texts? …Fear gripped me. If I kept entertaining the doubt of the son-ship I may lose the healing. So I concluded whoever he may be he in fact heals. …
>
> I spent a lot of time in the library doing my inquiries. Slowly I developed some rudimentary Christology. Christian witness is of events: the life, death, resurrection, and return of Jesus. Different gospel traditions are fitted together in order to contextualize the church's reflection on this Jesus event. The enthroned Jesus to whom the gospels bear witness does not cease his work but continues it with his disciples.
>
> I came to be amazed at the structural unity in biblical Christology. These are books written in different epochs. He is predicted in the Old Testament, fulfillment comes in the gospels, proclamation in the Acts, explanation in the Epistles, culmination in Revelation. "Jesus Christ is the same yesterday, and today, and forever" [Heb. 13:8]. Now I am not ashamed to call Jesus the Son of God.[41]

Identity with Christ is a process for most Muslims and under persecution it becomes even more critical.

Persecution also brings separation.

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[39] KAG Missionary Interviewee Number 7, interview by author, Nairobi, October 15, 2012.

[40] BMB Interviewee Number 6, interview by author, Nairobi, October 15, 2012.

[41] Nelson and Yusuf.

> What I say is that when a Muslim [background] believer undergoes persecution one of the effects is that this person is separated from the family and he becomes an outcast. When he becomes an outcast and is declared an outcast by the members of the family now this person comes to a place where he can identify himself. By that he has crossed over to the Christian side and by that he can find a Christian church where he can have a sense of belonging and whereby he can grow spiritually. So the persecution can help this person grow very fast because at the end of the day he has to look for some one to identify with because he has been outcast by his own homestead or his own place.[42]

Persecution separates believers from their Muslim communities. It is vital that the Christian community provides a loving new family for the young believer to join. The higher the level of persecution generally the longer it takes for a believer to identify with Christ and his community. The converse is generally true, that the lower the level of persecution, the more readily a believer identifies with Christ and his community. The challenge for the missionary among the Somalis is to find a way to provide protection for the new believer, while, if possible, not taking him or her out of the context.

Independence and Integration Models

The discussion on the level of hostility and the level of identity leads logically to the type of church model that will work best among Somalis in Kenya. One of the missiologist respondents laid out four possible models of independence and integration for BMBs with traditional churches. "The first would say let them just come to the local church [integrate]. The second would say let them come to the church, but let them have their own group in the church. The third would say no, don't take them to church. Let them have church somewhere else. And the fourth would say do not lead them at all."[43]

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[42] KAG Missionary Interviewee Number 6, interview by author, Nairobi, October 15, 2012.

[43] Missiologist Interviewee Number 1, interview by author, Nairobi, March 27, 2013.

This model (see figure 4.5 below) provides perspective for integration and independence

for BMB churches.

Building on the approach of recursive abstraction research as stated earlier, all

existing data were then summarized again and insights gained from that recursive process

were applied in order to gather the next strata of data and so on. The independence and

integration models suggested by the previously quoted missiologist became part of the

interview process for those that followed. These possible church models became part of

the interview questions for BMBs (see appendix D). The integration/ independence

relationship is illustrated in the figure below.

- **Separate fellowship**: The MBBs meet in the facilities of the NC at a different time

2. Partially Integrated   3. Partially Independent

- **Independent fellowship**: The MBBs meet in a separate location but leaders work together with NC leaders

1. Fully Integrated   4. Fully Independent

- **Fully integrated**: The MBBs attend the regular services of the National Church

Independent: The MBB church operates fully as a separate organization from the NC

Figure 4.5. Church integration and independence models.

The strong majority (five of six) of the BMBs responded that the best model for

their situation was number three, partial independent. This model encourages the Somali

believers to meet at a neutral location yet has connection with a traditional pastor of a

local KAG church. For reasons of persecution, culture, language, and growth this was seen as the best option. Note however that the dissenting voice demonstrates and appreciates the unique situations of believers and areas in Kenya. For this BMB, the region has been experiencing Muslims coming to Christ for about a generation and things have changed from the early days of persecution. It is therefore noted that no one model will be ideal for every person or situation and that different levels of persecution determine different levels of identity.

This partial independent church model should be considered for missionaries working with Muslims in Kenya. The connection with the local pastor is valued and a felt need of the interviewed BMBs. They seek connection with the traditional church because of needed assistance in areas of discipleship, teaching, structure, etc. The traditional pastor should recognize the benefit of the partial independence as well. Growth comes through association in a safe environment disconnected from the church building and along natural lines (see section below). CPM literature advocates churches without buildings. Denominations are generally slower to adopt this model. The KAG leaders recognize this necessary shift in order to merge the two paradigms of traditional churches and CPM house churches among BMBs. The decision on which church model is best should be based on careful thought and for the good of the believers.

Natural Lines and Segregated Clans

Respondents were in agreement that Somali gatherings work best when believers meet in small groups along natural lines rather than across clans or unrelated groups. This agrees with missiological theory dating back to McGavran in 1970 and homogenous

groups.[44] While the theory has validity in many societal situations, it is particularly important with the Somalis. Elements of the Somali culture that make sharing Christ along natural lines valid include their suspicion of others, the concept of brother's keeper, and persecution factors.

One KAG Missionary stated, "Sometimes in their clans one of the clans can worship here and the other there."[45] Another said, "So this is also a big problem because the moment you bring these clans together it is terrible."[46] One practitioner said, "I tried to gather bringing one person from here and one person from there and bring them in one room. It does not work."[47] Another missionary concurs:

> On the side of the Somali people they are very concerned about the sub-tribe and also about the clan. There are two clans who cannot worship in one room. To begin with before they are grounded and know that they are to accommodate one another and they are all brothers in Christ, before they get that understanding, you need to let them meet differently. You have the Garreh church even if it is a group of four let them meet in a different locality. If the other ones are Gabbra let them also meet in their place alone because when you mix them they can't grow.[48]

This respondent spoke of new Christians as "before they are grounded" and another mentioned the same maturing process before joining clans together. "And God will also help them because if they cannot meet because they are from different clans or sub-tribes

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[44] Donald A. McGavran, *Understanding Church Growth* (Eerdmans, Grand Rapids, 1970), 297–298. "The joint decision of a number of individuals – whether five or 500 – all from the same people which enables them to become Christians without social dislocation while remaining in full contact with their non-Christian relatives, thus enabling other groups of that people across the years after suitable instruction to come to similar decisions and form Christian churches made up exclusively of members of that people."

[45] KAG Missionary Interviewee Number 8, interview by author, Nairobi, October 15, 2012.

[46] Kenya Missionary Interviewee Number 7, interview by author, Nairobi, March 16, 2015.

[47] Missiologist Interviewee Number 2, interview by author, Nairobi, March 29, 2013.

[48] KAG Missionary Interviewee Number 6, interview by author, Nairobi, October 15, 2012.

until God can help them to understand that they are brothers and they can now intermingle and fellowship."[49] Another agrees,

> You are the only person who knows you have a church but nobody else knows you have a church going on. You keep the secret to yourself, you know how you will be meeting with these people, you make your own arrangements, but until maybe a time will come by God's help when they will trust one another and you can bring them together, surely now they can be a home church. Time also allows for trust to build between believers.[50]

It is possible that false believers could even engender tribal clashes in order to expose a Christian. "People from different clans are very afraid to talk. They are different. They both show disinterest…because they don't want the other clan to go tell their people, that clan is becoming Christian. That would be foundation for an attack."[51] Establishing house churches along natural family lines is wise especially at the beginning.

The person of peace is often the person God uses to plant a church along family or natural lines. The New Testament has examples of these people of peace (see chapter 6). A practitioner spoke from his experience with people of peace in nearby countries.

> That is the key thing I think that is actually to see and pray for women and men of peace and try to look at every person you have as a church planter and then work through them to get their social…relations they have and hopefully some of them will come to the Lord and you will have a house church. …Okay, let me say the key thing is to let the gospel spread along natural relations and not superficially try to bring people together that don't know each other. And so that when we realized this then we started to see the church getting planted. And this is specifically true in the two places I worked that were both very closed countries…. Let them bring their family or friends together and let this natural relationship also become a church. That's where we saw success. And so I would say the following of the natural relationships and seeing them reaching out to their friends and partners is a key thing.[52]

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[49] KAG Missionary Interviewee Number 3, interview by author, Nairobi, October 15, 2012.

[50] KAG Missionary Interviewee Number 6, interview by author, Nairobi, October 15, 2012.

[51] Kenya Missionary Interviewee Number 4, interview by author, Nairobi, March 16, 2015.

[52] Missiologist Interviewee Number 1, interview by author, Nairobi, March 27, 2013.

Another simply says, "I will start with relationship looking for a friendly man…where I will be able to settle and I can start from there. And maybe if God touches one and he becomes a believer I will start a home church and then later on I will train the people. Those who will be coming to the home church, I will train them how to reach out to their own people."[53] Missionaries are encouraged to pray that God would bring them to a person of peace and then pray that a house church would be planted in his or her family. Missionaries with this outlook and training can be effective in planting house churches among Somalis in Kenya.

<center>Organic Worship</center>

The respondents were overwhelming in their support of encouraging the church to allow indigenous Somali culture to be reflected in the church as long as it did not conflict with true worship of the Lord Jesus Christ. This included leadership, language, clothing, form, and all aspects of the worship experience. This section on organic worship will address (1) Invisible House Church, (2) Self-Theologizing and the Inductive Bible Study, (3) Somali Pastor and Missionary Mentor and (4) the DNA of CPM.

In medicine, organic is defined as "using or produced with fertilizers of animal or vegetable matter, using no synthetic fertilizers or pesticides."[54] An organic worship service is worship to God, which grows up from within an indigenous culture. It does not use foreign cultural elements yet maintains a connection to the body of Christ. One KAG

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[53] KAG Missionary Interviewee Number 4, interview by author, Nairobi, October 25, 2012.

[54] "Organic," *The American Heritage® Stedman's Medical Dictionary* (Houghton Mifflin Company, 2015), Dictionary.com, http://dictionary.reference.com/browse/organic (accessed June 27, 2015).

executive stated, "Just like Acts chapter 15. It's going to have to happen."[55] One

practitioner said that one can "look at the house church like a family, organic movement.

…I think biblically even the house churches are often just organically organized. And

that is such an important thing for church planting among Muslims."[56] This was the goal

of the Jerusalem Council when they proclaimed, "We should not make it difficult for the

Gentiles" (Acts 15:19). This is the goal of the respondents of the interviews. The obvious

question remains. If everyone agrees that organic worship is the best, why are so few of

these gatherings actually occurring? Missionaries that are taught the value of house

churches and CPMs will be most likely to make them happen.

Invisible House Church

Invisible house churches are the most desirable option in most of the Somali area

of Kenya. They allow for Somalis to remain in their community, grow along natural

family lines, and multiply rapidly at little or no cost. The respondents presented the need

for invisible house churches. Experienced missionaries and practitioners were convinced

that the underground house church model was the best way to begin a CPM among

Muslim groups.

> I strongly believe…that…we must be willing to pursue the establishment of a
> church without walls. That there will be a visible church because it is a body of
> believers but not necessarily that we have structures. Let me say that there is a
> place for those structures because we do have immigrant Christians living in those
> places but the establishment of those structures may not guarantee us a church
> among those indigenous communities. For the simple reason that you know the
> local communities have an attitude toward church buildings…so there are those
> concerns. Before we could not even imagine having land…and so are we really
> willing to go to those places and set up work without really expecting to set up

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[55] KAG Executive Interviewee Number 5, interview by author, Kitengela, December 11, 2014.

[56] Missiologist Interviewee Number 1, interview by author, Nairobi, March 27, 2013.

church buildings? So to me if we are going to have a viable church planting strategy we must be willing to challenge our traditional norms as far as building of churches is concerned. I am not against structures. They have their place and of course they do send a message that we do have a body of Christians here but left on their own they cannot guarantee a viable church among indigenous Muslims.[57]

Another practitioner defined the house churches he planted:

When we call it a church is when they have elders, they support financially (rent, electricity, or any financial support is coming from their money), it is not involving foreigners money and self-theologizing when they can find answers from the Bible their own way. There is no intervention of foreigners to fix their problems. That means the elders must be very strong…they have elders, they tithe, it is like a church, not with a cross on the top but it is a church.[58]

Still another practitioner sees this model working among the KAG planting Somali

churches:

In the Kenya model, I would encourage the KAG missionaries to work towards a house church model (at least initially). These churches may one-day want/need to go public, but in order to gain momentum they should start private. I would connect these house churches to the public denomination at the leadership level: leaders of house churches meeting with leaders of public churches at barazas [meetings], extension schools, general councils, etc.

This unity – which allows a radically different model – would empower the CPM at the beginning, keep it contextual, allows for wider evangelism of the UPG targeted, without divorcing the work from the wider body of Christ…KAG as a denomination is going to have to allow flexibility for contextual approaches. Perhaps an organic movement that is not so controlled or regulated.[59]

The missionaries and practitioners were in agreement that the invisible house church was

the best way to develop a CPM in Kenya among the Somalis. Why, again, if all agree that

this is the best method for developing churches in Kenya, is this not happening more?

These questions deserve further study.

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[57] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

[58] Missiologist Interviewee Number 2, interview by author, Nairobi, March 29, 2013.

[59] Missiologist Interviewee Number 4, interview by author, Nairobi, March 18, 2015.

Self-Theologizing and the Inductive Bible Study

Self-theologizing means that believers discover the answers to theological questions, particularly as it relates to matters in the culture, from study of the Bible. This works best through collective inductive study of the Bible. This may result in the same conclusions that missionaries would offer, but the indigenous believers arrive at their own conclusions rather than being given solutions by outsiders. And as a practitioner mentioned earlier, "A church is…self-theologizing when they can find answers from the Bible their own way."[60] This strengthens their belief.

Respondents found self-theologizing to be the best method for spiritual and theological growth. One KAG executive said he thought they would grow when they are "trying to understand why they do what they do and then the journey continues to a time when God begins to open their eyes. They need to question for themselves why they do what they do. I think that is the journey."[61] One missiologist told of how he came to realize that encouraging indigenous believers to find their own answers in the Bible works best. "Another development is that we moved from a more didactic approach of discipleship training to a more inductive approach. We found this to be more effective in reproducing disciples. We kind of stumbled onto this. We are now teaching in a way that they are able to teach."[62] Self study and indigenous collective discovery of biblical truth is seen as a positive way for Somalis to learn and grow.

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[60] Missiologist Interviewee Number 2, interview by author, Nairobi, March 29, 2013.

[61] KAG Executive Interviewee Number 3, interview by author, Kitengela, December 11, 2014.

[62] Missiologist Interviewee Number 3, interview by author, Fairbanks, AK, January 15, 2014.

The inductive Bible study approach has been found to be an effective tool. One missionary working among Somalis reports, "We have what you call Discovery Bible Study. You can sit with one person and read a Scripture [passage] and then you discuss the scripture with this person and he may not be a Christian, but ask him what do you think God is saying? What do you think about that [passage]? And then you meet again."[63] One practitioner discusses a very formal use of the inductive Bible study.

> During the study, the Bible story is shared three times. First it is read, or listened to on the MP3 [an electronic audio format], then another reads it and finally someone is asked to tell the story in his or her own words. Next there is interaction with the story. Questions are asked specific to the story to help with understanding. Then there is a set of questions that is asked for every story. (1) What do we learn about God from this story? (2) What do we learn about God's plan and purpose in this story? And (3) what do we learn about our relationship with God in this story?

This practitioner and his team have sets of Bible stories that are used to bring Muslims progressively to relationship with Jesus as Savior and Lord. "We have adapted this to our situation and have eight stories in our first set. These lessons go from creation to Jesus in eight lessons (the last four are about Jesus). They are relationship driven; emphasizing connectivity to the vine lived out through obedience and accountability."[64] After these first eight lessons, those interested move to the next level with two lessons. "These two lessons are helping the disciples to count the cost. We talk about suffering and persecution."[65] During this level the disciples are invited to consider the baptism in the Holy Spirit. A third level follows. "After that we have eight to nine lessons on the vine and branches study out of John 15 and following. We teach about connectivity,

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[63] Kenya Missionary Interviewee Number 2, interview by author, Nairobi, March 4, 2015.

[64] Missiologist Interviewee Number 3, interview by author, Fairbanks, AK, January 15, 2014.

[65] Ibid.

obedience, intimacy, and hearing the voice of God."[66] The BMBs conduct the lessons but the group developed the resources with assistance from missionaries. The practitioner stated, "We have taken the basic ideas of David Watson in Disciple Making Movements and adapted them to our situation." It is noted that available resources were adapted to the local situation. The theological needs and questions of this group may be different from the Somalis. Adaptation allows the most appropriate Bible stories to be studied for maturity to take place. He reported, "Currently we have probably sixty groups stretching three to four generations."[67] At five to ten people meeting in each group, this would amount to 300 to 600 seekers and believers."[68] At five to ten people meeting in each group, this would amount to 300 to 600 seekers and believers.

Another practitioner using the inductive Bible study method and self-theologizing reported that he discipled five believers which he called the first ring. He stated, "So you have at least 250 people if fifty Bible study leaders had five people then there were at least 250 people studying the word of God up to 500 or a little less than that? Yes, it can be."[69] When God begins to move there is a multiplying power of the inductive Bible study self-theologizing method.

Somali Pastor and Missionary Mentor

The respondents recognized that the most successful, long lasting, and effective house churches among Muslims in Kenya are those that are led by Muslim background

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[66] Ibid.

[67] Ibid.

[68] Ibid.

[69] Missiologist Interviewee Number 2, interview by author, Nairobi, March 29, 2013.

pastors who often initially have missionary mentors. Perhaps the most common missiological mistake made by missionaries in Northeastern Kenya is that they become the pastor of the first church. A church founded by a missionary pastor may have a nice building but will likely not be effective in reaching Muslims or planting indigenous congregations.

The training of many missionaries in Kenya is framed by pastoral education and experience. When missionaries go to Northeastern Kenya they begin with themselves as a pastoral model. This has not been effective as one missionary reported, "In (his Northeastern town) we have seven churches. Missionary pastors have started all of these. And they have very little impact on indigenous people, sorry to say so."[70] He reports only one Somali boy in attendance in one of these seven churches. "As for the other churches that are there no church has a local person or indigenous people in the church. So the impact is zero."[71] Another missionary agrees, saying, "So a church that is started by a missionary will never become an indigenous church."[72] Another reported, "The ones that were started from the outside we can see that they started well with nice buildings but there are no people inside."[73] This is not to disparage the effort or sincerity of the missionaries, but to acknowledge the reality in this region of churches that are led by missionary pastors.

Pastors and missionaries from down-country Kenya have found a place in the Northeastern areas. "That is why when you come to (a Northeastern town) its kind of a

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[70] KAG Missionary Interviewee Number 6, interview by author, Nairobi, October 12, 2012.

[71] Ibid.

[72] KAG Missionary Interviewee Number 4, interview by author, Nairobi, October 12, 2012.

[73] KAG Missionary Interviewee Number 1, interview by author, Nairobi, October 12, 2012.

paradox that you have unreached people groups and then you have a fairly growing local church."[74] They can lead local churches of the immigrants and instill a burden for the indigenous people. These churches can serve as magnets of the love of God drawing Muslims toward Christ. They can provide centers for the training of lay missionaries to Muslims. But, it is unlikely that local churches led by down-country pastors and missionaries will be the model by which Somalis will flock to the church and become believers. "They have their place and of course they do send a message that we do have a body of Christians here but left on their own they cannot guarantee a viable church among indigenous Muslims."[75] Rather, house churches led by indigenous pastors will have greater potential in creating large numbers of Somali believers.

The missionary who desires to be effective in reaching Somalis must resist the temptation to become the first pastor of a Somali church. Rather, the missionary should strive to be the mentor of the first pastors of local Somali house churches. "What I am talking about is let them have their own church and the pastor helps to disciple some of the leaders of these house churches one to one. …But the pastors from the AG Christian background churches would not show up in the house churches, they would just disciple these BMBs. I think that would be a wise thing to do."[76] The missionary who develops fruit that will last is a mentor of leaders of Muslim background rather than the pastor of their church.

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[74] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

[75] Ibid.

[76] Missiologist Interviewee Number 1, interview by author, Nairobi, March 27, 2013.

DNA of CPM

The missionary who is effective in developing a CPM is the one who is focused on instilling the DNA[77] of church planting in each disciple with whom he works. For the purpose of this project, DNA is defined as the hereditary elements instilled in every believer that is passed on to the next generation of believers through their witness and discipleship. In order for a CPM to take root in an indigenous tribe certain elements of DNA must be present. "Research has shown that what is developed in the first three generations will be reproduced – it will be in the DNA."[78] Those who have been successful in seeing many house churches planted in multiple rings have discovered the value of correct DNA.

Elements of the DNA include evangelism, discipleship, self-theologizing, and church planting. Evangelism is carried out "with a commitment that every one of them will very shortly…go sharing with others as witnesses of Jesus and there will be new Bible studies around the first ring."[79] Concerning focused discipleship, it was "found that our DNA for discipleship revolves around process not personality."[80] A missiologist reflected on self-theologizing. "Our focus is on developing groups that will reproduce themselves. The core is that people discover God through these groups. [David] Watson had a set of stories/studies that were many – about 24 – 27 studies. We have adapted this

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[77] U.S. National Library of Medicine, "What is DNA?" http://ghr.nlm.nih.gov/handbook/basics/dna (accessed June 27, 2015). "DNA, or deoxyribonucleic acid, is the hereditary material in humans and almost all other organisms."

[78] Missiologist Interviewee Number 3, interview by author, Fairbanks, AK, January 15, 2014.

[79] Missiologist Interviewee Number 2, interview by author, Nairobi, March 29, 2013.

[80] Missiologist Interviewee Number 3, interview by author, Alaska, January 15, 2014.

to our situation."[81] The concept of church planting is normative. "We talk about empowerment that each person is meant to lead others to Christ and start a group."[82] In addition, "For them there is another way and it is better from the beginning for them to understand very quickly that they must be leaders and they must be in charge of a group and they must be a pastor among them."[83] When these elements of DNA are properly instilled in the first believers, Christ's body can reproduce within an unreached people group.

One missiologist shared a testimony of how the DNA worked through a believer called Muhammad (not his real name).

> I shared with him, Muhammad, right away you must open [your home] and you must study. Then his wife received right away as he shared with his wife. The next week he gathered three young boys and two ladies at his house just the next week. I never met with them. Muhammad was in charge. I was in charge of Muhammad. I taught him how to teach and how to share Jesus with another and in that short time those five people received Jesus. And our idea is those five who received teaching from Muhammad need to go out and reach other people. It is coming naturally. You don't need to push them. At least when they receive Jesus they will do that job.[84]

This group mentioned earlier grew to more than 250 believers within a period of three years. When the DNA of evangelism, discipleship, self-theologizing, and church planting is instilled in the heredity of the new believer, God gives the increase.

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[81] Ibid.

[82] Ibid.

[83] Missiologist Interviewee Number 2, interview by author, Nairobi, March 29, 2013.

[84] Ibid.

Support from Denomination

Kenya is unique in that it has a large Muslim unreached people group in a country that guarantees religious freedom and has strong national churches. Many other locations do not have these advantages when attempting to form a CPM in a Muslim UPG. Approximately 4,000 KAG churches coexists in Kenya along side the approximately 2.5 million Somali Muslims. This study purports that a denomination could be instrumental in igniting and supporting a CPM among Somalis in Kenya. This section explores how support from the KAG can positively impact such a movement. It will address (1) Support Mechanisms, (2) Peculiar Church Structures and (3) Prayer. This section received the most comments (242) of all categories among the respondents.

Support Mechanisms

The respondents listed areas that would be helped by KAG involvement and also listed areas that would be harmed. The KAG could provide support through leadership connection, accountability, training, and resources. On the other hand, the denomination could inhibit growth through "potential constraints on contextualization, the perception of targeted UPG that the faith is foreign, and distrust of BMBs by CBB's with consolidated power in CBB hands."[85] External funds were also seen as a possible negative.

The consensus of the interviewees was that the positive impact of KAG support was greater than the negative effect, "In my opinion the disadvantages are far outweighed by the advantages and denominational affiliation should be pursued."[86] The respondents saw that connection between the leaders of the BMB house churches with the leaders of

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[85] Missiologist Interviewee Number 4, interview by author, Nairobi, March 18, 2015.

[86] Ibid.

the KAG could be very helpful. "Great leaders invest their lives into these new BMB leaders. That's the best thing that could happen."[87]

Accountability, training, and materials are listed as some of the ways the KAG can support a CPM. Accountability is another advantage of connection to the KAG. "When there is the support and accountability of being connected to a denomination and the flexibility for approaches vastly different than the normal denominational ones, then you can have the best of both worlds."[88] Training may be one of the greatest areas of support a denomination can provide to a CPM. "The focus is to provide meaningful training for this kind of home church leaders to the degree that they will not preach heresy."[89] Providing resources are another area the KAG can give support. "I would recommend to denominational leadership…be willing to invest resources without expecting immediate, tangible results."[90] These are areas the KAG could positively support a CPM among Somalis.

There are pitfalls that should be avoided in denominational support. One missiologist explained the result of external money, "Donors from the outside have corrupted the infant churches and believers over and over again. External funds have led to jealousy, bitterness, division, and corruption. External funds have undermined natural and local accountability structures and relationships and removed grass roots initiative."[91]

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[87] Missiologist Interviewee Number 1, interview by author, Nairobi, March 27, 2013.

[88] Missiologist Interviewee Number 4, interview by author, Nairobi, March 18, 2015.

[89] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

[90] Ibid.

[91] Missiologist Interviewee Number 4, interview by author, Nairobi, March 18, 2015.

As stated earlier the local church is able to provide it's own funding from the beginning. External funding needs to be carefully managed through the KAG leadership.

One missiologist acknowledged that most CPM literature does not address the development of the church into a national church organization. "Much of the literature on evangelism among Muslims does not go far enough. They speak of evangelism methodologies, gathering them into house meetings, possibly gathering those into a local church, but I've not seen anything that speaks about organizing those into a national church structure."[92] Generally CPM authors discourage connection with national church structure due to fear of diminishing growth. One author who explores the positive relationship between a CPM and a denomination is Robert Shipley.[93] Most however do not address those concerns or explore the potential of the national church relationship providing support. One practitioner who did not have a national church to work with in the Muslim nation in which he worked observed, "I have been able to see how strong the [Kenya] Assemblies of God church is. It would be crazy, it would be unwise, not to use the church to reach out to Muslims."[94] Developing the right relationship between the KAG and the Somali CPM could be dynamic.

Peculiar Church Structures

The KAG executive leaders recognized that church structures among Somalis would be peculiar to those of traditional local churches, sections, and districts. There is precedent for a peculiar church model in the KAG. International Christian Center (ICC)

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[92] Ibid.

[93] Shipley.

[94] Missiologist Interviewee Number 1, interview by author, Nairobi, March 27, 2013.

began within the KAG with the target audience of Asian Indians, expatriates, and other communities of Nairobi. "Like, for example, the way we started ICC. From day one I said when we talked of how it will be done, it was out of a KAG area we were to accommodate Indians, whatever [meaning different international people], and we said, let's bring them with their way of life in the place and this church…will be run in a peculiar way."[95] The model for ICC was not traditional. Even the board and governance structure were unique. It is still peculiar today. And it is one of the largest churches of the KAG. Winter said the same thing in 1974. "Are we…prepared for the fact that most non-Christians are yet to be won to Christ, even in our country, will not fit readily into the kinds of churches we now have?"[96] He continued, "I realize now that Christian unity cannot be healthy if it infringes upon Christian liberty."[97] The Somali KAG church structure will need to be peculiar so as to provide a level of liberty to worship and be led in a contextual way.

The synergy in the focus group grew as the executives began to explore the idea of peculiar churches.

> But I think if we look at [this peculiar church model] and various persons are peculiar and various regions are peculiar. You can use the opportunities and you can end up with house churches of various kinds and end up reaching people in different modes and ways and that could actually explode the church and in terms of talents even that are brought on the table.[98]

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[95] KAG Executive Interviewee Number 1, interview by author, Kitengela, December 11, 2014.

[96] Ralph Winter, "The Highest Priority: Cross-Cultural Evangelism," in *Let the Earth Hear His Voice*, J. D. Douglas, ed. (Minneapolis: World Wide Publishers, 1975), 221.

[97] Ibid., 237.

[98] KAG Executive Interviewee Number 3, interview by author, Kitengela, December 11, 2014.

This exchange took place, "From [what we are] saying with house churches that it's

possible, let's say…several house churches pop up led by Somalis integrated into the

KAG system. KAG pastors helping with…those house churches [that] could themselves

be recognized as KAG local congregations or are you saying that they, how would that,

that's what I'm hearing you say?"[99] Others replied, "Yeah, I would say that they would

be recognized as churches."[100] And the discussion continued.

> We allow them to have those churches. We can even have a section of them, a
> section of house churches with a presbyter…how do you come up with
> underground churches? They meet. They have a pastor. They have to have a
> pastor. What about if you have ten of those? You'll need one person. He will be in
> charge. He is a presbyter. And you can even go on and on. You can have a
> district. There are no structures seen. But we know they are there.[101]

And another added, "They [can even] have their own KAGE [Kenya Assemblies of God

Extension school]."[102] Neil Cole states it in this way: "We want to lower the bar of how

church is done and raise the bar of what it means to be a disciple."[103] The executives

concluded that unique Somali churches, sections, districts, and KAGE Bible schools

could be formed with a peculiar relationship to the KAG.

Prayer

Prayer, the final topic to be discussed, may be the greatest area of support the

denomination can provide to the Somali CPM. Prayer support by the one million plus

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[99] KAG Executive Interviewee Number 5, interview by author, Kitengela, December 11, 2014.

[100] KAG Executive Interviewee Number 1, interview by author, Kitengela, December 11, 2014.

[101] Ibid.

[102] KAG Executive Interviewee Number 4, interview by author, Kitengela, December 11, 2014.

[103] Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco: Jossey-Bass, 2005), 26.

KAG members across Kenya is changing attitudes toward reaching the Somalis. The respondents discussed prayer in most (9 of 13) of the clusters which included platforms, compassion, power encounter, proclamation, loving community, culture, many laborers, organic worship, and denominational support. Prayer was listed by all of the interview groups: KAG Missionaries, other Kenya missionaries, missiologist/practitioners, KAG Mission Commission Leaders, KAG Executives, and BMBs. Prayer is vital to reaching the Somalis.

The respondents spoke of prayer support with passion and priority. A KAG missionary said, "According to me…the church needs to engage itself in prayer."[104] A Kenya missionary agreed, "I also believe it has really been mobilized and focused prayer because if you really want to reach Muslims, it takes more than just strategy. I believe it takes God to break those strongholds. To the degree that we have mobilized focused prayer for Muslims especially in Northeastern we have seen fruit."[105] A missiologist challenged the church, "Raise up concerted prayer in traditional churches for the underground churches"[106] A Mission Commission member said, "I think that after KAG took the initiative of Adopt-a-People Group and started praying for the Somalis, I think that by itself has brought a lot of change."[107] A KAG Executive leader stated it this way, "I know many have paid their lives, they have shed blood even Christians who have gone there to help, but later along somewhere we will achieve the goal: prayer breaking

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[104] KAG Missionary Interviewee Number 6, interview by author, Nairobi, October 25, 2012.

[105] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

[106] Missiologist Interviewee Number 4, interview by author, Nairobi, March 18, 2015.

[107] KAG Mission Leader Interviewee Number 4, interview by author, Nairobi, May 7, 2013.

through."[108] A BMB also noted, "Somalian people…they need a lot of prayer and preparation because you cannot tell them the word of God like that."[109] All interview groups recognized the value of prayer.

The Somali Adopt-a-People Group that began in 2012 has developed a prayer burden in many KAG pastors and members across the country. A missionary testifies, "There also needs to be as far as mobilization, we also need a strategy disseminating information…Part of the reason that my wife and I responded to the call for missions was we were exposed to the need."[110] Awareness coupled with prayer will result in missionary mobilization. It is not a coincidence that Jesus told his disciples to pray for laborers (Matt. 9:38) and a short time later he sent them out (Matt. 10:5). There will be many laborers going to the Somalis in Kenya as a result of the prayer focus of the KAG.

Items for Further Consideration

This research has lead to the further discovery of other items that are important in developing a strategic framework for church planting in Kenya. How are the Somalis unique from other tribes, and how can a better understanding lead to church planting? What keys or aspects of the Somali culture may provide opportunities for outreach? What can be learned from CPMs that can be applied to the KAG as a denomination that desires to plant churches? How can missionary mentors assist local pastor in self-theologizing?

The research begs deeper study of the Bible for concepts of entry strategies such as vulnerable missions, integrity of platforms, proclamation, the person of peace, fear and

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[108] KAG Executive Interviewee Number 4, interview by author, Kitengela, May 7, 2013.

[109] BMB Interviewee Number 2, interview by author, Nairobi, March 4, 2015.

[110] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

persecution. The respondents brought data forward that lead to integrative analysis in the literature and scriptures.

Summary

Developing a CPM among Somalis in Kenya has great potential in connection with the KAG. While little has been written about a denominational connection with a CPM the respondents to this research show unanimous support for this relationship in Kenya with the Somalis. Potential hindrances were recognized, but as noted above, "the disadvantages are far outweighed by the advantages"[111] In this chapter four major clusters were discussed in relation to the KAG connection: many laborers, protection, organic worship, and support from the denomination.

Somalis will come to know the Lord through contact with believers. This can happen through traditional missionaries, professionals, local church teams, and a possible university in Northeastern Kenya. When Somalis come to Christ the church must be careful to protect them and not unnecessarily expose them to persecution. Worship should be organic. In other words, worship should flow naturally from their cultural language, leadership, and heritage. This works best as missionaries mentor Somali pastors rather than becoming pastors themselves. The KAG should provide backing in areas of leadership connection, training of ministers, prayer, and moral support, but should resist support mechanisms that inhibit growth such as buildings and finances.

Two very unique and promising concepts arose from this chapter. First, there are many existing KAG churches with Islamic neighborhoods close to them that can develop local teams of missionaries to reach out and plant churches among their Muslim

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[111] Missiologist Interviewee Number 4, interview by author, Nairobi, March 18, 2015.

neighbors. Secondly, the development of a university in Northeastern Kenya would provide a great base for outreach and discipleship as well as give Christians a legitimate opportunity to live among the Somalis.

Developing a CPM among Somalis in Kenya that is connected with the KAG presents many challenges. The Somalis are a resistant people to the good news. Connecting a denomination with a Muslim CPM is new territory. But the promise of Revelation 5:9 and 7:9 assumes that Somalis will be present around the throne at the end of time. The missionaries, missiologists, mission leaders, executive leaders, and BMBs who responded to this research are praying that the Lord of the harvest will send laborers (Matt. 9:38) into the Somali harvest field and that after sowing in tears they may reap in joy (Psalm 126:5).

CHAPTER 5

LITERATURE REVIEW

Introduction

The literature review chapter answers RQ three. "What does the precedent literature contribute to understanding church planting among Somalis in Kenya?" This RQ has two subsections.

1. "What does the missiological literature contribute to understanding church planting among Somalis in Kenya and how does CPM literature look at ecclesial structure?"

2. "What does social science literature contribute to understanding church planting among Somalis in Kenya?"

These questions are broad and can encompass a vast area for study. After conducting the research from missionaries, BMBs, and KAG executive and missionary leaders, there were three areas that emerged that begged further literary research.

The three items selected for further study are grounded in the field research data. The findings of the field research contained in chapters 3 and 4 that required literature research are: (1) what characteristics of the Somalis and their culture can be studied in sociological and poetic literature, (2) how would a loving community impact the Somali people (studied in sociological and missiological literature), and (3) can the formation of a CPM actually benefit from a denomination (studied in missiological literature)? The critical literary analysis will further develop strategies discussed in the interviews and assist missionaries going to the Somalis in Kenya.

Somali Characteristics in the Literature: A Sociological Perspective

Many people groups use poetry to reflect their culture, but it is featured very prominently with the Somalis. "It is poetry, however, which more than anything lies at the heart of Somali culture, a fact that has long been recognized outside of Somali society."[1] Mary Harper observes, "Somalia retains an oral culture, with poetry and songs featuring prominently in daily life; many use poems and proverbs to help them illustrate, discuss and resolve a wide range of problems."[2] Perhaps the best tool to use to understand Somali culture is their poetry and literature. This section utilizes Somali literature in defining Somali cultural characteristics. The Somali people are considered in light of their three themes: (1) camels and nomads, (2) war and peace, and (3) love and women.

Anthropologists, journalists, and missionaries including Richard Burton, Ioan M. Lewis, Virginia Luling, Mary Harper, James Fergusson, David Shenk, and Nik Ripken[3] agree that there are certain characteristics that identify the Somali people both past and present. Jessica Buchanan and Amanda Lindhout, women who were held captive, also discerned traits among the Somalis. Even Somali writers consisting of Gadhweyne, Nuruddin Farah, Ayaan Hirsi Ali, Waris Dirie, Mohamed Diriye Abdullahi, and Hawa Abdi paint a unique picture of Somali culture.

Poetry is a major part of Somali culture. "They have a rich oral culture, possibly due to the fact that as nomads they could carry very little. They created poems, songs,

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[1] Rashiid Sheekh Cabdillaahi Gadhweyne, Axmed Aw Geeddi, Ismaciil Aw Aadan, and Martin Orwin, *War and Peace: An Anthology of Somali Literature*, trans. Martin Orwin with help from Maxamed Xasan 'Alto' (London: Progressio and Ponte Invisibile Progressio, 2009), 94.

[2] Mary Harper, *Getting Somalia Wrong? Faith, War, and Hope in a Shattered State,* African Arguments Series, (London: Zed Books. 2012), 7.

[3] Nik Ripken and Gregg Lewis, *The Insanity of God: A True Story of Faith Resurrected* (Nashville: B and H Publishing Group, 2013), 157, Kindle.

and proverbs. And Somalis love to talk and gossip."[4] Lewis says, "This aesthetic specialization fits well with the nomadic bias of a people used to travelling light with their livestock and few material encumbrances, but a richly compensating gift of language. Somalis are born talkers, poets and story-tellers."[5] The nomadic life is conducive to poetic expression.

There are three areas of Somali literature that will assist anyone seeking to understand Somali culture. These areas form the basis for a sociological consideration of the Somalis and will identify their longing for a loving community. Harper identifies prominent elements in Somali literature, as "love, war, women and camels seem to feature in almost equal measure in Somali poetry."[6] Gadhweyne gives a similar list: "Of the reasons given above which have direct links with conflict among Somali nomadic clans, and which we come upon in this literature and can consider are the following: blood, camel raiding, pasture and wells, and women. These reasons are the ones we find in this literature, both in its and in the metaphorical and literary imagery in the poems and stories."[7] These two lists have been reconciled into the three clusters (1) camels and nomads, (2) war and peace, and (3) love and women that will provide cultural understanding for people living among the Somalis. The issues of the Somali are common to all people.

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[4] Amanda Lindhout and Sara Corbett, *A House in the Sky: A Memoir* (New York, Simon and Schuster, 2013), 118; Mary Harper, 7 and 10, Kindle. Both authors quote Somalis saying about themselves that they like to gossip.

[5] I. M. Lewis, *Understanding Somalia and Somaliland* (London: Hurst 2008), 23.

[6] Mary Harper, 27.

[7] Gadhweyne, 111.

Camels and Nomads: Tensions of Individualism and Dependence

The theme of camels and the nomadic lifestyle is central to the Somalis. "By far the most precious form of livestock in Somalia is the camel, which plays a central part in the local culture."[8] And in the words of a Somali, "We Somalis are completely inseparable from our camels."[9] Even the name *Somali* possibly identifies with the camel's milk, although this is disputed.[10] Because of the camels, the Somalis are nomads or perhaps because the Somalis are nomads they have camels. This relationship has shaped their culture. They are opportunistic, resourceful, resilient, and enterprising.[11] "Particularly in the dry seasons, when long and frequent treks back and forth between pastures and wells are required, camel-herding is an arduous and exacting occupation and one well calculated to foster in the young camel boys all those traits of independence and resourcefulness which are so strongly delineated in the Somali character."[12] They are unencumbered and carry very little, making them natural soldiers, warlike, tough, and good fighters to the highest bidder. They are outward looking, traveling people, with a seafaring tradition, and they maintain excellent trading networks.[13]

Somalis are a very hospitable people to those who come in need.

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[8] Mary Harper, 17.

[9] Abdullah Farah, farmer in Somaliland, quoted in Mary Harper, 17.

[10] Mohamed Diriye Abdullahi, *Culture and Customs of Somalia* (Westport, CT: Greenwood Press: 2001), 8. "No agreed-upon etymology exists for the word (Somali) itself. One possible source is the mythical father, Samale, whose supposed descendants form the majority of the population. Other popular unscientific etymologies include *soo maal*, which means 'go and milk,' heard, as the story says, by some foreigners who were visiting the land."

[11] Mary Harper, 21.

[12] I. M. Lewis, *The Modern History Of Somaliland*, (New York: Frederick A. Praeger, 1965), 9.

[13] Mary Harper, 14, 16, and 23.

> Somalis are renowned for their hospitality…. Being able to serve your guests is an honorable act and highly esteemed throughout the Somali society, however inappropriate a time the guests arrive. …Though Somali custom dictates that every traveller/visitor is received with open arms and cordially entertained regardless of ethnicity, region or tribal allegiance (even enemy tribes), this custom is gradually diminishing.[14]

The honorable Somali will welcome a needy traveler and care and protect a visitor even at his own sacrifice.

> Their nomadic lifestyle has influenced their society and governance structure.

> Hence…for the Somali as a whole…the profession of the faith has the force almost of an initiation rite into their society. Thus while the Somali draw many of their distinctive characteristics, especially their strong egalitarianism, their political acumen and opportunism, and their fierce traditional pride and contempt for other nations from their traditional culture, they also owe much to Islam.[15]

This provides a tension between an individualism and dependency. One of the most famous Somali proverbs says:

> Me and my clan against the world;
> Me and my family against my clan;
> Me and my brother against my family;
> Me against my brother.[16]

Individualism is found in the last line, but dependency is clear in the first three lines. The nomad is trained as a boy to be fiercely independent in order to survive in the desert. Yet he is also trained through his culture to be committed to his *diya*[17] (paying group), family, sub-clan, clan, and the Somali tribe against the rest of the world. This is inherent in the life of the Somali nomad.

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[14] Shafi Said, "Somali Hospitality," *Incoherent Thoughts*, https://shafisaid.wordpress.com/2008/05/24/somali-hospitality/ (accessed April 3, 2016).

[15] I. M. Lewis, *Modern History*, 16.

[16] Scott Peterson, *Me Against My Brother: At War in Somalia, Sudan and Rwanda* (London: Routledge, 2000), front matter.

[17] I. M. Lewis, *Modern History*, 11.

The Somali egalitarian society is not well fitted to a central government, because "a hierarchical pattern of authority is foreign to pastoral Somali society which in its customary process of decision-making is democratic almost to the point of anarchy"[18] The tension between the individual and the group continues.

The Somali traditionally are ethnocentric which means "having or based on the idea that your own group or culture is better or more important than others."[19] Harper writes, "Many Somalis do not see themselves as African; they are somehow apart, and often make cruel jokes at the expense of people they describe as 'Africans', 'blacks' or 'those with broad noses'."[20] And even in relation to other groups living in Somalia "the minorities speak Somali but generally live as separate communities, and are looked down upon by other Somalis."[21] "Farmers are looked down upon by Somali nomads, who consider their settled way of life as inferior to their own constant wanderings…There is an old Somali saying about a nomad who vomited every time he met somebody who lived near the sea because just the thought of somebody eating fish made him feel violently unwell."[22] The Somali views himself as superior to those who do not keep camels, who live a sedentary lifestyle, and who are members of other tribes.

Like the Somali, his camel is a proud creature. Gleeson quotes the Muslim's proverb, "And we know that Allah has one hundred names. And that he has revealed 99

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[18] Ibid., 10.

[19] Merriam-Webster, "Ethnocentric," http://www.merriamwebster.com/dictionary/ethnocentric (accessed August 7 2015).

[20] Mary Harper, 14.

[21] Ibid., 16.

[22] Ibid., 19–20.

of his names to the sons of men that they may know and worship him. But one name, the one-hundredth name, he has told only to the camel. And, the camel, he is not talking."[23]

Rogerson similarly says,

> Man can recite the 99 Islamic names of God but the 100th name is known only to the camel. This does much to explain it's superior attitude and inscrutable smile. The camel also has the power to look straight through you, leaving you with the impression that it has given a withering assessment of your character with one blink of an eye. The only possible response is to lower your own eyes, praise the beauty of its eyelashes and apologize when it is made to kneel for you to mount. Good manners are of vital importance in the desert.[24]

It is not surprising that the arrogant camels and the proud Somalis are an inseparable pair.

Anyone working among the Somalis who does not take time to understand their relationship to the camel and nomadic lifestyle is unprepared to reach them. Grasping the concepts held in tension such as individualism verses communalism and arrogance verses dependence will be valuable to those living in the Somali world. One would do well to understand the egalitarian social structure and the ethnocentric worldview of the Somalis in order to develop a relationship with them.

<center>War and Peace: Tensions of Pride and Forgiveness</center>

The theme of war and peace is common in Somali literature and life. If a person understands the role of war and the longing for peace that Somalis have and he or she can offer a plan to personal and communal peace it can result in open doors for ministry. "I don't think there are people more desperate for peace today than those people who

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[23] Kevin Greeson, *The Camel: How Muslims Are Coming to Faith in Christ!* (Arkadelphia, AR: Wigtake, 2007), front matter.

[24] Barnaby Rogerson, "Trekking: All Aboard the Ship of the Desert," in *Independent*, April 15, 2000. http://www.independent.co.uk/travel/news-and-advice/trekking-all-aboard-the-ship-of-the-desert-633450.html (accessed August 7, 2015).

identify as Muslims."[25] The Somali hero, Sayyid Muhammad Abdullah Hassan,[26] created

one of the most famous poems, *The Death of Richard Corfield*, which says in part:

> You have died, Corfield, and are no longer in this world.
> A merciless journey was your portion.
> When, Hell-destined, you set out for the Other World
> …Report how savagely their swords tore you,
> Say: 'As I looked fearfully from side to side, my heart was plucked from its sheath.'
> Say: 'My eyes stiffened as I watched with horror;
> …Say: 'Beasts of prey have eaten my flesh and torn it apart for meat.'
> Say: 'The Dervishes are like the advancing thunderbolts of a storm.'[27]

This poem is memorized by Somali school children[28] and inspired Osama Bin Laden.[29]

Somali war and conflict poems and stories are abundant.

One common theme in the literature concerning war and peace is that "pride

comes before a fall." A classic example is the story "A World has Deceived Me".[30]

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[25] Ayaan Hirsi Ali, (speaker at Conservative Political Action Conference, National Harbor, Maryland, March 3, 2016), https://www.youtube.com/ watch?v=uZVgPWX92vA (accessed March 13, 2016).

[26] Sayyid Muhammad Abdullah Hassan was the Somali (Darod, Ogaden) who led a nationalist movement against the British, Italians, and Ethiopians (1900–1920). He was known as the 'Mad Mullah' in the West.

[27] Margaret Laurence, *Heart of a Stranger* (Edmonton: University of Alberta Press, 2003), 46.

[28] Bantu Scholar Eno, "The Somali Dir Clan's History: Codka Beesha Direed," April 9, 2012, http://beeshadireed.blogspot.co.ke/2012/04/bantu-scholar-eno-on-mohamed-abdulle.html (accessed August 8, 2015).

[29] Oliver Barrett, "Learning From Barbarian Underdogs," Foreign Policy Association, April 21, 2014, http://foreignpolicyblogs.com/2014/04/21/learning-from-barbarian-underdogs/ (assessed August 7, 2015).

[30] Gadhweyne, 197–202. The story centers around a proud man named Aadan Galaydh of the Cali-Geri lineage. His eldest son, Cumar, broke the side of a wooden watering trough for the camels. And then killed a relative when confronted. Part of the blood-compensation required by the relatives was a camel from Aadan, but he refused to give it. He said, "My camels are only ever added to: I don't have any taken from them." What followed was a blood feud that resulted in the death of his son, and three brothers of the murdered relative. Later in battle Boos struck Aadan with a spear and killed him. As he was dying said, "'A world has deceived me. The day I had strength I had no good sense; today as I have good sense I have no strength,' and with that he died." Sometimes conflict leads to peace in the literature. The avenger was asked, "'Oh Boos, do you bear resentment today?' 'No,' he replied." After so much conflict and so many

The conclusion to the story is summarized in this poem:

The words spoken by Ina [Aadan] Galaydh he repented in the end
There would not have been sharp pain if he had brought the camel
The one who despised him would not have broken his kidneys with a dagger
Oh men. Pride comes before a fall. Let that be known[31]

The war was caused by pride and ended in peace through forgiveness. Aadan explains, "A world has deceived me. The day I had strength I had no good sense; today as I have good sense I have no strength,' and with that he died."[32] He trusted his strength and lived by his pride as a young man but as he was dying he recognized that good sense would have been to humble himself in his younger days. Boos, the hero of the story, broke the cycle of violence and death by forgiving and forgetting the offense.

Somalis are prone to fighting and violence.

"Conscience," wrote the famous explorer Richard Burton in *First Footsteps in East Africa,* published in 1856, "does not exist in Eastern Africa, and 'repentance' expresses regret for missed opportunities of mortal crime. …Murder – the more atrocious the midnight crime the better – makes the hero. Honor consists in taking human life; hyena like, the Bedouins cannot be trusted where blood may be shed: Glory is the having done all manner of harm."[33]

"The Eesa, probably the most powerful branch of the Somali nation…this tribe, said to number 100,000 shields, is divided into numerous clans: these again split up into minor septs which plunder, and sometimes murder one another in time of peace. A fierce and turbulent race of republicans."[34] This testimony from the year 1856 agrees with the

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deaths that could have been solved over one camel but for the pride of Aadan, Boos ends the bloodshed by forgiving and forgetting the offense.

[31] Ibid.

[32] Ibid.

[33] Fergusson, 50.

[34] Richard Francis Burton, *First Footsteps in East Africa:* 1821–1890 (Adelaide, Australia: The University of Adelaide Library, 2014), 2417–2424, Kindle.

modern authors. Luling points to Somali violence in 2006. "Somali society also contains visible differences…and these divisions have sometimes been marked by violence."[35] Harper quotes them in 2012. "Somalis like to joke that…they [are]…prone to fighting and violence." She continues that, "the unity in Somalia is, however, counteracted by the clan system, which is inherently divisive."[36] Jessica Buchanan, who was abducted by Somali pirates, writes in 2013, "And while bigotry exist all over the world, this is a region where people can really lose their heads over it, generally between the chin and the shoulders."[37] Violence remains a characteristic of the Somali people.

The Somali men are divided into two groups, "They were either *wadaad* or *waranle*, a man of religion or a man of war. The role the wadaad played in society was in the area of the Islamic religion…the role of the waranle was war."[38] All Somalis are however to be religious and Muslim. Even the camel herder knows the place of prayer. "They have a wooden pot for water, which is not used for drinking but for religious ablutions because praying is more important than drinking."[39] This was observed earlier by the Kenyan BMB when he commented, "According to me the Somali people it is as if

[35] Virginia Luling, "Genealogy as Theory, Genealogy as Tool: Aspects of Somali 'Clanship,'" *Social Identities* 12, no. 4, (July 2006): 472.

[36] Mary Harper, 11 and 16.

[37] Jessica Buchanan, *Impossible Odds: The Kidnapping of Jessica Buchanan and Her Dramatic Rescue by SEAL Team Six* (New York: Atria, 2013), 4.

[38] Gadhweyne, 121. I. M. Lewis, *Modern History*, 15. Lewis states, "Not all men are warriors. Those who devote their lives to religion and in some sense practice as men of God are know as *wadads* or sheikhs, and thus distinguished from the remainder and majority of men who, whatever secular calling they follow, fall into the category of warriors (*waranleh*, 'spear-bearers')."

[39] Mary Harper, 23.

they were born in Islam…Somali is Islam and Islam is Somali."[40] The two essential

elements of Somali men are war and religion.

Peace is the answer to war. Although Somalis seem to be in a constant state of

conflict, fighting, and war, there is a desire for peace. One of the primary roles of the

wadaad is that "he would preach to the people about peace."[41] Gadhweyne, a Somali

writes, "Peace is the fine aspiration and goal which all people want. Peace is a

characteristic which God has placed in every human being."[42] But the Somali clan groups

do not force or rush peace when the time is not right.

> When the conflict reached a certain level where peace was seriously jeopardized,
> then the intellectual leaders of the community entered the fray and led their men
> to allow peace to be born out of the war. They would see the pain that war would
> bring about as something, which made people desire peace and which would
> allow discussion and mutual respect to develop. It was then possible for them to
> sit opposite each other, speak together, come to an agreement, judge matters and
> be sympathetic to each other.[43]

Peace is sought when conflict is full. During the centuries of inter-clan warfare (prior to

the 1870s), the decades of colonialism (1875–1960), the years under Siad Barre (1969–

1991), and the decades of anarchy in Somalia (1991 to present) and hardships in the

Northern Frontier District in Kenya (1900 to present) and the Ogaden in Ethiopia (1870s

to present), the Somalis have fought internally and with external enemies. But war has

not brought them contentment. Somalis are a very fierce toward those who come in war

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[40] BMB Interviewee Number 6, interview by author, Nairobi, October 25, 2012.

[41] Gadhweyne, 121.

[42] Ibid., 122–123.

[43] Ibid., 123–124.

and power. And even though Sayyid Muhammad Abdullah Hassan was ready for war,[44] the Somali people long for peace.

The Christian seeking to make an impact on the Somali community must demonstrate the peace that passes all understanding (Phil. 4:7) that comes through Jesus Christ. "If they would let their actions be determined by the actions of their opponents, the devil's circle of evil and hate would never be broken. The response should be determined by Christ, by his example that should be followed."[45] Reaching Somalis and planting churches among them may be enhanced by an understanding of conflict both internally and externally and their longing for peace. Forgiveness is valued in their literature above pride. But, in the culture, pride seems to rule especially among the young. The individual who offers a path to inner peace for individual Somalis and communities may find an opening in the community.

<div align="center">Love and Women: Tensions of Theology and Longing</div>

The third theme of Somali literature is love and women. One classic love poem is "Night has Fallen." The final lines speak of the author's grief at loosing his fiancée to another man.

> A man whose heart aches cannot take a bride home
> When the camels are thirsty their outcries increase
> Like a small girl whose mother now lives in the hereafter

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[44] Sayyid Muhammad Abdullah Hassan, Letter to the English people: 1903. https://crowsdrama.files.wordpress.com/2015/12/crows-sayyid-muhammad-timeline.pdf (accessed May 22, 2016). "I have no forts, no houses, no country. I have no cultivated fields, no silver or gold for you to take...I have met your men in battle and have killed them. We are greatly pleased at this. Our men who have fallen in battle have won paradise. God fights for us. We kill, and you kill. We fight by God's order. That is the truth. We ask for God's blessing. God is with me when I write this. If you wish war I am happy; if you wish peace I am also content. But if you wish peace, go away from my country to your own. If you wish war, stay where you are."

[45] Nickel, 102.

> Whose father has brought another woman to sleep in the aqal
> I grieve constantly from the sorrow deep in my belly
> I'm the man whose fiancée has been given to another
> I'm the man who sees springs but whose thirst remains unquenched
> I'm the man whose brother is clan leader and yet is accused
> I am that silent man who sits, slowly patting his mouth again and again[46]

The emotion comes through to all cultures yet the language includes the nomadic elements such as the camel and the clan leader.

Women are subordinate in the Somali culture and "women are regarded as weak, submissive creatures"[47] Ebla, the fictitious heroine of Nuruddin Farah's first novel, after her grandfather gave her in marriage to an old man, said, "But should I think of someone who does not think of me? It is he who has given my hand to the old man, exchanging me for camels…. The way things were, nobody seemed to care whether they harmed one another. Everybody for himself. …One came out of one's mother's womb alone. One tried to solve one's problems alone. One died alone, isolated."[48] In Somali society "the blood-compensation due when a man is killed is rated at one hundred camels, while a woman's life is valued at half that figure."[49] When Waris Dirie found that she was pledged to be married at age thirteen she said, "Knowing I had to act fast or suddenly one

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[46] Raage Ugaas, quoted in *Gabayo, Maahmaah iyo Sheekooyin Yaryar*, by Shire Jaamac Axmed, trans. Martin Orwin (Mogadishu, Somalia: The National Printers, n.d.). Raage Ugaas was a 19th century Somali poet.

[47] I. M Lewis *Ecstatic Religion: A Study of Shamanism and Spirit Possession*, 3rd ed. (New York: Routledge, 2003), 51.

[48] Nuruddin Farah, *From a Crooked Rib* (New York: Penguin, 1970) 7–8. Farah is listed on top of many Somali author lists. His novels about human life in Somalia were first printed in 1970 and continue into the present (*A Naked Needle* 1976, *Sweet and Sour Milk* 1979, *Sardines* 1981, *Close Sesame* 1983, *Maps* 1986, *Gifts* 1993, *Secrets* 1998, *Links* 2003, *Knots* 2007, *Crossbones* 2011, *Territories* 2000, *Hiding in Plain Sight* 2015).

[49] I. M. Lewis, *Modern History*, 8.

day my new husband would come to get me, I told my mother I wanted to run away."[50]

And Hawa Abdi, Somalia's first female trained doctor, states, "Each time my mother

became pregnant, everyone hoped for a boy. In Somalia, you see, the women cheer for

the birth of a son. A boy is king, worth two girls."[51] Women are inferior in Somali

culture.

Treatment of women as objects for men's pleasure is prevalent. Amanda

Lindhout, a captive of Somali teenage boys for 15 months, found verses in the Koran that

brought her comfort and others that made her fear. "There were verses instructing that

captives be treated with kindness and granted freedom if they were well behaved. There

were others that made clear that a female captive was fair game sexually."[52] Women in

Somali areas like many other Muslim cultures[53] are at fault if raped. Ayaan Hirsi Ali

recounts,

> If my mother or her sisters were attacked by men out in the desert it would be
> their own fault: they should have fled at the first sight of an unknown camel. If
> they were ever captured they were to say, three times, "Allah be my witness, I
> want no conflict with you. Please leave me alone." To be raped would be far
> worse than dying, because it would tarnish the honor of everyone in their
> family.[54]

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[50] Waris Dirie and Catherine Miller, *Desert Flower: The Extraordinary Journey of a Desert Nomad* (New York: Harper Collins, 1998), 2.

[51] Hawa Abdi, *Keeping Hope Alive: One Woman: 90,000 Lives Changed* (New York: Grand Central Publishing, 2013), 6.

[52] Lindhout, 170.

[53] Ayesha Ahmed, "Women are Responsible for Rapes," *Islamreview* http://www.islamreview.com/articles/ WOMEN_ARE_RESPONSIBLEprint.htm (accessed August 9, 2015). "A woman's whole body is "*Awrah*", Arabic word for pudendum (the external genitals), according to several hadiths. It is natural that the sighting of *awrah* arouses men and creates an uncontrollable sexual urge. This urge is specially very acute in Muslim men due to their higher sexual potency. Only Islam realizes that when Muslim men are aroused they must have it right away."

[54] Ayaan Hirsi Ali, *Infidel* (New York: Simon and Schuster, 2007), 9, Kindle.

Their attitude is consistent with Muslim teaching.

> It is better for women to pray at home than at the mosque (comment by Sheid al-Wakil Durubkh: whether they are young or old). It is offensive for an attractive or young woman to come to the mosque to pray (excerpt from the commentary of Sheikh Umar Barakat: or for her husband to permit her), though not offensive for women who are not young or attractive when this is unlikely to cause temptation.[55]

Theology impacts behavior. Lindhout says, "Their belief system allowed them to abuse me in very specific ways…and it's reflective of their view of women."[56] Islam places the blame on woman for rape because a Muslim man is not able to control his passions, so it is the responsibility of the woman to cover herself the Quran says in 33.59 (Hilali and Khan)[57].

It is no wonder Somali women may say, "Maybe God prefers men to women."[58] Somali women, like women everywhere, long for peace, love, and value in their culture. But, it is difficult for Somali men to provide affection for the women in their lives. "The stiff-lipped traditional view is that the open display of affection and love between men and women is unmanly and sentimental and must be suppressed."[59] Although women are a theme of Somali poetry, they have a subordinate place in society.

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[55] Nuh Ha Mim Keller, ed. and trans., *Reliance of the Traveler: The Classic Manual of Islamic Sacred Law*, rev. ed. (Beltsville, Maryland: Amana Publications, 1991), 171.

[56] Allan Woods, "Amanda Lindhout speaks out for women in Somalia," *The Star*, May 25, 2010, http://www.thestar.com/news/canada/2010/05/25/amanda_lindhout_speaks_out_for_women_in_somalia.html (accessed August 9, 2015).

[57] *Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan,* The Noble Quran has been translated into the modern English Language (Houston: Dar-us-Salam Publications, 2006) http://www.noblequran.com/translation/ (accessed May 22, 2016).

[58] Farah, 13.

[59] I. M. Lewis, *Ecstatic Religion*, 65.

Writers and poets of Somali have written on the themes of camel and the nomadic life, war and peace, and women and love. These themes open the sociological window into the people and their value system. Adjectives that describe the common traits of Somalis are opportunistic, proud, resourceful, resilient, enterprising, independent, unencumbered, warlike, tough, nomadic, seafaring, fierce, and turbulent. Economically, they are outward-looking traders who depend on each other. Politically, they encourage democracy but revel in anarchy. Socially, they are individualistic but extremely loyal to clan and familial bonds. They speak of egalitarianism but are ethnocentric, maintain an attitude of superiority, show contempt for other nations, and even show disdain for other Somali clans. Often becoming soldiers or fighters, they are prone to violence along ethnic and ideological lines while also respecting the religious men who preach peace. Social divisions and perceived wrongs are marked by blood-compensation, and me-against-my-brother is a common mindset. Religiously, they think of being Somali as being Muslim and being Muslim as being Somali. Women are weak, submissive, isolated, and inferior. It is said that God prefers men to women. Everyone seems to be seeking his or her own good.

The Somali people must be understood as unique from other tribes. "There is of course great diversity within the continent, but the differences between Somalis and most other Africans are especially acute. This makes it difficult, even impossible, to apply to Somalia most models, theories or 'ways of thinking' about sub-Saharan Africa."[60] Terry confirms the need to see each people group as unique. "In describing a useful model, and bearing in mind that Muslims vary culturally from place to place, I have incorporated

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[60] Mary Harper, 14.

elements from each [model]. One strategy does not fit all situations."[61] Somalis in Kenya are unique from most other Kenyan tribes. Any successful interaction requires study of their culture and thoughtful consideration.

From the literature many windows into the culture and worldview of the Somali people were opened. Like the camel, the Somalis are a proud people. The nomadic boy learns of the tension between individualism and communalism and between arrogance and dependence. Through centuries of desert wanderings the Somalis have acquired an egalitarian social structure in the midst of an ethnocentric worldview. War seems a never-ending part of the Somali story and peace the ever-sought desire of the Somali soul. Pride seems to be the virtue of the young and forgiveness the value of the old. The Somalis assert their readiness for combat but long for harmony. Love is a universal human desire, but it is not manly for a Somali to show affection to his wife or children. Women fear the men and also older women and live in a vulnerable state. Children long for love and acceptance but when they do not receive it they can become calloused and hardened toward others. There are so many forces that are held in tension within the Somali culture. The section that follows provides possible answers that are inherent in the Christian community that can be offered to the Somali searching for a loving community.

A Loving Community: A Sociological Perspective

This section explores the place a loving community can play in the Somali culture. Kenyan Somalis are unique from Somalis living in other areas and they are quite distinct from other tribes living in Kenya. The Muslim umma and Christian *koinonia*

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[61] John Mark Terry, "Approaches to the Evangelization of Muslims," *Encountering the World of Islam,* ed. Keith Swartley (Littleton, CO: Caleb Project, 2005), 317.

(fellowship, communion) will be considered in light of the changes taking place in the Somali community in Kenya.

Unique Challenges of Kenyan Somalis

Kenyan Somalis face unique issues concerning belonging to community. The lines cut through the Somali land by colonial powers in the 1880s divided the Somali people into what is today five geographic areas: Somalia, Somaliland, Ethiopia, Djibouti, and Kenya (see figure 5.1 below).
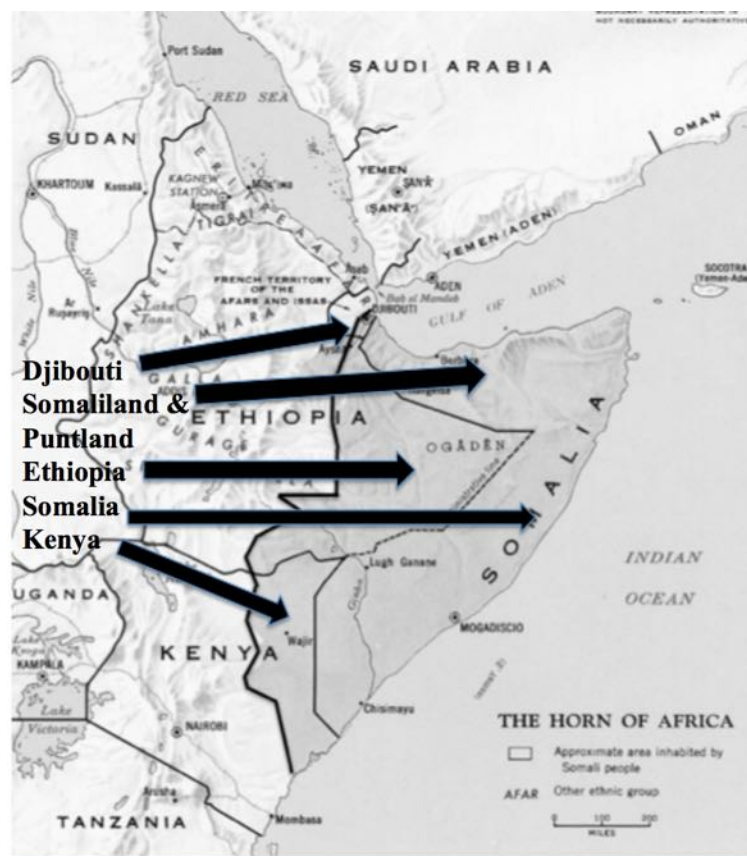
Figure 5.1. Map of Somali homeland. This map has been enhanced with names and arrows added. *Source:* https://upload.wikimedia.org/wikipedia/commons/2/26/Somali_map.jpg (accessed January 28, 2016).

Kenyan Somalis have voted to have their homeland returned to Somalia,[62] but the British and Kenyan governments never allowed this. The Kenyan Human Rights Commission aptly named them "foreigners at home." They are suspect by Kenyans in their homeland. "In addition to mistrust, Northern Kenya communities are looked at with suspicion of being foreigners."[63] The Somali flag (see figure 5.2 below) with the five points of a star represent the never achieved Somali homeland. "Three of the points on the Somali star represent north-eastern Kenya, eastern Ethiopia and Djibouti, all of which have substantial ethnic Somali populations. The other two points represent Somalia and the self-declared republic of Somaliland."[64] Somalis born in Kenya are not fully accepted in Kenya, but not citizens of Somali either, which adds to their sociological complexity.

Figure 5.2. Somalia flag. *Source*: https://en.wikipedia.org/wiki/Flag_of_Somalia#/media/File:Flag_of_Somalia.svg (accessed January 28, 2016).

The preceding section illustrates the dysfunction, dissatisfaction, and disillusionment prevalent in the Kenyan Somali culture today. The irony of the 'religion

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[62] Abdirashid Abdullahi, "Colonial Policies and the Failure of Somali Secessionism in the Northern Frontier District of Kenya Colony, c. 1890–1968," (Master of Arts thesis, Rhodes University, February 1997). "Over 80 per cent of the NFD population voted in favor of secession."

[63] Kenya Human Rights Commission, "Foreigners at Home: The Dilemma of Citizenship in Northern Kenya," (Nairobi, Kenya: Kenya Human Rights Commission, May 9, 2008).

[64] Mary Harper, 31.

of peace' for Somalis in Kenya is the reality of conflict. Clan and family are valued but individuals feel isolated and alone. Men write love poems to their women but women feel trapped[65], unloved[66], and violated.[67]

Women and children live in fear. Ali said of her mother, "She also feared her father might curse her if she disobeyed. A father's curse is the worst thing that can happen to you, a ticket straight to Hell." When she was just three years old she came upon her grandmother praying. She did not know why she had her face to the ground and started looking at her and trying to get her attention. "'Bastard child!' she cursed, hitting me and biting my arms. 'Let Almighty Allah take you away! May you never even smell Paradise!' …Even as a child, I could never comprehend the downright unfairness of the rules, especially for women. How could a just God — a God so just that almost every page of the Quran praises his fairness — desire that women be treated so unfairly?"[68] It is no wonder Somalis are attracted to the love they find in Christian families. Yet they have a hard time learning to trust. "I was given away. If your mother gives you away, you think everybody who comes into your life is going to give you away."[69] Those who would be a friend of Somalis must find a way to earn their trust and show true love.

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[65] Ayaan Hirsi Ali, *The Caged Virgin: The Emancipation Proclamation for Women and Islam* (New York: Simon and Schuster, 2006). Ali, a Somali woman, addresses the trapped and caged feelings of Somali women in Kenya and Somalia.

[66] *A Somali Story: Me Against My Brother*, YouTube, published on Mar 25, 2013, https://www.youtube.com/watch?v=xLeDNxeS17g (accessed March 28, 2016). The unnamed heroine of the Somali story comes to Christ because she feels love from Christians and she is unloved by her family.

[67] Hawa Abdi, 6.

[68] Ali, *Infidel*, 12, 20 and 94.

[69] Eartha Kitt, quoted in Bernice Koehler Johnson, *The Shan: Refugees Without a Camp*: *An English Teacher in Thailand and Burma* (Paramus: NJ: Trinity Matrix, 2009), 76.

The Somalis of East Africa "form one of the largest single ethnic blocks in Africa."[70] But while a single ethnic block, they have not been able to live in peace in any part of their recent history. This has been exacerbated by radical elements.

> Extremist Islamic ideology has disfigured the social fabric of the Somali society in the last two decades and continues to jeopardize the political existence of the country. Chief among the vices this ideology has brought are intolerance of diversity, oppression of women, erosion of creativity and the pursuit of passion, curtailment of art and entertainment, and radicalization of the Somali youth.[71]

The infighting and outfighting have resulted in Somalis gaining a reputation as fierce pirates, terrorists, kidnappers, and Islamic extremists. But, as stated earlier, "peace is the fine aspiration and goal which all people want."[72] Is there a way the follower of the prophet Jesus can help the Somalis of Kenya find peace?

Muslim Umma and Christian Koinonia

"The umma is the Muslim community and the *Dar al-Salaam* is Muslim political and territorial authority."[73] The ideal is a family of peace in submission to God filling the earth. It would seem that the greater the percentage of Muslims in one country the greater the peace of that country. Among the countries with greater than 99 percent Muslim populations are Somalia, Afghanistan, Iran, Yemen, Turkey, and Tunisia. However the reality does not live up to the ideal of peace.

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[70] I. M. Lewis, *Modern History*, 1.

[71] Muktar M. Omer, "Hating Abdalla, Loving Johnny: Idiosyncrasies of the Westernized Somali," *Sahan Journal*, June 14, 2014, http://sahanjournal.com/hating-abdalla-loving-johnny-idiosyncrasies-westernized-somali/#.VbS4vXioPXI (accessed July 26, 2015).

[72] Gadhweyne, 122–123.

[73] David Shenk, "Candid Confrontation: The Muslim Umma, the Christian Church," *Encountering the World of Islam,* ed. Keith Swartley (Littleton, CO: Caleb Project, 2005), 135.

One of the great contrasts between Islam and Christianity is the Hijra (migration from Mecca to Medina) and the *Via Dolorosa* (literally way of suffering, grief, sorrow) on Jesus' journey to the cross. "The Hijra and the cross are fundamental theological directions that explicitly and implicitly inform the Muslim's umma and the Christian church's perceptions of themselves and their respective missions in the world."[74] The Hijra symbolizes military might, political rule, and conquest while the way of the cross symbolizes vulnerability, meekness, and humility (see figure 5.3 below).

Invulnerable
- Military & Political
- Hijra
- Salvation by law & works

Vulnerable
- Spiritual
- Via Dolorosa
- Salvation by grace & faith
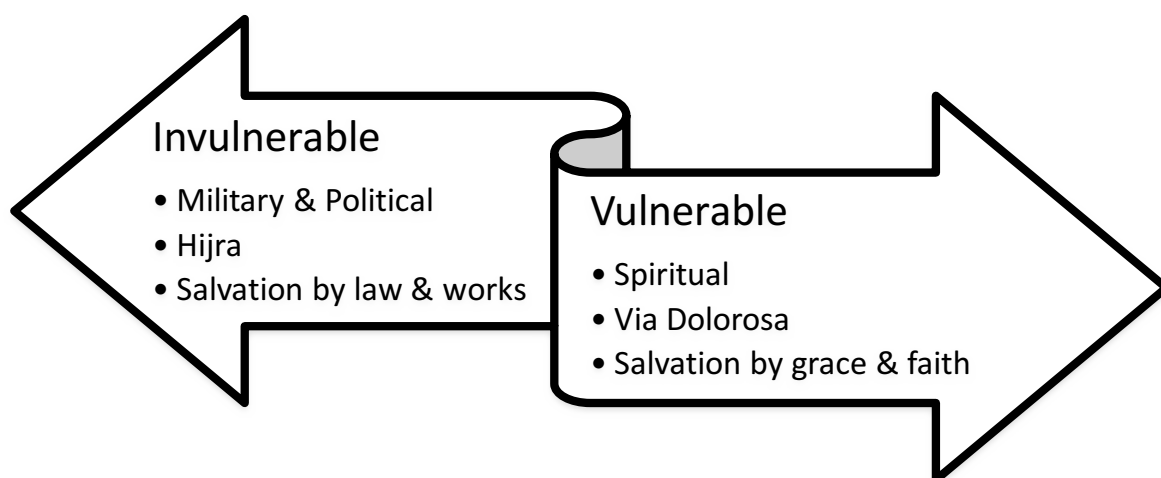
Figure 5.3. Invulnerable and vulnerable contrast.

There are many differences in these two opposing directions. The umma looks to a book, the Koran, as the revelation of God to man, where the koinonia looks to Jesus, revealed in the Bible, as the revelation of God to man. Shenk says, "The divergence between the Book (Qur'anic guidance) and the Person (Jesus, the Redeemer) is the issue which drives a theological and practical wedge between Islam and Christianity. This difference propels Islam toward a nomistic (law-based) organization of society, whereas

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[74] Ibid., 140.

the New Testament Christian is more pneumatically (spirit) oriented."[75] While these are worldview differences, Muslims are often drawn to the warmth of Jesus and Christians.

Martyrdom means different things to the two religions. Because of their faith, Muslims are eager to kill others in their own martyrdom. The disciples of Jesus in contrast, "were ready to die making a witness to Christ, though never to kill for it."[76] Jesus was offered earthly rule (John 6:15), but he choose instead to suffer in order to redeem humanity (John 18:36) while Mohammed accepted a political kingdom and refused suffering. Muslims deny the crucifixion on theological grounds. "If he is the Messiah, then he certainly could not be crucified by evil men."[77] The umma seeks to influence through political power and applying the *Shari'a* and the koinonia seeks to transform society through "being a leaven and a light in society."[78] If the followers of Jesus live according to Christ's words and example the magnetic force of the koinonia will draw people to God (John 13:35, Acts 2:42–27).

The *Hajj* (pilgrimage to Mecca) is the fifth pillar of Islam where millions of animals, often from Somalia, are sacrificed. Shenk states, "there is an *aya* [sign] of the cross in the soul of Islam…Every year during the annual Hajj to Mecca, all pilgrims and Muslims around the world offer sacrifices of animals, in commemoration of the ransom from death of a son of Abraham through a substitutionary sacrifice."[79] Gentry-Nelson states,

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[75] Ibid., 137.

[76] Nickel, 99.

[77] Shenk, 140.

[78] Ibid.

[79] Ibid., 141.

The anticipation and the 'forward looking' faith expressed in this statement (The Lord will provide. Gen. 22:14) correlates with the promise of future fulfillment and blessing recorded in verse 108 of Sura 37 (Those Ranged in Rank). 'And we left (this blessing) for him among generations (to come) in later times.' In other words, the reality of what this 'type' represented and the spiritual lessons inherent in this 'type', would be fulfilled generations later.[80]

One pilgrim to Mecca commented, "Immediately a mystery in the soul of Islam was unlocked. I knew that the millions of animals we sacrifice at the annual pilgrimage are a sign pointing to the Messiah who is the sacrificial Lamb of God."[81] The sacrifice of Jesus, the Lamb of God, paid the ransom once for all.

The Christian church at times fails to measure up to its intended koinonia. Paul addressed the issue of love with the Corinthian church (1 Cor. 13). The Kenya church is not immune to infighting.[82] But in order to draw people to Christ there must be love. "Ramon Lull of Majorca…saw the failure of the Crusades and stepped forward to boldly proclaim 'the power of loving persuasion as the only means worthy of Christ.'"[83]

According to Woodberry's extensive study, the greatest cluster of reasons Muslims come to Christ has to do with love.[84] Terry concurs. "The change of faith is motivated perhaps more frequently by love for charming virtues of a magnetic person or

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[80] K. L. Gentry-Nelson, *The Ancient Message of the Qur'an: A Study of the "Mohakimat" verses of the Qur'anyt*, (n.c., Comparative Studies, 2007), 144.

[81] Shenk, 141.

[82] Joseph Jamenya, "Kenya: Three Dead as Vihiga Church Row Flares Up," *The Star*, August 10, 2015, http://allafrica.com/stories/201508100369.html (accessed August 10, 2015). Today as I write this portion our news reports three are killed because of fighting within a church in Kenya.

[83] Nickel, 100.

[84] J. Dudley Woodberry, Russell G. Shubin, and G. Marks "Why Muslims Follow Jesus," Christianity Today, October 2007, http://www.christianitytoday.com/ct/2007/october/42.80.html?start=1 (accessed August 27, 2010). "Between 1991 and 2007, about 750 Muslims who have decided to follow Christ filled out an extensive questionnaire on that basic question. The respondents—from 30 countries and 50 ethnic groups—represent every major region of the Muslim world." Of the ten reasons given, four were concerning love, two concerning truth, two concerning power, and two concerning peace.

love for a group of loveable associates, than by cold religious arithmetic."[85] Morin says, "As long as Muslims focus on God's power, the cross makes no sense. It only speaks of a weak Christian God who failed to rescue his prophet from shame. …However, when their focus shifts to God's love, the whole picture changes."[86] Love is the magnetic centripetal force that will bring Somalis to Christ.

When Muslims come to Christ their Muslim family and community hate them, and even the Christian community is suspicious of them. "When an individual from a Muslim background chooses to follow Christ, he will be opposed by government structures, ostracized from the *ummah*, and experience suspicion from the church."[87] Paul experienced what many Somali believers today experience. He was hated by the Jews and suspected by the Christians. Barnabas became his bridge to the koinonia. Believers from Muslim background need a Barnabas to believe in them and introduce them to the church. Finding a loving community that allows for questioning of faith is attractive. There may be no more powerful force to attracting Somalis to faith in God than a truly loving community.

CPM and Denominational Connection: A Missiological Perspective

Kenya's uniqueness, as previously stated as containing a large Muslim UPG within a politically free and Christian majority nation, offers rare possibilities. Many attempts to form a CPM in a Muslim UPG do not have these advantages. The challenge

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[85] Terry, "Approaches," 318.

[86] Harry Morin, *Muslim Ministry: in the African Context* (Springfield, MO: Africa's Hope, 2007), 68.

[87] David Greenlee, ed., *Longing for Community: Church, Ummah, or Somewhere in Between* (Pasadena, CA: U.S. Center for World Mission, 2013), 1848, Kindle e-book.

is, can a denomination like the KAG foster a CPM? These questions were at the root of this study as indicated in the title, introduction, and problem statement. The issues concerning the CPM connecting with the KAG denomination were part of the interview and focus group process.[88]

CPM Literature's Dim View of Denominations

The leaders and primary writers in CPM literature, although denominational ministers and missionaries, deemphasize or discourage denominational connection with the CPMs. David Garrison wrote, "Denominations and church structures that impose a hierarchy of authority or require bureaucratic decision-making are ill-suited to handle the dynamism of a Church Planting Movement."[89] Gilbert writes concerning Garrison, "The focus is not on creating a denomination or an institution but rapidly spreading the gospel to as many people as possible. …The structure of the church is our denominational *raison d'etre*."[90] A stated value of Cityteam is: "We seek to be about kingdom ministry, not

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[88] The connection of the CPM to a denomination was part of the data collection process, which included specific questions. KAG missionaries were asked, "Do you believe that being a part of a denomination is beneficial to effective missionary work among Muslims?" Missiologists and practitioners were asked, "Suppose a strong national church was available in the area you sought to plant BMB churches, how do you believe that connecting new BMB churches to a denomination would be beneficial or detrimental to effective missionary work among Muslims?" KAG mission leaders were asked, "What is the best way to connect leaders of Muslim Background Believers to the KAG leadership in such a way that it will not expose them to added persecution while still providing the assistance they need?" KAG executives were asked, "When house churches are formed among Somalis, what are some of the issues—both challenges and opportunities—you foresee that might arise? How can the KAG address these issues and expand the work of the Kingdom of God?"

[89] Garrison, *Church Planting Movements*, 39.

[90] Greg Gilbert, "Book Review: Church Planting Movements, by David Garrison," http://9marks.org/review/church-planting-movements-david-garrison/ (accessed August 14, 2015).

building organizations, denominations, or existing churches."[91] The devaluation of a denominational connection is evident.

This current dim view of denominations is quite different from Winter's original view from Lausanne 1974. "The master pattern of the expansion of the Christian movement is first…to cross cultural barriers into new communities and to establish strong, on-going, vigorously evangelizing denominations, and then for that national church to carry the work forward on the really high-powered [evangelism to their own people]."[92] Winter saw value in diversity and denominations.

The current trend devaluing connection to a denomination is prevalent. A common preference today, even among established denominational churches, is to disassociate from the denomination. One such church leader observed, "We have discovered that there are more disadvantages to a denominational title than there are advantages."[93] An indigenous man described the typical attitude of a young missionary in India,

> Their goal: to win a particular people group to Christ. But they don't want to work alongside the established national church. They want to win people groups to Christ, but they don't want to teach these people what it looks like to be followers of Christ. Rather, they want people to be able to follow Christ "from within their own cultures." Yet in many cases, what results is a hodge-podge mix of religion that has virtually no resemblance to biblical Christianity.[94]

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[91] Cityteam, "Cityteam's Disciple Making Vision, Mission and Values," cityteam.org/idisciple/about/vision.php (accessed August 14, 2015).

[92] Winter, 220.

[93] Buckhead Church, "What Does Non-denominational Mean?" Frequently Asked Questions, Atlanta, GA, http://buckheadchurch.org/church-overview/faq (accessed May 26, 2015).

[94] Aubrey Sequeira, "A Plea for Gospel Sanity in Missions," 9Marks (December 21, 2015), http://9marks.org/article/a-plea-for-gospel-sanity-in-missions/ (accessed February 7, 2016).

In contrast to this trend, this study finds there are many advantages to connecting CPMs to a denomination, although there is definitely a deficit in the precedent literature advocating for this connection.

David Watson states: "God began to teach me through many failures that I had to focus on making disciples of Christ, not followers of my church or denomination, and teach them to obey all the commands of Jesus, not my church/denominational doctrines or traditions. And this is what led to the breakthrough that has resulted in more than 40,000 churches among a people who were once considered unreachable."[95] Watson explains further, "Any organization or church has the right to determine how they will do church and what qualifies individuals and groups to be considered a part of the denomination, organization, or church. But, many of these requirements are extra-Biblical and slow church planting in such a way that natural replication cannot happen."[96] The strongest voices in the field today see denominations as a detriment to CPMs.

<div align="center">Similarities between AICs and CPMs</div>

The characteristics of some CPMs are reminiscent of the early days of AICs. They are prone to syncretism, an independent spirit, and arrogance. "The Independent Churches have sometimes blended Christian and animistic ideas in an unhealthy way. In

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[95] David L. Watson, "The Secret Ingredient for Church Planting" (January 7, 2015, originally posted November 21, 2007), http://www.davidlwatson.org/2015/01/07/the-secret-ingredient-for-church-planting-2/ (accessed August 14, 2015).

[96] David L. Watson, "Church Planting Essential: Recognizing Emerging CPMs" (January 15, 2010), http://www.davidlwatson.org/2010/01/15/church-planting-essentials-recognizing-emerging-cpms/ (accessed August 14, 2015). "All denominational and denominational-like churches are Bible-based and history-based. They may require a strict or loose adherence to their doctrine and/or practices. Their doctrine, however, is at best a subset of what Scripture has to say, and at worst contain extra-Biblical teachings and practices based on their church history. All worship styles, leadership styles, and governance styles are mostly extra-Biblical, even though all denominations will claim a Biblical background for their practices."

throwing out Western cultural baggage they may have taken on board equally unhelpful or even harmful African religious baggage."[97]A self-analysis by the Ghanaian African-Initiated Churches states, "AICs have been marginalized by the state and other non-AIC denominations for a long time. In spite of the marginalization, AICs are beset with divisions, rancor, backbiting, mistrust, power struggle, pride, arrogance, prejudice, and petty squabbles."[98]

Syncretism is commonly identified as a problem with AICs. Beyerhaus identifies syncretism in South African AICs. "And it is equally difficult to speak of syncretism in South Africa without thinking at once of the 3000 new religious movements, often called 'African Independent Churches,' of which so many render a perfect illustration of a complete blending of Christian concepts with the basic tenets of African Traditional Religion."[99] Schineller agrees. "Often in their ritual, song, and dance, they incorporate many elements of traditional religion and culture, and place these side by side, or above elements from the Christian tradition."[100] Mwaura concurs in is study of East Africa. "Africans initiated their own churches where they could worship as Africans in freedom

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[97] Michael Harper. "An African Way: The African Independent Churches," *Christianity Today Library* (January 1, 1986), http://www.ctlibrary.com/ch/1986/issue9/997.html (accessed 10 August 2012).

[98] "Convocation," *Journal of African Instituted Church Theology*, 2, no. 1, 2006.

[99] Peter Beyerhaus, "The Christian Encounter with Afro-Messianic Movements: The Possessio-Syncretism Axis illustrated from South Africa," *Global Missiology, Research Methodology* (July 2006), www.globalmissiology.org, http://www.globalmissiology.org/english/ archive/beyerhaus_afro-messia... 9/14/2008 17:29 (accessed August 10, 2012).

[100] Peter Schineller, "Inculturation and the Issue of Syncretism: What is the Real Issue?" Mission Superior, Jesuits of Nigeria and Ghana, www.loyolajesuit.org/peter_schineller/ resources/SYNCRET1.doc. (accessed May 22, 2016).

without having to renounce the cultural practices that gave them identity."[101] The impact

of independent churches in Kenya is significant. "AICs are found in the three East

African countries; Kenya, Uganda and Tanzania. However, due to a combination of

several factors they are more numerous in Kenya where 25 percent of Christians belong

to the AICs; than in Tanzania and Uganda."[102] There is a potential for CPMs toward

syncretism as well.

The potential shortcomings of ICPMs are the same as that of AICs. There is a

tendency toward doctrinal error, an independent spirit and arrogance. Garrison

acknowledges, "Critics contend that a grassroots phenomenon such as a Church Planting

Movement is fertile ground for heresy. This may be true, but is not necessarily so."[103]

"Dr. Sills cogently argues that CPM fails because it neglects training disciples and

especially church leaders. Another weakness is that CPM has a weak ecclesiology.

…Beyond that, many of the featured CPMs seem to have a short lifespan. That is, after a

few years researchers cannot find the churches."[104] If Muslim background CPMs can be

planted with connection to a denomination in Kenya they may be able to avoid the

shortcomings of doctrinal error, an independent spirit, and arrogance.

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[101] Philomena Njeri Mwaura, "African Instituted Churches in East Africa," *Studies in World Christianity*, (January 1, 2004): 163.

[102] Ibid., 162.

[103] David Garrison, *Church Planting Movements*, 50.

[104] Mark (last name not given) quoted in Ed Stetzer, "Second Thoughts of The Future of Missions," *Christianity Today*, (February 28, 2011), http://www.christianitytoday.com/edstetzer/ 2011/february/second-thoughts-on-future-of-missions.html (accessed February 7, 2016).

Shipley Challenges the CPM Denominational Assumptions

Shipley challenged the assumption that a denomination could not successfully

establish and foster a CPM and found success observing the CPM in the Uganda

Assemblies of God (UAOG). He identified the same preconceived notions that a

denomination could not plant a CPM.

> Even if a CPM could begin in a place already considered statistically
> Christianized, it would not begin in the confines of a denominational structure
> with a constitution, bylaws, and long-standing church-planting traditions. If a
> CPM did take place in such an environment, it would likely be an aberration
> started by *avant-gardists* going outside the established structure or around
> ecclesiastical authority. Many, if not most, missiologists and church-planting
> theorists have considered it impossible for a CPM to start using clergy in an
> established hierarchical structure steeped in thinking and practices, in at least
> some respects, antithetical to CPMs. Clergy could not likely make the adjustments
> needed to envision a CPM, much less initiate one.[105]

The UAOG invested in leadership training and used the authority of the office to direct

pastors to leave their churches and plant new churches.

Shipley suggested that a denomination could and did succeed in launching a CPM

in Uganda.

> To make an imperious conclusion out of this tendency, however, would be a dire
> mistake. CPMs do not require virgin territory or grass roots beginnings. They
> require belief and obedient action. The belief and action may come through the
> efforts of a strategy coordinator and a small number of lay people or, as the
> UAOG CPM has demonstrated, they may come from denominational leaders and
> pastors.[106]

The result speaks for itself. "The UAOG only had 240 churches at the beginning of 2005

and fewer than 800 in July 2008 when they deployed nearly their entire clergy in a

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[105] Shipley, 175–176.

[106] Ibid., 176.

church-planting endeavor."[107] However two years later the CPM results were surprising. "The UAOG planted twenty-eight hundred churches in less than two years. Tens of thousands of people have turned from animism, folk Islam, and nominal Christianity to follow Jesus."[108] Garrison and Smith evaluated the UAOG CPM in late 2010 and concluded:

> Unlike what we have conventionally believed about CPMs, the Uganda movement was a top down movement. It did not arise from the grass roots. Left to themselves most of these pastors and assistant pastors would not have voluntarily picked up their families and moved them to new villages. So quite a few unique things came together for Uganda these past four years.[109]

The key to this merger of CPM principles and denominational implementation is found in the denominational leadership embracing CPM principles and the ministers submitting to the authority of their leaders and allowing God to use them to ignite a CPM.

The literature is weighted against denominational involvement in CPMs. The interview respondents however believe that the KAG should participate in launching a CPM among the Somalis in Kenya. As cited earlier one respondent stated, "It would be crazy…not to use the [KAG] church to reach out to Muslims."[110] The traditional challenge is that denominations require structures (pastoral training requirements, building requirements, and governance models, etc.) that restrict the growth of the CPM. However, as was demonstrated by Shipley where leadership embraces CPM thinking and ministers adopt CPM strategy, a denomination can be successful in launching a CPM.

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[107] Ibid., viii.

[108] Ibid., 176–177.

[109] David Garrison and Bill Smith, "A Church Planting Movement Unfolding in Uganda," *Mission Frontiers* (March–April 2011), http://www.missionfrontiers.org/issue/article/a-church-planting-movement-unfolding-in-uganda (accessed February 7, 2016).

[110] Missiologist Interviewee Number 1, interview by author, Nairobi, March 27, 2013.

Both the executive and missions leadership of the KAG have acknowledged a willingness

to make the structural allowances necessary to launch a CPM among the Somalis in

Kenya. The key may now be a strategic coordinator with the full backing of the KAG

who is able to implement the strategic framework to ignite a CPM among the Somalis of

Kenya with the KAG.

<div align="center">Shipley Challenges the Theology Concerning a Novice Pastor</div>

A common stumbling block in CPM as it relates to denominational missions is

pastoral qualifications. Generally, CPMs grow rapidly and pastors are thrust into

leadership within months. But most denominations require their pastors to complete a

process including years of Bible training before credentialing. Watson states the issue

emphatically:

> Another barrier that results from denominationalism is that leaders must go through extensive educational and indoctrinational [*sic*] processes before they are qualified to lead. This bottleneck precludes any hope of completing the Great Commission before another generation dies. All the seminaries, theological schools, and Bible schools combined cannot produce enough leaders to finish the task. The denominational education and indoctrination processes make it impossible to fulfill the Great Commission. We have come a long way from First Century illiterate fishermen entering new people groups, nations, and cities and starting a church within months and then moving on. With the loss of simplicity we lost the ability to replicate leaders quickly and move through people groups efficiently. By over training and over managing new believers we stop the process of replication that could reach a nation and a world.[111]

Shipley provides the exegetical response to this charge and the UAOG responded in a

way that overcame this barrier. He pointed out that the context of 1 Tim. 3:6 which

declares that an overseer must not be a recent convert, is in the Ephesian church which

was well established. However, in Titus 1:5 Paul encourages Titus in Crete to ordain

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[111] Watson, "Why Denominations Cannot."

elders in every city and does not give the recent-convert clause. The context of the

churches of Crete was comprised entirely of new believers and new churches. Where

there are new believers, new leaders are biblically acceptable. Where there are

established churches established leaders are required. Shipley concludes:

> After examining Acts 14:23, Titus 1:5, and 1 Timothy 3:6 and 5:22 in both their literary and historical contexts, it is clear that Paul did not intend to curtail the involvement of new believers in the leadership of young congregations or negate their participation in the Great Commission by his warnings in 1 Timothy 3:6 and 5:22. CPM practitioners need not feel that they are responding to contextual realities in the press of the mission without a sound biblical rationale for their practice or a well-reasoned defense for those who differ with them based on Paul's instructions to Timothy.[112]

Smith, Addison, and Garrison confirmed Shipley's thoughts on this subject a year later,

"A…major difference between the two lists is that Paul removes the prohibition ("not a

new convert") for the Cretan situation. Why? Because all he had were new converts, just

like Acts 14:23! When all you have are new converts, you must develop some of them to

lead the others."[113] The UAOG adapted their denominational structure to the CPM reality

of recent converts becoming leaders and merged CPM with the UAOG.

Shipley argues theologically and demonstrates practically that in a CPM it is

important to approve pastors who are recent converts in settings where the entire church

is filled with new believers. This happened within the UAOG denomination and resulted

in over 2,800 churches planted in two years. Contrary to prevailing missiological

literature Shipley illustrated that a CPM could be ignited and developed through a

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[112] Shipley, 46.

[113] Steve Smith and Steve Addison, "The Bible on Church Planting Movements: Qualified to Lead?" ed. David Garrison, *Mission Frontiers* (March–April 2011), http://www.missionfrontiers.org/issue/article/the-bible-on-church-planting-movements (accessed February 7, 2015).

denomination. When denominational leaders understood CPM concepts and taught CPM principles to the pastors it became a reality.

Summary

The sociological and missiological literature reviewed in this chapter provided relevant insights for missionaries to reach Somalis and plant churches among them in Kenya. Somali literature reveals information on the culture which when understood and applied can open avenues for ministry. The tension Somalis hold between individualism and communalism and longing for peace in the midst of war are important to understand. The contrast between the Somali/Muslim culture and the loving Christian community demonstrated in the missiological literature particularly through Shenk, Nickel, and Gentry-Nelson provides opportunities for fulfilling the longing of Somalis. The lacuna in CPM literature concerning the connection to a denomination was addressed in this section. The reference of Winter to the value of denominational connection was made in 1974 but was absent until Shipley in 2010. This study builds on these works and advances the connection of a denomination to a Muslim people group CPM.

Developing a CPM among Somalis in Kenya has eluded missionaries for one hundred years while other tribes have become reached and thousands of churches have been planted among them. Field research has shed light on some areas and a critical analysis of literature has provided deeper insights in these areas. Where Somalis are experiencing internal discord, the Christian missionary may offer solace and hope when they understand the worldview and culture of the Somali.

The arguments of Garrison, Watson and others concerning the inherent weaknesses of denominations to be able to adapt to CPM growth and governance has

some legitimacy. Denominations often have rigid structures; becoming a pastor and

organizing a church can take years. This has the effect of seriously inhibiting the growth

of a CPM. However, history demonstrates that long-lasting sustainability and growth

within the Christian church around the world has come through, or at least the harvest has

been retained through, organized denominations. So is it possible to capitalize on the

rapid growth of a CPM and capitalize on the retention strengths of a denomination?

Most of the writers in the practical CPM arena have found the denominational

bureaucracy a battle not worth fighting. But the respondents to this research saw value, or

at least potential value, if these hurdles could be overcome. Value could be added to a

CPM connected to a denomination in leadership training, training resources, and

longevity. If a path could be found to add value without restricting growth, the

connection could potentially add tremendous strength and perpetuity to a Somali CPM in

Kenya.

The key may lie mostly on the side of the denomination, the KAG. If the

denomination can remove the barriers, provide understanding and support, adjust the

rigid structures for pastoral credentialing and become flexible with church organization in

light of a Muslim CPM, the marriage of CPM to a denomination may just work. This

should not require that the denomination lower the standards of ministerial credentials or

church structure, but simply adjust them to work within the CPM model in a biblical way.

This flexibility was seen in the UAOG model as studied by Shipley. The leaders

understood the need to make changes in the denomination in order to facilitate the CPM.

While the UAOG study did not focus on a Muslim people group the principle remains

that if leaders are willing to change denominational structures, a CPM can emerge from a denomination.

The KAG leadership has shown willingness, commitment, and flexibility to see the development of a Somali CPM. The leaders have stated in the focus group interview their willingness to not only allow, but also encourage Somali churches, sections, and Bible schools to develop. The KAG has demonstrated commitment through a national prayer emphasis, missionary personnel, and finances to see the Somalis reached. The KAG executives have shown flexible intent that a *peculiar* church model for the Somalis is not only acceptable but also desirable. These elements, if appropriately executed, could result in a CPM emerging from the Somali Muslim people group that has the advantage of denominational support and permanence.

CHAPTER 6

BIBLICAL/THEOLOGICAL FOUNDATION

Introduction

There are two significant areas that arose from the recursive abstraction research

that deserve further study from a biblical and theological perspective. One is the concept

of vulnerable missions. The other is the idea of humanitarian giving as a platform for

missions in Kenya. What does the Bible say about these views and what can missionaries

in Kenya learn and apply from the Bible that would enhance the strategy of planting

churches among the Somalis? These two sections are addressed in this chapter.

Vulnerable Missions

Vulnerable missions is entering a community from a position of human weakness

and vulnerability rather than strength and power in order to reach people and plant

churches through the foolishness of preaching and the miraculous power of God. A

number of questions need to be answered. Is this a biblically sound model for missions?

Was this model used in the Bible because of lack of physical resources or because it was

a preferred practice model? Is this a model for all missions or for selected cases? And

finally, how can vulnerable missions be applied to a strategic framework for church

planting among Somalis in Kenya connected with the KAG?

This concept arose during the interviews and developed into a question. Could a

vulnerable entry strategy be advantageous for Kenyans ministering among Somalis? One

missionary stated, "My lifestyle matters a lot in the community I go to. The way I live; the way I humble myself; it is very important."[1] This section considers the biblical value of vulnerable missions.[2]

<div align="center">Is Vulnerable Missions Biblically Sound</div>

The first question that must be answered is whether vulnerable missions, as defined above, is a biblically sound model for missions. Did God bless ministers and missionaries who served from a posture that was deprived of physical resources, human wisdom, and power, but equipped with godly character, authority, and spiritual power? This section looks at Jesus, the disciples, Paul, and Ruth in relation to vulnerable missions.

Jesus Came Vulnerably

It is helpful to begin with Jesus, the first and finest missionary. He was sent by God to the world to bring God's love and salvation to humanity (John 3:16). Jesus came as a vulnerable missionary. He intentionally gave up his power, position, and resources and made himself nothing and he humbled himself (Phil. 2:6–8). Jesus became vulnerable. He chose to come humbly. He continued to choose vulnerability to the cross.

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[1] KAG Missionary Interviewee Number 6, interview by author, October 8, 2012.

[2] Jim Harries, *Vulnerable Mission: Insights into Christian Mission to Africa From a Position of Vulnerability* (Pasadena: William Carey Library, 2012); Jim Harries, "Why Vulnerable Mission?" Jim's Journal November 2011. http://www.jim-mission.org.uk/why-vulnerable-mission.pdf (accessed February 23, 2016). Jim Harries defines Vulnerable Mission as follows: "Not having many outside resources at their disposal and having to use local languages requires Westerners to be close to and vulnerable to the community they are reaching." Jim Harries, Ph.D., is chairman of Alliance for Vulnerable Missions. He is the leading scholar on this subject. He places great emphasis on local language use by the missionary and giving up resources from the West to live on a level equal to the people. While this research values the work of Harries, and the term used is also Vulnerable Missions, the work of this researcher and the work or Harries are not equal. A major difference is that this researcher emphasizes that vulnerable missions is a key link to the person of peace and the purpose of vulnerable missions is receiving the missionary and the message while Harries emphasizes local language as a key.

People were drawn to Jesus but not because of his wealth, position, or physical power. Throughout the Book of Mark people were amazed at Jesus because of his teaching (Mark 1:21, 6:2, 10:24, 26, 32, 11:18, 12:17). He cast out evil spirits (1:27, 5:20), healed and forgave the paralytic (2:12), commanded the winds and waves (4:41), raised the dead (5:42), walked on water (6:51), cured the deaf and dumb (7:37), but then remained silent before Pilate (15:5). It was his character, words, love, and spiritual power that drew people to be curious and then drew people to God.

Jesus had all power, wealth, and position, yet he came to the people humbly. He entered his mission field vulnerably. He chose to put aside his natural strength. Shepherds, wise men, prostitutes, tax collectors, the sick, the poor, the seekers, the hungry, and those whose hearts were ready received him. People received the man and the message because he came vulnerably rather than in human power.

Jesus Sent His Disciples Vulnerably

Jesus sent out his disciples vulnerably as sheep among wolves (Matt. 10:16) and told them to take nothing for their journey (Mark 6:8). He commanded them to go without gold, silver, copper, purse, bag, sandal, or staff[3] (Matt. 10:9–10, Luke 9:3–4, 10:4). He sent out the twelve (Matt. 10, Mark 6, Luke 9) and the seventy-two disciples (Luke 10) in this vulnerable way.

> Jesus gives instructions to the commissioned disciples on how to go out into their mission. In a nutshell, they are to take nothing for their journey (v. 3a). …They go out completely vulnerable. They will be at the mercy of their hosts. From them the missionaries will receive food and lodging, and whatever other necessities for

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[3] Eric Lyons and Brad Harrub, "Take it or Leave it" (Montgomery, AL: Apologetics Press, 2004) https://www.apologeticspress.org/apcontent.aspx?category=6&article=295 (accessed February 20, 2016). Staff and sandals are allowed in Mark 6:8 but not allowed in Matthew 10, Luke 9 and 10. Lyons and Harrub address these issues in this article.

> life. …Twelve missionaries in this text have nothing. Their missionary posture is one of weakness and vulnerability. …The missionaries do bring a gift to their receptive host villagers: the gift of a new rule of life (kingdom of God), which casts out demons and heals diseases.[4]

Although Jesus sent them out without physical resources he sent them out in the power of the Spirit. They were equipped with his authority and the power to "heal the sick, raise the dead, cleanse those who have leprosy, and drive out demons" (Matt. 10:8). It was to be their message and miracles that would bring people to love and follow Christ, not their powerful position or wealth.

The disciples amazed people in the Book of Acts in a similar way to how Jesus amazed the people in Mark. Again, this was not due to their wealth, position, or power, but due to the character of the individual ministers and the authority of God demonstrated in their lives. Luke records that the people were amazed when the disciples spoke in unknown tongues (2:6), had power to heal (3:11), had courage in the face of persecution (4:13), received the impartation of the Holy Spirit (8:13), at the conversion of Paul, persecutor of the church, now transformed (9:21), when the gift of the Holy Spirit and tongues had been poured on Gentiles (10:45–46), and when Peter was miraculously released from prison (12:16). The disciples, as vulnerable ministers under the authority of God and power of the Holy Spirit, were used to preach the good news to people and they saw thousands come into the church. Persons of peace received the messenger first, and then the message. As in that day, today vulnerable missionaries will pass that message on to new people groups along natural family lines.

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[4] V. George Shellington, *An Introduction to the Study of Luke-Acts*, of *T and T Clark Approaches to Biblical Studies*, 2nd ed. (New York: Bloomsbury T and T Clark, 2015), Chapter 7.

Miraculous gifts (healings, deliverance, resurrections) were freely given. Of the miracles recorded in Acts, more were performed outside the church than in the church (see appendix F). "He spent time doing spiritual work in the 'church'; however, the majority of miracles and teaching ministry happened outside of the 'church.'"[5] Most of the recorded miraculous events were for the benefit of non-believers. The ministers and missionaries most often followed these miracles and signs with preaching in order to proclaim the good news and draw people to a point of decision. Vulnerable missionaries are voluntarily vulnerable but they have the power of the Spirit of God in their lives and ministries.

Paul Chose a Vulnerable Missions Posture

Paul had power, resources, and human advantages at his disposal. He had pedigree as a Jew (Phil. 3:5), was a Roman citizen (Acts 22:22–29), had the best education (Acts 22:3), and knew wealth at times in his life (Phil. 4:12). But, he made it his practice to lay human advantages aside when he entered into new communities to present the good news. He came in human weakness so that their faith might not rest on human wisdom, but on God's power (1 Cor. 2:1–5). Paul made vulnerability an intentional strategy in his missionary work.

His vulnerability resulted in persecution and physical harm (2 Cor. 11:23–27), but also in lives transformed, churches planted, and UPGs coming to Christ. Through Paul's vulnerable posture he found worthy and receptive people of peace in communities through which the gospel was established and churches were planted. These people of

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[5] Miriam Smith and Suzanne Hurst, *Transformational Development and the Church: A Biblical Approach to Human Need* (Springfield, MO: Africa's Hope Publishers by Life Publishers International, 2008), 69.

peace included Lydia (Acts 16:13–15, 40), the Philippian jailor (Acts 16:29–34), Aquila

and Pricilla (Acts 18:1–3), and Justus (Acts 18:7).

Ruth Is an Old Testament Example

Ruth is an Old Testament example of a person entering a community in a

vulnerable way, albeit it was not her own choice to be vulnerable (Ruth 1:3–5). But it was

her choice to go to the new community (Ruth 1:16). She was poor (Ruth 2:2), vulnerable

(Ruth 2:9), foreign (Ruth 1:4), a widow[6] (Ruth 1:5), a religious outsider (Ruth 1:22),

from the despised Moabite people group (Deut. 23:3), and an outcast. Ruth came into

Bethlehem in this vulnerable state. But she was later received to the point of being highly

honored (Ruth 2:11) and accepted by the community (Ruth 3:11). Eventually her

descendants became kings (Ruth 4:17), and even the Messiah came from her line (Matt.

1:5). It was her noble character and the *hesed* (unfailing love) she had for Naomi that

endeared people to her. She was not a threat to the people of Bethlehem. Rather many

pitied her, came to her aid, and supported her. Could her vulnerability have been a key to

her acceptance in the community?

Section Summary

From the biblical examples of Jesus, the disciples, Paul, and Ruth it has been

demonstrated that vulnerable missions is a biblically sound model for entry into a

community. These individuals entered communities without physical resources either by

intentionally surrendering them up or by default. They entered the communities with

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[6] Carolyn Curtis James, *The Gospel of Ruth: Loving God Enough to Break the Rules* (Zondervan, 2009), 62, Kindle. "In ancient patriarchal society, the widow was the "silent one"— a definition that exposes a frightening vulnerability and a nightmarish powerlessness. Without a father, husband, son, or other male relative to speak and act in her defense, a woman had no voice, no legal rights, and no recourse against injustice."

spiritual resources such as noble character, boldness to teach, power to heal, capacity to cast out demons, and authority to raise the dead. The result of vulnerable missions included physical harm, persecution of the human body, and even death, but it also resulted in people coming to faith in God and accepting the good news brought by the vulnerable missionary.

<div align="center">A Preferred Method or Simply Because of Lack of Resources</div>

Was this a default method because the disciples and missionaries simply did not have physical resources or was it intentional? This has already been alluded to in the above section, but it will be considered in greater detail here.

In the examples above Jesus and Paul had resources that they chose to give up to become vulnerable missionaries. Ruth and the disciples seem to be closer to the other end of the spectrum because they lacked physical resources. But the question is an important one today because in many ways the Church, especially the Western Church, has resources beyond that which the early disciples had. Should missionaries today enter communities with the physical resources available to them or should they give up some human resources and enter communities in a vulnerable state? Stan Nussbaum believes vulnerable missions should be intentional:

> My thesis is that the Alliance for Vulnerable Mission is, at this stage of its emergence, a group of missionaries from wealthy countries advocating that a larger percentage (not all) of the missionaries from wealthy countries should voluntarily adopt the stance which the Majority World missions already routinely adopt by necessity—don't use money to create and/or prop up mission programs that would collapse without a continuous flow of that money. Instead, let your mission programs be "vulnerable" to local economic realities and to the motivation of local people to participate in them and maintain them.[7]

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[7] Stan Nussbaum, "Vulnerable Mission: Radical Fringe or Common Practice?" http://www.jim-mission.org.uk/discussion/vulnerable-mission-radical-fringe-or-common-practice.pdf (accessed February

Purposefully giving up resources in order to enter a community as a vulnerable individual may open doors to ministry. It has been demonstrated that Jesus and Paul both chose to be vulnerable even though resources were available to them.

Is Vulnerability for the Missionary or for the Receiver

Why did Jesus repeatedly state that his ministers should go to dangerous places with few material possessions? Why did Jesus say, "Take nothing for the journey" (Mark 6:8) and go out without money, staff, extra coat, etc.? It may be in part for the *missionary*; Jesus wanted the disciples to learn faith and dependence on God. But could it also be in part for the *receivers* of the message? Could it be that Jesus was suggesting this method of evangelism, missions, and ministry not so much for the disciples, but so that the people would accept the minister in this vulnerable state?

Jesus chose to come to the earth humbly, giving up his position, power, and wealth. He lowered himself. Why? Why did Jesus come to earth to a poor family in obscurity rather than being born in a palace to a wealthy and powerful king (Philippians 2:6–8)? The response this time would not be so that Jesus could learn faith and dependence because he had all faith. Again, could the focus of God's method be on the receivers rather than on the vulnerable messenger? Jesus was the Son of God yet he emptied himself and he came humbly. He was a king, yet he came as a servant. He was all-powerful, yet he came in weakness.

23, 2016). Nussbaum states his reason is "motivation of the local people to participate." This is a different reason than the author proposes for vulnerable missions. The author believes that a vulnerable missionary will be more readily received by a person of peace than a powerful missionary, thereby making planting the church among the community through the person of peace along natural family lines more tenable.

What about the Apostle Paul (1 Corinthians 1:18–2:5)? Why did he enter cities in weakness rather than showing his incredible credentials from the beginning? Could he have learned from his encounters with the risen Jesus (Gal. 1:12 and 19)? Could he have learned to approach ministry as a vulnerable person rather than as a powerful one from his discipleship under Barnabas who gave of his own possessions (Acts 4:36–37) and entered the new church in Antioch with humility (Acts 11:22–24)? In 1 Corinthians 1:18–31, Paul has a discourse on the foolishness of the message of the cross according to man's wisdom. He explains, "God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. God chose the lowly things of this world and the despised things – and the things that are not – to nullify the things that are, so that no one may boast before him" (1 Cor. 1:27–29). God chose vulnerable missionaries to open roads into villages and cities that might not accept the powerful, wealthy, or strong. Jesus and Paul demonstrated that act of purposefully giving up physical resources in order to bring people to God.

Vulnerable missions address how the receiving community members accept the messenger. Most commentators look at the passages concerning "take nothing for the journey" (Matt. 10, Mark 6, Luke 9 and 10) from the viewpoint of the missionary. Take nothing so that you can grow in your faith in God or because the missionary task is urgent and you do not have time to get an extra staff or sword. But the commentators may be missing an important reason Jesus intends in sending out vulnerable missionaries—the receivers of the message.

A Person of Peace is Receptive to a Vulnerable Person

From a sociological perspective, the good news is likely to find an acceptable

hearing in a new community by a vulnerable missionary through a person of peace. A

person of peace is receptive,[8] has a reputation in the community, and is hospitable. The

person of peace has a heart of compassion for the vulnerable stranger that comes into

their city and is willing to provide protection, food, lodging, and a cup of cold water.

People of peace tend to be independent thinkers. While they are in the city they

are not completely embedded in the group philosophy of the city. This is true of the

examples in the Old Testament and New Testament that fit the profile of the people of

peace: Rahab (Joshua 2 and 6), Abraham (Gen. 18), Lot (Gen. 19), the woman at the well

(John 4), the demoniac (Mark 5), Cornelius (Acts 10:25–48), Lydia (Acts 16:13–15, 40),

the Philippian jailor (Acts 16:29–34), Aquila and Pricilla (Acts 18:1–3), and Justus (Acts

18:7). These individuals were independent enough to not only accept the stranger but also

believe the message of the vulnerable stranger even at the risk of offending local

community members.[9] How would things have been different if Rahab would have

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[8] Tom Wolf, "Persons of Peace," kncsb.org, http://www.kncsb.org/resources/PersonsofPeace.pdf (accessed September 18, 2014). Wolf notes that a person of peace is a person of receptivity, reputation, and referral.

[9] Erich Baumgartner, "The Person of Peace," in *A Man of Passionate Reflection: A Festschrift Honoring Jerald Whitehouse,* ed. B. L. Bauer (Berrien Springs, MI: Department of World Mission, Andrews University, 2011), 392–393. Baumgartner notes that the key to reaching a resistant people group is the person of peace. "Since receptivity was usually defined in terms of churches growing rapidly among a particular people group (Wagner 1987) Austria and Muslims invariably ended up on the resistant end of the so-called resistance-receptivity axis (Dayton 1980; Wagner 1987; Baumgartner 1990; Dayton and Fraser 1990; Woodberry 1998). But what did this insight mean in terms of mission strategy? If a people group was recognized as 'resistant' what could be done strategically to get through the walls of that resistance? ...This quest eventually led me back to an analysis of Jesus' own example and instructions to his earliest missionaries which often dealt with resistant populations. More specifically I was fascinated by the implications found in Christ's own instructions to his disciples in Luke 10 that is known among missionaries as the Person of Peace concept." The researcher would add that in this passage the person of peace aids in the receptivity of the vulnerable missionary.

turned the spies over to the soldiers, or if Lot had left the angels in the street at night, or if the woman at the well had not received Jesus' message?

The person of peace with which Jesus instructed his disciples to find and stay with a person of peace; this is key to a vulnerable missionary. They like to help vulnerable strangers in their community and they are willing to listen to their message. They often become the first convert, the first pastor, and the leader through which God builds his church. But if a missionary comes into the same community with physical resources and power he is unlikely to come into contact with the person of peace because the person of peace is looking to help vulnerable individuals not self-sufficient strangers.

Section Summary

It is not coincidental that Jesus addresses the vulnerable missionary (Matt. 10:9–10) and immediately following the person of peace (Matt. 10:11–13) in his discourse on ministering in dangerous places in Matthew chapter 10. The answer to the question of whether vulnerable missions are biblically intentional or simply by default is not obvious or conclusive. But there seems to be biblical support for the idea that Jesus and Paul intentionally left behind physical power and resources to enter communities in a vulnerable way so that hearers would receive the message of God's love and salvation.

<center>A Model for All Missions or for Selected Cases</center>

A third question must be addressed. Is this a model intended for all missions or for selected cases? Did Jesus intend by his command to the disciples in Matthew 10, Mark 6, Luke 9, and Luke 10 that all mission ministries from that time on be conducted by taking nothing for the journey? Other biblical passages will be considered in this section including Luke 22:35–38 where Jesus tells the disciples to take a purse, bag, and

sword, 2 Cor. 11:8 and Phil. 4:15–16 where Paul receives funds from churches for his missionary work. Some Old Testament examples, that stand contrary to vulnerable missions, are that of Abraham and Isaac (Gen. 26:16) and Nehemiah (Neh. 2:7–9).

New Testament Issues

In Luke 22:35–38, Jesus refers to his earlier command to take nothing for the journey and reverses the position. On this occasion, he was very aware of his imminent arrest, trials, and death on the cross, so he told them to bring a purse, bag, and sword.[10] Why the reversal? Certainly Jesus knew that this night would be different than any other. The level of persecution would reach a climax and the disciples may not be able to return for their bag or money. The clearest distinction seems to be in the events. When Jesus instructed them to take nothing for the journey they were going out to minister the good news in dangerous communities. When Jesus instructed them to take money, bag, and sword he was facing arrest and he knew they would be scattered. This passage does not invalidate vulnerable mission as a method for missions nor should it be used to prove an opposite position where wealth and power are Jesus' methods of missionary ministry. Instead, it is a case of practical concern for the disciples as they would their need money and supplies for the days of separation and persecution that would follow.

Another fact that must be addressed is that Paul and his band did receive funds from the churches for their missionary work (2 Cor. 11:8, Phil. 4:15–16) in addition to being literal tentmakers (Acts 18:3) at times. Does having missions support invalidate the

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[10] The comment, "if you don't have a sword, sell your cloak and buy one," causes commentators to struggle. It is not within the scope of this project to address the sword, which some have taken as a metaphor, others have spiritualized, and still others have taken literally. Sufficient comment is that the disciples misunderstood Jesus comment on the sword as Jesus said that two were enough and when Peter used his, Jesus reversed the injury by healing the severed ear.

concept of vulnerable missions? The working definition of vulnerable missions[11] does not demand a vow to poverty or a complete lack of funds. In the case of the disciples, when they were commanded to take no money, no gold, or no purse (Matt. 10:9, Mark 6:8, Luke 9:3, and 10:4), they were going to nearby towns in Galilee, which were probably all within 50 miles. They were not traveling the long distances such as Paul and his band traveled from Antioch to Cyprus, Galatia, Asia, Macedonia (over 800 miles), and later to Spain (1200 miles beyond Rome) requesting help from the church at Rome (Rom. 15:24). Paul accepted funds from churches (Phil. 4:15) to help him on his journey, but he still entered communities in human weakness (1 Cor. 2:3) and with a humble attitude.

Old Testament Contrasting Examples

Abraham and Isaac were wealthy and powerful men. They moved about with their entourage and were feared by their neighbors who even declared, "Move away from us; you have become too powerful for us" (Gen. 26:16). This demonstrates the way powerful people may be received (or not received) into a community. But, this instance cannot be used to prove that having power or wealth is displeasing to God because Abraham pleased God (Gen. 15:6) and was called God's friend (James 2:23).

Nehemiah entered the broken walls and gates of Jerusalem with strong physical resources and power from an earthly king (Neh. 2:7–9). Although Nehemiah came with great resources, his attitude was received positively by many of the people. He demonstrated a desire to work with the local people to rebuild the walls of Jerusalem. He

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[11] For convenience the definition is repeated here. Vulnerable mission is entering a community from a position of human weakness and vulnerability rather than strength and power in order to reach people and plant churches through the foolishness of preaching and the miraculous power of God.

was selfless and many accepted him. It is true that he received harassment from those who opposed him, but this was also true of Jesus, his disciples, Paul, and his band.

Section Summary

It is noted that entering a community with power and wealth is not the way of vulnerable missions, but in the cases of Abraham and Nehemiah they accomplished God's purpose utilizing the resources with which God had blessed them. While the New Testament does not give examples of missions conducted using power and wealth, one should be careful not to make a doctrine from silence. These Old Testament examples demonstrate people who had power and wealth and still God was pleased with them. "While vulnerable mission may not be the only biblical approach to mission, it deserves much more attention than it has been getting."[12] It cannot be concluded that vulnerable missions is God's intention for all missionary activity, but it seems to be the predominant model for Jesus and his followers in the New Testament and deserves serious consideration.

Section Summary: Application to the Strategic Framework

The final section in vulnerable missions is its application to the Kenyan Somali context. Based on the preceding study, vulnerable missions is a sound biblical model for missions, a preferred method of choice by Jesus and Paul, and although it is not universal it is predominant in the New Testament. How then should vulnerable missions be applied to a strategic framework of planting churches among Somalis in Kenya with the KAG?

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[12] Jim Harries, "Alliance for Vulnerable Mission," vulnerablemissions.org http://www.vulnerablemission.org/ (accessed February 23, 2016).

Vulnerable Missions Is Counterintuitive among Somalis

The Somalis value power and wealth. It is counterintuitive to enter a Somali community therefore in a vulnerable state. But, is this like the culture Jesus entered? The religious leaders of the first century respected power and wealth, but Jesus came weak and poor. Entering a powerful society with power will likely result in confrontation. Entering a powerful society in a vulnerable state may open a door and lead to a receptive person of peace. A vulnerable savior drew people in their poverty to the love of God. There is a great contrast between the harshness of Somali power and a vulnerable missionary demonstrating Christ's love through a holy life. The vulnerable missionary, like the incarnate Jesus, may be effective in missions among Somalis in Kenya.

Application in the Two Emerging Strategies

The two emerging entry strategies from the research, local church teams and a university in Northeastern Kenya, can both work under the vulnerable missions model. Local individuals acting as loving friends reaching out to their Somali neighbors do not come with wealth and power but in simple concern for their fellow man. This honest entry strategy makes the missionaries vulnerable to persecution and attack but not more so than coming in a powerful way.

It may seem that establishing a university would be from a power based rather than a vulnerable posture. This does not need to be the case. A posture of need and dependence is possible. A meeting with the governor and head of education in order to request permission and protection for the university and also to seek guidance for the programs to offer is one way to enter vulnerably. Another vulnerable aspect is to rent facilities rather than purchase and build in the county. A vulnerable university requires a

person of peace, perhaps the governor, to invite, host, and protect the university in order to start and operate in the county.

Applying the biblical model of vulnerable missions to a strategic framework for church planting among Somalis in Kenya is possible through local church teams and a university in Northeastern Kenya. Vulnerable missions, entering a community in human weakness and the spiritual power of God, has been demonstrated to be a sound biblical model that was intentionally chosen by Jesus and Paul and the predominate method for missions in the New Testament. It is a viable option for local church teams and a university in Northeastern Kenya.

Humanitarian Ministry

Ministry to Somalis in Kenya often involves humanitarian assistance such as food, water, and clothing. From the research it was observed that some attempts at humanitarian ministry backfire because of the belief of ametumwa (Allah has sent you to give us these things). At other times it was noted that giving to Muslims by Christian neighbors was a positive entry into their lives that opened the door for the gospel. This section considers how humanitarian ministry was conducted in the Bible both corporately and individually, and an application will be made to Somali church planting.

Corporate Humanitarian Ministry: Giving to the Household of Faith

The New Testament contains many examples of corporate humanitarian ministry. Corporate here simply means using the collective funds of the church to provide humanitarian ministry to a group or individual. A later section in contrast will consider individual giving. What will be noted is that corporate giving in the Bible almost exclusively focused on ministering to the needs of the household of faith.

Corporate Humanitarian Examples

There are many examples of corporate giving from the New Testament church to members of the church and household of God. The Jerusalem Church "shared everything they had" (Acts 4:32) with other believers. They even sold possessions, goods, lands, houses, and fields (Acts 2:45, 4:34, 37) to provide for the needs of the believers. The church at Antioch received the prophesy through Agabus that "a severe famine would spread *over the entire Roman world*" (emphasis added, Acts 11:28). The church responded, "The disciples, each according to his ability, decided to provide help *for the brothers* living in Judea" (emphasis added, Acts 11:29 TNIV). Although the need was over the entire Roman world, the response of the church was to provide help for the brothers.

The pattern of providing for the Christian poor is seen throughout the New Testament. The Jerusalem church decided how to minister to the widows of different ethnic groups within the church (Acts 6:1-7). Paul said that he "came to Jerusalem to bring *my people* gifts" (emphasis added, Acts 24:17). The great chapters on giving (2 Cor. 8 and 9) repeat the emphasis that in the offerings are a "service *to the saints*" (2 Cor. 8:7, 9:1), and that they are "supplying the needs *of God's people*" (2 Cor. 9:12). Paul speaks of a "collection for *God's people*" (emphasis added, 1 Cor. 16:1). In all of these cases, corporate giving meant giving to the poor within the household of faith.

Corporate Giving to Ministry and Missions

Gifts were given to ministers and missionaries to continue the work of God. Paul speaks of the gifts to him from the Philippian church (Phil. 4:16–18). The principle of providing for the spiritual minister is seen in both the Old and New Testaments. The

working ox that deserves food illustrates a Christian minister deserving funding (Deut. 25:4, 1 Cor. 9:9, and 1 Tim. 5:18). Jesus said of the itinerant evangelists, "The worker deserves his wages" (Matt. 10:10 and Luke 10:7). In these passages, corporate giving was again within the household of faith. It was giving to the ministers and missionaries of the good news.

New and Old Testament Special Consideration Issues

Jesus feeding the thousands, Judas giving to the poor, and Moses commanding the offering of food to strangers are three situations of special consideration. These are possible examples of corporate giving outside the household of faith.

Jesus did give food to all those in attendance when he preached to two crowds which, not counting women and children, numbered five thousand and four thousand (Matt 14, 15, Mark 6, 8, Luke 9, and John 6). It is certainly reasonable that some among the crowds were not yet members of the household of faith. But, the distinction here is that Jesus provided the food miraculously; it was not paid for out of the treasury. The discussion between Jesus and the disciples did consider using corporate funds to buy food for the crowd (Mark 6:37, John 6:7), but it was not done.

During the last supper there was an interesting discussion among the disciples. When Judas left the meal the disciples speculated. "Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the festival, or *to give something to the poor*" (emphasis added, John 13:29). Due to this comment, it is likely that Jesus and his disciples at times gave corporate funds to the poor. This is a possible exemption to the general pattern of corporate funds being used exclusively for the household of faith.

There is a command in the Old Testament for the Israelites to allow foreigners, those outside the faith community to be able to eat of the tithe. "At the end of every three years, bring all the tithes of that year's produce and store it in your towns, so that the Levites (who have no allotment or inheritance of their own) and the foreigners, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the Lord your God may bless you in all the work of your hands" (Deut. 14:28–29). This is another example of corporate resources given to those outside the household of faith.

Evangelistic Lure

The concept of using food, medical service, and other humanitarian aid as an evangelistic tool may have seemed strange to the New Testament church. It could be argued that this is because the New Testament church had little money, and the church today has expendable funds that can be used in this way. It could be argued that while miracles were used in the Bible as a vehicle to cause curiosity for the presentation of the gospel, today feeding the hungry, caring for orphans, educating children, and bringing free medical help could cause similar curiosity. While using food, education, or medicine as a lure for fishing for men may not be in itself wrong, it is important that the church today evaluates carefully its theological basis for doing so.[13] There are no examples in the Bible of using corporate funds to entice people to become believers.

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[13] Miriam Smith, 11. "Our motivation in accomplishing the mission of God must always be love for God and love for our neighbor (Matthew 22:37-40)."

Impact of Corporate Giving on the Household

The weight of precedent in the Bible is that corporate funds are used for the household of faith. When they held "all things common," and the other elements of a healthy church were in place including worship, fellowship, discipleship, and evangelism, "the Lord added to their number daily" (Acts 2:42–47). Perhaps non-Christians saw the love and sharing of believers and desired to have that kind of caring fellowship and joined themselves to the church. When the needs of the widows were met "the number of disciples in Jerusalem increased rapidly and a large number of priests became obedient to the faith" (Acts 6:1–7). When corporate funds are given for humanitarian needs within the Body of Christ the impact on the church and even on church growth is positive.

Individual Humanitarian Ministry: The Grace of Giving

Individual giving is received quite differently than corporate giving. While corporate giving was reserved for the household of faith, individual humanitarian giving finds precedence in Scripture. The grace of giving is discussed by Paul and examples are available throughout the Bible.

Individual Humanitarian Giving Examples

Some Biblical characters were examples of giving to the poor. Job gave generously to the poor, widows, fatherless, naked, and needy (Job 31:16–23). Barnabas sold his land and gave the funds to the church so that there were no needy persons among them (Acts 4:34–37). God saw Cornelius' "gifts to the poor" because he "gave generously to those in need" (Acts 10:2–4). Tabitha (Dorcas) was known for "always doing good and helping the poor" (Acts 9:36).

Grace of Giving

It would seem that these people excelled personally "in this grace of giving" (2 Cor. 8:7), "contributing to the needs of others" (Rom. 12:8). Jesus' parable of the Good Samaritan (Luke 10:25–37) and his command to the rich man to give all he had to the poor and then come and follow him (Matt 19:16–22) are additional examples of individual Christians instructed to give to the poor. These individuals used personal rather than corporate funds for their giving to the poor.

Impact of Individual Giving

Those who were obedient to God to use their spiritual grace of giving made a positive impact not only on the church but also on the unbelieving community. In Acts 9:36–42 we see that Tabitha helped the poor and it would appear that this may have been the cause of some widows becoming believers (vs. 41). As a result of her kindness to the poor and her resurrection from the dead, many others believed (vs. 42). Individual giving to widows and orphans mentioned by James as the criteria for pure religion (James 1:27) can be used by God to draw people to Christ.

Section Summary: Application to the Strategic Framework

What is observed from the Scriptures in this section concerning corporate and individual humanitarian giving sheds light on issues that emerged during the interviews and research. The respondents reported frustration at times and success at other times when utilizing humanitarian aid. When this data is reviewed three things become clear. First, much frustration arose when they used corporate funds to give humanitarian aid to non-believers. Secondly, there was positive feedback when corporate funds were used to

give aid to the members of the church. And thirdly, success came when they used individual funds to give humanitarian aid to non-believers.

In the Bible, corporate giving is predominately, although not exclusively, used for the household of faith while individual giving is both inside and outside the household of faith. Giving of corporate funds is never used as an evangelistic lure to reach non-believers. Corporate sharing within the family of God produced an attraction to non-believers that drew them into the church. Individual acts of generosity to non-believers also drew individuals to faith.

Missionaries to the Somalis of Kenya can apply these concepts when giving humanitarian aid using their ministries. Corporate giving to non-believers seems to produce negative results primarily due to the theology of ametumwa. But, giving to believers from corporate funds and giving out of the missionary's personal resources to non-believing neighbors both produce positive results among Somalis. The distinction between these two concepts of humanitarian giving will be beneficial to missionaries to the Somalis in Kenya.

CHAPTER 7

CONCLUSIONS AND IMPLICATIONS

Introduction

The KAG has endeavored to reach Somalis in Kenya and plant churches among them. This study is important because the KAG desires a more effective and successful structure to accomplish this goal. By more fully understanding the Somali context and keeping a CPM as a goal, this framework will assist the KAG to fulfill its dream.

With God's help the KAG has the potential to launch a CPM among Somalis in Kenya. Through four RQs and the related sub-questions, this inquiry set out to develop a strategic framework for church planting among Kenyan Somalis. The inquiry process was multifaceted and extensive, but the emerging themes led to a strategic framework. This framework shows promise for connecting a Somali CPM to the KAG because it applies biblically sound missions strategies to cultural idiosyncrasies and utilizes honest entry strategies and innovative platforms.

Summary of Findings

This study set out to answer four RQs on the quest to develop a strategic framework for planting churches among Somalis in Kenya connected to the KAG. These questions were carefully designed to discover from interviewees what is working in Kenya and around the world in church planting with a specific bent toward Muslim people and particularly for the Somali tribe in Kenya. Then, precedent literature and the

Bible were resourced to ensure that the developing framework would be academically

and theologically sound.

<div align="center">Findings from Research Question 1</div>

The first question with its sub-questions dealt with finding factors of success and

failure already in existence with planting churches among Somalis. The precise answers

to this question contributed effectively to the strategic framework. The answers contained

in the findings are as follows:

1. While the natural response to persecution is fear, the godly response to

   persecution is boldness. Church planters must learn how to overcome fear for

   themselves and their disciples.

2. The Somalis have a strong commitment to the concept of awliya or brother's

   keeper. Church planters must develop a strategy for new believers to be discipled

   without suspicion from their brothers. The church would do well to find ways to

   give BMBs a new family in Christ that can replace the family they lost.

3. The theology of ametumwa (Allah has sent you to give us these things) is a

   stumbling block to corporate humanitarian ministry. Missionaries must develop

   strategies that produce positive results.

4. Somali culture values deception but the Somalis, like all people, do not like to be

   deceived. Christians living among Somalis must live honestly in order to

   demonstrate the transformational value of salvation.

5. Al-Shabaab violence and cruelty has led many Somalis to disillusionment with

   Islam. Disillusionment does not automatically lead to faith in Christ, but it can

bring individuals to question their faith. If Christian missionaries are present to answer questions and show the contrasts, Somalis can be drawn to Christ.

6. Somalis long for community and the ideal umma but rarely experience it in their homes and culture. The loving community of Christians within the Somali homelands becomes a magnet drawing them to Christ.

7. An honest entry strategy is paramount to long-term success among the Somalis. A missionary needs a strategy that is carefully thought out, provides legitimacy, and that which will result in house churches planted.

8. Corporate humanitarian aid backfires but individual giving from personal resources produces positive results. Christians working among Somalis who grasp this distinction will be better equipped to plant churches and not make careless mistakes.

9. Taking care of the humanitarian needs of the members of the church draws Muslims to admire Christians. Ministers who understand this dynamic will not squander the church's resources as an evangelistic lure with negative results in Somali areas.

10. "To the degree that we have mobilized focused prayer for Muslims especially in Northeastern we have seen fruit."[1] The KAG churches and missionaries will succeed in direct proportion to their focused prayer.

11. Pentecostal missionaries who pray for and expect supernatural power encounters often experience them. Missionaries should actively seek to be used of God in power encounters on the mission field.

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[1] Kenya Missionary Interviewee Number 1, interview by author, Nairobi, November 28, 2014.

12. Power encounters make people curious and this should be answered with a bold proclamation of the good news. Missionaries should confidently present the gospel when the opportunity arises.

13. Perfect love is stronger than a Somali's fear (1 John 4:18). A loving Christian community within the Somali area provides opportunity for Muslims to find Christ.

14. Humility is a contrasting concept for Somalis. They see humility as weakness in themselves, but admire it in others. This is not a valued characteristic in the culture, but strength with meekness can be used by God to attract the attention of those seeking God.

15. Successful church planting requires "missionaries who lived contextually, incarnationally, and integrated in community."[2] Relationships within community are extremely important in reaching Somalis.

These findings to the first RQ are extremely valuable to understanding Somali culture and missionary entry strategy. They are foundational to the formation of the strategic framework presented later in this chapter.

Findings from Research Question 2

The second RQ with its sub-questions dealt with issues related to the integration of Somali church plants into the KAG as a national church denomination. The precise answers to this question contributed effectively to the strategic framework. The answers contained in the findings are as follows:

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[2] Missiologist Interviewee Number 4, interview by author, March 18, 2015.

1. The consensus of the respondents was clear: many laborers should go to reach the Somalis. The KAG needs to delve into the underlying reasons why more members do not go when so many agree it should happen.

2. Traditional missionaries are a vital part of reaching and planting Somali churches. The KAG should continue to mobilize and send traditional missionaries to the Somalis.

3. Another strategy mentioned often was the concept of sending Christian professionals to live among Somalis in order to reach them. This non-traditional method should be explored and encouraged.

4. A strategy that emerged was the concept of local church teams. This strategy is a combination of sending many laborers and using the KAG connection. Strong consideration should be made to developing this strategy, developing trainers, and providing materials for local church teams to reach out to Somalis in their local church neighborhoods.

5. A strategy emerged to open a university in Northeastern Kenya that brings many of the ideas for reaching and discipling Somalis into convergence. This concept is worthy of further study and commitment of personnel and finances. The university would allow many laborers to be in proximity to Somalis in an honest entry strategy where Somalis could encounter a loving community and find Christ. Also others needing a place of refuge for discipleship could be hosted.

6. Concern for the protection of the new believers was one of the important themes among respondents. Lack of protection of believers may be the greatest obstacle to the establishment of the church among the Somalis. These matters deserve

careful thought when reaching Somalis, discipling them, and connecting the leaders to the national church.

7. The higher the level of persecution the more reluctant the seekers and new believers are to identify openly as believers. The less hostility the more likely the believers are to identify with Christianity. Missionaries who understand this are able to encourage culturally appropriate house churches. When needed, an alternate location for new disciples can be found so as to ensure the protection of believers.

8. The strong majority of the BMBs responded that the best model for their situation was the partial independent church (see figure 4.5). This model encourages the Somali believers to meet at a neutral location yet have connection with a traditional pastor of a local KAG church. For reasons of persecution, culture, language, and growth this was seen as the best option.

9. Respondents were in agreement that Somali gatherings work best when believers meet in small groups along natural lines rather than across clans or unrelated groups. Missionaries should embrace rather than discourage this segregated model especially initially.

10. Organic worship was determined to be preferred for church planting among Somalis. The glaring question remains. If everyone agrees that organic worship is the best, why are so few of these gatherings actually occurring? The KAG mission leaders should work toward the actualizing of this preference.

11. Invisible house churches are the most desirable option in most of the Somali areas of Kenya. The KAG leaders should move forward from acknowledging flexibility

to actively forming policies to facilitate the invisible house church among Muslim tribes in the KAG.

12. Respondents found self-theologizing to be the best method for spiritual and theological growth. This works best through collective inductive study of the Bible. KAG mission leaders should help secure inductive Bible study materials at low or no cost for missionaries and Somali house church leaders to use.

13. The respondents recognized that the most successful, long lasting, and effective house churches among Muslims in Kenya are those that are led by BMB pastors. However, these pastors often initially they have missionary mentors. Perhaps the most common missiological mistake made by missionaries in Northeastern Kenya is that they, themselves, become the pastor of the first church. KAG mission leaders should train and encourage missionaries not to become the first pastors of the churches planted among Muslim tribes but to mentor indigenous pastors.

14. The missionary who is effective in developing a CPM is the one who is focused on instilling the DNA of church planting in each disciple with whom he works. The missionaries should be prepared to instill a DNA of evangelism, discipleship, self-theologizing, and church planting.

15. The respondents listed areas that would be helpful and others that would be harmful if the KAG was to engage a CPM. The KAG could provide support through leadership connection, accountability, training, and resources. The church could inhibit growth through "potential constraints on contextualization, the perception of targeted UPG that the faith is foreign, and distrust of BMBs by

CBB's with consolidated power in CBB hands."[3] External funds were also seen as a possible problem. The consensus of the interviewees was that the positive impact of KAG support was greater than the negative effect. The KAG should pay attention to the areas that inhibit growth and plan to avoid them.

16. The KAG executive leaders recognized that church structures among Somalis would be peculiar from those of traditional local churches, sections, and districts. These structures should be anticipated and documents written in joyful anticipation of the day they can be implemented.

17. Prayer support by the one million plus KAG members across Kenya is changing attitudes toward reaching the Somalis. The Somali Adopt-a-People Group initiative should continue and be encouraged in the KAG churches.

These findings to the second RQ are important to formulating a strategy for connecting the Somali CPM with the KAG and developing the strategic framework for such an alliance.

Findings from Research Question 3

The third RQ with its sub-questions dealt with the contributions of precedent missiological and sociological literature toward the understanding of church planting among Somalis in Kenya. The precise answers to this question contributed effectively to the strategic framework. The answers contained in the findings are as follows:

1. Anyone working among the Somalis who does not take time to understand their relationship to the camel and nomadic lifestyle is unprepared to reach them.

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[3] Missiologist Interviewee Number 4, interview by author, Nairobi, March 18, 2015.

Grasping the concepts held in tension such as individualism versus communalism, deception versus being deceived (Somalis love to deceive but hate to be deceived), and arrogance versus dependence will be valuable to those living in the Somali world. One would do well to understand the egalitarian social structure and the ethnocentric worldview of the Somalis in order to develop relationship with them.

2. A person who understands the role of war and the longing for peace that Somalis retain and who can offer a plan to personal and communal peace can find open doors for ministry.

3. Love is a universal human desire, but it is not manly for a Somali to show affection to his wife or children. Women fear the men and even older women in their lives and live in a vulnerable state. Children long for love and acceptance, but when they do not receive it can become calloused and hardened toward others. There are many forces that are held in tension within the Somali culture.

4. Kenyan Somalis face unique issues concerning belonging to community. The Christians who offer Somalis a loving community will attract them to it.

5. The Muslim umma is in contrast to the Christian koinonia. When missionaries live godly lives in community it is a powerful force.

6. Some of the strongest voices in the CPM movement such as David Garrison and David Watson discourage affiliation with a national church or denomination. This research demonstrated that a flexible denominational stance has much to offer a CPM and should be pursued.

7. The potential shortcomings of ICPMs are similar to that of AICs. There is a tendency toward doctrinal error, an independent spirit, and arrogance. These can be alleviated by connection to a flexible and understanding denomination.

8. Shipley challenged the assumption that a denomination could not successfully establish and foster a CPM and found success observing the CPM in the UAOG.[4] Contrary to prevailing missiological literature, Shipley illustrated that a CPM could be ignited and developed through a denomination. When the denominational leaders understood CPM concepts and taught CPM principles to their pastors, it became a reality. This should be analyzed and adapted to fit the KAG.

9. The qualification of a pastor by a denomination is a common stumbling block in a CPM. Generally CPMs grow rapidly and pastors are thrust into leadership within months. But, most denominations require their pastors to complete a process including years of Bible training before credentialing. Where there are new believers, new leaders are biblically acceptable. Where there are established churches, established leaders are required. The KAG should develop policies to allow for pastoral acceptance early in the CPM model even if it is a preliminary acceptance prior to license and ordination.

These findings to the third RQ are significant to developing the strategic framework for church planting among Somalis. Understanding the tensions that are a reality for Somalis in Kenya can give the missionary opportunities for ministry. Having a flexible denominational model for relating to Muslim house churches can provide an

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[4] Shipley.

opportunity to harness the growth potential of a CPM and connect it with the longevity potential of a denomination.

Findings from Research Question 4

The fourth RQ with its sub-questions considered biblical and theological issues related to planting churches among Somalis in Kenya. The findings are contained below:

1. From the biblical examples of Jesus, the disciples, Paul, and Ruth it has been demonstrated that vulnerable missions is a biblically sound model for entry into a community. Missionaries to the Somalis should adopt this attitude.

2. There is biblical support that Jesus and Paul intentionally left behind physical power and resources to enter communities in a vulnerable way so that hearers would receive the message of God's love and salvation. Missionaries would do well to make similar voluntary actions when living among Somalis.

3. Jesus was suggesting this vulnerable method of missions not so much for the disciples, but so that the people to whom they came would accept the minister in this vulnerable state. Ministers entering Somali communities should approach vulnerable missions from the perspective of the receivers.

4. From a sociological perspective, the good news is likely to find an acceptable hearing in a new community by a vulnerable missionary through a person of peace. A thorough study of the sociological perspective of a person of peace should be conducted.

5. While it cannot be concluded that vulnerable missions is God's intention for all missionary activities, it is the predominant model for Jesus and his followers in the New Testament. Vulnerable missions deserve serious consideration.

6. The Somalis value power and wealth. It is counterintuitive to enter a Somali community in a vulnerable state. However the vulnerable missionary, like the incarnate Jesus, may be most effective in missions among Somalis in Kenya.

7. Applying the biblical model of vulnerable missions to a strategic framework for church planting among Somalis in Kenya is possible through the establishment of local church teams and a university in Northeastern Kenya. KAG Missions should pursue these platforms for honest entry into Somali communities.

8. In the Bible, corporate giving is predominately used for the household of faith while individual giving occurs both inside and outside the household of faith. This pattern is recommended when working with Somalis both from a cultural and biblical perspective.

9. Giving of corporate funds is never used as an evangelistic lure to reach non-believers. Missionaries to the Somalis would do well to avoid using corporate funds as a lure to evangelism as well.

10. Corporate sharing within the family of God produced an attraction to non-believers that drew them into the church. Missionaries would do well to use corporate funds within the church body rather than giving them to non-believers.

11. Individual acts of generosity to non-believers also drew them to faith. This should be encouraged among Christians living in proximity to Somali Muslims.

12. Missionaries to the Somalis of Kenya can apply these concepts when giving humanitarian aid from their ministries. Corporate giving to non-believers seems to produce negative results primarily due to the theology of ametumwa. But giving to believers from corporate funds and giving out of the missionary's personal

resources to non-believing neighbors both produce positive results among Somalis. Understanding the distinction between these two concepts of humanitarian giving will be beneficial for missionaries to the Somalis in Kenya.

These findings to the fourth RQ provide biblical and theological confirmation to the research findings. The biblical findings also help to give definition and explanation to the questions raised by the research. One question is: How do missionaries without much money succeed in reaching the Somali people whose culture values power and wealth? Another question is: Why does individual sharing have positive results but corporate aid has negative results? These were answered through the biblical/theological findings.

Summary of Intrinsic Tensions

There are many forces of tension that pull on individuals within Somali society. These tensions are summarized succinctly from the findings above.

A. Somalis love to deceive but hate to be deceived.

B. Somalis value pride but respect humility.

C. Somalis long for love but seldom give it.

D. Men's passion cannot be controlled but yielding brings shame

E. The victim of rape is blamed.

F. The protector is to be feared most.

G. Somalis are taught independence, but dependence is required.

H. Somalis long for peace but stir up war.

I. The most zealous for Islam are driving many away from it.

J. The powerful are met with aggression, but the needy are shown hospitality.

K. Somalis respect the most powerful God but reject the idea of Jesus his Son.

There are also tension forces pulling on missionaries and believers within Somali societies. They are listed below.

A. BMBs are most effective but most at risk in their communities.

B. CPMs grow fastest without denominational rigidity, but last longest with denominational connectivity.

C. The higher the level of persecution the lower the level of identity with Christ.

D. The natural reaction to persecution is fear, but the godly reaction to persecution is boldness.

E. Missionaries are the most qualified pastors, but stunt the growth of indigenous churches.

F. Indigenous pastors know little theology, but lead the most successful CPMs.

G. Somalis believe ametumwa but are drawn to the individual grace of giving.

H. The most missionaries are needed where the fewest people want to go.

I. Traditional preaching does not work but bold proclamation is necessary.

J. The most cost effective way to send missionaries may not actually have a financial cost.

These tension forces, if understood, can provide open doors to ministry within the Somali community in Kenya.

Conclusions: Aqal (hut) Strategic Framework

In 2002 I took our two sons, Jonathan and Josh, to the northern Kenya. When we arrived, a KAG EAST University alumni and KAG Pastor Philip Lokwar hosted us. He had arranged for us to stay in the best rooms in the community at the United Nations compound. We spent the first night in this desert with electricity, a noisy ceiling fan, and

nets that were unsuccessful in keeping out the relentless mosquitoes. It was so hot and loud that sleep was nearly impossible.

The next day Pastor Philip introduced us to the chief's wife. She was in her compound near the chief's hut. Josh was about six years old at the time and the chief's wife asked him, "Have you ever stayed in a hut before?"

He said, "No, but I would like to one day."

She said, "Well, you are welcome to spend the night here tonight."

That night we slept in the chief's hut in the desert in northern Kenya. I was amazed. Somehow, the people over the centuries had learned the secrets of how to build a dwelling in the desert that was cool, quiet, and free of mosquitoes. The United Nations had come with sufficient resources and knowledge from outside, but the dwellings they built were not the best for the local context. We thoroughly enjoyed our night in the local traditional hut.
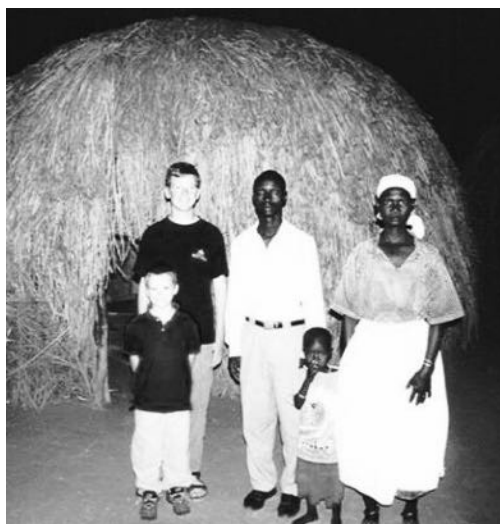
Figure 7.1. Hut: Josh, Jonathan, Pastor Philip, chief's wife and son.

The strategic framework proposed in this study can be illustrated by five elements of the aqal: the hard-earthen floor, the open-air door, the flexible stick frame, the camel-

hide ties, and the sisal-thatch covering. The hard-earthen floor represents the commissioned missionaries having both human vulnerable and spiritual authority. The open entrance of the aqal illustrates the credible means of honest entry and loving community. The frame of wooden sticks, which is anchored firmly in the ground, signifies the contextual methods of the missionary mentor and the indigenous pastor who are the backbone of the house church. The camel-hide ties are not seen when the construction is complete, and they characterize the connected ministries of the house churches and denominational support tied together in unity. The sisal-thatch, the covering that shields from outside and allows birth and life to happen inside, is like the creative matrix, which allows the local church teams and a university in Northeastern Kenya to give birth to a CPM and see it thrive. The contextual elements that emerged from the research fit within the five natural local elements of the aqal (earth, air, wood, leather, and sisal) forming the Aqal Strategic Framework.

This study began with the statement of the problem. "What constitutes a strategic framework for planting churches among Somalis in Kenya with the KAG?" The traditional hut, aqal, illustrates a strategic framework that fits the context, is sustainable, is built out of local materials, is able to protect those inside from the dangers of the local environment, and is connected to the KAG.

The framework begins with God working sovereignly through obedient believers. All of the best techniques, hardest work, and most talented missionaries will catch nothing (Matt. 21:3) unless God is acting through the missionaries to accomplish his work in fishing for men (Matt. 4:19). When the Lord of the harvest works through obedient and praying believers, the task will be accomplished. It is not the strategy alone

but the work of the Spirit through obedient people of prayer in the timing of God that will produce results.

Earthen Floor: Commissioned Ministers – Vulnerability and Authority

The floor of the hut is not a foreign foundation of man-made cement or materials brought from afar, but simply the earth that is present. This earth becomes a strong floor from the pressure of compaction. When family members walk, sit, and sleep on the earth it is hardened and it becomes smooth. In the same manner, the missionaries who become incarnate in the community are vulnerable to compacting and pressure. But as the missionaries are present, the new believers make their new home on the foundation of the missionaries who give spiritual strength through the authority they have from the Father through Jesus. This combination of human vulnerability and spiritual authority becomes the strong, smooth, earthen floor of their hut, the house church.

Early in the research, the concept of vulnerable missions emerged from the interview participants. Vulnerable missionaries, as illustrated by the twelve and the seventy-two sent out, had the spiritual authority of Jesus to teach and perform miracles. Through the recursive abstraction process this concept was further investigated. Vulnerable mission was considered in light of the Bible and found to be a sound theological and missiological concept.

Human Vulnerability

The research concluded that effective missionaries in the Bible were vulnerable ministers. Jesus came as the first missionary in a voluntary vulnerable state. Jesus commanded his disciples to take nothing for the journey (Mark 6:8). Paul and his missionary companions choose vulnerability as they traveled to UPGs (1 Cor. 2:1–5).

Vulnerable mission, as earlier defined, is entering a community from a position of human weakness and vulnerability rather than strength and power in order to reach people and plant churches through the foolishness of preaching and the miraculous power of God. This is foundational to the Aqal Strategic Framework.

When Jesus told his disciples to take nothing for the journey the people of peace were willing to protect, feed, house, and then listen to the disciples. This opened the door not only for them to hear, but also for their household to receive the missionary and the message of the good news.

Important to the success of the Aqal Strategic Framework is the attitude of the missionaries. Receptive people will receive vulnerable believers who enter a community with humble hearts and actual needs. In the case of local church teams the Christian neighbors seek help to learn the Somali language and culture. In the case of the university, vulnerable missionaries seek a person of peace to provide facilities and favor in the main center of the county. Vulnerable missionaries, empowered by the same Spirit that was in Jesus and the apostles, will perform the miraculous. This will draw the attention of the people of the community and arouse their curiosity. This in turn will provide the best opportunities to preach the good news.

Spiritual Authority

The spiritual power that Jesus, the disciples, Paul, and others demonstrated in their missionary work is the floor, the foundational element in this framework. When Jesus said, "As the Father has sent me, I am sending you," (John 20:21) he meant that he was sending them out with the same spiritual authority by which he had been sent.

There is a three-component pattern in Jesus' call to disciples: (1) to be with him, (2) to receive authority and power, and (3) to proclaim the good news. This is seen when Jesus called the twelve disciples (Mark 3:14-15), when he sent out the twelve (Matthew 10:1, 7; Luke 9:1-2), and when he sent out the seventy-two disciples (Luke 10). Each time he called individuals to be with him, he then gave them authority and sent them out to preach.

Pentecostal missionaries, under the authority of God, will be used in power encounters. The Somalis will become curious and be drawn to the things of God. Pentecostal missionaries who have learned that the spiritual reaction to persecution is boldness will be able to courageously proclaim Christ following a miraculous event. Spiritual strength comes from the authority of the Father through Jesus and perseveres under the pressure of persecution. The result of human vulnerability and spiritual authority is a floor that is smooth and strong upon which the Aqal Strategic Framework can firmly stand.

Open-Air Door: Credible Means – Entry and Community

The open-air doorframe is often the first constructed and strongest part of the hut. It is carefully planned. Which direction will it face? How wide and tall should it be to allow entrance of the occupants while at the same time provide protection from unwanted intruders? What local materials will be used to construct the doorframe? These questions are also relevant to the strategic framework for planting churches among Somalis in Kenya connected to the KAG. What entry strategy will best open the door for ministry and provide protection from those who intend to destroy any apostate from Islam?

Figure 7.2. Open-air door.

The study concluded that effective long-term work among Somalis in Kenya must employ credible means. Somalis love deception, but hate to be deceived. If a Somali feels a Christian has deceived him, a future relationship is damaged or destroyed.

Honest Entry

Honesty upon entry into the Somali community is imperative based on the findings of the research. The platform utilized must be credible, believable, and able to accomplish the target. Any attempt to give humanitarian aid from corporate (church) sources to those outside the church will meet with the theology of ametumwa and be largely unsuccessful.

However individuals who have the grace of giving and use this gift to provide personal (not corporate) food, clothing, or other material items to their non-believing friends and neighbors will likely find success. The life of Dorcas, her acts of kindness to the poor and widows, and her resurrection from the dead, resulted in many believing in the Lord (Acts 9:42).

A successful entry strategy must find a platform that is credible. The platform must allow sufficient time for missionaries to spend in evangelism and discipleship. The

platform should strongly consider holding loosely to material things, being *lightly shod*.[5]

In areas where the socio-political climate may result in property being confiscated, heavy

property investment may mean working hard for stationary buildings that in the end may

not be retained. Lightly-shod ministries however are able to leave a village easily,

shaking the dust off their feet and going on to the next village.

Loving Community

The New Testament church focused the majority of their humanitarian aid on the

household of God. This is best illustrated when Agabus prophesied "there would be a

great famine over *all the world*" (emphasis added, Acts 11:28). The church response was

to "send relief *to the brothers* living in Judea (emphasis added, Acts 11:29). Everyone

had needs, but the church gave relief to the members of the church.

When this was done it was a magnet to those outside the body, which served to

bring unbelievers into the family. When the Jerusalem Church properly cared for their

widows, the number of the disciples multiplied greatly and a great many of the priests

became obedient to the faith (Acts 6:7). A loving community will draw non-believers and

even Muslim religious leaders into the community of Isa (Jesus) followers.

Muslims who come to Christ must overcome possibly the greatest hurdle of

giving up the *jamaa* (family) or umma of Islam. They suffer rejection of their family,

community, and tribe. They suffer loss of home, property, business, and livestock. They

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[5] Greg Beggs, e-mail correspondence with author, March 21-22, 2016. Beggs explains lightly-shod in relation to missions. Lightly-shod missionaries and platforms are those that hold lightly to material things. They do not have heavy ties to a particular place. They are not so heavily invested in infrastructure or properties that they are not able to move quickly when God calls them to another place.

will likely loose their marriage and their children will be taken from them and given to another.

A loving community provides both attraction to come to Christ and the new family support system that is needed when leaving Islam. The promise of the Bible that Jesus will never leave them fills the gap between the reality of the Christian community and the ideal of koinonia. When the loving community may not be able to fully provide the needs of the new believer, Jesus miraculously provides comfort, assurance, and even material supply. The Christian community at times may fail the new BMB, but Christ never fails.

There is no stronger force than love. A truly loving community will attract Somalis to Christ like a centripetal force. The loving koinonia found in the neighbor of the Muslim or in the university employee forms the basis by which Somalis can be introduced to Christ. As has been verified through the literature and interviews, many Muslims come to Christ through the love they see in true follows of Jesus.

The formation of loving Christian communities through proximity, presence, prayer, power encounter, and proclamation in Somali villages provides for them the opportunity to see that true followers of Isa are not as they were taught when they were Muslim children. A Christian in proximity to Muslims is able to answer their questions concerning the Bible or the vision of Jesus they see. Honest entry and loving community are the credible means essential for a strategic framework for planting churches among Somalis in Kenya. Prayer often brings opportunity for Muslims to experience God's power, which often brings them to ask questions of their Christian friends and can lead them to faith in Christ. Like the open-air door of the aqal that is carefully planned and

wisely constructed early in the process, so an honest entry strategy and a loving community must be carefully planned and wisely constructed early in the mission establishment. This can lead to many Somalis coming to faith in Christ and a CPM that will grow in perpetuity because of its connection to the KAG.

Stick Frame: Contextualized Methods – Missionary and Pastor

The sticks that frame the hut are all gathered from the local area. The wood frame sticks are an integral part of the aqal and require the most time and effort to gather and prepare.[6] Those who build the aqal dig into the earth and plant the sticks firmly in the soil. The sticks are chosen because of their ability to stand firm and not break. They are straight and tall yet flexible enough to bend and be formed into the shape of the hut. They can be tied and connected with other sticks to form and shape the dwelling. Similarly, the missionary mentors serve to form a firm unseen foundation in which the indigenous pastors are rooted. Thus, the missionary mentors serve as the floor of the underground church and the foundation, which supports the indigenous pastors. The missionary mentors work beneath the soil and are unseen yet are very important to the foundation of the church. The pastors, who are mentored by missionaries, are the backbone of the CPM and house church network. They are the sticks on which the work is built. They must be flexible, strong, honest, and connected to others.

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[6] Judith Gardner and Judy El Bushra, *Somalia - The Untold Story: The War Through the Eyes of Somali Women* (London: Pluto Press, 2004), 30. "The aqal frame can be the hardest component to find and prepare as the materials need to be of the right length and strength, and cut from the tree when still green. Men may help with cutting the *galool* roots but it is the elderly women of the household who prepare and bend them. Bending takes several days; the cut root is fixed into the ground at one end, arched over until it is in the desired shape and then fixed into the ground at the other end. Left arched and fixed for several days the green wood gradually dries out and a permanently arched and strong frame should result. Once a suitable site has been found, erecting the aqal takes half a day."

Figure 7.3. Stick frame.

The research found that the best pastors of the house churches are not the

missionaries from other tribes, but are indigenous leaders from within the tribe. However,

the missionaries were an integral part of the development of the pastors through their

mentorship and instilling the DNA into the first believers. The contextualized method

that will work best is for missionary mentors to develop indigenous pastors who then lead

house churches and the CPM among the Somalis. These pastors, as we will see below,

will be connected not only to the missionary but also to denominational leaders.

Missionary Mentors

The missionary serves to instill a DNA of CPM in disciples and as a coach

encouraging the indigenous pastor to lead his own house. The goal is for these house

churches to see a CPM take root and grow. One of the greatest temptations facing the

missionary is to become the first pastor. In some contexts becoming a missionary pastor

may not be wrong, but in the Somali context falling to the seduction to be a pastor may be incredibly damaging to the church. Although the missionary has advanced training, developed theology, and the gift of a pastor, becoming a pastor of a Somali house church will stunt the growth of the church by taking it out of the indigenous context. If a missionary is the first pastor, the house church will need to go through a process of indigenization later. But, if a BMB is the first pastor of a house church, the church will be contextualized from the beginning and will not have to go through the process of indigenization. The missionary who mentors will far exceed the missionary pastor in the long term if he correctly instills the DNA of evangelism, discipleship, inductive Bible study and church planting into his Somali pastors.

Indigenous Pastors

Well-grounded indigenous pastors are the key to the success of a CPM. These *sticks* carefully selected from the local area must be trustworthy, godly, respected leaders. The church must be careful not to place undue requirements on them that are impossible to attain. These kinds of requirements will restrict the advancement of the indigenous church. As documented earlier, Paul avoided the not-a-novice requirement for the new churches at Crete (Titus 1:5-9) but required it of the established churches of Ephesus (1 Tim. 3: 6). Neither should the denomination place unnecessary requirements on the new churches, as was the decision of the Jerusalem Council. "For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements" (Acts 15:28). The wise missionary mentor will develop indigenous pastors without external cultural baggage. The indigenous pastors will be free to build the aqal that fits in the

community context without drawing undue attention and suspicion. It will be the church of the tribe rather than the foreigner's church.

Camel-Hide Ties: Connected Ministry – Churches and Denomination

Camel-hide[7] (called *yeesha*) [8] ties are used to tie the wood together in a well-built aqal. The rope binds the stick framework together. When the hut is finished generally these rope ties are not visible, but they are integral to the strength and durability of the building. The nomads of East Africa have utilized local leather and fiber ropes for centuries to tie their stick frames together. The house churches that are envisioned in this study will be held together with close relationships not only to the missionary mentors but also in appropriate ways to the denominational leaders and training mechanisms (see appendix G). This is integral to the strength and durability of the CPM.

Figure 7.4. Camel-hide ties.

Good missiology and flexible church leaderships and policies can overcome the disadvantages of denominational involvement with the Somali CPM. The house churches in Uganda that were encouraged by well-trained missionary mentors and supported by an

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[7] BMB Interviewee Number 5, interview by author, March 25, 2016.

[8] Gardner, 30. "*Yeesha* are hide-ropes used by nomadic women to tie the frame of the aqal to the camel when they need to transport it."

understanding denomination flourished. This can be true in Kenya among the Somalis as well. The yeesha used to tie the hut frame sticks together work well in the local context. The tying together of house church leaders with denominational leaders under the thatch can work equally well.

House Churches

The relationships built by Christian believers reaching out to Somalis will intentionally lead seekers to become disciples and disciples to becoming house church pastors. A person of peace who welcomes the missionary may become the local pastor who will lead the house churches that will grow along natural family lines.

The house churches can grow into a CPM. The first ring of disciples of the missionary will become pastors. These pastors will develop a second ring of indigenous pastors who in turn will plant house churches and develop a third ring of disciples, house churches, and pastors. With the right DNA that survives three generations a CPM is likely to explode across the tribe.

Denominational Support

There are potential disadvantages to connecting a Muslim background CPM to a denomination. The literature had a thirty-six year (1974 – 2010) hiatus in recommending CPM churches to be connected to a denomination. This is because of concerns of denominational inflexibility, pastoral requirements, and giving funds inappropriate to the context. However, the research above addresses these concerns. The denomination must be flexible to accommodate and encourage a peculiar house church model. The denomination should reevaluate pastoral requirements in light of Titus 1 and not lay a greater burden than the Scripture requires. The denomination needs to guard against

funding indigenous pastors or buildings that do not fit the context. When these things are

carefully observed, denominational support can be a blessing rather than a curse to a

CPM.

The danger in not connecting to a denomination is also very real. The AICs

discussed previously had three pitfalls that also plague independent CPMs: doctrinal

error, syncretism, and pride. Connection to a denomination is purported to overcome

these pitfalls.

A strong advantage to connection to a denomination is also perpetuity. As stated

earlier, more than 99 percent of the Christians in the world today affiliate with some

denomination or network. As stated earlier, "many of the featured CPMs seem to have a

short lifespan. That is, after a few years researchers cannot find the churches."[9] The

churches that last are tied to a denomination. Building a strong aqal that will last in

Kenya requires using the right local materials to tie the stick framework together.

Building a strong CPM that will last among the Somalis will require using the right

culturally relevant methods to tie the house church together with the denomination.

The missionary supported by the KAG can provide training and culturally

relevant materials for the pastors of the growing house churches. Exposure creates risk

for the new believers. The KAG will be careful to minimize risk while providing leader-

to-leader fellowship, training, and encouragement. This early support establishes

relationship between the Somali church and the national church that will grow into

stronger ties as the church develops.

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[9] Stetzer.

Local indigenous pastors will be able to connect secretly to denominational leaders such as the general superintendent, mission board members, district superintendents, and Bible school educators. This will develop a strong bond that will enable the denominational connection to the CPM to last through the stages of the CPM including the house church stage, the coming out stage, and the maturing stage.

<p align="center">Sisal-Thatch Cover: Creative Matrix – Teams and University</p>

The etymology of the word matrix[10] refers to a mother's womb in which life is formed and developed. Aqal are covered with grass or sisal thatch, which protects the family inside from the elements and dangers without. The husband and wife within the privacy of their home are able to procreate, and children are born and grow within the home. Later these children leave to form homes of their own.

Figure 7.5. Sisal-thatch cover.

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[10] Online Etymology Dictionary, "Matrix," http://www.etymonline.com/index.php?term=matrix (accessed March 26, 2016). "Matrix (n.) late 14c., 'uterus, womb,' from Old French *matrice* 'womb, uterus,' from Latin *matrix* (genitive *matricis*) 'pregnant animal,' in Late Latin 'womb,' also 'source, origin,' from *mater* (genitive *matris*) 'mother' (see *mother* (n.1)."

The huts to be built for this Aqal Strategic Framework are intended to be wombs where the spiritual life of Somali CPMs are formed and developed. The covering thatch allows for birth, life, growth, and development. The two creative matrixes that emerged from the research are local church teams and a university in Northeastern Kenya. It is under the thatch of these matrixes that conception is able to take place in an indigenous context. Local church teams can interact with their Somali neighbors and Muslims will begin coming to faith in Christ. In a university in Northeastern Kenya, Somalis would get to know followers of Isa who lead them to following Isa as well. From this thatched aqal birth, life, and growth takes place.

Local Church Teams

The KAG can inspire, assemble, train, and empower local church teams in many KAG churches with a specific purpose of reaching out to Muslims in their own vicinity and planting house churches among them. This element of the Aqal Strategic Framework could facilitate hundreds of KAG lay missionaries without the need of missionary support who could reach thousands of Somalis.

As a research respondent proposed, hundreds, even up to thousands of missionaries could be raised up at minimal cost to reach out to near neighbors of KAG churches across Kenya. These local church teams would need inspiration and training from the national church. They would need to be immersed in prayer. They would benefit from missiological training and Muslim evangelism materials. Through these local church teams, spiritual birth could take place that would ignite multiple house churches and lead to a CPM.

A University in Northeastern Kenya

The concept of a university in Northeastern Kenya is a potential matrix for the birth of many Somali BMBs. Under the thatch covering of the university, an honest entry strategy, many Christians can live in the Somali area in Northeastern Kenya. Somali believers needing a safe place to come for protection and discipleship could find a haven of peace in this matrix. Somalis could come to the university to study. While studying at the university they will discover that Christians are not evil drunk adulterers as they have been taught. Through a loving community they may be drawn to Christ. Through the matrix of the university down-country Christians, can experience life in Northeastern Kenya and God might speak to many of them about remaining or returning to reach the people they came to know as a student.

The thatch of local church teams and a university fit into the Somali community and become creative matrixes through which individual believers come to Christ, house churches are planted, and a CPM is ultimately established with strong ties to the KAG.

Somalis respect those who treat them honestly. The missionaries who apply these entry strategies with integrity will lay the foundation for long-standing relationships. The university strategy is designed for entry with integrity. The university enters to offer education to the constituents of the county under the banner of KAG EAST University.

The concept of a university in Northern Kenya will be an important part of the Aqal Strategic Framework. Upon receiving approval from the national church, a survey trip could be undertaken to engage the governors and heads of education ministers of Wajir, Isiolo, Lamu, Mandera, Garissa, and Marsabit Counties. The governors may be asked if they would invite and protect the university. The heads of education would be

asked to provide a list of programs most desired by their constituents. The best invitation could serve as the open door. The university would then secure rented facilities (lightly shod), advertise, hire faculty, accept students, and begin offering courses. Through intentional relationships, sharing the good news, and discipleship, the university could be an important part of the CPM.

Illustration of the Aqal Strategic Framework

Developing a CPM connected with the KAG is the target from the beginning of the Aqal Strategic Framework. Every step from entry, evangelism, discipleship, to house church is developed through prayer and planning with the goal of a CPM connected to the KAG. With this clear focus maintained through every step and with the sovereign intention of God, a CPM can result.

The result will be a connection with the KAG that has been developed through relationship and fostered through supportive materials, training, and leadership interaction. The connection between the Somali CPM and the KAG national church will be a benefit to both. The Somalis will benefit from the experience and resources of the established national church, and the KAG will benefit from the vitality and fresh perspective of a group of BMBs.

The construction of the Aqal Strategic Framework involves five elements with ten sub-points. These elements propose a structure that takes into account the Somali context in Kenya. Taken together and developed purposefully, the execution of this framework may be a roadmap by which God forms a CPM among the largest UPG in Kenya.

The Aqal Strategic Framework (see figure 7.6 below) for planting churches among Somalis in Kenya advises a vulnerable and indigenous connection. The Aqal

Strategic Framework includes: (1) Commissioned Missionaries who have (a) human

vulnerability and (b) spiritual authority, (2) Credible Means that ensure (a) an honest

entry and (b) loving community, (3) Contextualized Methods that stress (a) missionary

mentors and (b) indigenous pastors, (4) Connected Ministries that link (a) house churches

with (b) denominational support, and (5) a Creative Matrix where house churches can be

conceived and grow through (a) local church teams and (b) a university in Northeastern

Kenya.
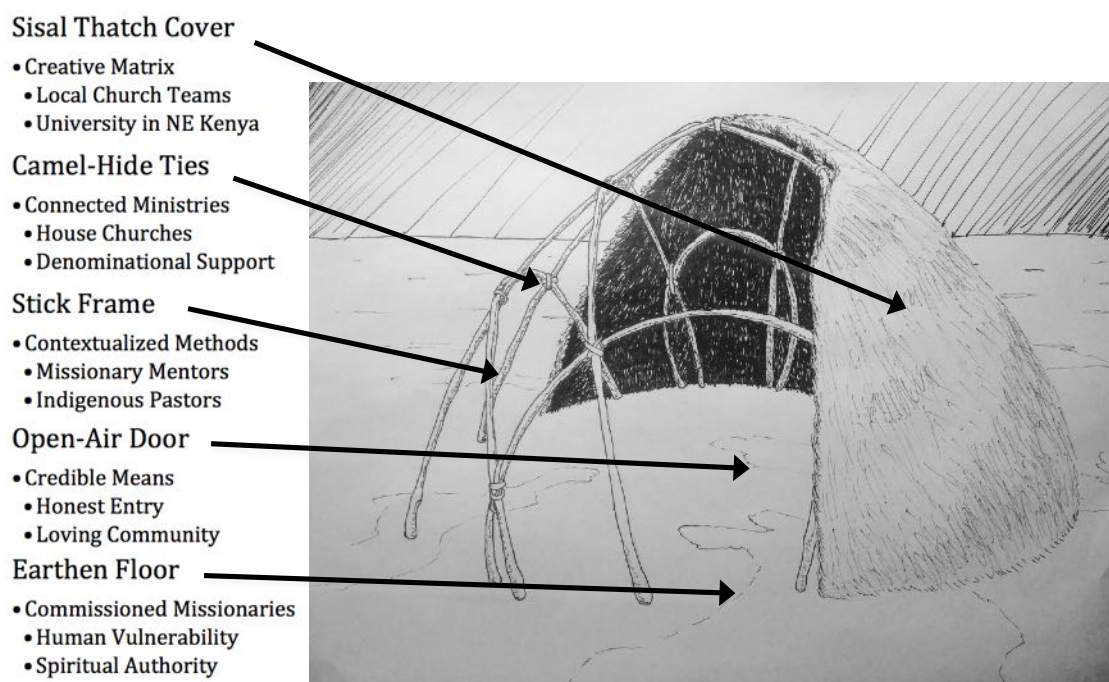
Figure 7.6. Aqal strategic framework. *Source*: Josiah Pennington drew the Aqal Strategic
Framework illustration.

The Interface of the Aqal Strategic Framework with Intrinsic Tensions

The Aqal Strategic Framework interfaces to answer the intrinsic tensions between

the Somali culture and the missionary and BMB community. The outline and

explanations below demonstrates these crossing points.

1. Earthen Floor – Commissioned Missionaries

a. Human Vulnerability

Tension: Somalis value pride but respect humility.

Tension: The powerful are met with aggression, but the needy are

shown hospitality.

Through human vulnerability, a missionary is able to live in humility, which is a

respected but seldom achieved characteristic among Somalis. Entering the community

vulnerably, as Jesus instructed the Twelve, allows a Somali person of peace to show

hospitality, which opens the door for evangelism and church planting.

b. Spiritual Authority

Tension: Traditional preaching does not work but bold

proclamation is necessary.

Tension: Somalis respect the most powerful God but reject the idea

of Jesus his Son.

Somalis believe in power. When God's power is demonstrated through a miracle

or vision and followed with bold preaching of God's word, Jesus Christ the Son of God is

revealed in a new and true light. The spiritual authority given to the disciples from the

Father will arouse curiosity, and bold witnesses will bring seekers into his kingdom.

2. Open-Air Door – Credible Means

a. Honest Entry

Tension: Somalis love to deceive but hate to be deceived.

Tension: Somalis believe ametumwa but are drawn to the

individual grace of giving.

Missionaries to the Somalis should be innocent as doves, honest and wise. Long-term success depends on entry with integrity. Humanitarian aid that has its focus within the household of God and the individual grace of giving over corporate giving has a greater possibility of making a positive impact.

    b.   Loving Community

        Tension: Somalis long for love but seldom give it.

        Tension: Men's passion cannot be controlled but yielding brings shame

        Tension: The victim of rape is blamed.

        Tension: Somalis long for peace but stir up war.

        Tension: The most zealous for Islam are driving many away from it

Somalis are hungry for love, peace, fairness, and truth. All of these are advertised in Islam and Somali culture, but few are attained. The koinonia community that realizes these qualities will attract and satisfy the searching soul.

3.   Stick Frame – Contextualized Methods

    a.   Missionary Mentors

        Tension: Missionaries are the most qualified pastors, but stunt the growth of indigenous churches.

Missionaries are most successful when they serve as mentors for indigenous pastors, instilling the DNA for effective evangelism, discipleship, Bible study, and church planting. But, outside missionaries who begin to pastor a church set a model for the church that is not replicable, stunts growth, and should not be duplicated.

b. Indigenous Pastors

Tension: Indigenous pastors know little theology, but lead the most

successful CPMs.

Indigenous pastors are the most successful leaders of the CPM even though their

theology is limited. There is no need to contextualize because the church is indigenized

from the beginning. Theological development comes through inductive Bible study and

eventually denominational training provided in a protective and culturally relevant

manner.

4. Camel-Hide Ties – Connected Ministries

a. House Churches

Tension: The protector is most to be feared

Tension: The higher the level of persecution the lower the level of

identity with Christ

Tension: The natural reaction to persecution is fear, but the godly

reaction to persecution is boldness.

Partially independent house churches provide the best model for the Somali

believers, which afford protection, growth, and development. The Aqal Strategic

Framework reconciles the tension through remaining in the indigenous community and

keeping external identity low while boldly facing persecution and presenting the good

news.

b. Denominational Support

Tension: Somalis are taught independence but dependence is

required.

Tension: CPMs grow fastest without denominational rigidity, but last longest with denominational connectivity.

The value of a flexible denominational structure that recognizes the needs of Muslim house churches and pastors is necessary for the Aqal Strategic Framework to succeed. Muslim religious culture does not have a denominational allegiance as is present in Christianity. Only when Somali believers experience the value and benefit of a flexible and supportive denomination will they embrace it.

5. Sisal-Thatch Cover – Creative Matrix

    a. Local Church Teams

Tension: The most cost effective way to send missionaries may be at no cost.

The womb of local church teams is the least costly method to send many laborers unto the Somali people who are near neighbors of KAG churches. The key will be a vision bearer who will inspire, recruit, and train lay missionaries to reach their Muslim neighbors and plant house churches among them.

    b. University in Northeast Kenya

Tension: BMBs are most effective but most at risk in their own communities.

Tension: The most missionaries are needed where the fewest people want to go.

The idea of a university in Northeast Kenya provides tension release. BMBs at risk could go to the university to receive protection and discipleship. They would be out of their immediate community but would not be removed from their culture at large.

Many laborers will be located in the heart of the Kenyan Somali homeland where incarnational ministry can take place in an honest entry and long-term strategy.

As demonstrated here the tensions experienced by Somalis, missionaries, and believers are reduced through the Aqal Strategic Framework. Christians living in koinonia will be best equipped to drawing Somalis to Christ and igniting a CPM among them.

Implications: Four Major Contributions

This study is important because it provides new insights into CPM through the unique combination of research instruments. Based on qualitative research utilizing IER and recursive abstraction, promising elements of a strategic framework were exposed. The study provided four major insights and contributions to human knowledge: (1) vulnerable missions, (2) two entry strategies of integrity, (3) Muslim background CPMs connected to a denomination, and (4) a loving community as the strongest magnet for Somali Muslims. These four and their implications are stated below.

Vulnerable Missions

When Jesus sent out the disciples to take the good news to dangerous places he intended them to be vulnerable missionaries in order that those who heard would receive the message and the church could be established. Current understandings of the take-nothing-for-your-journey passages (Matt. 10:9–10, Mark 6:8, Luke 9:3, 10:4, and 22:35) focus on the messenger and leave the recipients without consideration.

This paper considered God's plan to use vulnerable ministers to carry his message of reconciliation and relationship to the world. Examples included Ruth, Jesus, the disciples, and Paul. Ruth entered Bethlehem as a poor foreigner and widow. But, she

gained respect and a place in the community because of her noble character. Jesus lowered himself from heaven to be born in a poor human family, to be a servant, and then to die on a cross. He could have come as a powerful king, but instead he came as a suffering servant, and those who would receive him received his message. The disciples were sent with nothing for the journey and were received by worthy people of peace who received the message. Paul could have presented his powerful credentials, but he entered communities in human weakness and the spiritual power of God. These are examples of missionaries whose vulnerability opened doors of receptivity to the good news.

When reading of Jesus' command to take nothing for the journey, many Christians focus solely on the faith development of those being sent. They miss the other half of Jesus' intention – the recipient of the messenger and the message. The implication of this understanding of vulnerable missions based on the *take nothing* passages is that people are more genuinely receptive to a humble visitor than a powerful one. This concept has much to contribute to missiology and practical missions strategy. Further study on these passages concerning vulnerable missions and their sociological and missiological implications is necessary.

Two Entry Strategies of Integrity

This study uncovered two entry strategies that show promise in reaching Somalis in Kenya. The first is local church teams and the second is a university in Northeastern Kenya. Both of these are concepts mined out of the recursive abstraction process through interviews and focus groups. These are unique ideas that are yet untested in Kenya among Somalis but indicate potential.

Local Church Teams

The concept of local church teams was presented in an interview on March 27, 2013 with a successful missiological practitioner. The idea is to inspire, train, and facilitate local church missions teams from KAG churches to reach out to their Muslim neighbors in order to see house churches planted among them. The vision is to see 2,000 unpaid KAG lay missionaries reaching out to Muslims like never before in Kenya.[11]

This unique plan requires a vision bearer who will see it to maturity. It will not succeed without commitment and support from the national church. Local pastors who catch the vision will develop teams that will be trained through the KAG national office and commissioned to reach their Muslim neighbors. This strategy requires a level of financial support for implementation, training, and materials. But, the ongoing expense is minimal as the cross-cultural missionaries are self-supporting members of local churches and do not require monthly missionary support. Further study is would answer an important question. What are necessary elements to creating and sustaining local church teams in order to reach Muslims living in proximity to traditional churches?

A University in Northeastern Kenya

The concept of a university in Northeastern Kenya was presented in a focus group by a BMB working in this area on October 25, 2012.[12] Other interviewees joined the conversation and added value to the idea. Currently there are few if any degree awarding institutions in the entire Somali region of Kenya in the six counties of Wajir, Marsabit,

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[11] Missiologist Interviewee Number 1, interview by author, Nairobi, March 27, 2013.

[12] KAG Missionary Interviewee Number 8, interview by author, Nairobi, October 25, 2012.

Isiolo, Mandera, Lamu, and Garissa[13]. The university idea accomplishes many elements as stated above such as moving many laborers into the Somali harvest, providing opportunity for God to call believers. It also provides professionals and students the chance to live among Somalis without undue suspicion and a safe haven for BMBs to receive discipleship.

This strategy again requires a vision-bearing leader who would champion the establishment of the university. The national church and KAG EAST University would be vital partners in the venture. Further study in this area would be valuable to understand how best to establish a university such as this in Northeastern Kenya.

<div align="center">Muslim CPM Connected to a Denomination</div>

This study explored the lack of literature on connecting CPMs to a denomination. The preponderance of literature recommends not connecting a CPM to a denomination. The exceptions to this are Winter's recommendation in1974[14] and Shipley's dissertation that found a positive connection between the CPM and the Ugandan Assemblies of God in 2010.[15] This study moves the discussion forward from Shipley, which focuses primarily on an animistic CPM in Uganda, to focusing on a Muslim CPM connecting to the KAG as a denomination. To date, the researcher has not found any academic study on the connection of a Muslim background CPM with a national church denomination.

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[13] Nation Team, "14 Killed in Garissa Church Attacks," *Daily Nation* http://www.nation.co.ke/News/17+dead+50+injured+in+twin+Garissa+church+attacks/-/1056/1441242/-/139fewwz/-/index.html (accessed May 10, 2015). Garissa University College was the first degree awarding institution in the region, but it was destroyed by the al-Shabaab attack on April 2, 2015 and the reopening of the university is facing difficulty.

[14] Winter, 220-221.

[15] Shipley, 2.

The focus group with the KAG national leaders revealed their understanding of the complex needs of planting churches among Somalis and their willingness to be flexible in relation to the establishment of a CPM in a Muslim background setting. Further study would be valuable. How can BMB CPMs that are connected with a national or international denomination be mutually beneficial?

A Loving Community is the Strongest Magnet for Somali Muslims

This study observed that love is a great key to reaching Somalis. They seek love, acceptance, and community yet most often experience hatred, rejection, and a community based on law and striving. The contrast between the Muslim umma and the Christian koinonia present an opportunity for evangelism. The love of Christ in his followers lived out in community in front of Somalis works like a magnet drawing them to Christ.

The Somalis are a people resistant to the good news of Jesus. Somalis love deception but do not like to be deceived. Somalis treat each other with harshness yet long for love. Somalis value power but may offer hospitality to vulnerable visitors in their community. If they are able to get to know a true believer through local church teams or a university in their region some are likely to be drawn to Christ through his loving community on earth. Further study might pursue the question, what can the study of a loving community recommend concerning reaching Muslims for Christ?

These four insights contribute to human knowledge in advancing missiology, sociology, and theology. The Muslim CPM connection to a national church is virgin academic territory that shows promise for the church that is willing to be flexible and offer a BMB church model that is free from cultural baggage. This is the hope of the author of this study.

Future Additional Research

A study such as this stirs up new questions as it seeks to answer others. Six questions for further study have arisen. They are (1) is vulnerable missions practical among Somalis or other people groups? (2) What are necessary elements to creating and sustaining local church teams in order to reach Muslims living in proximity to traditional churches? (3) What might a similar study conclude if it were to target a different UPG? (4) What is the best way to establish a university among Muslims in Northeastern Kenya? (5) How can BMB CPMs connected with a national or international denomination be mutually beneficial? And (6) what can the study of a loving community inform us about reaching Muslims for Christ?

Summary

This dissertation has provided CPM literature with research, which emphasizes a connection to a denomination. The research focused on the Somali people of Kenya to understand the cultural aspects that effect reaching and planting churches among them. The research methodology was tailored to the circumstances of the RQs. The qualitative field research was conducted prior to the literature in order to determine the elements for a strategic framework for planting churches among the Somalis. Responses from initial rounds of data collection were summarized and brought to the next rounds of interviews. The elements that arose from the data were further studied in the literature and biblical analysis. Out of the research, five elements with ten sub-points emerged that constituted the Aqal Strategic Framework that forms the proposal to the national church leadership for developing a CPM among the Somalis in Kenya that is connected with the KAG.

This study has taken the researcher on an intense journey. It is likely that no dissertation can succeed without passion for the subject. This is certainly true in the case of this project. It is the desire of the researcher that this document will not remain as an academic exercise alone, but will find its way into reality and that the Aqal Strategic Framework proposed here will be explored and implemented.

The researcher has a Simeon-type hope (Luke 2:25–26) to some day see three hundred Somali pastors and their wives worshiping together. It is also desired that this dissertation will contribute toward the fulfillment of that hope. Perhaps the Aqal Strategic Framework can be used with the honest platforms of local church teams and a university in Northern Kenya. Vulnerable, spiritually powerful, missionaries can reach and disciple BMBs to become indigenous pastors of house churches that will form an ICPM linked with the KAG that will transform a significant portion of the Somali community in Kenya providing individuals and communities with inner peace and eternal joy.

The concerns of Njiri were cited in the introduction. "Some of our nearest neighbors are the 15,000,000 Somali people whom Jesus died for and greatly loves. …Missionaries have tried to reach the Somalis with the Gospel for 100 years with almost no success. Assemblies of God missionaries have been working among them for over 30 years with very little results."[16] It is the intention of the researcher that the *no success* and the *very little results* mentioned here would one day be cited as a distant memory when three hundred Somali pastors and their wives gather in one place to worship God. Perhaps this study can contribute in some small way to the fulfillment of the plan of God for his church in Kenya.

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[16] Njiri, Letter concerning Adopt-a-People Group.

APPENDIX A

KAG MISSIONS BACKGROUND AND HISTORY

Throughout the four-and-a-half decade history of the AG in Kenya there have

been philosophical and developmental shifts in missions paradigms. The overarching

paradigm is the indigenous church principles of self-supporting, self-governing, and self-

propagating. Within this paradigm there were developmental phases, which included the

initial embryonic and paternalistic stage, the classical indigenous church transitional

period, and the partnership era. The present situation is that of an emerging independent

church, which could also be called the gift placement period.

History of the Formation of the KAG

Dale Brown, a missionary sent from the Oklahoma District Council of the AG,

arrived in Kenya in 1967[1] and began a work called the Kenyan Assemblies of God. He

asked the AG mission (USA) to take up the work. In 1972, the first missionaries of the

AG arrived in Kenya from Tanzania. They included Delmar Kingsriter, Jimmy Beggs,

Jerry Spain, and others. The first KAG General Council was held in Kisumu in 1973

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[1] "Christianity and Churches in Africa," http://pds95.cafe.daum.net/attach/15/cafe/ 2008/09/18/12/14/48d1c7b24e9d1 (accessed July 21, 2009). Different dates exist for Dale Brown's planting of the church in Kenya. An article titled *Christianity and Churches in Africa*, places the entry date in 1967.
Afe Adogame, "Africa, East," in *Encyclopecia of Pentecostal and Charismatic Christianity*, ed. Stanley M. Burgess (New York: Routledge, 2006), 1–4. "The Kenyan [*sic*] Assemblies of God was founded in 1969 by Dale Brown, an independent Pentecostal missionary." These dates may be reconciled as the early date being his arrival and the later date being the establishment of the church organization.

under a tent with about thirty in attendance.[2] "The Kenya Assemblies of God was

registered on 16th October 1973."[3]

National churches often accuse missionaries of not instilling missions into the

churches they plant. "It should be noted that the foreign missionaries did not inculcate a

mission sending and support consciousness in the African Christian."[4] While the validity

of this sentiment may be challenged generally, it is without any merit in the KAG.

"During our third General Council in 1975, a call to Kenyan Missionaries was made and

Rev. G.W. Njiri, Rev Joshua Songa and the late Simeon Agosa went to Maralal,

Mombasa, Isiolo respectively with a mission offering of Ksh. 7500/= raised at this

council, given to them."[5] These Kenyan missionaries began working with UPGs about

the time when the term was coined[6] among the Samburu[7], Borana, and Mijikenda.

Evidently the founding Western missionaries did seek to "inculcate a mission sending

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[2] KAG History, www.kag.or.ke (accessed July 20, 2009).

[3] Ibid.

[4] Uzodinma Obed, *Mobilising Churches in Africa for Missions* (Ibadan, Nigeria: Global Tabernacle Ministries, 2001), 30.

[5] KAG History.

[6] Some credit Ralph Winter with coining the term *unreached peoples* or *hidden peoples* in 1974 during the Lausanne Conference, but the original documents do not contain the words *unreached* or *hidden people groups*. However, the concepts were certainly contained in his paper presented to Lausanne.

[7] Steve Pennington, "Negotiating the Maturing Relational Dynamics between National Churches and Missions Agencies: A Narrative-Based Missiological Model Emerging from the History of the Kenya Assemblies of God" (PhD diss., Assemblies of God Theological Seminary, 2012), 184–185. Pennington provides perhaps the most comprehensive work on the history of the KAG. He talks about Peter Njiri's successful missionary work both in Maralal among the Samburu and in Isiolo among the Muslims stating, "He established a church, following a miracle of healing." In an interview with the author (April 3, 2016) Njiri explained the miracle Pennington referred to as involving a girl of about 12 years named Ruth. During a preaching service, Njiri prayed for healing. While he was praying, there was noise at the back of the crowd. They were saying, "Ruth is healed. Ruth is healed." This young girl had had one leg three inches shorter than the other. God healed her that night. About six hundred people came to the next Sunday service. The church was planted from that point forward.

and support consciousness" in the Kenya Assemblies of God through this early impetus of the mission.

The Embryonic and Paternalist Paradigm (1969–1982)

The period from 1969 to 1972 may be called an embryonic period or evangelistic period prior to the arrival of the organized mission from the USA. The period, beginning in 1972 until the full handover to the first full-time indigenous general superintendent in 1982, can be called the paternalist period. The term paternalistic should not be misconstrued as a negative or derogatory term in this case. It was literally the *father* period. During this period of the young church, the missionary by necessity acted as a father to bring the church to maturity. At that time, the missionaries served as general superintendents, pastors of local churches, Bible school directors, teachers, women's ministries directors, and nearly every position in the church. During this era, the trajectory of the church was established. Churches were planted that were balanced both spiritually and doctrinally. Traditional missionary-based churches (such as other denominations in Kenya) held to biblical doctrine but some lacked the spirituality that Kenyan's desired. The AICs were deeply spiritual, but some lacked orthodox biblical doctrine. The KAG, like other Pentecostal churches in Kenya, were able to balance the pendulum.
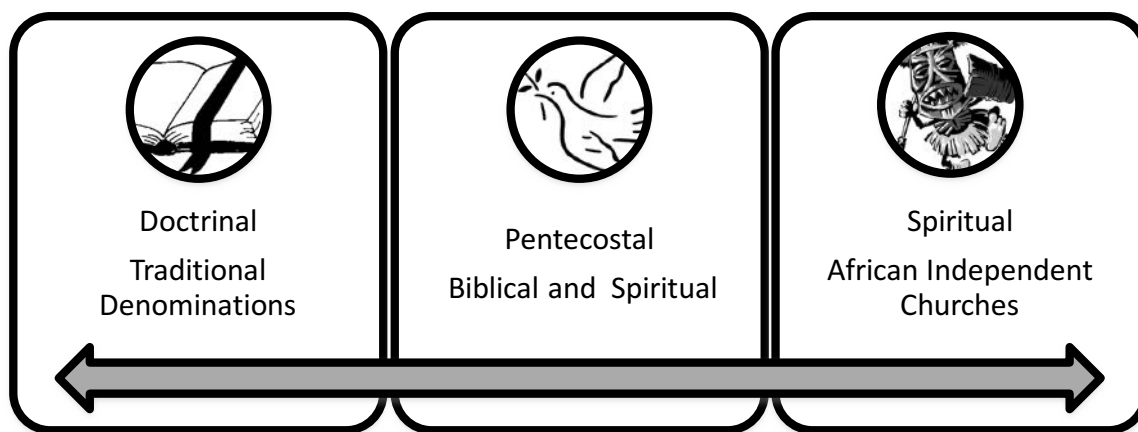
Figure A.1. Biblical and spiritual continuum.

The establishing of Bible schools during the first decade set the foundation for the next decades. The Kisumu Pastoral Training Center and East Africa School of Theology (EAST) were established by 1979 (see appendix H). These schools and the extension centers that came later have been the impetus for the theological strength and rapid growth of the KAG. The strong call for Bible school training continues. "Our training programme is so important as we work toward our goal of four thousand churches. …We call on our leaders to encourage the untrained pastors to join any of our…Bible School Centres."[8]

It was during this period that the first Kenyan missionaries were sent to hard and unreached tribal areas of Kenya. Around the time the terms *UPGs* and *two-thirds-world missions* were coined, the KAG was mobilizing its members and sending them out to UPGs.

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[8] Peter Njiri, *Decade of the Holy Spirit: Kenya Harvest 2009* (Nairobi: Kenya Assemblies of God, 2009), 1.

The Indigenous Church Paradigm (1982–2000)

A period roughly from 1982 until 2000 could be titled the classical indigenous church paradigm. This period begins with the election of the first Kenyan General Superintendent, Rev. Peter G. W. Njiri. The end of this period is marked by the mission handing EAST over to the national church.

A long line of mission strategists developed what we call today the indigenous church principles. Henry Venn (1796–1873) coined the three self's: self-government, self-propagation, and self-support.[9] Rufus Anderson (1796–1880),[10] Anthony Norris Groves in Iran and India (1795–1853),[11] John Livingstone Nevius in China (1829–1893),[12] and Hudson Taylor in China (1832–1905) contributed greatly to the concept of the indigenous church.[13] Roland Allen espoused and made famous the principles of indigenous church planting in 1912.[14] Alice Luce (1873–1955) may have been the first A/G missionary to write on theses principles in a series of articles in the Pentecostal Evangel in 1921.[15] Melvin Hodges formalized the three-self principles for Pentecostal mission methods in 1953 with his book *The Indigenous Church*.[16] The catch phrases; *self-government, self-propagation,* and *self-support*, became the mantra of not only AG

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[9] John Mark Terry, "Indigenous Churches," in *Evangelical Dictionary of World Missions,* A. Scott Moreau (Grand Rapids, MI: Baker Books, 2000), 483–485.

[10] Ibid.

[11] Robert Bernard Dann, *Father of Faith Missions: The Life and Times of Anthony Norris Groves* (Waynesboro, GA: Authentic Media, 2004).

[12] Terry, "Indigenous Churches," 483–485.

[13] Roger Steer, *Hudson Taylor: A Man In Christ* (London: Hodder and Stoughton 1990).

[14] Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapid, MI: Eerdmans, 1962).

[15] Charity Sites, "Indigenous Pioneers," *Today's Pentecostal Evangel*, June 1, 2008, 28-32.

[16] Melvin Hodges, *The Indigenous Church* (Springfield, MO: Gospel Publishing House, 1953).

mission but also that of many other Pentecostal and non-Pentecostal mission organizations. Such was the paradigm in use during this period of the KAG. Hiebert coined the fourth self, self-theologizing, in 1985,[17] and Bosch documented it in 1991.[18]

The KAG, during this time, sent out its first foreign missionary, Rev. John and Elizabeth Karanja, to Malawi to work in the Bible school in Lilongwe (1990–1996)[19]. The KAG continued to engage UPGs within its boarders during this period including the Maasai in the mid-1980s.

The Partnership Paradigm (2000–2008)

The next stage could be labeled as a partnership between the Assemblies of God World Missions USA (AGWM) and the KAG. Morris Williams saw this as the next progression after the indigenous church principles were implemented successfully.[20] During the patriarchal phase, the missionary is as a father and the national church is as an infant child. During the indigenous phase, the missionary is as a wise guiding counselor and the national church is as a developing young adult with sovereignty, but requiring and requesting assistance often. During the partnership phase, the national church has come of age and is capable of sustenance without the mission. The association with the mission continues due to mutual respect and the positive benefits that result.

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[17] Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker, 1985), 195-196.

[18] David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 451.

[19] John Karanja, interview with author, Nairobi, April 13, 2015.

[20] Morris Williams, *Partnership In Mission: A Study of Theology and Method in Mission* (Springfield, MO: Division of Foreign Missions Press, 1979).

For the KAG, this phase began around 2000 when EAST became a KAG institution and lasted until 2008 when the KAG asked that EAST be led by a missionary vice chancellor. During the partnership phase, the national church took the lead role in matters of church governance, finance, and educational direction. Although missionaries continued to serve on boards and other bodies, the lead positions were in the hands of the nationals. The national church requested that a missionary be the head pastor of the international church, ICC. This continued until 2006 when the church was turned over to a national for the first time.

During the partnership phase, AGWM provided much funding for church plots and roofs for the rapidly expanding KAG. This period also included a decrease in the number of missionary personnel and an intentional reduction in regular support for EAST. Originally, all of the faculty members at EAST were missionaries who did not draw salaries from the school. By the end of this period, only three of the sixteen full time faculty members were missionaries, while salaries for the thirteen national faculty members and an additional thirty employees were the responsibility of the school through the national church.

It was during this period that the Department of Missions (KAGDOM later changed to KAGM) was formed. KAGM facilitated KAG missionaries who were sent primarily to UPGs in Kenya but who were occasionally sent as foreign missionaries. The largest KAG mission station during this period was at Sombo, near Garissa, Kenya. Other works included Wajir, Buna, Hola, and Lamu. EAST was active during this era sending church-planting teams to recently reached tribes such as the Maasai and Turkana. Urban centers and UPGs such as the Watta, Malocote, and Boni were also targeted.

The Gifting Paradigm (2008 to Present)

A new phase is emerging since 2008, which may be called the gifting paradigm. This paradigm did not emerge without philosophical struggle. A definition is in order. The gifting paradigm in mission/national church relations is a posture whereby the national church surveys all of the human resources available to it (both national and missionary) and selects the person best suited for the ministry or task. The people God has given to the church of Kenya are all seen as gifts from God to the KAG. The national leadership then selects the appropriate person for the appropriate task whether national or missionary.

This has been executed recently in the naming of a missionary to head the KAGM committee and the appointment of a missionary to be the executive head (vice chancellor) of EAST. When these decisions were being enacted, some people, both missionaries and nationals, voiced concern that the KAG were returning to the paternalistic paradigm. "Why are we placing missionaries back in these positions? Are there no nationals that can do the job? Are the missionaries taking authority once again?"

The difference between the paternalistic model and the gifting paradigm is in the authority. The paternalistic paradigm places the missionary in authority. He runs the committee because another missionary has designated him to run the committee. He runs the Bible school because another missionary has designated him to run the Bible school. However the gifting paradigm places the national in authority. A missionary may oversee a committee, but it is because the national church has designated him to run the committee. A missionary may be the vice chancellor of the Bible school, but it is because the national church has designated him to be the head. The selection ideally will be based

on the gifts available to the national church, not based on whether someone is a missionary or a national. AGWM leadership evaluates whether the request of the KAG fits within the strategic utilization of its human resources and approves accordingly.

Although this phase is very young and the results of how it will play out are unknown, it may have promise as a mission paradigm for how multiple missions organizations can cooperate with a national church. The national church leadership, working with sister organizations from various countries, could utilize personnel according to their gifts to best facilitate the advancement of the kingdom of God in their jurisdiction.

During this era, KAGM has developed a School of Missions through EAST. Missionaries and mission centers for UPGs in Kenya increased. The Rendille were the focus of EAST missions between 2009 and 2013 resulting in over 4900 decisions for Christ, four KAG churches planted and the Rendille being removed from the LRPG list.[21] The KAG, using Phil Bogosian's Adopt-a-People Group as motivation, launched prayer for the Somali people in 2012.

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[21] Andy Raatz, "Miracles in Kenya: Reaching the Rendille," *World View*, July 2015, 26.

APPENDIX B

DOCUMENTS OF INFORMED CONSENT

General Document of Informed Consent

Thank you for your willingness to help with this study of church planting among Muslim Least Reached People Groups with the Kenya Assemblies of God. This research will be published in a doctoral dissertation prepared by Jeff Nelson for Pan Africa Theological Seminary in Lomé, Togo. In order to ensure the integrity of the study, it is necessary that you be fully informed about what you are being asked to do in the study.

1.   You will be asked to participate in what are known as semi-structured interview. You are not required to respond to any statement that makes you uncomfortable, and your answers will be kept in strict confidence. If your answers appear in the final report of the study, your name will not be mentioned to ensure your privacy.

2.   If you become physically uncomfortable at any time, you make take a recess. If you feel after the interview that you responded in any way that you wish you had not, you may ask for it to be removed from the study. Since the names of participants will not be used in the study, there is little risk of your privacy being violated. Nevertheless, you should know that the results of your focus group or your comments might likely be published in the final report without attribution.

3.   By participating in the study, you will be contributing important information that can help the Kenya Assemblies of God in its church-planting mission.

4.   You are free to ask any question you wish to ask about the interview and the procedures that will be followed.

5.   If at any time you wish to withdraw from the interview and ask for your responses to be eliminated from the study, you are free to do so.

I understand the procedures that will be followed in this project and agree to participate.

_____

Print Name

_____

Signature   Date

Specific Document of Informed Consent KAG EC

Thank you for your willingness to help with this study of church planting among Muslim Least Reached People Groups with the Kenya Assemblies of God. This research will be published in a doctoral dissertation prepared by Jeff Nelson for Pan Africa Theological Seminary in Lomé, Togo. In order to ensure the integrity of the study, it is necessary that you be fully informed about what you are being asked to do in the study.

1. You will be asked to participate in what are known as semi-structured interview. You are not required to respond to any statement that makes you uncomfortable, and your answers will be kept in strict confidence. If your answers appear in the final report of the study, your name will not be mentioned to ensure your privacy.

2. If you become physically uncomfortable at any time, you make take a recess. If you feel after the interview that you responded in any way that you wish you had not, you may ask for it to be removed from the study. Since the names of participants will not be used in the study, there is little risk of your privacy being violated. Nevertheless, you should know that the results of your focus group or your comments might likely be published in the final report without attribution.

3. By participating in the study, you will be contributing important information that can help the Kenya Assemblies of God in its church-planting mission.

4. You are free to ask any question you wish to ask about the interview and the procedures that will be followed.

5. If at any time you wish to withdraw from the interview and ask for your responses to be eliminated from the study, you are free to do so.

6. By signing this document you give approval for this study to be conducted within the KAG.
    I understand the procedures that will be followed in this project and agree to participate.

_____

Print Name

_____

Signature   Date

APPENDIX C

FOCUS GROUP INTERVIEW GUIDES

Focus Group Interview Guide KAG Missionaries

Working Muslims in Kenya

Opening Remarks

In this interview I am requesting for your input concerning mission ministry

leading to church planting among Somalis in Kenya. Please answer honestly. Your

answers will be used together with those other interviewees to advance the research.

The interviewee will be invited to sign the informed consent document at this

point. (Introduce recording procedure.)

Interview Questions

Question 1: (General POSITIVE Factors)

Can you tell me what contributing to the success of reaching and planting churches

among Muslims?

> *Additional Question: Can you give me some examples?*
> *Clarifying Question: Can you expand a little on this?*

Question 2: (General negative Factors)

Can you tell me what contributing to the failure of reaching and planting churches among

Muslims?

> *Additional Question: What has hindered your ministry?*
> *Additional Question: Why do you believe these are a challenging issue?*
> *Clarifying Question: Can you tell me more?*

Additional Question: Based on your experience, what are the factors that constitute the greatest obstacles for Muslims to come to Christ?

Question 3: (Motivation)

From your experience, what do Muslim Background Believers identify as the reasons given for coming to Christ?

Additional Question: How might this relate to your personal motivation to be a missionary?
Additional Question: After hearing from the entire focus group, would you identify common themes among the responses to reasons BMBs came to Christ?

Question 4: (centrifugal and centripetal)

Should the Christian missionaries go to where Muslims are?

As you live in a Muslim community, how much does your lifestyle matter to your effectiveness?

Additional Question: Is there a mixing of the two?
Clarifying Question: Why do you think this is?

Question 5: (Integral mission)

What compassion ministry (feeding, medical, boreholes, schools, etc.) projects have you been involved in directly or indirectly? What seemed to work well? What seemed to not work well?

Additional Question: Did this compassion ministry focus primarily on believers or unbelievers?
Additional Question: How were these projects funded (local or external, sustainable)?
Additional Question: What are the long-term effects of these ministries?

Question 6: (Particularism)

What part of the Islamic culture or religion can a follower of Christ continue to embrace?

What part of the Islamic Culture or religion must a follower of Christ discontinue?

Additional Question: Can a Muslim continue to follow Islam and go to heaven?

Additional Question: Can a Muslim who does not believe in Jesus be saved?

Question 7: (Pentecostalism)

In your experience, what are some ways you have seen Pentecostal missionaries and non-

Pentecostal missionaries work among Muslims?

Additional Question: To what extent does being Pentecostal the affect ministry among Muslims?
Additional Question: Can you give me some examples how this plays out practically?
Additional Question: How has the supernatural played a part in your ministry?

Question 8: (Denomination)

Do you believe that being a part of a denomination is beneficial to effective missionary

work among Muslims?

Additional Question: What are the advantages or disadvantages of denominational missions?
Additional Question: How do independent missionaries function in your area?
Additional Question: Do you think BMB churches are more successful without connection to a denomination? Why or why not?
Additional Question: How loosely or strongly are BMBs in Kenya affiliated with national churches?

Question 9: (Model)

What are some church-planting techniques that have worked best for you?

Additional Question: Have you seen other techniques work that you have not used?
Additional Question: If you could propose a church-planting model what would it be?

Question 10: (Platforms)

(Before I ask the next question I will give a definition of "Strategic Platform": a strategic

platform is a mechanism used that allows you entrance into a community so that you

have legitimacy and the opportunity to do missions.) Have you used a strategic platform

in missions?

Additional Question: What advantages have you found in using your platform?
Additional Question: What disadvantages have you found in using your platform?

Question 11: (Contextualization and Indigenization)

From a historical perspective, in the ministry and the tribe(s) you work with, the first

church was likely either lead by a missionary pastor (from another local tribe or foreign

missionary) or by a convert from within the tribe. What impact did this have on the

contextualization and indigenization of the churches?

Additional Question: What pattern of initial leadership works best: a missionary or a local convert becoming the first pastor of the first church?
Additional Question: How can a missionary encourage an indigenous group of new believers to determine for themselves what the Bible says about their cultural elements?
Clarifying Question: Can you tell me if you have learned any lessons related to this?
Additional Question: Among the BMBs you know in Kenya, how would you evaluate their doctrine as far as level of syncretism (with Islam or animism) is concerned?
Clarifying Question: Do you think their level of biblical purity is affected by the relationship to the first missionaries?

Question 12: (Pre-Islamic History)

Within the Muslim people group(s) with which you work what oral history do they have

prior to the tribe becoming Islamic?

Additional Question: Can these be used as a key to evangelism?
Clarifying Question: What ideas do you have to make this work?

Question 13: (Team)

Do you and your spouse work primarily alone or as part of a team in your mission

ministry?

Additional Question: Which way do you think is most effective in church planting?
Additional Question: If you have worked with mission teams, what are the challenges to team ministry?

Question 14: (Identity)

A copy of the C1–C6 spectrum is available for you to review. Which C spectrum[1]

category (from John Massey's description) would best describe the churches (Christ-

Centered Community) you are planting?

	C1	C2	C3	C4	C5	C6
Christ-Centered Community Description	A church foreign to the Muslim Community in both culture and language	C1 in form but speaking the language used by Muslims though their religious terminology is distinctively non-Muslim	C2 using non-Islamic cultural elements (e.g., dress, music, diet, arts)	C3 with some biblically acceptable Islamic practices	C4 with a "Muslim follower of Jesus" self-identity	Secret believers, may or may not be active members in the religious life of the Muslim community
Self-identity	"Christian"	"Christian"	"Christian"	"Follower of Isa"	"Muslim follow of Jesus"	Privately: "Christian," "Follower of Isa," or "Muslim follower of Jesus."
Muslim Perception	Christian	Christian	Christian	A kind of Christian	A strange kind of Muslim	Muslim

Additional Question: In your experience, what level of identity is necessary for Muslim background believers to convert from Islam to Christianity?
Additional Question: At what stage in their maturity does this come?
Additional Question: How does persecution affect this crossing over?
Clarifying Question: Is individual or group prayer more important in this process?
Additional Question: What role does Christian community have in this process?

Question 15: (Form and Structure)

In your ministry what would a gathering of Christians (church) from Muslim background

look like?

Additional Question: Can you give me some examples of things like language, music, preaching, teaching, dress, gender issues, physical structure or building, leadership, etc. in a church service?

Question 16: (Open Question)

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[1]Massey.

Is there anything else you would like to tell me that might help develop an effective model for church planting in Muslim areas in Kenya?

Question 17: (Dream Question)

Dream about the day when Muslim LRPGs love Jesus and praise him in their own language. Can you imagine 300 Somali pastors and their wives singing and dancing at a church gathering? What needs to happen between today and that dream day to make that a reality?

Focus Group Interview Guide KAGM Leaders

Opening Remarks

In this interview I am requesting for your input concerning mission ministry

leading to church planting among Somalis in Kenya. Please answer honestly. Your

answers will be used together with those other interviewees to advance the research.

The interviewee will be invited to sign the informed consent document at this

point. (Introduce recording procedure.)

Interview Questions

Question 1:

What is the best way to connect leaders of Muslim Background Believers to the KAG

leadership in such a way that it will not expose them to added persecution while still

providing the assistance they need?

> *Additional Question: How can KAG leaders connect with the leaders of these new*
> *churches we are establishing in so that it provides strength and protection for them?*
> *Clarifying Question: Can you expand a little on this?*

Question 2: (General negative Factors)

What is a way to develop a loving Christian community; we'll maybe not call it church,

but a loving Christian community in Muslim areas that will be purposeful in witness,

discipleship, and church planting?

> *Additional Question: How can we establish these loving Christian communities*
> *out in Somali areas within Kenya?*
> *Additional Question: How do the KAG develop a presence in the Muslim areas in*
> *order to demonstrate Christ's love to them and plant a church out of it?*

Focus Group Interview Guide KAG Executives

Opening Remarks

In this focus group I am requesting for your input concerning mission ministry

leading to church planting among Somalis in Kenya. Your answers will be used together

with those other interviewees to advance the research.

As the KAG Executives you have vast knowledge of the history and workings of

the KAG in church planting and missions. I am seeking to provide recommendations

concerning planting churches among the Somalis that will be connected to the KAG. In

this focus group I will provide three scenarios and I will ask you to discuss the way

forward for each one.

At this time I will read the Document of Informed Consent and request that you

sign it, as it is a requirement for ethical research.

Interview Scenarios

Scenario #1: (Non-Negotiable Factors)

A local KAG church has reached out to the Muslims in their neighborhood and a

number of them have become believers. Some of them tried to meet with the regular

church on Sundays but the members were suspicious of them and did not make them feel

welcome. They were also concerned for their safety, fearing reprisal if the Muslim

community knew that they had become believers and were attending the Christian

church. However they continue to meet in home fellowships with some connection to the

church through the believers who introduced them to Christ.

Now the pastor has come to you, the KAG Executive, and asked what he should

do with this group. Should he require them to meet with the body on Sundays? Should he

allow them to continue meeting in their homes? If so, what should he require of them in order for these believers to be considered to be faithful KAG believers?

What would you advise this pastor? What elements would you expect or require to be a part of every KAG congregation?

Scenario #2: (Non-Essential Factors)

A KAG missionary in Northeastern Kenya is discipling a group of Muslim Background Believers. They are meeting in house churches. Some of those he has discipled have become pastors of these house congregations. Recently another KAG missionary has gone to work in the same area. He has reported that the first missionary is not doing things in a proper way.

One among the executive was asked to go and investigate. The report brought back to this committee is that the first missionary seems to have a good work established among Muslim converts. The issue seems to be that the second missionary does not see the house churches resembling traditional KAG churches. The music and teaching is in the mother tongue and seems "Muslim" rather than Christian to the second missionary. The men and women are separated in the service. The people sit on the floor on mats. He is not even sure these people are even saved.

What would you advise these missionaries and other BMB house churches concerning what elements are not essential for the KAG?

scenario #3: (Issues foreseen)

A Muslim Background Believer of Somali origin experienced a dramatic conversion. His family and tribe have rejected him. He went to a local KAG congregation to worship with them, but the ushers called the police and during the service he was taken

out and arrested. Only the intervention of a member of the church who knew him prevented him from being hauled off to the police station.

A body of BMBs was formed through his effort and it grew to about fifty. He introduced them to a local pastor and connected them to the church. But after three Sundays, the BMBs did not feel comfortable and stopped attending the church. Some apparently fell away, but a small group continues to be faithful to Christ, but not attending the church. Instead, they have formed a house church and are meeting faithfully on their own. They were brought to Christ through the KAG BMB, but they have little connection to him now. They have not received any KAG formal training.

When house churches are formed among Somalis, what are some of the issues— both challenges and opportunities—you foresee that might arise? How can the KAG address these issues and expand the work of the Kingdom of God?

APPENDIX D

SEMI-STRUCTURED INTERVIEW GUIDES

Semi-Structured Interview Guide Other Missionaries in Kenya

Working with Muslims in Kenya

Opening Remarks

In this interview I am requesting for your input concerning mission ministry
leading to church planting among Somalis in Kenya. Please answer honestly. Your
answers will be used together with those other interviewees to advance the research.

The interviewee will be invited to sign the informed consent document at this
point. (Introduce recording procedure.)

Interview Questions

Question 1: (General POSITIVE Factors)

Can you tell me what contributes to the success of reaching and planting churches among
Muslims?

Additional Question: Can you give me some examples?
Clarifying Question: Can you expand a little on this?

Question 2: (General negative Factors)

Can you tell me what contributes to the failure of reaching and planting churches among
Muslims?

Additional Question: What has hindered your ministry?
Additional Question: Why do you believe these are a challenging issue?
Clarifying Question: Can you tell me more?

Additional Question: Based on your experience, what are the factors that constitute the greatest obstacles for Muslims to come to Christ?

Question 3: (Open Question)

Is there anything else you would like to tell me that might help develop an effective

model for church planting in Muslim areas in Kenya?

Question 4: (Dream Question)

Dream about the day when Muslim LRPGs love Jesus and praise him in their own

language. Can you imagine 300 Somali pastors and their wives singing and dancing at a

church gathering? What needs to happen between today and that dream day to make that

a reality?

Semi-Structured Interview Guide Missiologists/Accomplished Practitioners

Opening Remarks

In this interview I am requesting for your input concerning mission ministry leading to church planting among Somalis in Kenya. Please answer honestly. Your answers will be used together with those other interviewees to advance the research.

Interview Questions

Question 1:

Can you tell me contributing factors leading to the success of reaching and planting churches among Muslims?

> *Can you give me some examples?*
> *Can you expand a little on this?*
> *Based on your experience, what are the factors that constitute the greatest contributions for Muslims to come to Christ?*

Question 2:

Can you tell me what has hindered reaching Muslims and planting churches among them?

> *What, if anything, do you believe has hindered your ministry?*
> *Based on your experience, what are the factors that constitute the greatest obstacles for Muslims to come to Christ?*

Question 3:

This dissertation is specifically addressing the connection between church planting among Somalis and the Kenya Assemblies of God as the title indicates: "Preliminary Recommendations for Planting Churches Among Somalis in Kenya for the Kenya Assemblies of God." Unlike many Muslim countries, Kenya officially has freedom of religion, and the Kenya Assemblies of God is a strong national church.

Suppose a strong national church was available in the area you sought to plant BMB churches, how do you believe that connecting new Muslim background believer churches to a denomination would be beneficial or detrimental to effective missionary work among Muslims? Please explain.

Additional Question: What are the advantages and disadvantages of connection to a denomination?
Additional Question: How do independent missionaries (those not connected to a denomination) function in your area?
Additional Question: Do you think BMB churches are more successful without connection to a denomination? Why or why not? Please explain.
Additional Question: What should a denomination do in order to benefit, empower, advance, or accelerate church planting in Muslim areas?
Additional Question: How loosely or strongly are BMBs affiliated with national churches in the area of your ministry?

Question 4:

Is there anything else you would like to tell me that might help develop preliminary recommendations for church planting in Muslim areas in Kenya?

Question 5:

Dream about the day when Muslim Least Reached People Groups love Jesus and praise him in their own language. Can you imagine 300 Somali pastors and their wives singing and dancing at a church gathering? What needs to happen between today and that day to make that dream a reality?

Semi-Structured Interview Guide BMBs

Opening Remarks

In this interview I am requesting for your input concerning church planting among

Somalis in Kenya. Please answer honestly. Your answers will be used together with those

other interviewees to advance the research.

The interviewee will be invited to sign the informed consent document at this

point. (Introduce recording procedure.)

Interview Questions

Question 1:

What would you advice missionaries who want to reach Somalis?

Additional Question: What have you seen that works well?
Additional Question: What have you seen that doesn't work?
Additional Question: Based on your experience, what are the factors that
constitute the greatest obstacles for Muslims to come to Christ?

Question 2:

What have you seen tried to plant churches among Muslims in Kenya?

Additional Question: What has hindered church planting?
Additional Question: What has shown the most promise for house churches or
church planting?

Question 3:

I am going to describe four (4) options for Muslim Background Believers to connect or

not connect with a local church. Please tell me advantages or disadvantages of each:

1. The first is for the BMBs to fully integrate with a traditional local church. They

    come on Sunday morning and sit in the chairs with other Kenyan believers.

2. The second is for the BMBs to partially integrate with the traditional local church. They might meet in the building but on a different day or time. They may receive teaching from the pastor, but they have their own leaders who teach them most often in their language.

3. The third is for the BMBs to be partially independent from the traditional local church. They never meet in the church building but have their own fellowships outside the traditional church. They connect through BMB leaders to the national church leadership. The national church provides resources such as Bible study materials and leadership training, counsel in difficult times, and finances in difficult times.

4. The fourth is for the BMBs to be fully independent from the church. They have no connection and are a totally independent group.

    Additional Question: Why do you believe these are a challenging issue?
    Additional Question: Which of these four would you recommend?
    Additional Question: What can the KAG do to help Somali churches develop?
    Additional Question: What would you advise a denomination like the KAG that
desires to plant churches among the Somalis or other Muslim Background groups?

Question 4: (Dream Question)

Dream about the day when Muslim LRPGs love Jesus and praise him in their own language. Can you imagine 300 Somali pastors and their wives singing and dancing at a church gathering? What needs to happen between today and that dream day to make that a reality?

APPENDIX E

CHURCH PLANTS IN ACTS

The chart below contains the scripture references for church plants in Acts relating to signs, wonders, and miracles and the bold proclamation that followed the power encounters. Note that power encounters foster curiosity in non-believers. This curiosity is met with a clear explanation that the God who performed the miracle loves people and desires them to come to relationship with him. Power encounters are the preferred platform in the book of Acts.

Church Plants in Acts										
Reference	City	Planters	Planter Names	Super-natural sign for unbelievers	Preach	Loving Individual or Community	Opposi-tion	Worker Stayed	Length of Stay	# of Visits
Focus on Peter's ministry										
2–7	Jerusalem	2	Peter, John	Yes	Yes	Yes (2:42-47)	Jews	Yes		
8	Samaria	2	Philip, Peter		Yes					
9:1–31	Damascus	?			Yes		Jews	Yes		
9:32–35	Lydda and Sharon	1	Peter	Yes						
9:36–43	Joppa	?	Peter	Yes		Yes		Yes		
10–11:18	Caesarea	Some	Peter and believers from Joppa	Yes	Yes	Yes				
11:19–30	Antioch, Syria	Some	Men from Cyprus and Cyrene, then Barnabas		Yes	Yes (11:29)		Yes		3
Paul's first missionary journey									2-3 years total	
13:4–12	Cyprus - Salamis/ Paphos	3	Barnabas, Paul, John Mark	Yes	Yes		Sorcerer			2
13:13–52	Antioch, Pisidia	2	Paul and Barnabas		Yes		Jews		2 Sabbaths	4
14:1–7	Iconium	2	Paul and Barnabas	Yes	Yes		Jews		consider able time (14:3)	4
14:7–20	Lystra and Derbe	2	Paul and Barnabas	Yes	Yes		Jews			4
Paul's second missionary journey									2-3 years total	
16:8–11	Troas	4	Paul, Silas, Luke, Timothy	(not to draw unbelievers Acts 20:10)						2
16:11–40	Philippi	4	Paul, Silas, Luke, Timothy	Yes	Yes		Business men	Yes		2
17:1–9	Thessalonica	3	Paul, Silas, Timothy		Yes		Jews			2
17:10–15	Berea	3	Paul, Silas, Timothy		Yes		Jews	Yes		2
17:16–34	Athens (?)	1	Paul		Yes					2
18:1–17	Corinth	5	Paul, Priscilla, Aquila, Silas, Timothy	Yes (2 Cor. 12:12)	Yes		Jews	Yes	1 1/2 years (18:11)	2
18:18–21	Ephesus (brief visit)	3	Paul, Priscilla and Aquila		Yes			Yes		3
Paul's third missionary journey									2-3 years total	
19:1–20:1	Ephesus (2 yr 3 mo)	7	Paul, Gaius, Aristarchus, Timothy, Erastus, Priscilla and Aquila	Yes	Yes		Business men	Yes	2 yr 3 mo (19:8-10)	3

APPENDIX F

SIGNS AND WONDERS IN ACTS

The chart below contains the scripture references from Acts relating to signs, wonders, and miracles. The concluding totals indicate that by a ratio of 2:1 (16:8) more supernatural signs were recorded outside the church in the view of non-believers.

Signs and Wonders in Acts					
Reference	City	Description	Sign	Supernatural sign for unbelievers	Supernatural sign for church
Jerusalem					
2	Jerusalem	Holy Spirit Baptism	Tongues	1	
3:6–8	Jerusalem	Cripple at Gate	Healing	1	
4:31	Jerusalem	Place Shaken	Miracle of Nature		1
5:1–11	Jerusalem	Ananias & Sapphira Die	Act of God's Judgment		1
5:12–16	Jerusalem	Apostle's Ministry	Miracles, Signs, Wonders, Healing, Deliverance	1	
5:19–23	Jerusalem	Prison	Open prison doors	1	
Judea and Samaria					
8:4–8	Samaria	Philip's Ministry	Miracles, Signs, Healing, Deliverance, Holy Spirit Baptism	1	

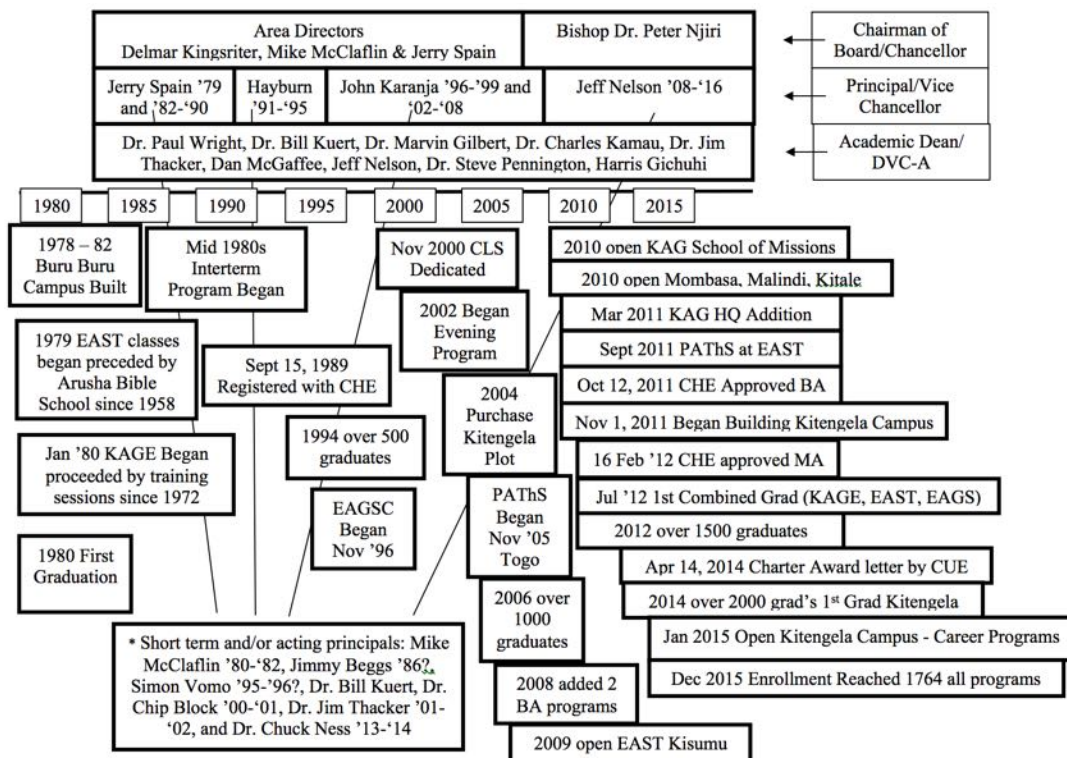| Ref	Place	Person/Subject	Type	Col1	Col2
9:3	Road to Damascus	Paul's Conversion	Light and Voice	1	
9:18	Damascus	Paul's sight restored	Healing		1
9:32–34	Lydda	Aeneas	Healing		1
9:40–41	Joppa	Tabitha	Resurrection	1	1
10:1–46	Caesarea	Cornelius	Vision and Angel, Tongues	1	
12:1–17	Jerusalem	Peter	Miraculous Release from Prison		1
Missionary Journeys of Paul					
13:1–12	Cyprus - Salamis/ Paphos	Barnabas and Paul with Elymas	Act of God's Judgment – Blindness	1	
14:1–7	Iconium	Paul's Ministry	Miracles, Signs, Wonders	1	
14:8–10	Lystra and Derbe	Cripple	Healing	1	
14:21 ff	Derbe	Stoned	Resurrection	1	
16:11–18	Philippi	Demonic Girl	Deliverance	1	
16:19–40	Philippi	Prison	Release	1	
19:1–20:1	Ephesus	Holy Spirit Baptism	Tongues		1
19:11–12	Ephesus	Ministry of Paul	Miracles, Healing, Deliverance	1	
20:1–12	Troas	Eutychus	Resurrection		1
28:1–10	Malta	Snake Bite	Healing	1	
Total				16	8

APPENDIX G

RECOMMENDATIONS FOR THE KENYA ASSEMBLIES OF GOD

The following are recommendations that emerged from the research forming the Aqal Strategic Framework.

1. Develop policies and procedures that allow for the birth and growth of house churches among the Somali and other Muslim background people groups in Kenya. These would include:
   a. Peculiar structures for the board of such house churches
   b. Peculiar pathway for the credentialing of BMB pastors
   c. A model for establishing a connection between leaders of the house churches and the KAG
   d. A KAGE established to facilitate the training of ministers of the BMB church movement
2. Facilitate the local church teams (LCTs) concept for reaching Muslims that are near neighbors of the KAG local churches. This will include:
   a. Preparing the proposal for the LCTs department
   b. Selecting a department chairperson for the LCTs department
   c. Developing the policies and procedures for the LCTs department
   d. Developing a training manual for these teams
   e. Conduct inspirational and recruitment events to secure interested pastors and members for the LCTs – perhaps through the district council tour
   f. Secure funding for district or area seminars and training of the pastors and team members across Kenya – perhaps through the district council tour
   g. Conduct the training seminars and provide training manuals
   h. Commission LCTs to launch their ministries in KAG churches
   i. Follow up with team leaders and encourage the teams
   j. Develop best practice methods for teams
   k. Conduct continuing education among teams
   l. Connect indigenous house church pastors to district and national leaders
3. Develop a university in Northeastern Kenya
   a. Prepare a proposal for the university
   b. Select a coordinator for the university campus
   c. Solicit prayer for the university
   d. Prepare and raise a budget for the launch and sustainability of the campus
   e. Submit necessary applications to the KAG EAST University and the CUE
   f. Conduct a tour visiting the governors and heads of education in NE Kenya
   g. Select the most favorable site for the university
   h. Advertise for students
   i. Rent the facilities and launch the university campus

APPENDIX H

EAST TIMELINE

Area Directors Delmar Kingsriter, Mike McClaflin & Jerry Spain				Bishop Dr. Peter Njiri		→	Chairman of Board/Chancellor
Jerry Spain '79 and '82-'90	Hayburn '91-'95	John Karanja '96-'99 and '02-'08		Jeff Nelson '08-'16		→	Principal/Vice Chancellor
Dr. Paul Wright, Dr. Bill Kuert, Dr. Marvin Gilbert, Dr. Charles Kamau, Dr. Jim Thacker, Dan McGaffee, Jeff Nelson, Dr. Steve Pennington, Harris Gichuhi						→	Academic Dean/ DVC-A

1980	1985	1990	1995	2000	2005	2010	2015

1978 – 82 Buru Buru Campus Built

Mid 1980s Interterm Program Began

Nov 2000 CLS Dedicated

2010 open KAG School of Missions

2010 open Mombasa, Malindi, Kitale

2002 Began Evening Program

Mar 2011 KAG HQ Addition

1979 EAST classes began preceded by Arusha Bible School since 1958

Sept 15, 1989 Registered with CHE

Sept 2011 PAThS at EAST

2004 Purchase Kitengela Plot

Oct 12, 2011 CHE Approved BA

Nov 1, 2011 Began Building Kitengela Campus

1994 over 500 graduates

16 Feb '12 CHE approved MA

Jan '80 KAGE Began proceeded by training sessions since 1972

PAThS Began Nov '05 Togo

Jul '12 1st Combined Grad (KAGE, EAST, EAGS)

EAGSC Began Nov '96

2012 over 1500 graduates

Apr 14, 2014 Charter Award letter by CUE

1980 First Graduation

2006 over 1000 graduates

2014 over 2000 grad's 1st Grad Kitengela

Jan 2015 Open Kitengela Campus - Career Programs

* Short term and/or acting principals: Mike McClaflin '80-'82, Jimmy Beggs '86?, Simon Vomo '95-'96?, Dr. Bill Kuert, Dr. Chip Block '00-'01, Dr. Jim Thacker '01-'02, and Dr. Chuck Ness '13-'14

Dec 2015 Enrollment Reached 1764 all programs

2008 added 2 BA programs

2009 open EAST Kisumu

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