

## PROJECT ABSTRACT

Master of Arts in Missiology Project

Adventist University of Africa

Theological Seminary

Title: A PROGRAM TO MOBILIZE SEVENTH-DAY ADVENTIST  
CHURCH MEMBERS FOR MISSION TO MUSLIMS IN  
OYUGIS TOWN, KENYA

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Date completed: October, 2013

Mission is the one word that defines the entire purpose of Christianity. It is knit within the very fabric of humanity and traced from the nature of God who has initiatively revealed Himself to His people. Mission's embedment in the Scripture is affirmative to the fact that God has a salvific agenda for all nations. Pursuantly the Seventh-day Adventist Church, Oyugis Central is actively involved in various mission-oriented programs, contrariwise, a survey conducted in June 2012 revealed that none of her members is engaged in ministry to Muslims.

It is from this premise that the researcher developed a program to mobilize Oyugis Central church members' involvement in mission to Muslims so as to change their perception from considering Islam as a challenge, but an opportunity to share the gospel. Preparations began in October 2011 however lectures and interactive discussions began in June 2012 with 85 participants. A series of lessons, *Mission Mobilization Program*, a three-phased program was developed and implemented for six

months. AMR department launch at the end of the implementation testifies to a positive impact created by the program. 100 church members were mobilized for mission to Islam and active ministry established in contrast to non-involvement hitherto depicted.

Adventist University of Africa

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OYUGIS TOWN, KENYA

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

by  
Meshack Okoth Mbago

October 2013

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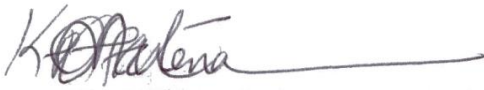
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To my wife Turphena and children Lydia, Will and Sam



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## LIST OF ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
AMR	Adventist Muslim Relations
CIA	Central Intelligence Agency
EAU	East African Union (Now KUM- Kenya Union Mission)
FDIC	Faith Development in Context
GCAMR	Global Center for Adventist- Muslim Relations
GDP	Gross Domestic Product
HIV	Human Immunodeficiency Virus
KLC	Kenya Lake Conference
LCD	Liquid Crystal Display (In Electronics and Computing)
LMS	Literature Ministries Seminary
MB	Muslim Believer
MBBs	Muslim Background Believers
SDA	Seventh-day Adventist Church
SWOT	Strengths, Weaknesses, Opportunities, and Threats

## ACKNOWLEDGMENTS

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5. Beloved Turphena and children Lydia, Will, and Sam. Your support overwhelmingly provided concentration needed for such a venture.

Above all, may all the glory, honor, and majesty be to the Lord, God Almighty for *Missio Dei*. I can all but say, ‘*Onyame Adom!* It is by God’s grace!’

## CHAPTER 1

### INTRODUCTION

Mission defines the very essence of God. Creating humanity in His own image and likeness (Gen 1:26) then subjecting him to His missional agenda as stated in Christ's Great Commission (Math 28:19-20), explains the reason for human existence as a corporate body or as individuals. The Seventh-day Adventist (SDA)<sup>1</sup> Church in response endeavors to communicate the everlasting gospel in the context of the three angels' messages (Revelation 14:6-12) to all the people. The church in Kenya Lake Conference stands at the very entry point of the Adventist message in Kenya a century ago. The unfolding years of mission in the territory has led to the entity's categorization as 'growing' and 'entered' in terms of language progress scale and the assessment of areas without churches respectively.<sup>2</sup>

Oyugis town, the location of this study, is one of the only three urban centers within the boundaries of the recently inaugurated Kenya Lake Conference where the church has articulated her mission for the last 100 years. It is situated in Rachuonyo

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<sup>1</sup> The acronym SDA is used for "Seventh-day Adventist" in subsequent sections of this work.

<sup>2</sup> East African Union of Seventh-day Adventists, Adventist Mission Office-Adventist Muslim Relations Departmental Director's Report, Quinquinal Progress Report 2006-2010 (LMS, Nairobi: 2010).

South District, Homa Bay County.<sup>1</sup> Oyugis Central church with a growing membership of 800 baptized believers lies at the center of the town.

Oyugis is one of the commercial centers situated along an international highway linking Uganda through western Kenya and Tanzania border points. Dr. Yusuf Nzibo affirms that Islam was at “Mumias in Western Kenya where caravan traders had penetrated through Tanganyika trade routes early in the nineteenth century,”<sup>2</sup> a pointer to the fact that Oyugis town is strategically placed in the reach of Islam. Further, it is only 10 kilometers from Kendu Bay town where Islam established itself in the early 19<sup>th</sup> century. Besides, Oyugis is home to government offices, a branch of the national network that coordinates national development initiatives in that local setting. Muslims have not only been present in the town for the last 20 years, but also rapidly extended their mission agenda. They have planted a mosque and are actively engaged in strategic business enterprises. This influx is a ready opportunity for church growth endeavors in her missional efforts and witness to the Muslims about the everlasting gospel.

### **Statement of the Problem**

The increasing presence of Muslims in Oyugis town is a timely opportunity that needs to be exploited by the local church members in fulfillment of the Great Commission. It is, as well, a challenge that needs response. Despite the fact that the church is actively involved in various mission-oriented programs, none of her members is involved in ministry to the Muslims. There seems to be a need to develop a program for mobilizing the membership for ministry to the Muslims.

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<sup>1</sup> Homa Bay County is one of the Kenya’s 47 counties. Since the promulgation of the New Constitution on August 21, 2010, Kenya Government is transiting from the central to a devolved system of government divided into 47 Counties.

<sup>2</sup>Yusuf A. Nzibo, “Islamization in the Interior of Kenya: A General Overview,” <http://www.nzibo.com/pdfpapers/islamkenya.pdf> (07 May 2013).

### **Purpose of the Study**

The purpose of this study is to develop a program for mobilization of Oyugis Central church members' involvement in ministry to the Muslims. It will help change the perception of members from considering Islam as a challenge, but rather as an opportunity to share the gospel. Further, the study seeks to unleash the potential of church members for a venture in the Muslim *dar al-islam*.<sup>1</sup>

### **Justification of the Study**

This program, when developed, will revive the passion of evangelism among members of Oyugis Central church and mobilize them to do mission among Muslims. It will also provide a tool in the hands of church leaders, under similar circumstances, to mobilize members for ministry to Muslims. Further, it will be a model for use by future researchers who may need to pursue a related line of study, thus help contribute to the scholarly world.

### **Delimitation**

Mission to Muslims is quite a broad study involving the theology of mission, cross-cultural studies, Qur'anic studies including Arabic language to mention but a few. The scope of this study however, delves on the aspect of mobilization for mission to Muslims and other areas will only be dealt with as they relate to this theme. This research is delimited to the Seventh-day Adventist church, Oyugis Central due to its capacity to exert a meaningful shift against the trend.

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<sup>1</sup> John Kelsay, "Dar al-Islam," *Encyclopedia of Islam and the Muslim World*, (2004), 1: 169-170. This term signifies wherever Muslims practice their religion and call others to faith as well as a geopolitical unit where Islam is the state religion.

## **Methodology and Procedure**

This is a program development project model of research in which the use of a multifaceted approach was engaged in an attempt to reach a conclusion that may lead to the solution of the aforementioned problem. A questionnaire was designed with a double pronged objective: 1) to assess the need for mobilizing members for mission to the Muslim field and 2) to enhance development of a viable program that will help mobilize members for mission to Muslims. The study is organized in five steps hereby referred to as chapters. The first step, as explained in Chapter 1, involved identification of the research location and church.

Chapter 2 of the research process involved literature review of various sources. The Bible and the Quran were approached from a grammatico-historical school of hermeneutical thought with a view to bring to light an in-depth theoretical basis for the undertaken project as well as seeking to analytically probe scholarly work from both the Christian and Muslim perspectives.

In Chapter 3, the use of questionnaires, interviews, and personal observation was employed after which SWOT Analysis engaged in order to acquire objective knowledge of the local setting that helped appreciate the seeming need to develop a viable program for mobilization of the local church members for mission to Muslims. In all these, permission from relevant authorities was sought and granted.

In Chapter 4, program design, implementation and evaluation, was built upon results acquired from chapter 3 then members were engaged in awareness seminars on Muslim evangelism, sermons on Biblical concept of mobilization for mission, and altar calls made to identify interests for mission among the Muslims. The process was not considered complete until questionnaires were re-administered in attempt to assess the



level of the impact created in members after program implementation. Analysis of the acquired data thereafter led to conclusions and recommendations depicted in Chapter 5.

### **Definition of Terminologies**

The term *mobilization* derives from the verb *mobilize* rendered “(1) to prepare for war or other emergency by organizing (national resources, the armed services, etc) (2) to organize for a purpose; marshal (3) to put into motion, circulation, or use.”<sup>1</sup> It also means “to make mobile; put into action.”<sup>2</sup> This paper therefore, considers mobilization as organizing the potentiality of church members for the purpose of involvement in the act of doing mission among Muslims.

*Mission*, on the other hand, is the one word that defines the entire purpose and being of Christianity. It is knit within the very fabric of humanity and traced from the nature of God who has chosen to reveal Himself to His people. It refers “to everything the church is doing that point toward the kingdom of God.”<sup>3</sup> Christian mission is *Missio Dei*- (mission of God) whereby “central idea is that God is the one who initiates and sustains mission. At most, the church is God’s partner in what is his agenda.”<sup>4</sup>

*Islam*, as understood in this study, is based on Ahmad M. Hemaya’s assertion that “the word *Islam*, derives from the Arabic root “slm” (pronounced “sa-la-ma”) from which three different meanings can be derived: a) “to submit oneself” b) “purity”

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<sup>1</sup> Collins Concise English Dictionary, 7<sup>th</sup> Edition, (Glasgow, UK: Harper Collins Publishers, 2008), 1068.

<sup>2</sup> Webster’s College Dictionary (NY: Random House, 2001), 792.

<sup>3</sup> A. Scott Moreau, Gary R. Corwin, and Gary B. McGee, *World Missions: A Biblical, Historical, and Practical Survey*, (Grand Rapids, MI: Baker Academic, 2004), 17.

<sup>4</sup> Ibid.

c) “*peace*.”<sup>1</sup> The *Encyclopedia of Islam and the Muslim World* links it to “a verbal noun *masdar* in Arabic for the action of submission or total commitment, usually referring to acceptance of and submission to the will of God.”<sup>2</sup> It “means total submission to the commands and will of Allah.”<sup>3</sup> Hemaya further declares, “a person that devotes himself to God and worships Him purely (i.e. solely Him) will live in peace and tranquility in this life and in the Hereafter.” Such a person is thus called a “*Muslim*”. In essence, it is the way of life of a people who have come to submit themselves to the will of Allah so organized as a religion.

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<sup>1</sup> Ahmad M. Hemaya, *Islam: A Profound Insight*, (Cairo, Egypt: Zamzam Press, 2011), 251. Hemaya is an Islamic Law scholar, author and Imam who for 17 years, studied at Al-Azhar University of Cairo and obtained knowledge from 72 scholars. Al-Azhar is the oldest and most renowned religious institution in the Islamic world.

<sup>2</sup> John O. Voll, “Islam and Islamic,” *Encyclopedia of Islam and the Muslim World*, (2004), 1: 359.

<sup>3</sup> Badru D. Kateregga and David W. Shenk, *A Muslim and Christian Dialogue* (Scottsdale, PA: Herald Press, 1997), 16.

## CHAPTER 2

### THEORETICAL FOUNDATION FOR MOBILIZING CHURCH MEMBERS FOR MISSION TO MUSLIMS

#### **Introduction**

God, so far as He has revealed Himself to humanity is a God of mission. His agenda on earth after the fall is to redeem mankind to the original state of amicable communion and relationship with Him. In order to accomplish this salvific purpose for all people,<sup>1</sup> He articulates mission in processes which begin with the call of one man and culminate into the grand climactic achievement of reaching every nation with the everlasting message. This chapter explores theoretical foundation for the mandate to mobilize Seventh-day Adventist Church members for mission to Muslims.

This ‘every nation’ notion, including the Muslim mission field, seems to permeate through all the distinctive stages of God’s mission thus this caption traces how God, through the ages, has involved Himself in mission mobilization. God hence validates the need to do so in order to reach the Muslims.

The study examines these mission processes in the life of select personalities in the Biblical Old and New Testaments, the Writings of Ellen G. White, and the effort so far rendered by the church in response the Islamic challenge. Islamic concepts of

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<sup>1</sup> Sung Ik Kim, “Proclamation in Cross-Cultural Context: Missiological Implications of the Book of Daniel” (Doctoral Dissertation Series, vol.6. Seoul, Korea: Sahmyook University Press, 2005), 18.

*Daw'ah* (دعوة) and *Dawlah* (دولة)<sup>1</sup> seem to indicate that even Islam involves herself in mission mobilization hence a brief examination will orient and inform the Adventist missiologist in formulating approaches for mission to the Muslim field.

### **Mobilization for Mission: A Christian Perspective**

John Stott in his book *Christian Mission in the Modern World* categorically declares, “All Christians everywhere, whatever their cultural background or theological persuasion, must think at some time or other about the relation between the church and the world.”<sup>2</sup> This “must think” points to the inner compulsion that begins to define a Christian’s perspective on mobilization for mission and mission that knows no cultural bounds. Stott emphasizes, “Whether our particular context is the post-Christian secularism of the so called free world, some form of Marxism in the Communist bloc, or a culture permeated by Hinduism, Buddhism or Islam in one of the nations of the third world.”<sup>3</sup> Notably, the mention of Islam in Stott’s assertion is of profound significance to this research for it introduces the Christian’s understanding of her scope of mission which definitely includes the Muslim territory.

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<sup>1</sup> *Daw'ah* (دعوة) is a word in Arabic meaning ‘to invite’ or ‘to offer to share.’ It literally means "call", and in this sense refers to calling to the Truth through preaching and propagation” (see “Meaning of Dawah,” *Islamic-Dictionary.com*, <http://www.islamic-dictionary.com/index.php?word=dawlah> (13 April 2012). *Dawlah* (دولة) is an Arabic word for “country or state” and denotes the commitment to mobilize and establish Islam, a commitment to use the instruments of political power to bring all areas of life under the authority of Islam(see “Meaning of Dawlah” *Islamic-Dictionary.com*, <http://www.islamic-dictionary.com/index.php?word=dawlah> (13 April 2012). How these words are applied in this study is further explained in the last segment of this chapter.

<sup>2</sup> John R. W. Stott, *Christian Mission in the Modern World* (Downers Grove, IL: Intervarsity Press, 2008), 19.

<sup>3</sup> Ibid.

Cognizant of the “goal of mission,” Dr. Danielle Koning, an anthropologist, emphatically states it “is NOT just that people take on Christ's name and do “Christian things,” but that they experience **genuine reconciliation** with the living God.” (emphasis original)<sup>1</sup> thus sensitivity to contextualization is as well of paramount importance if the goal of mission is to be achieved. However, such mobilization is only possible if it be biblically authenticated, for that reason a probe is made of the Holy Writ.

### Mission Mobilization Mandate in the Old Testament

#### **Mission Mobilization in the House of Abraham**

The book of Genesis is the cradle of human understanding of Mission. It reveals how God penetrated human culture and mobilized patriarchs of old for mission. God is described therein as in a mission to mobilize a people for mission. History of a community of faith begins unfolding with Abraham’s call from the nations to become the progenitor of yet another nation- a great universal nation in tandem with God’s covenant pronunciations (Gen 12:2-3). Notably, “untold millions of Jews, [Muslims], and Christians have acclaimed him in times past, and still look back to him as their spiritual ancestor.”<sup>2</sup>

His vocation thus becomes a pillar of object lessons for mission mobilization mandate, not only in the Old but also in the New Testament. James Scherer rightly observes, “Abraham was called to be the father of a particular nation -the Jews- but also

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<sup>1</sup> Danielle T. Koning, “Anthropology for Missions” Lecture, Adventist University of Africa, (Nairobi, Kenya), April 20, 2012.

<sup>2</sup> “Make Thy Name Great” (Gen 12:2), *The Seventh-day Adventist Bible Commentary*, rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1978), 1: 293. The original word ‘Mohammedans’ has been replaced with ‘Muslims’ to avoid the negative connotation of the former. (See Hammudah Abdalati, *Islam in Focus*, pdf. Adobe Reader, n.p, n.d), 9 and Frederic Ntedika Mvumbi, *Journey into Islam*, (Nairobi, Kenya: Paulines Publications Africa), 17.

to be the bestower of blessings on all nations. His calling expresses God's purpose to reconstitute through him – and through the history of the “chosen people”- a universal nation, a single family.”<sup>1</sup> The house of a single man by the name of Abraham became the scene upon which God initiated His universal missional intent.

In Abraham, two contending world religious ‘nations’- Christianity and Islam, find their root and fulfillment. Evidently ground is prepared for Isaac, the son of covenant to enjoy privileges of legitimacy and acceptability while Ishmael is exiled at conception. However, in a dramatic encounter God of mission catches up with Hagar, Ishmael's mother, and sees her predicament (Gen 16:7-12). Keil and Delitzsch in their commentary expound:

Hagar no doubt intended to escape to Egypt by a road used from time immemorial, that ran from Hebron past Beersheba, "by the way of Shur." - Shur, the present Jifar, is the name given to the north-western portion of the desert of Arabia (cf. Ex 15:22). There the angel of the Lord found her by a well, and directed her to return to her mistress, and submit to her; at the same time he promised her the birth of a son, and an innumerable multiplication of her descendants.<sup>2</sup>

Ishmael later faces expulsion (Gen 21:14) but, by God's providence, not until he was also made a legitimate partaker of the covenant. He is circumcised the same day as his father Abraham (Gen 17:26) besides being conferred the honor of a son of blessings (Gen 17:20), an indicator to the fact that in God's kingdom “all nations and all ages are

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<sup>1</sup> James A. Scherer, *Missionary, Go Home! A Reappraisal of the Christian World Mission*, (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1964). Quoted in Blauw, Johannes et al, *Crossroads in Missions: A William Carey Multibook*, (South Pasadena, CA: William Carey Library, 1962-8).126.

<sup>2</sup> Keil and Delitzsch, “And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.” (Gen 16:7-12), *Commentary on the Old Testament: New Updated Edition*, (Electronic Database: Hendrickson Publishers, 1996).

included.”<sup>1</sup> In essence, if God’s mission is our mission then we have a mandate to mobilize our members for mission to Muslims for they too by God’s design are of the same fold and descent.

### **Mission Mandate in the Prophets of Israel**

God’s mission mobilization encounter with Jacob leaves the aging patriarch with a covenant renewal resembling that of Abraham<sup>2</sup> including a change of name to Israel. Scherer affirms that “a force was at work in the world...the life of a chosen people held an internal meaning for the world of nations that went beyond the narrow bounds of Palestine, the Jewish religion, and the temple in Jerusalem.”<sup>3</sup> In the process of mobilizing these patriarchs for mission God transformed them from polytheistic idolaters and made them “appear in the biblical tradition as the precursors of monotheism proper.”<sup>4</sup>

Origins of prophetic office among the Hebrew community “may be traced to earliest Old Testament history.”<sup>5</sup> However, “properly speaking, Old Testament

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<sup>1</sup> “All Families of the Earth” (Gen 12:3), *The Seventh-day Adventist Bible Commentary*, rev. ed. Francis D. Nichol, ed., (Hagerstown, MD: Review and Herald, 1978): 293-294.

<sup>2</sup> “Called his Name Israel” (Gen 35:10), *The Seventh-day Adventist Bible Commentary*, rev. ed., ed Francis D. Nichol (Hagerstown, MD: Review and Herald, 1978): 418.

<sup>3</sup> James A. Scherer, *Missionary, Go Home! A Reappraisal of the Christian World Mission*, (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1964). Quoted in Blauw, Johannes et al, *Crossroads in Missions: A William Carey Multibook*. (South Pasadena, CA: William Carey Library, 1962-8), 127.

<sup>4</sup> J. Alberto Soggin, *Israel in the Biblical Period: Institutions, Festivals, Ceremonies, Rituals*, trans. John Bowden (Edinburgh & New York: T & T Clark Ltd, 2001), 2.

<sup>5</sup> Henry Jackson Flanders, Jr., Robert Wilson Crapps, David Anthony Smith, *People of the Covenant: An Introduction to the Old Testament, Third Edition*, (New York: Oxford University Press, 1988), 293.

prophecy belongs to the monarchical period.”<sup>1</sup> Although various prophetic figures could be found all over the Mediterranean world, Israelite prophetic movement came to “its fullest development...during the eighth, seventh, and sixth centuries...when men like Amos and Hosea spoke “the word of Yahweh” to communities confronted with critical situations, but its origins were related to the traditions of Israel’s neighbors, especially those in Canaan.”<sup>2</sup>

Israel’s election was not merely for herself as a nation. Indeed God often spoke and acted through the prophets by hope and judgment periscopes in order to shape them up for mission to other nations, “her election was *for the sake of* the entire world.”<sup>3</sup> Her lot ideally entailed “a standing witness to the power and reality of who Yahweh was and what he had done in their history.”<sup>4</sup> Israel’s call and duty was to be a light to the nations though, with time she erected barriers between her and the other nations and sank into stiff particularism at the expense of God’s universality of mission.

A defining moment in Israel’s history came when God allowed heathen nations to carry her away under captivity in exile. Ordinary prophetic tradition found no answers for what had befallen the people of God but it soon became evident that God was in the process of mobilizing Israel for a more centrifugal mission. He raised up

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<sup>1</sup> Henry Jackson Flanders, Jr., Robert Wilson Crapps, David Anthony Smith, *People of the Covenant: An Introduction to the Old Testament, Third Edition*, (New York: Oxford University Press, 1988), 293.

<sup>2</sup> *Ibid.*, 299.

<sup>3</sup> James A. Scherer, *Missionary, Go Home! A Reappraisal of the Christian World Mission*. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1964. Quoted in Blauw, Johannes et al, *Crossroads in Missions: A William Carey Multibook*. (South Pasadena, CA: William Carey Library, 1962-8).127.

<sup>4</sup> Hesselgrave, David J., Edward Rommen. *Contextualization: Meanings, Methods, and Models*. (Pasadena, CA: William Carey Library, 2000): 54.



another kind of prophet “designated Second or Deutero-Isaiah”<sup>1</sup> whose pivotal assertion about Yahweh’s sovereignty over all nations and events made him “the originator of a theology of world history”<sup>2</sup> and “with the exilic prophets the appreciation of Israel’s universal destiny was given clear expression.”<sup>3</sup> Eventually, God through these prophets mobilized the remnant Israel for mission beyond national boundaries.

Mission mobilization among the prophets of Israel climaxes with Isaiah’s vision of an eschatological Israel in which as a prophet; he heard God’s voice and felt His heart.<sup>4</sup> He thus was able to depict a glorious accomplishment of mission particularly to the Muslim mission field. God’s specificity in mobilizing His people for mission to the Muslim front here not only informs but inspires this research. He declares:

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory (Isa 60:6-7 KJV).

Significantly, among the Gentiles and kings (Isa 60:3) coming to the light of Israel are categorically the descendants of Ishmael, the Muslims listed as (1) from Midian, a region in the desert of Arabia, (2) Ephah, a Midianite tribe, (3) Sheba, a region in southern Arabia, (4) Kedar and (5) Nebaioth, sons of Ishmael who settled in the

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<sup>1</sup> Henry Jackson Flanders, Jr., Robert Wilson Crapps, David Anthony Smith, *People of the Covenant: An Introduction to the Old Testament, Third Edition*, (New York: Oxford University Press, 1988), 380.

<sup>2</sup> *Ibid.*, 382.

<sup>3</sup> *Ibid.*, 387.

<sup>4</sup> Abraham Joshua Heschel, *The Prophets: Two Volumes in One*, (Boston, MA: Hendrickson Publishers, 1962), 26.

Arabian Desert.<sup>1</sup> Spectacularly, they shall be accepted on the Lord's altar- a harvest of mobilization for mission to the Muslim field proper.

## Mission Mobilization Mandate in the New Testament

### **Mission Mandate in the Gospels**

The Gospels appear as a unit of Christo-centric mission mobilization curriculum rendering. Subject to probe here is the role of our Lord Jesus Christ in doing mobilization for mission. The thought that God breaks through human barriers and critically contextualizes in order to marshal for action a type of Israel- a spiritual one- for mission beyond informs this study a great deal. Jesus' ministry was significantly universal, although "launched by a movement that aimed at the restoration of *Israel*. But he himself launched a movement that aimed at the ingathering of the *nations* to the new messianic people of God."<sup>2</sup>

The human genealogy of Christ depicts a unique international outlook. Luke traces Him from "Adam, the son of God" (Luke 3:38) while Matthew backs to Abraham (Matt 1:1) through whom God promised a blessing for all nations and in his list of fathers includes four mothers all of whom were Gentiles i.e. of other nations (1) Tamar- a Canaanite, (2) Rahab- a Canaanite, (3) Ruth- a Moabite, and (4) Bathsheba- a Hittite. That Gentiles are in the genealogy is not mere coincidental. Surely, as Christopher J.H. Wright observes, "Jesus, the Messiah of Israel had Gentile blood in his veins also."<sup>3</sup> Our Lord thus is indeed a real epitome of mobilization to cross-cultural

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<sup>1</sup> "Midian, Epha, Sheba, Kedar" (Isa 60:6, 7), *Seventh-day Adventist Bible Commentary*, rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1976), 4:314.

<sup>2</sup> Christopher J.H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative*, (England: Intervarsity Press, 2006), 506.

<sup>3</sup> *Ibid.*, 512.

mission. Setting as well as circumstances surrounding His birth uniquely depicts a universal mission orientation. God had appointed its occurrence within the context of the decree of Augustus that “all the world” should be censured (Luke 2:1). He set the magi from the East searching for the King (Matt 2:2) and led them to worship Him. God “puts the words of universality into the mouth of Simeon, who recognizes in Jesus, not only the “glory” of Israel but also the “light” to enlighten the Gentiles (Luke 2:30-32).”<sup>1</sup>

The great commission (Matt 28:19-20) towers up as a climax of Christ’s mission mobilization mandate. “Mission mobilization,” Peter Armstrong declares, “is really just a shorthand way of referring to work that helps get people onboard, excited about, and involved in the Great Commission.”<sup>2</sup> This sending forth “Go ye” (Matt 28:19) is a mandate that “constitute[s] the great charter of the Christian church.”<sup>3</sup> Mission mobilization curriculum was complete and the “learners in the school of Christ... were sent forth to teach others.”<sup>4</sup> By the command to teach all nations, the disciples were reminded of their responsibility to every people group in line with “the great promise that the gospel would be preached in the entire world for a witness unto all nations (Matt 24:14).”<sup>5</sup>

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<sup>1</sup> Christopher J.H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative*, (England: Intervarsity Press, 2006), 513.

<sup>2</sup> Peter Armstrong, “What is Mission Mobilization?” *Propel: Move in to Mission*, <http://propel.mdat.org/2006/03/what-is-mission-mobilization/> (Accessed May 12, 2011).

<sup>3</sup> “Go Ye” (Matt 28:19), *The Seventh-day Adventist Bible Commentary*, rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1980), 5: 557.

<sup>4</sup> “Teach All Nations” (Matt 28:19), *The Seventh-day Adventist Bible Commentary*, rev. ed., ed. Francis D. Nichol. (Hagerstown, MD: Review and Herald, 1980), 5: 557.

<sup>5</sup> Ibid.

The Gospels, therefore reveal that although God became man and grew up in a certain human culture, His operations are not limited to such structures. His “gospel commission effectively eliminates national boundaries, and men of all nations find themselves members of one great brotherhood for all are one in Christ Jesus.”<sup>1</sup>

### **Mission Mandate in Pauline Writings**

Mission mobilization, according to Armstrong, “has two phases that build on each other in an ongoing cycle. The first phase raises awareness, educates and instills vision and passion...the second phase...provides the practical information and guidance people need to transform their mission desire into meaningful involvement.”<sup>2</sup> In the conversion and ministry of apostle Paul is evident the second phase under which God’s grace that reaches even the Gentiles is exhibited.

After his Damascus road experience God connects Paul to Ananias, whose name means “God is gracious”<sup>3</sup> – yet who had contrastingly hesitated meeting him until the Lord imperatively marshaled him, ‘Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel (Acts 9:15). The Greek *Skeuos* rendered “vessel,” “implement” is of paramount importance here. “It was employed by classical writers concerning useful and trustworthy slaves. It is in this sense that the Lord applies *skeuos* to Saul as the instrument with which He would work

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<sup>1</sup> “Teach All Nations” (Matt 28:19), *The Seventh-day Adventist Bible Commentary*, rev. ed., ed. Francis D. Nichol. (Hagerstown, MD: Review and Herald, 1980), 5: 557.

<sup>2</sup> Peter Armstrong, “What is Mission Mobilization?” *Propel: Move into Mission*, <http://propel.mdat.org/2006/03/what-is-mission-mobilization/> (Accessed May 12, 2011).

<sup>3</sup> “Ananias” (Acts 5:1), *The Seventh-day Adventist Bible Commentary*. rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1980), 6: 176.

out His gracious will for the Gentiles.”<sup>1</sup> The grace of God that brought salvation to him sought to reciprocally connect him to others.

It was time for mission thrust in the Gentile world alongside the Jewish economy. Priority in mission is notable; He who had similarly spoken through prophet Isaiah prefiguring an eschatological Israel inclusive of Gentiles and kings (Isa 60:3) speaks again. This time He specifically prioritizes Paul’s mission to, “Gentiles, kings, and the children of Israel” (Acts 9:15 NKJV).

The Gentiles are placed first on the list, because Saul’s field of labor was to be especially among them (see Rom 1:13, 14; 11:13)... a startling revelation to Ananias, who, as a devout Jew had not yet realized that the whole world was to hear of Christ. But he now sees, in the man...chosen and trained and made more fit than all others for the work of spreading the gospel throughout the world.<sup>2</sup> In response to his commission and mobilization, Paul went “immediately into Arabia and later returned to Damascus” (Gal 1:7 KJV) where he reports that the governor under king Aretas wanted to arrest him (2Cor 11:32). This verse alludes to Paul’s mission in the Muslim field. Firstly, the territory in reference here is Arabian. “Aretas IV, the father-in-law of Herod Antipas, ruled over the kingdom of the Nabataean Arabs from c.9 B.C. to A.D. 40. Nabataea (= the “Arabia” of Gal 1:17) stretched east and south of the river Jordan.”<sup>3</sup> Secondly, the reason for his attempted arrest was likely due to “his evangelistic activity”<sup>4</sup> in the kingdom. It is unlikely that his sojourn in the Arabian Peninsula could simply be a spiritual retreat for “*immediately* after his conversion Paul began to dispute in the synagogues of Damascus (Acts 9:20;

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<sup>1</sup> “Ananias” (Acts 5:1), *The Seventh-day Adventist Bible Commentary*. rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1980), 6: 232.

<sup>2</sup> *Ibid.*, 6: 233.

<sup>3</sup> Murray J. Harris, “2 Corinthians,” *The Expositor’s Bible Commentary with New International Version*, ed., ed. Frank E. Gaebelin (Grand Rapids, Michigan: Zondervan, 1976), 393.

<sup>4</sup> *Ibid.*

see also Gal 1:22, 23).”<sup>1</sup> Thus the Nabatean Arabs were the first to hear the gospel from Paul.

### Mission Mobilization in the Writings of Ellen G. White

Ellen White’s counsels on mission offer valid principles from which mission to the Muslim field can be deduced that if rightly heeded and applied members would be so mobilized. Her approach to mission appears to deal more with preparing, organizing, and putting to motion the missionary before embarking on mission. She emphasizes the importance of blending with other nationalities<sup>2</sup> thus elevating the concept of contextualization as a key factor to be considered during mission mobilization endeavors. On public effort, she urges ministers to be sensitive and try to “avoid anything that might be considered “uncouth” in attitude or deportment that would “strike the beholder with disgust.”<sup>3</sup>

She seemingly calls for the missiologist’s postponement of personal judgment for a while in order try to understand the new culture or religion and thereafter cultivate a sense of discernment so as to differentiate between good and bad cultural differences with the view of developing strategies that will aid in recommending viable changes to the receptive people group. In the foregoing citations Mrs. White seems to mobilize by counsel all who engage in mission to embrace an anthropologically informed ministry and avoid the double pronged undesired results of 1) misunderstanding and

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<sup>1</sup> Murray J. Harris, “2 Corinthians,” *The Expositor’s Bible Commentary with New International Version*, ed., ed. Frank E. Gaebelin (Grand Rapids, Michigan: Zondervan, 1976), 393.

<sup>2</sup> Ellen G. White, *Testimonies*, Vol 9 (Mountain View, CA: Pacific Press, 1948), 187.

<sup>3</sup> \_\_\_\_\_, *Evangelism*, (Washington, D.C: Review and Herald, 1946), 145.

underestimating the gospel as well as 2) syncretism in which the old and new religions are mixed up.<sup>1</sup>

Ellen White challenges ministers to reflect the method of Jesus who “sought access to the people by the pathway of their most familiar associations”<sup>2</sup> calling for cultural sensitivity in communicating the divine truth to unbelievers and strongly discourages creating controversy in the mission field but to meet people where they were.<sup>3</sup> In essence, she concurs that people need to be affirmed by meeting them where they are and then be led to the Living God by exerting a meaningful change that yields lasting transformation.

Further, she mobilizes members to broaden their vision on mission, saying, “The workers should not feel that the only way they can do is to go at the people pointedly, with all subjects of truth and doctrine as held by Seventh-day Adventists, for this would close their ears at the very onset.”<sup>4</sup> Thus, Ellen White’s writings reveal that she encouraged the idea of mobilization for foreign mission as now seems the Muslim field.

#### Adventist Muslim Relations: A Response by the Church

The reason for which the Seventh-day Adventist Church exists is mission.

Wording of the roadmap to mission in the Church’s policy explains it all, thus:

God’s mission for this world motivates and informs our mission...mission is the lifeblood of the Seventh-day Adventist Church. Mission is woven into our

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<sup>1</sup> Danielle T. Koning, “Anthropology for Missions” Lecture, Adventist University of Africa, (Nairobi, Kenya), April 20, 2012.

<sup>2</sup> Ellen G. White, *Ministry of Healing*, (Mountain View, CA: Pacific Press, 1905), 23.

<sup>3</sup> Ellen G. White, *Desire of Ages: The Conflict of the Ages Illustrated in the Life of Christ*, (Pacific Press, 2005), 152.

<sup>4</sup> Ellen G. White, *Testimonies to Southern Africa*, (Bloemfontein, South Africa: South Africa Union Conference of Seventh-day Adventists, 1977), 16.

identity; mission defines who we are and why we exist...we took the Great Commission (Matt 28: 18-20) as our divine mandate motivated by the vision of the everlasting gospel reaching every nation, tribe, language, and people (Rev 14: 6-12).<sup>1</sup>

Pursuant to this mission the Adventist's work on contextualized mission to the Muslims can be traced to her formative years. Her response to this missional vocation is testimony to this strategic roadmap which is deeply embedded in the Scriptures.

Mission mobilization to the Muslim field, judging from information so far discussed, is therefore a divine imperative requiring urgent attention of all members of the fold of God. Oscar Osindo in his lectures<sup>2</sup> and Jerald Whitehouse vide an article, "the Story of how we got to where we are,"<sup>3</sup> has rendered an in-depth historical account revealing the church's strategic and contextual response that is hereby abridged in four major steps. Graph 1 illustrates the major steps of such a development.

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<sup>1</sup> "Road Map to Mission," *Working Policy of the General Conference of Seventh-day Adventists*, Revised ed. 10-14-09 New Policy. <http://www.adventist.org/beliefs/other-documents/roadmap.html> (24 April 2011).

<sup>2</sup> Oscar Osindo, "Introduction to Islam," Class Lecture Notes, Adventist University of Africa, (Nairobi, Kenya, 2011).

<sup>3</sup> Jerald Whitehouse, Story of how did we get to where we are? A Historic Summary of our Attempts to be involved in God's Plans for AMR, GCAMR, May 2004.



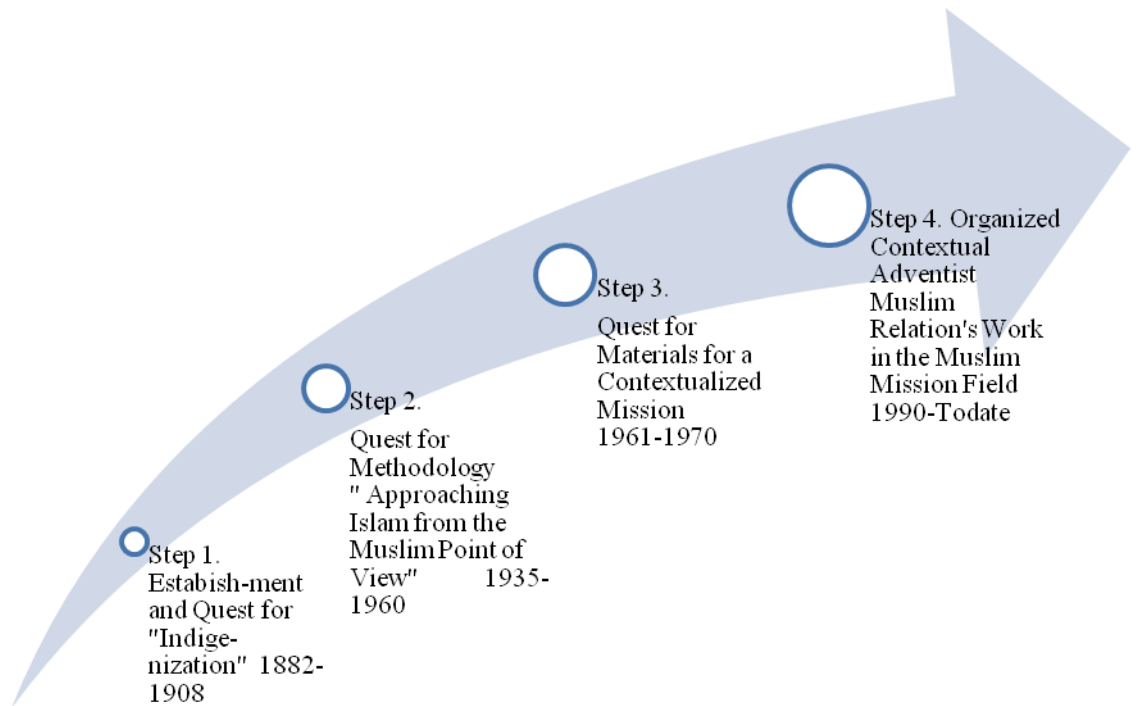


Figure 1. SDA historical steps towards a contextualized mission to the Muslims.

A short detour into the Islamic perspective is nonetheless necessary for it beckons the missiologist to the need to cultivate an understanding of the worldview of the target people group from the insider's (*emic*) perspective in the process of doing mission.

### **Mobilization for Mission: An Islamic Perspective**

Understanding Islamic perspective on mission mobilization begins with an exploration of what Islam is made of and that it engages in mission. The Qur'an declares:

when you meet (in fight Jihad in Allah's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them... Thus (you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam... But those who are killed in the Way of Allah, He will never let their deeds be lost, (47:4).

For that reason an enquiry into the Islamic religious system is necessary. Frederic N.

Mvumbi talks of "Islams" observing that although Muslims "describe themselves as

members of the *Umma* (one community)”<sup>1</sup> the religion has different variants around the world. Significant to note therefore is that Islam is not a single block of faith but has the capacity to shape up to the cultures it engages in mission.

Islamic mission calls to submission to a worship system which revolves around five basic doctrines collectively referred to as *iman*, meaning “faith.” These are pointed out by Frederick Mathewson Denny as: (1) Faith in the absolute unity of God technically known as *tawḥīd* (Arabic: تَوْحِيدٌ). (2) Belief in Angels who work as messengers and helpers of God, (3) Prophets and Scriptures, (4) The Final Judgment also known as “the Day of Doom” (*yaum al-din*), “the Last Day” (*al-yaum al-akhir*), “the Day of Resurrection” (*yaum al-qiyama*), and (5) The Divine Decree and Predestination (*al-qadawa ‘l-qadar*).<sup>2</sup>

Their commitment to God is expressed in minimal acts of devotion or religious duties, often called the “five pillars” of Islam required of every Muslim. These include: (1) The *shahada* (Arabic: الشهادة *aš-šahādah* (Islamic Creed) - (“*Lâ ilâh illâ llâh, Muhammad rasûl Allah*”). All Muslims regardless of race or language recite this praise in Arabic. It is the most fundamental expression of Islamic faith. Through it Muslims bear witness and declare two primary tenets of Islamic beliefs a) that there is no other god but God and b) that the Prophet Muhammad is the messenger of God. (2) *Ṣalāt* (Arabic: صلاة *ṣalāh* or *ṣalāt*; pl. صلوات ) refers to the five daily prayers required of all Muslims. It is performed as taught by the Prophet Muhammad and passed down through the generations. Each of the five prayers is associated with a certain time of day: *Fajr* –between dawn and sunrise, *Dhur* –Noon to mid afternoon, *Asr* – mid

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<sup>1</sup>Frederic Ntedika Mvumbi, *Journey into Islam*, (Nairobi, Kenya: Paulines Publication Africa, 2008), 30.

<sup>2</sup> Frederick Mathewson Denny, *An Introduction to Islam*, 4<sup>th</sup> ed. (Upper Saddle River, NJ: Pearson Education, Prentice Hall, 2011), 99-104.

afternoon to early evening, *Maghreb* –at sunset, *Isha* –Night time after dusk. (3) *Sawm* (Arabic: صوم,) - fasting during the month of *Ramadan* when adults are required to fast over daylight hours. (4) *Zakāt* (Arabic: زكاة) is the principle that all Muslims with wealth beyond their basic needs should give some of it away as charity. *Zakāt* is taken to mean “purification” from the verb “*zaka*” which signifies “to thrive,” “to be wholesome,” “to be pure.”<sup>1</sup> Such acts of charity are believed to purify a person of greed. (5) The *Hajj* (Arabic: حج *Hağğ*) is to make a pilgrimage to the city of Makkah, Saudi Arabia. If their health and finances permit, Muslims must perform the *hajj* at least once in their lives.

Through *Daw’ah* (دعوة), witness and invitation, and *Dawlah* (دولة), a political and territorial mission,<sup>2</sup> Muslims are mobilized for *Jihad* (holy war) with the hope of ultimate establishment of a global theocracy where *Shariah* (Islamic Law) rules (9:33; 47:4; 48:28). Such orientation aids the missiologist in getting organized for mission due to the fact that Islamic mission expresses itself both peacefully and violently thus, “Invite (mankind, O Muhammad SAW) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur’an) and fair preaching, and argue with them in a way that is better...” (An-Nahl (16):125. Contrariwise, it declares, “...when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikoon ... capture them and besiege them, and prepare for them each and every ambush...(At-Taubah (9):5). The missiologist will then search for appropriate methodology before embarking on mission. This is what is mirrored in Oscar Osindo’s inquisitive assertion thus, “Which of these two

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<sup>1</sup> Cyril Glasse, *The Concise Encyclopedia of Islam*, San Francisco, CA: Harper and Row, 1989.

<sup>2</sup> David W. Shenk, *Journeys of the Muslim Nation and the Christian Church: Exploring the Mission of Two Communities*, (Woodsville, PN: Herald Press, 2003), 225.

methodologies is a real challenge for the Church in Africa? This is a very crucial question, because an appropriate and workable response has to be developed.”<sup>1</sup>

### **Mission Mobilization through *Daw'ah* (دعوة)**

The Muslim sense of mission is called *Daw'ah* (دعوة) which “literally means "call", and in this sense it refers to calling to the Truth through preaching and propagation”<sup>2</sup> as expressed five times in a day as the *adhan* (أَذَان [ʔæ'ðæ:n]) -call to prayer. Yusuf Estes states that *Daw'ah* (دعوة) “is a word in Arabic that means ‘to invite’ or ‘to offer to share.’ This is a very important part of being a Muslim and it can be somewhat difficult at times. Yet it is not impossible. The fact is that sharing Islam is a very simple concept.”<sup>3</sup> Notably, it is a compulsion so informed by the Qur'an, thus: “Invite to the Way of your Lord (i.e. Islam) with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.” (The-Qur'an, an-Nisaa' (16): 125). Though it is a forthright invitation boldly and confidently proclaimed, there is no compulsion in it and anyone who hears it decides whether to come or to remain distant.<sup>4</sup>

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<sup>1</sup> Oscar Osindo, “ISLM 612: Introduction to Islam,” Class Lecture Notes, Adventist University of Africa, (Nairobi, Kenya, 2011).

<sup>2</sup> “Meaning of Dawah,” *Islamic-Dictionary.com*, <http://www.islamic-dictionary.com/index.php?word=dawlah> (13 April 2012).

<sup>3</sup> Yusuf Estes, “Dawah-Sharing Islam,” *Islam Tomorrow-Q. & A.*, (2003) <http://www.islamtomorrow.com/dawah/dawah1.asp> (13 April 2012).

<sup>4</sup> *Ibid.*, 225.

## Mission Mobilization through *Dawlah* ( دولة )

The Arabic word *Dawlah* ( دولة ) “means country or state”<sup>1</sup> and denotes the commitment to mobilize and establish Islam. It is the political and territorial mission of the Islamic *ummah* (Arabic word for the concept of a community of believers)<sup>2</sup> that is committed to establish the *Dhar al-Islam* (territory of Islam) whenever and wherever possible. Although it contends that its ideal purpose is not to coerce people to become Muslims but to ensure that the integrity of the Muslim community is protected it “is the commitment to use the instruments of political power to bring all areas of life under the authority of Islam.”<sup>3</sup>

Indeed through Islamic double edged missional mandate, Shenk quotes Johnstone and Mandryk’s assertion that, “the global Muslim ummah is experiencing growth...by twenty seven million per year.”<sup>4</sup> It is such that Islam is reaping from the Adventist church. For example Onyango Obama, the grandfather to the current president of United States of America, Barack Obama, whose family is still centered in Kendu Bay, is reported to have been in the first wave of baptism when the Adventist missionaries arrived in the region, however during World War I, Onyango converted to Islam.<sup>5</sup> Today the Obama family in Kenya is split between Adventists and Muslims.

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<sup>1</sup> “Meaning of Dawlah” *Islamic-Dictionary.com*, <http://www.islamic-dictionary.com/index.php?word=dawlah> (13 April 2012).

<sup>2</sup> Richard C. Martin, “Umma,” *Encyclopedia of Islam and the Muslim World* (Macmillan Reference USA: Thomson Gale, 2004), 2: 705.

<sup>3</sup> *Ibid.*, 225.

<sup>4</sup> *Ibid.*, 226.

<sup>5</sup> Peter Firstbrook, *The Obamas: The Untold Story of an African Family*, (New York: Crown Publishers, 2011), 142.

Consequently, this double pronged mission mobilization approach has yielded to Islam not only a diverse heterogeneous population of “ethnic Islam” as evident in “the existence of numerous distinct Muslim communities, in rural and urban areas, each with its own blend of ethnic, racial and sectarian traits”<sup>1</sup> but also “the existence of a single Muslim umma in Kenya comprising the various Muslim communities scattered throughout the country.”<sup>2</sup> Its distribution follows the pattern of the 19th and 20th centuries when,

Only a small number of Africans in the interior came into regular contact with Muslims (usually in trading or administrative centres)... Africans who adopted Islam usually retained traits of their pre-Islamic culture, and various local "ethnic" Muslim communities grew up, in such places as Mumias, Kendu Bay, Kisii, Nyeri, Chuka and Kitui,<sup>3</sup> David C. Sperling explains.

The above mention of Kendu Bay and Kisii is paramount to this study. Pursuant to the fact that these early Muslims articulated their mission by trade and civil administration, Oyugis town is strategically placed- connecting these two centers at a proximity of only 10 miles apart.<sup>4</sup> Oyugis is a thriving commercial and administrative centre that has attracted a blend of *umma* that is majorly Sunni. The next chapter of this research subjects this local setting to scrutiny with the aim of describing the level of mobilization and awareness of Oyugis Central church members to this ever rising Muslim challenge and opportunity.

This caption has therefore endeavored to pursue the concept of mobilization for mission by the study of theoretical sources available with the aim of building a solid

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<sup>1</sup> David C. Sperling, *Islam and the Religious Dimension of Conflict in Kenya* under “Islam and Kenya,” (University of Georgia), <http://islam.uga.edu/countries.html#Kenya> (1 April 2012).

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Scale used is from *Imagery 2012 TerraMetrics*, “Oyugis, Nyanza, Kenya” Map data 2012 Google, <http://maps.google.com/maps?ll/-US> (1 April 2012).

foundation for the seemingly dire need to mobilize SDA church members for mission to the Muslim field. The study undertook to trace God's missiological acts in history in order to accomplish His salvific purpose for all nations. Specific events in the lives of select Old and New Testament personalities and Ellen White's counsels including the response by the Seventh-day Adventist church do reveal permeation of the theme of mission mobilization leading to a climactic declaration of an eschatological mission accomplishment when the descendants of Ishmael arrive with acceptability at the altar of God- a product of mission mobilization proper. A glimpse of Islamic perspective has introduced basic belief tenets prerequisite to understanding Islam

## CHAPTER 3

### DESCRIPTION OF THE LOCAL SETTING

#### **Introduction**

This chapter presents the setting of Kenya as a country as well as the regional location of Oyugis town with the view to understand the need for developing a program that will mobilize church members therein for mission to the growing Muslim community. With the premise that context influences religious meanings, the chapter describes the general setting of Kenyan and regional contexts under four subsections, (a) Geographical location, (b) Political setting, (c) Economical situation, and (d) Religious orientation. These are discussed in the light of their missiological impact to the Muslim field.

#### **General Setting of the Country of Kenya**

##### Geographical Location

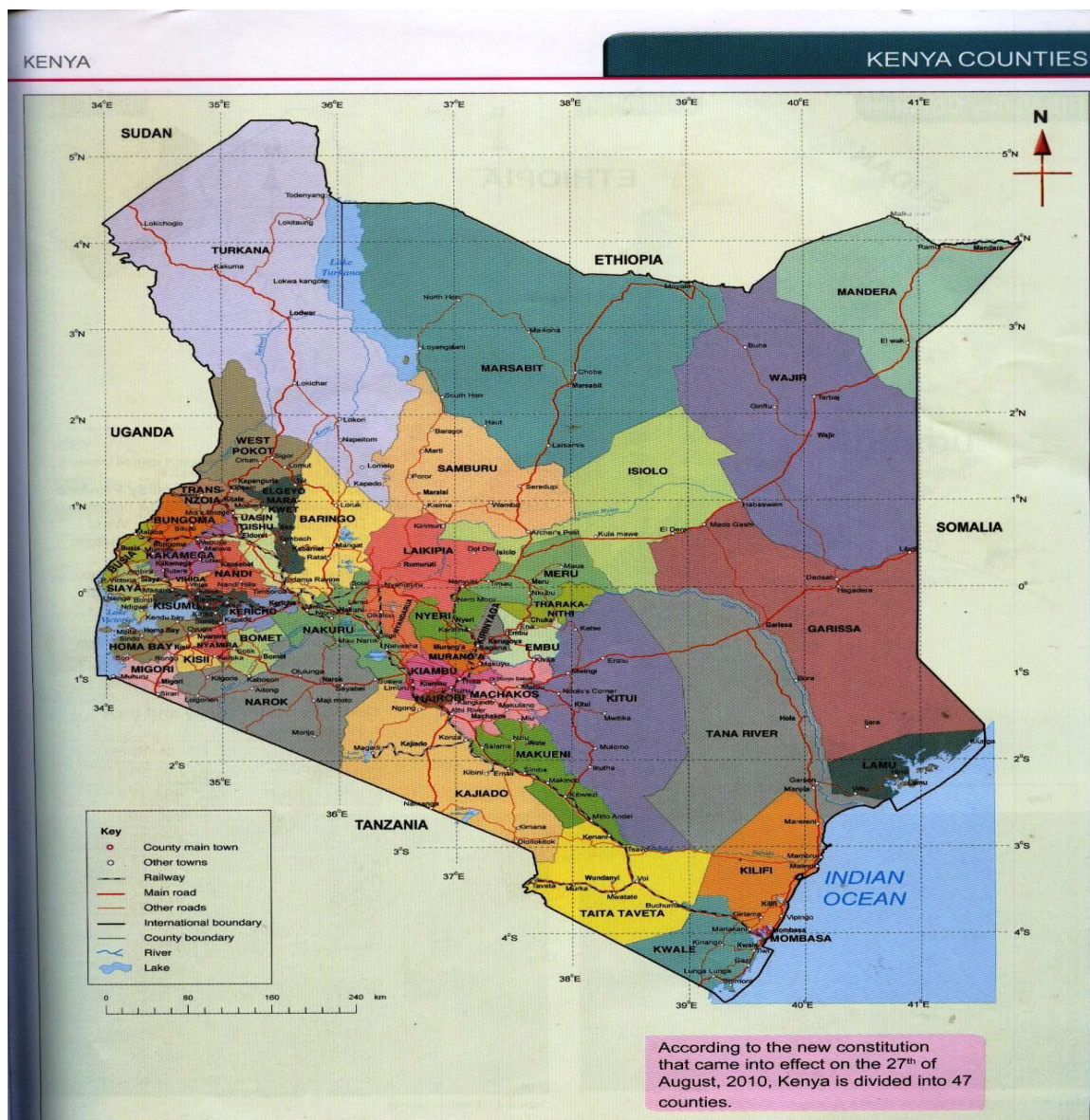
Kenya is located along the Equator in Eastern Africa at 1 00 N and 38 00 E. She is predisposed to missional challenge of Islam through her neighbors' significant Muslim percentages i.e. the Pew Research Forum in the year 2009 estimated Kenya's Muslim population at 7.0% while Uganda 12.1%, Tanzania 30.2%, Ethiopia 33.9%, Sudan 71.3% and Somalia 98.5% besides linking with Asia where 62% of the world's Muslims live.<sup>1</sup> Consequently, Kenya is strategically situated at the mission front – the

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<sup>1</sup> “Mapping the Global Muslim Population, Pew Research Forum, 2009,” [http://www.pewforum.org/newassets/images/reports/Muslim population/Muslimpopulation.pdf](http://www.pewforum.org/newassets/images/reports/Muslim%20population/Muslimpopulation.pdf) (July 04, 2012).



great meeting point of both Islam and Christianity in Sub-Saharan Africa.<sup>1</sup> Map 1 shows Kenya's 47 counties and her neighboring countries.



Map1. Kenya's counties

Source: <http://www.flickr.com/photos/albertkenyaniinima//sizes/o/in/photostream>.

<sup>1</sup> "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, Pew Forum 2010," <http://www.pewforum.org/executive-summary-islam-and-christianity-in-sub-saharan-africa.aspx>. (July 04, 2012).

## Political Setting

Kenya, a former British colony, gained independence in 1963 as a multiparty state. The 1981 constitutional amendment made her a one-party state until the early 1990s when the country reverted to a multiparty state. Since 2007 she has been ruled by a coalition government.<sup>1</sup> The country is currently undergoing the process of a devolved system of government made up of 47 counties and is due for another general election. Kenya's state of political stability makes her a haven of peace to her neighbors particularly Somalia and Sudan that hold highest Muslim populations yet politically volatile. Somalia, for instance suffers the effects of Al-Shabaab, a "militant wing of the former Somali Supreme Islamic Courts Union"<sup>2</sup> feared to affiliate with Al-Qaeda - "an international terrorist network [whose] current goal is to establish a pan-Islamic Caliphate throughout the world."<sup>3</sup> The term *Caliphate* refers to "the political-religious state comprising the Muslim community and the lands and peoples under its dominion in the centuries following the death (AD 632) of the Prophet Muhammad."<sup>4</sup> These feared organizations impact negatively on Kenya.

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<sup>1</sup> Kenya National Bureau of Statistics (KNBS) and ICF Macro. 2010. *Kenya Demographic and Health Survey 2008-09*. Calverton, Maryland: KNBS and ICF Macro, 1.

<sup>2</sup> "Al-Shabaab (Al-Shabab)," <http://www.globalsecurity.org/military/word/para/al-shabaab.htm> (July 04, 2012).

<sup>3</sup> "Al-Qaida /Al-Qaeda (The Base)," <http://www.globalsecurity.org/military/world/para/al-qaida.htm> (July 04, 2012).

<sup>4</sup> "Caliphate (Islamic history)," Britannica Online Encyclopedia, <http://www.britannica.com/EBchecked/topic/89739/Caliphate> (September 05, 2012).

## Economic Situation

Kenya's economy is predominantly agricultural with a strong industrial base. She has had a dwindling gross domestic product (GDP) whose growth was 7% per annum at independence in 1963 and 0.2 % in 2000. Economy Watch Content paper dated 05 May 2010 reveals that Kenya's labor force was estimated at 17.47 million as at 2009 with unemployment rate of 40% as at 2008 leading many Kenyans to fall prey to employment opportunities created by Muslim investors on condition of conversion especially being that she is the "regional hub for trade in East Africa ... with a liberalized foreign trade policy."<sup>1</sup>

## Religious Setting

Kenya's religious landscape is that of liberty. According to CIA World Factbook, Christianity is the religion of most Kenyans (78%) followed by Islam which is practiced by 10% of the population competing with an equivalent number of affiliates to indigenous religions. Other significant religions include Hinduism and Sikhism practiced by 2% majorly, Indians who reside mostly in major towns.<sup>2</sup> Religious liberty has led to rapid expansion of Islam to the country's interior even to territories hitherto thought completely Christian; a situation seemingly implying that Islam is reaping from Christianity. Indeed, the Kenya Population and Housing Census 2009 statistics indicate

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<sup>1</sup> Kenya Economy, [http://www.economywatch.com/world\\_economy/kenya/](http://www.economywatch.com/world_economy/kenya/) (May 13, 2012).

<sup>2</sup> Kenya Religion- the Various Religions Practiced in Kenya, <http://www.kenya-information-guide.com/kenya-religion.html> (May 10, 2012).

that out of Kenya’s population of 38,389,142 people 11% are Muslims.<sup>1</sup> Chart 1 further illustrates how Kenyans affiliate in terms of religion.

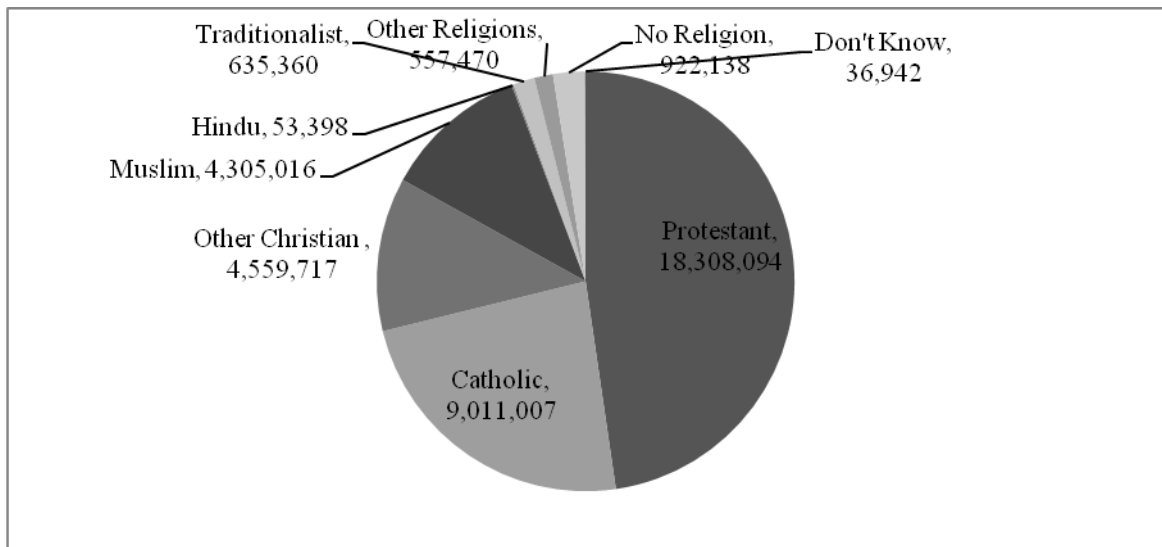


Figure 2. Kenya’s Population by Religious Affiliation

## General Setting of Oyugis Town

### Its Geographical Features

Oyugis town is situated within Kasipul division covering an area of 365.5 sq km<sup>2</sup> of Rachuonyo South District in Homa Bay County along Lake Victoria in the western region of Kenya. The district borders Nyando District to the south, Kisii Central and Nyamira Districts to the south east, Homa Bay District to south west and Rachuonyo North District to the North west. Oyugis is the only major commercial center within the district. It is located along Kisumu-Kisii highway linking Kenya to Uganda and Tanzania. Further, the town is on the upper plateau of well drained loam

<sup>1</sup> Kenya Population and Housing Census, <http://www.knbs.or.ke/Population%20by%20Religious%20Affiliation%20and%20Province.php> (11 September, 2012).

<sup>2</sup> Republic of Kenya, Office of the Prime Minister, Ministry of State for Planning, National Development and Vision 2030: Rachuonyo District Development Plan 2008 – 2012.

and brown dry soils and receives high and reliable rainfall. Map 2 shows the location of Oyugis in Homa Bay County and her neighboring districts.

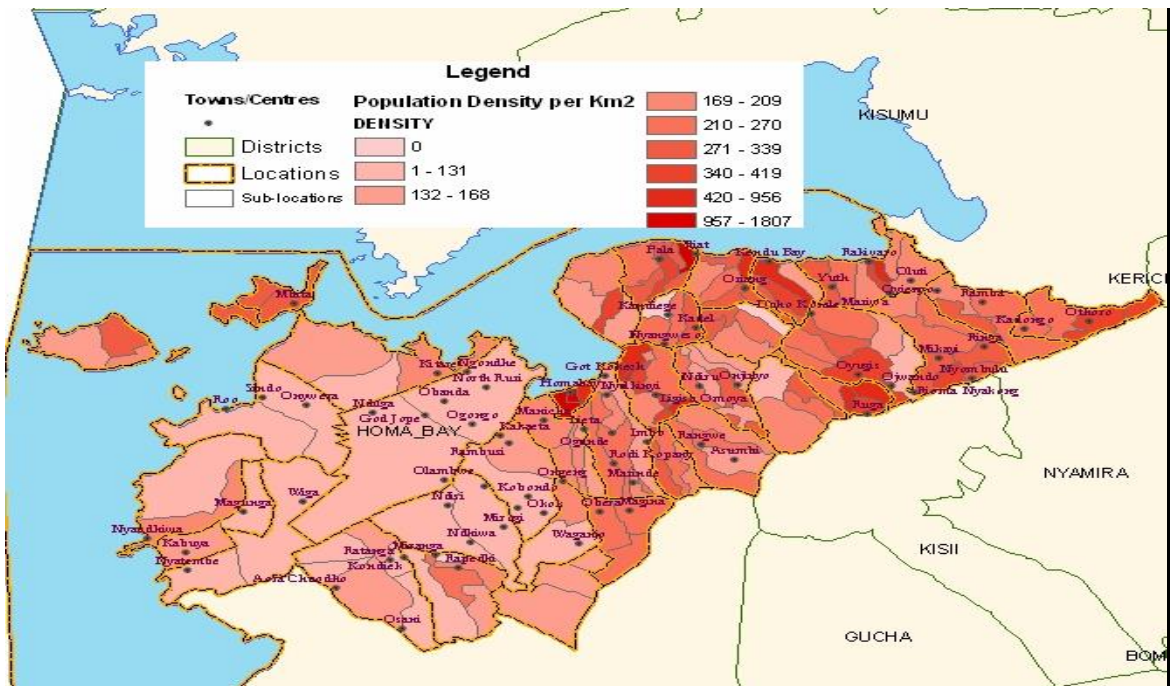


Figure3. Homa Bay County, location, administrative areas and population densities  
Source: Rachuonyo District Strategic Plan 2005-2010

Although the district is ethnically homogenous, vastly inhabited by Luos, there are other ethnic groups who reside in Oyugis town like the Abagusii who live along its borders, the Somali mostly engaged in trade and the ‘Waswahili’- a mixture of the Arabs and the Luos descending from the first Muslims in Kendu Bay. These comprise what government statistics reckon as “other ethnic groups,” which “reside in Oyugis and Kendu Bay.”<sup>1</sup> Indeed, this ‘other ethnic’ is significant to this study due to its missiological impact. Table 1 illustrates the urban population distribution and projection of Oyugis town in comparison to Kendu Bay before they were subdivided into different districts.

<sup>1</sup> Republic of Kenya, Office of the Prime Minister, Ministry of State for Planning, National Development and Vision 2030: Rachuonyo District Development Plan 2008 – 2012.

Table 1: Urban Population Distribution

Town	1999	2008	2010	2012
Oyugis	65,894	121,516	124,095	126,728
Kendu Bay	22,648	35,491	36,244	37,013
<b>Total</b>	<b>88,542</b>	<b>157,007</b>	<b>160,339</b>	<b>163,741</b>

Source: District Statistics Office, Kosele 2008

#### Its Political Setting

Politically, Oyugis is a town council that falls within Kasipul constituency of Homa Bay County in accordance to the Independent Electoral and Boundaries Commission of Kenya- a body vested with the responsibility of coordinating issues of elections and boundaries in Kenya. Local political leadership exhibits an all-inclusive cultural and religious demeanor that includes Muslims.

#### Its Economic Situation

The major economic booster in Oyugis town is the Agricultural sector followed by that of Trade and Industry. Commercial activities therein include wholesaling and retailing, lodgings, hotels, restaurants, petrol stations as well as transport and communication. Key factors that hinder her growth include tendencies to do subsistent farming, lack of specialization and fluctuating manpower. Indicators gleaned from 2003 Kenya National Bureau of Statistics <sup>1</sup> show that the district has 74% of her population below poverty level, a fact that was attributed to high prevalence of HIV/AIDS and inadequate credit facilities. However, this economic gap is being filled by Muslims from Somalia ethnicity who hawk along Oyugis streets apart from keeping chains of shops, petrol stations and microfinance enterprises within the town.

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<sup>1</sup> “Rachuonyo District Development Plan 2008-2012,” Republic of Kenya, Office of the Prime Minister, Ministry of State for Planning, National Development and Vision 2030.

## Religious Setting

Religious situation within Oyugis town reflects freedom of worship as is nationally. Anglicans, Roman Catholics, Protestant denominations as well as African Independent churches exist in the town; however, most of the Christian believers are of the Seventh-day Adventist church that began her missionary work within the territory 106 years ago. Out of the 961,318 people living in Homa Bay County, 5,719 are Muslims<sup>1</sup>. Islam is the second largest religious group within Oyugis town having one moderately large mosque. There are symbols within major supermarkets therein implying the presence of members of the Hindu religion.

### **The Muslim Community in Oyugis Town**

Islam is deemed to have arrived in Kendu Bay about two years before Adventism. One researcher, Rebecca A. Osiro observes that the “progenitors of Islam in the district [Rachuonyo] were an Arab trader who settled there around 1904 and his Gwe counterpart who was the first convert.”<sup>2</sup> In the western region at large, the religion was introduced as early as between 1870 and 1885 by Muslim traders welcomed by chief Mumia of Nabongo. They aided him to victory over his enemies during an inter-tribal war and in return Chief Mumia, his family and court officials converted to Islam. This boosted the spread of Islam to the surrounding areas of Kakamega, Kisumu, Kisii and Bungoma.

Oyugis, placed along Kisumu-Kisii highway and strategically situated at the junction connecting Kendu Bay to the main highway would soon experience the impact

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<sup>1</sup> Kenya Population and Housing Census, <http://www.knbs.or.ke/Population%20by%20Religious%20Affiliation%20and%20Province.php> (11 September, 2012).

<sup>2</sup> Rebecca A. Osiro, *Sharia Debates in Africa Women’s Views on the role of Kadhi Courts: A Case Study of Kendu Bay, Kenya*, <http://www.sharia-in-africa.net/pages/staff/osiro.php> (July 05, 2012).

of Islam. An interview with Imam Sadik<sup>1</sup> of Oyugis shows that Islam first entered South Nyanza region of Kenya through Kendu Bay by an Arab trader known as Nasoro in the pre-colonial era from where Islam progressed to Marindi, near Homa Bay. Two Arab brothers, Ngore and Abdul Malik went on to establish their religion in Awendo area. One, Hamisi conveyed Islam to Migori along the Kenya-Tanzania border.

Precisely, Islam arrived in Oyugis from Kendu Bay much later in 1990 when a *muskiti ya matope* (semi-permanent clay walled mosque) was erected, a structure that was soon afterwards, in 1995, replaced by the current permanent one. From Oyugis the religion has since spread to its environs along the road establishing itself firstly in Kosele then to Sikri, Othoro and Ruga where it arrived in 2010 - all these mosques have Oyugis as their center mosque. Imam Sadik further indicates that Muslims in Oyugis are of the Sunni sect and that although most of them are Luos there is a mixed blend- a situation reflective of Kendu Bay where Osiro affirms that today, “the Muslim community ... comprise of the Luo, Gwe and a mixture of groups popularly referred to as ‘Waswahili’.”<sup>2</sup> The imam concurs that some of the Muslims in Oyugis have come from around Moyale along the Kenya - Ethiopia border mainly for the purpose of trade. He approximates the number of Muslim’s in Oyugis to over 300 and their major activity is religious education.

### **Seventh-day Adventist Church in Oyugis Town**

The Seventh-day Adventist Church in Oyugis town traces back to the very entry of Adventism in Kenya. Gary Land chronicles the fact that “Arthur A. Carscallen [and two other missionaries] established the first Seventh-day Adventist mission station at

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<sup>1</sup> Imam Sadik, Imam of Oyugis Mosque, interview by author, Adventist University of Africa, Kenya, 10 July 2012.

<sup>2</sup> Rebecca A. Osiro, Sharia Debates in Africa Women’s Views on the role of *Kadhi* Courts: A Case Study of Kendu Bay, Kenya, <http://www.sharia-in-africa.net/pages/staff/osiro.php> (July 05, 2012).



Gendia near Kendu Bay of Lake Victoria in 1906. [Later] another station opened in 1909 about 15 miles away at Wire Hill.”<sup>1</sup> Today this entity that has come to be known as Kenya Lake Conference is categorized as ‘entered.’<sup>2</sup> Notably, Wire Hill lies less than a mile from Oyugis town that has grown into two districts of several churches. This study is however, delimited to Oyugis Central Church.

### History of Oyugis Central Church

A small company of believers organized an evangelistic effort in 1993 conducted by the then Kenya Lake Field Publishing Director, Pr. Samuel Mbago Owiti in which 327 new converts were won for Christ.<sup>3</sup> It was later organized into a church and subsequently the building declared dedicated for the proclamation of the gospel of Jesus Christ in 2004. The church has since grown into 987 baptized members.<sup>4</sup>

### Membership Involvement in Mission to the Muslim Community

Despite the fact that Oyugis Central church was born out of a missionary spirit and continues to commit to soul winning activities, there is neither any evidence of deliberate plans ever made to reach the Muslims nor visible converts from Islam except for one Tanzanian woman who married an Adventist. In her 20 years of existence, the church has never baptized any convert from Islam irrespective of the fact that most of the Muslims here are Luos by descent, an indicator that Islam is reaping from a territory

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<sup>1</sup> Gary Land, *Historical Dictionary of Seventh-Day Adventists* (Silver Spring, MD: Scarecrow Press, 2005), 159.

<sup>2</sup> Samuel D. Lumwe, EAU Adventist Mission Office Progress Report on Un-entered Areas, End Year Council on Evangelism, November, 2009, LMS, Nairobi.

<sup>3</sup> Samuel Mbago Owiti, Retired Pastor Kenya Lake Conference, interview by author, Adventist University of Africa, Kenya. 08 July 2012.

<sup>4</sup> Oyugis Central Seventh-day Adventist Church, *Church Clerk's Membership Statistical Monthly Report*, June 2012.

deemed saturated by Adventism. Much of the information divulged in the survey indicates a very low level of involvement in the mission to Muslims.

### Results from Quantitative and Qualitative Research

In order to acquire an objective knowledge of the local setting the use of interviews as already mentioned in the foregoing caption, as well as personal observation and the use of a questionnaire was employed. Initial administration of the questionnaire was done on the Sabbath afternoon of June 09, 2012 through the assistance of a team of four members. 85 members were surveyed including local church leaders, regular, and Sabbath School membership depicting the outlook of Oyugis Central church. They were supplied with the questionnaires and given time to respond before handing them back to the team.

The questionnaire sought to obtain information that would assess the need and enhance the development of a program for mobilization of church members for mission among Muslims. Each questionnaire contained a set of 30 questions intended to meet specific objectives. Questions 1-3 confirmed religious identity of the respondents, 4-6 assessed their level of mission awareness and involvement, 7-9 assessed their level of awareness about Islam, 10-12 assessed their attitude towards Muslims, 13, 15-21 assessed the respondents awareness about Seventh-day Adventist church response to the challenge of Islam, 14, 22-23 assessed awareness about Islamic involvement in mission and 24-30 assessed the attitude of church members towards mission to Muslims. Ensuing pages convey a complete report gleaned from the questionnaire.

Age in years: 15-19 [06] 20-40 [48] 41-60 [24] 61-80 [02] Blank [05]

Sex: Female [36] Male [28] Blank [21]

1. How long have you been a Seventh-day Adventist?

0-9 Years	10-19 Years	20-29 Years	30-39 Years	40-49 Years	Blank
15	09	27	21	11	02

2. How long have you been a member of Oyugis Central Church?

Below 5 Years	5-10 Years	11-15 Years	16-20 Years	Above 20 Years
32	29	11	11	02

3. What religious affiliation were you before you converted to the Adventist Church?

Born Adventist	Catholic	Protestant	Tradition	Muslim
56	16	12	01	0

4. Do you know the Mission of the Seventh-day Adventist Church?

Yes [72] No [09] Blank [04]

5. Do you know the mission of Oyugis Central Church? Yes [61] No [17] Blank [7]

6. Have you ever been involved in doing Mission in any way?

Yes [64] No [16] Blank [5] If Yes, in what area(s)?

Personal Evangelism	38	Public Evangelism	20	Community Service	35	Unmarked	4
If No, why?							
Never Been Asked		Pastor's Work		Don't Know How		Unmarked	
01		01		03		11	

7. In your understanding what is Islam?

A Religion	23	Al-Shabab	01
Followers of Muhammad	19	Christians and Muslims conflict	01
A Church not believing in Jesus	02	Idol Worshippers	01
A Denomination	02	Those who do not believe in God	01
A Movement	01	Non-Christians	01
Fundamentalists	01	Do not know	32

8. Do you know the Five Pillars of Islam? Yes [15] No [62] Unmarked [8]

Shahadah	Salat	Sawm	Zakat	Hajj
04	06	04	04	06

9. Have you ever interacted with a Muslim in Oyugis town?

Yes [54] No [28] Blank [3] If Yes, where in particular?

Work Place	Business	School	Neighborhood	Relative
13	33	09	08	07

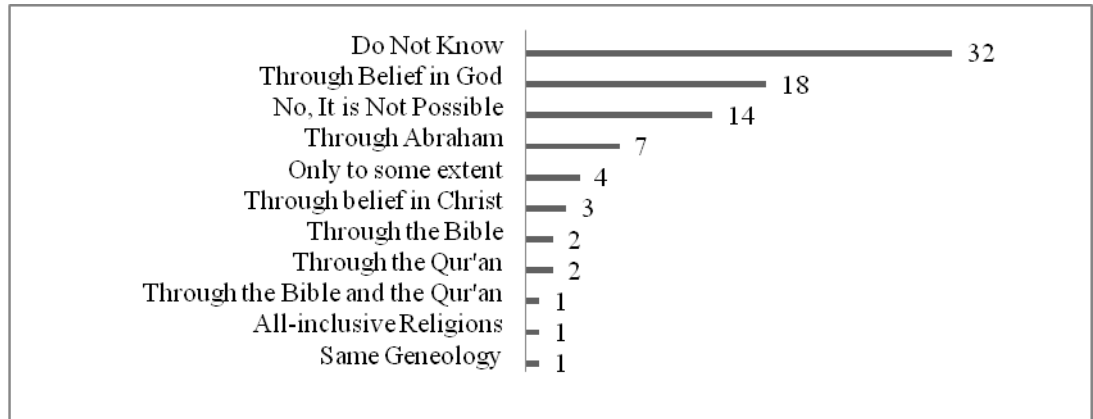
10. Women are highly esteemed in Islam because of Hagar.

Yes [43] No [25] Blank [17]

11. Can a Muslim really be saved? Yes [65] No [09] Unmarked [11]

Yes, Explain		No, Explain	
All things are possible with God	07	They do not worship the true God	01
If mission is done among them	27	They believe in their laws	01
Some are already converted	04	Only Christians can be saved	01
They are in the plan of salvation	10	They have never believed in it	01
No explanation given	17	They can never know God	01

12. How possible is it that Christians and Muslims share the same spiritual heritage?



13. Do you know of a former Muslim who became an Adventist?

Yes [43] No [39] Blank [03]

14. Do you know of a former Adventist who converted to Islam?

Yes [16] No [66] Blank [03]

15. Do you know some beliefs and practices of Islam? Yes [45] No [35] Blank [05]

16. Are there common beliefs between Adventists and Muslims?

Yes [39] No [36] Blank [15]

17. Have you ever heard of Adventist Muslim Relations (AMR)?

Yes [44] No [35] Blank [06]

18. Is there AMR Coordinator at Oyugis Central Church?

Yes [12] No [25] Don't Know [48]

19. Have you ever attended any seminar on Muslim Evangelism?

Yes [11] No [72] Blank [02]

20. Have you read the Qur'an? Yes [11] No [71] Blank [03]

21. Is Allah of the Qur'an the same as God of the Bible?

Yes [30] No [50] Blank [05]

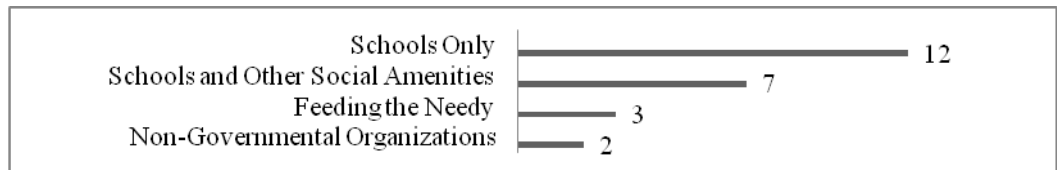
22. Do you think Muslims are involved in spreading Islam?

Yes [51] No [28] Blank [06]

23. Have you seen any community project(s) sponsored by Muslims?

Yes [27] No [52] Blank [06] If Yes,

specify:

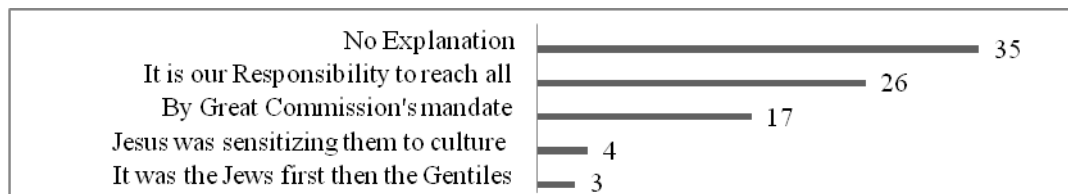


24. Jesus forbade His disciples not to go to the Gentiles nor enter any Samaritan city

(Matt 10:5) so we have no mandate to enter Muslim territory.

Yes [07] No [69] Blank [09]

Explain:

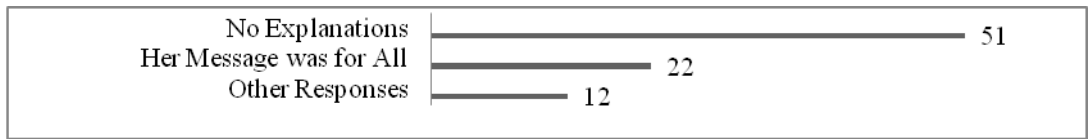


25. Apostle Paul never stepped on the Muslim territory.

Yes [18] No [50] Blank [17]

26. Ellen White mobilized the church for cross-culture mission.

Yes [55] No [06] Blank [24] Explain:



27. SDA Church began work in the Muslim field recently after reaching all other world territories. Yes [30] No [34] Do not Know [21]

Explain:

**Yes**

No Explanation	16	By research among Muslims	01
Through Adventist Muslim Relations	02	Muslims were repulsive	01
Through outreach	02	No boundaries in God's work	01
Through Voice of Prophecy Seminars	01	To do cross culture mission	01
Approach was a challenge earlier	01	They want to reach Muslims	01
Fear of war in those countries	01	Some do understand the Bible	01
Through Adventist University of Africa	01		

**No**

No Explanation	19	They started earlier	03
Mission is not yet to all	10	Began with Muslims	02

28. Are you involved in Mission to the Muslims? Yes [18] No [57] Blank [10]

If Yes, how? Personal Evangelism [07] Literature Distribution [02] Offerings [02] No explanation [07]

If No, why? Lack of skills [24] Lack of interest [09] Never been asked [06] Fear [06] No Muslims around [01] No explanation [11]

29. In your opinion, how do you perceive Islam? (You may mark several options).

Missionary Movement [04] Religion that upholds the Faith of Abraham [13]

Religion of the Anti-Christ [31] Most Aggressive and Militant Religion [31]

30. Do you think Christians have a responsibility to the Muslims? Yes [72] No [04]

Blank [09] If Yes, what responsibility?

To evangelize them [59] All are brothers from Abraham [01] Don't know [12]

## SWOT Analysis Findings

Analysis shows that the strengths of membership revolve around Seventh-day Adventist mission awareness, involvement and youthfulness which scored 84.7%, 75.3% and 56.5% respectively. Most of the respondents were between the ages of 20-40 years. Significant weakness is due to the fact that many members are not aware of Islam: 72.9% do not know the pillars of Islam, 83.5% have never read the Qur'an and 84.7% have never attended any seminar on Muslim evangelism.

Opportunities are evident in that most of the respondents (63.5%) indicated that they have interacted with Muslims in Oyugis town majorly in business (61.1%), at work place (24.1%), in school (16.7%), in the neighborhood (14.8%), yet 12.9% have Muslim relatives. Indeed, 81.1% of the members acknowledged the fact that Seventh-day Adventists have a mandate to reach out for mission to the Muslim field however only 21.17% indicated a rather personal level involvement such as personal evangelism, literature distribution, and giving of offerings.

Reasons cited for lack of involvement comprise the threats detected namely 1) lack of skills 42.1%, 2) lack of interest 15.8%, 3) fear 10.5%, 4) have never been asked 10.5% and 5) 1.8% indicated they had no Muslims around them. Only 27% of the members understand Islam as a religion and 4.7% perceive it as a missionary movement. Even so 36.5% of the members think it is a religion of the anti-Christ and also perceive it as the most aggressive and militant religion.

From the analysis it can be concluded that there is dire need to develop a program that will be used to mobilize church members for mission to the Muslim field. A model of this program will be implemented in chapter 4.

CHAPTER 4  
PROGRAM DESIGN, IMPLEMENTATION, AND EVALUATION

**Introduction**

This chapter forms the gist of the whole matter in this study. Preliminary preparations including seeking permission from the local church and conference administrations helped set off the program. See Appendix A for the correspondence. Church members voted to have a two- hour session every Sabbath afternoon for the next six months as had been proposed. A four-member team was prepared to assist in the program implementation process. One, a church elder, was responsible for coordination of the church activities and membership. One member was placed in charge of secretariat, ensuring that all concerns were captured, and two technicians ensured proper functionality of electrical and electronic equipments such as LCD projector, power generator, air conditioners and computers.

The title of this chapter alludes to three component parts that form its subsections. The first delves into the design of a strategy that will mobilize church members for mission to Muslims. The second deals with the program implementation process highlighting how the strategy was presented and the challenges experienced including the issues of attendance and participation. The third part is an evaluation of the program.

**Program Design**

A program comprising twenty six modules was designed to be delivered in the form of lectures and interactive discussions aimed at meeting specific objectives. The



strategy was expected to be implemented in three phases each of which has a general and relevant overarching objective. The first two phases derive from Peter Armstrong's mission mobilization phases<sup>1</sup> with a view to, 1) creating awareness, educating, and instilling vision and passion within members thus unleashing their potential for involvement in mission among Muslims, and 2) providing practical information and guidance needed to transform mission desire into a meaningful involvement. The third phase comprises strategies for discipleship of converts. See Appendix C for the detailed seminar materials.

Phase one of the strategy comprises ten units. Lesson one, *Missional Challenge in the 10/40 Window*, is a survey of the general global missiological challenge as depicted in the rectangular area of the world extending from 10 to 40 degrees north of the equator, and stretches from North Africa across to China yet containing the largest population of non-Christians.<sup>2</sup> This lesson aims at arousing members' sense of need for involvement in mission as well as tracing the cradle of the challenge of Islam.

Lesson two, *The Challenge of Islam in Africa*, is an introductory course that sensitizes members to the missional need around them by identifying what Islam is doing/targeting in Africa.<sup>3</sup> It seeks to orient church members on: 1) the Muslim vision for Africa, 2) Muslims' claim about Islam, 3) Muslim strategies for attaining their vision for Africa, and 4) the reasons for the need to engage in mission to the Muslims.

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<sup>1</sup> Peter Armstrong, What is Mission Mobilization? Propel Move into Missions: <http://propel.mdat.org/2006/03/what-is-mission-mobilization/>(May 12, 2011).

<sup>2</sup> "Global Mapping International, 10/40 Window", <http://www.gmi.org/products/maps/1040-window/> (March 17, 2013).

<sup>3</sup> Gerhard Nehls and Walter Eric, *Practical – Tactical Approach: A Teachers' Textbook* (Nairobi: Life Challenge Africa, New Rev. and enlarged ed., 2006), 89-98; See also Practical-Tactical Approach, <http://www.scribd.com/doc/64699856/Practical-Tactical-Approach-TT3> (April 27, 2013); The Challenge of Islam, <http://answering-islam.org/Nehls/tt1/tt1.html> (April 27, 2013) and <http://www.ukessays.com/essays/religion/the-challenge-of-islam.php> (April 27, 2013).

Lesson three, *A Vision for the Nations (Isaiah 60)*, explores the eschatological vision of Isaiah 60 as expounded in *the Seventh-day Adventist Bible Commentary* that depicts “the glory of the church in the abundant access of the Gentiles”<sup>1</sup> with the view to showing that 1) Israel’s glorious hour to light the Gentiles has come, 2) God’s ultimate agenda for mission includes the Muslims, and 3) Muslims are important to the accomplishment of Christian mission.

Lesson four, *Hagar Paradigm /Muslim Woman’s Lot*, is an analysis of the lot of women in Islamic society with the aim of understanding God’s purpose for men and women. The work of Dr. Amina Wadud,<sup>2</sup> a Muslim woman and distinguished Islamic scholar, helps inform this lesson that seeks to: 1) understand the position of women in Islam from an emic point of view with appreciation of the Christian missional mandate in the light of Genesis 16:1-7, God’s search for Hagar, 2) explore the status of women in pre-Islamic age of *al-Jahiliya*,<sup>3</sup> and 4) understand the dilemma of Muslim women so as to find modalities of missiological intervention through their predicament.

Lesson five, *Beliefs and Practices of Islam 1 and 2*, is a brief survey of Islamic basic beliefs and worship practices. This is core to understanding what Islam is made of and thus prerequisite to doing mission among Muslims. The lesson is based on the

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<sup>1</sup> “The Glory of the Church in the Abundant Access of the Gentiles” (Isa 60:1-22), *The Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review & Herald, 1996), 4:312-316.

<sup>2</sup> Amina Wadud, *Inside the Gender Jihad: Women’s Reform in Islam* (Oxford: Oneworld Publications, 2007), 120-157.

<sup>3</sup> Frederick Mathewson Denny, *An Introduction to Islam*, 4<sup>th</sup> ed. (Upper Saddle River, NJ: Pearson Education, Inc., Prentice Hall, 2011), 34. *Al-Jahiliya* is applied to the life and times of the Arabs before Islam. It literally means, “the ignorance,” but it also includes the notion of barbarism. It was coined in Islamic times so as to discredit the hitherto idolatrous and licentious days.

book, *An Introduction to Islam* by Frederick Mathewson Denny.<sup>1</sup> It intends to introduce the essentials of Islamic religious system i.e. 1) the doctrines of Islamic faith, 2) the five acts of worship, and 3) the pillars of Islam.

Lesson six, *Islamic Spiritual Heritage*, is a Biblical investigation of the spiritual heritage of Islam that seeks to 1) trace God's early involvement with Ishmael especially the authorship of his name and promised blessings, 2) recognize how God used Ishmael's line to bless the Israelites, and 3) defines the rationale for Adventist- Muslim relations. It derives from Paulo Bechara's theological reflection entitled, "The Ishmael Story within the Structure of Genesis and Exodus: Ishmael and Hagar as Types for the People of Israel."<sup>2</sup>

Lesson seven, *Common Beliefs between Muslims and Adventists*, familiarizes members with certain foundational realities of Seventh-day Adventist identity that are perceived to be in commonality with Islamic tenets as outlined by Jerald Whitehouse.<sup>3</sup> It seeks to 1) discover an entry point to a missiological engagement with Muslims, and 2) provides a forum to answer misconceptions that may arise from non- Muslims.

Lesson eight, *Major Islamic Sects*, is an appreciation of the fact that Islam is not a single block of a monolithic faith. It is designed to orient church members on the major faith groups under the umbrella of Islam i.e. the Sunnis, Shi'is, Sufis, as well as

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<sup>1</sup> Frederick Mathewson Denny, *An Introduction to Islam*, 4<sup>th</sup> ed. (Upper Saddle River, NJ: Pearson Education, Inc., Prentice Hall, 2011), 99-129.

<sup>2</sup> Paulo Bechara, "The Ishmael Story within the Structure of Genesis and Exodus: Ishmael and Hagar as Types for the People of Israel," in *A Man of Passionate Reflection: A Festschrift Honoring Jerald Whitehouse*, ed. Bruce L. Bauer, (Berrien Springs, Michigan: Department of World Mission, Andrews University, 2011), 195.

<sup>3</sup> Bruce L. Bauer, *Faith Development in Context: Presenting Christ in Creative Ways* (Michigan: Berrien Springs, Department of World Mission, Andrews University, 2005), 104-105; 120-122. See also William G. Johnsson, "Adventists and Muslims: Five Convictions, How to build on what we have in common," *Adventist World*, February, 2010, 11.

other subgroups that have broken off from the main branches.<sup>1</sup> This knowledge will further help in developing specific missiological approaches relevant to each of them.

Lesson nine, *History of Islam in Kenya*, is a brief account of the spread of Islam in Kenya with the view to tracing the coming of Islam to Kenya, and the factors that led to the spread of Islam into Kenya's interior, so as to help develop appropriate missiological approaches relevant to Kenya's context.

Phase two of the program too is a module of ten lessons. Lesson one, *Cross Culture Witnessing*, guides into practical ways of applying the principle of cultural anthropology to mission with the view to reaching Muslims for Christ in a way that brings lasting transformation.<sup>2</sup> It helps 1) find methods of meeting people where they are, 2) show reasons for a cross-cultural approach to mission, and 3) provides Biblical evidences on how God has used peoples' cultures and world views to communicate the truth to them.

Lesson two, *Do's and Don'ts in the Ministry to Muslims*, is a precise look at those behaviors that seem profoundly acceptable to Christians and Muslims with regard to mission as well as those which would strike a Muslim beholder with disgust and hinder mission. It aims at sensitizing members to the principles and absolutes of Islam.

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<sup>1</sup> Colin Chapman, *Cross and Crescent: Responding to the Challenge of Islam* (Downers Grove: IL, InterVarsity Press, 2003), 117-134; See also Alfred Guillaume, *Islam* (Baltimore: Maryland, Penguin Books, 1956), 111-127; Fazlur Rahman, *Islam 2<sup>nd</sup> ed.* (Chicago: London, The University of Chicago Press, 2002), 128-180; and Ziauddin Sardar, *What do Muslims Believe? The Roots and Realities of Modern Islam* (New York: Walker & Company, 2007), 59-65.

<sup>2</sup> Danielle T. Koning, "Lecture Notes on MSSN 645: Cultural Anthropology for Missions and Ministry," 2012, Adventist University of Africa, Nairobi: Kenya.

Lesson three is *Manners/Adab*.<sup>1</sup> This lesson derives from Sir Abdur Rahim's book, *The Principles of Islamic Jurisprudence*<sup>2</sup> and surveys select passages of the *Hadith*, "(lit. "speech", "report", "account")... traditions relating to the deeds and utterances of the prophet as recounted by his Companions"<sup>3</sup> with the view to developing self discipline considered good in character and excellent in words and actions in their approach to Muslims. Dr. Bill Musk, a scholar in Islamic studies reckons that honor and shame thread through all the themes making up a Muslim culture.<sup>4</sup> It is thus needful to equip members with such manners which the *Shari'a* (Islamic law) recommends and logic reinforces.

Lesson four, *Outreach Methods*, considers several ways of doing mission, traditional and contextual, personal and public in reaching out to Muslims i.e. *Mihadhara* (Public meetings), *Mijadala* (Public Debates), Community Services, Discover Bible study, Family life and Health seminars, Prophecy seminars, Media, Church planting, Faith Development In Context. It aims at unleashing the potential of every member, exploring all possible means of reaching the Muslims.

Lesson five, *Introduction to the Qur'an*, introduces Islamic sacred scripture, what it is, its structure, revelation, collection and codification, discrepancies and theology of abrogation. The lesson aids in understanding that although the Qur'an is not

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<sup>1</sup> Barbara D. Metcalf, "Adab," *Encyclopedia of Islam and the Muslim World* (New York: Macmillan Reference USA: Thomson/Gale, 2004)1:12. See also Barbara D. Metcalf, ed. *Moral Conduct and Authority: The Place of Adab in South Asian Islam*. Berkeley: University of California Press, 1984; and F. Gabrieli, "Adab," In Vol. 1, *Encyclopedia of Islam*. 2d ed. Leiden: Brill, 1960.

<sup>2</sup> Abdur Rahim, *The Principles of Islamic Jurisprudence: According to the Hanafi, Maliki, Shafih & Hanbali Schools* (New Delhi: Kitab Bhavan, 1911).

<sup>3</sup> Cyril Glasse, "Hadith," *The Concise Encyclopedia of Islam* (San Francisco, CA: HarperCollins, 1991), 141.

<sup>4</sup> Bill A. Musk, *Touching the Soul of Islam: Sharing the Gospel in Muslim Cultures*, (Oxford, UK: 2004), 92.

inspired it can be used as a bridge and a tool to answer certain objections raised by Muslims.

Lesson six, *Major Themes of the Quran*, is a follow up from lesson five. It excavates into the Qur'an to acquaint with key doctrines that define Muslim worldview as explained in the book, *Introduction to Qur'an* by W. Montgomery and Richard Bell.<sup>1</sup>

Lesson seven, *Introduction to the Hadith*, is an exploration of the second authoritative Islamic source after the Qur'an. It helps reveal what the prophet Muhammad prescribed or ordered and tolerated or forbade in his presence so as to cultivate appropriate attitude towards interaction with Muslims.

Lesson eight, *Qur'an/Bible Sermon Presentation* delineates principles of using the Qur'an as a tool in a Biblical sermon preparation. It is an attempt to use the Qur'an as a bridge to the Bible. Pr. Fouad Accad asserts, "it would be difficult, if not impossible, to discuss spiritual things with Muslims if we ignore their primary spiritual guidebook."<sup>2</sup> Cognizant of the fact asserted by Reuven Firestone that the Qur'an "contains so many parallels with the Hebrew Bible and New Testament that it could not possibly exist without its scriptural predecessors as subtexts"<sup>3</sup> the lesson will help identify these parallels and use them as linkages to the Biblical truth.

Lesson nine, *Approaches to Different Types of Muslims*, helps identify types of Muslims- whether religious, secular, folk, or nominal so as to be able to determine appropriate approaches for each i.e. soft, harsh or middle of the road.

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<sup>1</sup> W. Montgomery Watt and Richard Bell, *Introduction to Qur'an* (Edinburgh, UK: Edinburgh University Press, 1970), 148-166.

<sup>2</sup> Fouad Elias Accad, *Building Bridges: Christianity and Islam* (Colorado Springs, CO: Bridge of Peace International, NavPress: 1997), 12. Pastor Accad, an ordained pastor and a scholar, dedicated his life to reaching out to Muslims.

<sup>3</sup> John C. Reeves, (Ed). *Bible and Qur'an: Essays in Scriptural Intertextuality* (Atlanta: GA, Society of Biblical Literature, 2003), 2-3.

Lesson ten, *Apologetics*, is the study of the science or art of defending truth rationally and prayerfully. It equips members with knowledge on the task, reason, methodology, and framework of apologetics as well as suggesting principles for answering questions raised by Muslims. It is built on the belief that this is only possible when church members “understand and evaluate the claims of orthodox Islam from a Christian point of view”<sup>1</sup> as Norman L. Geisler and Abdul Saleeb have put it.

The third and final phase of this program is designed to aid in developing strategies for discipleship. It contains the last six lessons that are geared towards creating an enabling environment for spiritual growth and development of the new converts. Lesson one of this series is, *Biblical Concept of Discipleship*, an exploration of the meaning, importance, and framework of making disciples among the Muslims.<sup>2</sup>

Lesson two examines *Challenges of Muslim Background Believers*. Dr. Patrick Sookhdeo, an expert in the study of Islam and Christianity rightly observes that, “care of converts...is vital, for the pressure on them is great.”<sup>3</sup> This lesson explores social, spiritual and economic challenges experienced by converts from Islam and suggests sustainable support systems both at individual and church levels.

Lesson three, *Building Credibility among Muslim Friends*, is designed to provide techniques that will help identify Muslim interests, familiarize with them, and develop a network that provides lasting response to challenges identified in lesson two.

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<sup>1</sup> Norman L. Geisler and Abdul Saleeb, *Answering Islam: The Crescent in Light of the Cross* (Grand Rapids, MI: Baker Books, 2002), 13.

<sup>2</sup> David Goldmann, *Islam and the Bible: Why Two Faiths Collide* (Chicago, IL: Moody Publishers, 2004), 127-150.

<sup>3</sup> Patrick Sookhdeo, *A Christian's Pocket Guide to Islam* (Scotland: Christian Focus Publications, 2001), 93.

Lesson four, *Building a Church Retention Program*, is an endeavor to integrate Muslim converts into Christian fellowship. Since open confession of Jesus as Lord and Savior is tantamount to suicide in some countries,<sup>1</sup> this lesson provides suggestions that will help mold members' discipling process by 1) establishing a personal redemptive relationship, 2) guidance to the right pattern of spiritual growth with regard to the immanent nature of God in contrast to the transcendent Allah, 3) helping form a relational prayer life with God far from the Islamic memorization and recitation, and 3) commitment to the community of believers and becoming a positive witness of Christ.

Lesson five, *Faith Development in Context (FDIC)* is a one workable solution to the challenges faced by Muslim converts. It surveys 1) categories of witnessing within Muslim cultural context i.e. the ministries of Muslim Background Believer (MBB), Muslim Believer (MB), and "*Muslim*" Believer, and 2) guiding principles of the work of Faith Development in Context. It is derived from Peter Roennfeldt's paper, "Faith Development in Context- an Overview," and a response from John McVay.<sup>2</sup>

Lesson six is entitled *Adventist Muslim Relation Department Launch*. It is a climactic lesson that explains the leadership structure of an organized ministry and clarifies qualifications and roles of the leaders. It is adapted from the East African Union (now Kenya Union Mission) Adventist-Muslim Relations Department Guidelines.<sup>3</sup>

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<sup>1</sup> Martin Goldsmith, *Islam and the Christian Witness* (Kent, UK: OM Publishing, 1982), 130-132.

<sup>2</sup> Bruce L. Bauer (Ed), *Faith Development in Context: Presenting Christ in Creative Ways* (Michigan: Berrien Springs, Department of World Mission, Andrews University, 2005), 31-55.

<sup>3</sup> Seventh-day Adventist Church-East African Union, "Adventist-Muslim Relations Department Guideline," 2006, Adventist Mission Office, Nairobi, Kenya.



## Program Implementation

As depicted in the design, program implementation is a three-phased process of praxis. In a remote sense, this project was introduced in June 2011 when the researcher began to periodically call the attention of church members to mission and sensitize them towards unreached people groups. Implementation proper, however, began with a one-week revival meeting held at Oyugis Central Church in June 08-16, 2012 entitled “Preparing for Christ’s Return.” The revival was aimed at preliminary sensitization of the church members, assessing competence of the research team and testing of equipments.

The climax of the revival meeting yielded eighty early adopters who after the altar call showed their desire to be equipped for mission. These church members volunteered to attend and participate in the seminars that would run for the ensuing six months in preparation for mission to the Muslims. That afternoon of the Sabbath, June 16, 2012, an unusual number of members, close to a hundred attended the first lesson of the program.

### Phase I

Phase one of the program was implemented in the months of June to August 2012. The first meeting began with a formal introduction from the first church elder who was also an implementation team member. Emphasizing the need to attend and participate, he reminded the members that it was indeed a privilege to have the program conducted in their church (Oyugis Central). As would subsequently be, congregational theme song, *Send the Light*<sup>1</sup> preceded a word of prayer from the accompanying team member after which delivery of the lessons ensued. The general objective of this phase, that is, *to create awareness, educate and instill vision and passion within*

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<sup>1</sup> Charles H. Gabriel, *Send the Light*, <http://cyberhymnal.org/htm/s/e/sendlite.htm> (April 26, 2013).

*members for mission to Muslims*, was explained and the expected outcomes from specific lesson topics clarified as they occurred weekly. The two hour meetings were scheduled to start at 03:00pm and end at 05:00pm. Although the participants were generally literate, there were a few elderly members who could not follow the lessons in English. This prompted an explanation in *Dholuo* (the ethnic language of most of the congregants). The lectures were delivered in the form of power point presentations via LCD projector.

Participants raised several questions some of which emanated directly from previous lessons yet others pointed to contents of future lectures however, appropriate answers were provided. The following is a list of questions raised in the first phase:

1. Could Islam be a sister to papacy?
2. What becomes of a woman when her husband divorces her?
3. Does the husband come to see/care for the children after divorce?
4. Is the horrible act of female genital mutilation still practiced in Islam?
5. How can we save our girls who are now engaged to Muslims men?
6. Do the Muslims have hope of going to heaven and when will it be?
7. Where do Muslims categorize books like Pauline epistles?
8. Is the Muslim practice of removing shoes Qur'anic or Biblical?
9. Should Seventh-day Adventists read the Qur'an or act on its teachings?
10. In what 'form' does the Muslim God 'Allah' exist?
11. Are some Islamic beliefs similar to those of the Seventh-day Adventists?
12. How can the Seventh-day Adventists relate to Muslims yet their violence against Christians is seemingly a fulfillment of Genesis 16:11-12?
13. Is there any Biblical reference to Islam/ Muslims?
14. Why don't Muslims eat meat from animals slaughtered by Christians?

15. Why do Muslims rear pets like cats yet disapprove others, i.e. dogs?

16. Why don't Muslims use tissue papers when they go to the toilet?

17. Who is in charge of the call to worship in Islam?

After each session, the participants were encouraged to make personal efforts in trying to apply the lessons learnt to daily practical living. Those reflections provided opportunity for members to appreciate the challenge of Islam and began thinking of relevant practical ways to reach out in mission to the Muslims. Such also well formed moments of interactive discussions that helped review previous lecture(s) before proceeding to the next. Some members began reporting evidences of the presence of Muslims in Oyugis town, a thing they hitherto hardly recognized.

Attendance remained fairly constant with an average of seventy participants throughout the implementation process. Notable variations were when members, on their own volition, invited friends and relatives to follow the presentations especially on subjects that affected them directly. This often posed a security challenge until such guests were formally identified and given opportunity to introduce themselves. This however, provided an opportunity to practically demonstrate the principles of cross-cultural mission by being sensitive to cultural orientations of people, for instance, the untouchables of Islam- Allah, the prophet Muhammad, Qur'an, Islam- were always handled with much care.

## Phase II

Phase two of the program was implemented during the months of September and October 2012. Church members were reminded of the program progression towards the second phase whose objective was *to provide practical information and guidance necessary for a meaningful involvement in the Muslim mission field*. Attendance remained fairly constant however it could be observed that averagely, a number ranging

from five to ten were missing although had been replaced by an equivalent number of new attendants.

Observably, by the time of phase two implementation a deeper attention of the church members was drawn towards Islam due to a grenade attack in a Christian church in Nairobi, Kenya in September, 2012.<sup>1</sup> It was during the same period that assassination of a Muslim preacher, Sheikh Aboud Rogo, considered “a radical cleric linked to Somalia's Al-Qaeda-allied Shebab militants”<sup>2</sup> had hitherto occurred in August 27, 2012. Coincidentally, this program was implemented around the time of a series of attacks on Christian churches in Kenya by suspected sympathizers of Al-Shabab. Earlier, “gun and grenade raids on two churches in the northern town of Garissa in July”<sup>3</sup> had been reported. Church members were thus very sensitive to Islam and became very inquisitive about mission to Muslims. Key concerns raised during this phase include:

1. How do Muslims participate in salvation that is freely given in Jesus?
2. Is it true that Muslims do not believe that Jesus was crucified?
3. Is it true that some former Christians have converted to Islam?
4. What is the view of Muslims about the writings of Moses?
5. Did Osama bin Laden play a role in salvation by attacking America?
6. If Muslims share the same spiritual heritage with Christians, when and how did they become Muslims?
7. What is the significance of green color generally used in mosques?

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<sup>1</sup> “Tension in Mombasa as Al-Shabaab Suspect Rogo Killed,” *Daily Nation*, <http://www.nation.co.ke/News/-/1056/1487982/-/item/1/-/14toehqz/-/index.html> (August 27, 2012).

<sup>2</sup> Ibid.

<sup>3</sup> “Children killed in Kenya Church Attack,” Al Jazeera, <http://www.aljazeera.com/news/africa/2012/09/201293083628417301.html> (September 30, 2012).

8. Why are Christians not revenging when attacked by Muslims?
9. What do Muslims do to a fellow Muslim who converts to Christianity?
10. Do Muslims have some ritual foods that a Christian should avoid?
11. Christians pray to God in the name of Jesus, what about Muslims?
12. If Christians are not to argue with Muslims then what about *Muhadhara*?
13. What should Christians do to retain converts from Islam in the church?
14. Do Muslims sit in a mixed gender congregation as in the church?
15. How should a woman handle the Qur'an?
16. Islam could have weak adherents; can that be an avenue to reach them?
17. Should we compromise our faith in order to reach Muslims?
18. Did Allah send any other prophet superior to Muhammad?

### Phase III

The main objective of this phase was *to help members develop strategies for nurture and retention of the new converts*. Significant fluctuations in attendance were experienced during this phase due to unexpected change of weather conditions that occurred during the months of November and December. Rainfall affected most of the afternoon sessions leading to numbers as low as fifty however, the meetings proceeded.

Time was provided for a plenary discussion in which all members had the opportunity to share freely about their general view and understanding of mission to Muslims particularly in the light of the lessons learnt so far. These freewill comments in addition to the final survey that was conducted at the close of the implementation process reflect the attitude of church members and helped in assessing the impact created by the program. Some of the comments sampled from the responses are:

1. Church members should be modest, uncompromising and accommodative to Muslims so as to reach them with the gospel.
2. We should avoid controversies when dealing with the Muslims.
3. Adventists need to understand Muslims deeply so as to evangelize them.
4. Christians should be very cautious in their interaction with Muslims.
5. The best greeting to a Muslim should be verbal instead of handshake.
6. Muslims believe that fighting a non-believer is an act of worship to God.
7. Islam is a religio-political power as is evident in *Boko Haram* of Nigeria.
8. There is so much darkness in Islam that anyone leaving must be fought.
9. The Bible alludes to the Mission to Islam. God, in Genesis 16:9-10, asked Hagar to return and submit.

Besides, participants were oriented on how to establish a local church Adventist Muslim Relations ministry. Qualifications and responsibilities of the leaders of the ministry were explained after which church members proposed names of individuals whom they deemed fit to steer the newly established ministry. Those names were recommended to the church board for consideration. Table 1 illustrates a complete leadership structure with proposed names of Oyugis Central Church, Adventist-Muslim Relations office bearers for the ensuing year. The most climactic moment was in December 22, 2012 when the ministry was finally launched at Oyugis Central Church.

Table 2. Proposed Oyugis Central AMR Office bearers, 2012-2013

<b>Office</b>	<b>Proposed Name</b>
1. Local Church AMR Coordinator	Elder Walter Muma
2. Secretary	Harrison Nyagowa
3. Fellowship/ Scripture Study Leader	Charles Nunda
4. Outreach Leader	Lameck Ouma
5. Project/ Community Service Leader	Jared Oluoch
6. Males' Leader	Eccleston Lowe
7. Females' Leader	Pamela Owino

## Program Evaluation

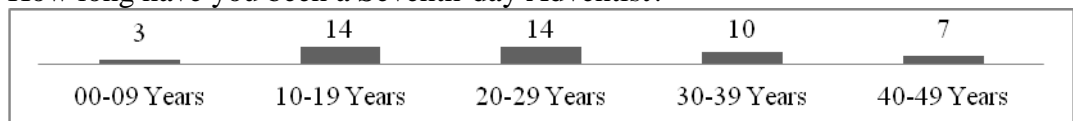
The underlying belief of this study has been that if a program is developed that will 1) create awareness about Islam, educate church members on its tenets, and instill vision and passion for mission within members, 2) provide practical information and guidance needed to transform mission desire into a meaningful involvement, and 3) put in place relevant nurture and retention strategies, then church members' potential for mission will be unleashed, and thus be mobilized to reach Muslims. The program's modules focused on providing opportunities for involvement in mission in meaningful ways. It was implemented on church members who, after explanations and clarifications from the researcher, volunteered to meet every week to participate in the prescribed activity.

The same questionnaire that was used during the pre-program developmental stage was re-used at the end of the session in December 22, 2012 in order to assess the impact created by the program. The instrument was administered to fifty church members and the result is captured in the subsequent section.

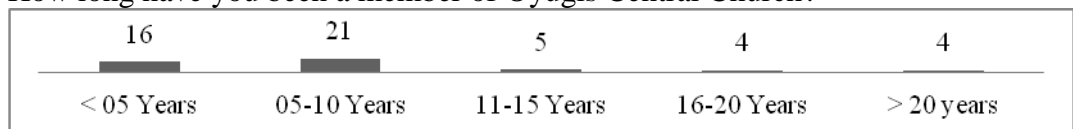
Age in years: 15-19 [03] 20-40 [30] 41-60 [12] Blank [05]

Sex: Female [13] Male [20] Blank [17]

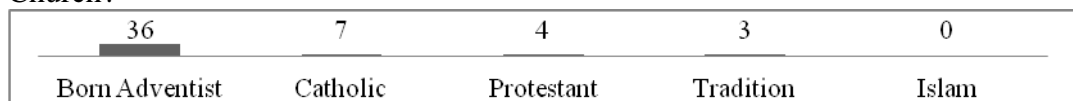
1. How long have you been a Seventh-day Adventist?



2. How long have you been a member of Oyugis Central Church?



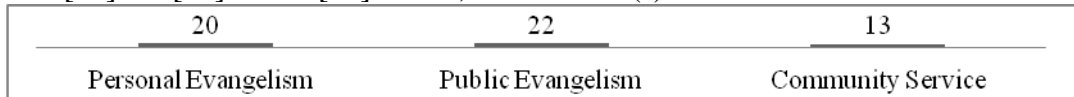
3. What religious affiliation were you before you converted to the Adventist Church?



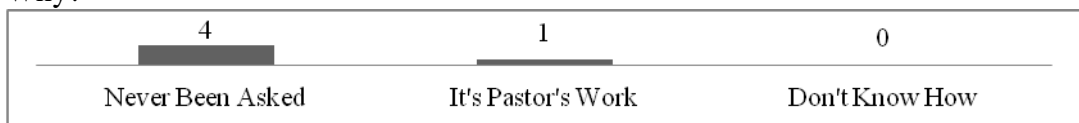
4. Do you know the Mission of the Seventh-day Adventist Church?  
Yes [45] No [01] Blank [04]

5. Do you know the mission of Oyugis Central Church?  
Yes [45] No [04] Blank [01]

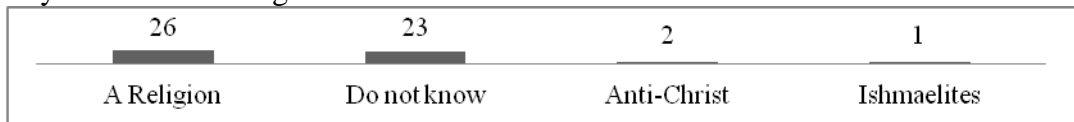
6. Have you ever been involved in doing Mission in any way?  
Yes [40] No [09] Blank [01] If Yes, in what area(s)?



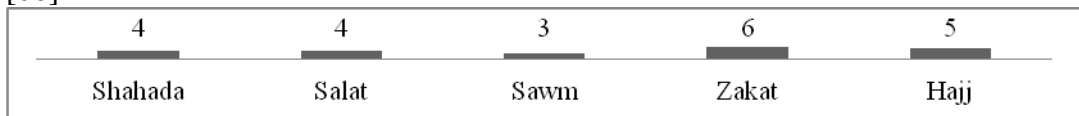
If No,  
Why?



7. In your understanding what is Islam?

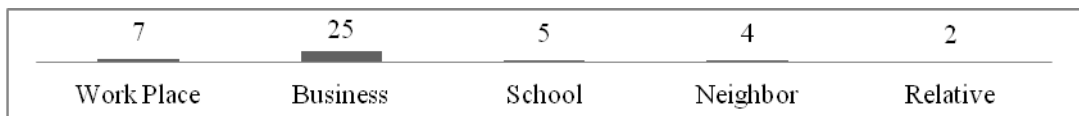


8. Do you know the Five Pillars of Islam? Yes [15] No [29] Unmarked [06]



9. Have you ever interacted with a Muslim in Oyugis town?

Yes [36] No [13] Blank [01] If Yes, where in particular?

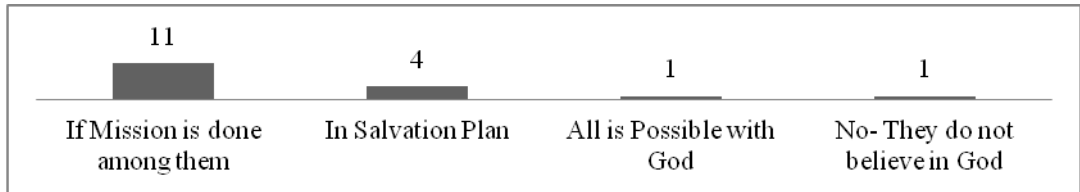


10. Women are highly esteemed in Islam because of Hagar.

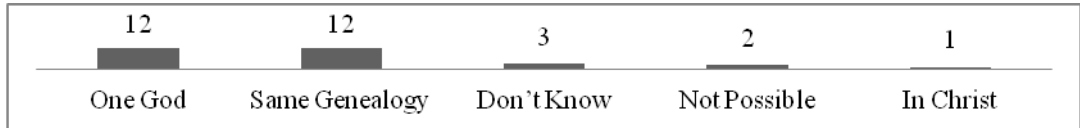
Yes [24] No [20] Blank [06]

11. Can a Muslim really be saved? Yes [41] No [04] Unmarked [05]





12. How possible is it that Christians and Muslims share the same spiritual heritage?



13. Do you know of a former Muslim who became an Adventist?

Yes [25] No [24] Blank [01]

14. Do you know of a former Adventist who converted to Islam?

Yes [24] No [25] Blank [01]

15. Do you know some beliefs and practices of Islam? Yes [37] No [08] Blank [05]

16. Are there common beliefs between Adventists and Muslims?

Yes [39] No [05] Blank [06]

17. Have you ever heard of Adventist Muslim Relations (AMR)?

Yes [43] No [01] Blank [06]

18. Is there AMR Coordinator at Oyugis Central Church?

Yes [21] No [22] Don't Know [07]

19. Have you ever attended any seminar on Muslim Evangelism?

Yes [23] No [24] Blank [03]

20. Have you read the Qur'an? Yes [21] No [29]

21. Is Allah of the Qur'an the same as God of the Bible?

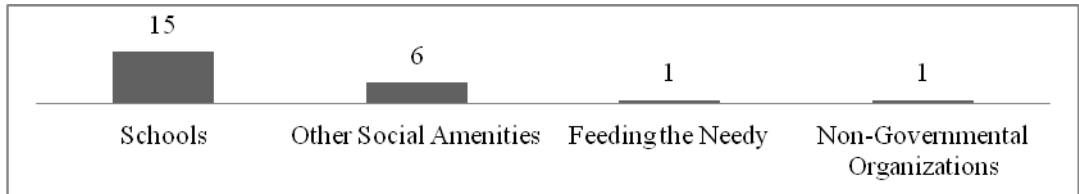
Yes [21] No [24] Blank [05]

22. Do you think Muslims are involved in spreading Islam?

Yes [39] No [09] Blank [02]

23. Have you seen any community project(s) sponsored by Muslims?

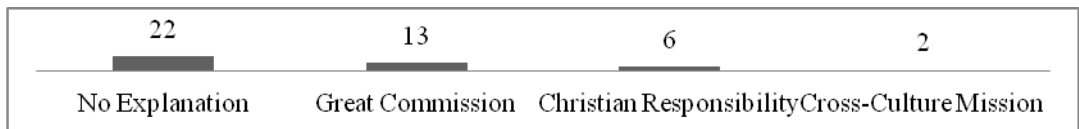
Yes [27] No [22] Blank [01] If Yes, specify:



24. Jesus forbade His disciples not to go to the Gentiles nor enter any Samaritan city

(Matt 10:5) so we have no mandate to enter Muslim territory.

Yes [02] No [43] Blank [05] Explain:

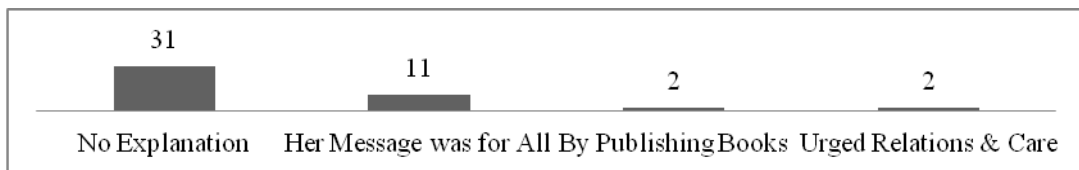


25. Apostle Paul never stepped on the Muslim territory.

Yes [10] No [31] Blank [09]

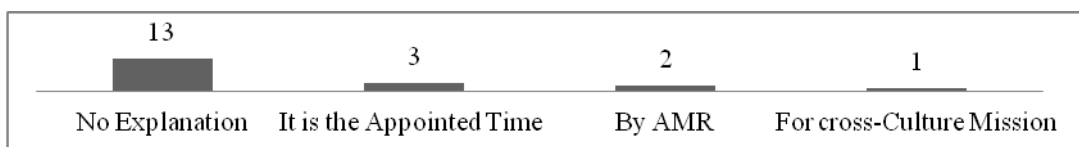
26. Ellen White mobilized the church for cross-culture mission.

Yes [38] No [06] Blank [06] Explain:

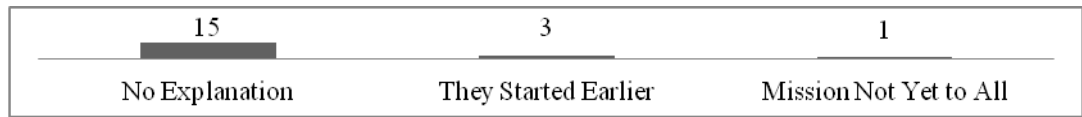


27. SDA Church began work in the Muslim field recently after reaching all other

world territories. Yes [19] No [19] Do not Know [12] Explain: Yes [19]



No[19]



28. Are you involved in Mission to the Muslims? Yes [17] No [28] Blank [05]

If Yes, how? Personal Evangelism [10] Literature Distribution [01] Offerings [03] Needs further training [01] Community Service [03] No explanation [02]

If No, why? Lack of skills [05] Not yet established in our Church [03] Do not believe the Qur'an [01] Fear [01] I am Not a Muslim [01] No explanation [16]

29. In your opinion, how do you perceive Islam? (You may several options).

Missionary Movement [11] Religion that upholds the Faith of Abraham [11]

Religion of the Anti-Christ [13] Most Aggressive and Militant Religion [13]

30. Do you think Christians have a responsibility to the Muslims? Yes [42] No [04]

Blank [04] If Yes, what responsibility?

To evangelize them [32] Don't know [10]

Comparing the information acquired from the questionnaire that was administered at the beginning of the project and that of the close of the implementation period, it is evident that much improvement had occurred in areas that are critical to mission among Muslims. Observably, 60% of the respondents were of youthful vigor within the age bracket of 20-40 years, an improvement from 56.5% registered at the beginning. 24% of the respondents were mature adults aged 40-60 years who maintained their commitment to the program although there was a drop of 4% from the previous 28%, a fact that could be attributed to the climatic change mentioned earlier. It is therefore evident that the program had a significant impact among a target group of members who have the potential to exert meaningful change and the posterity of

mission without neglecting the experience and wisdom of the active elderly church members.

Questions 4 and 5 assessed mission awareness levels and results show that the program successfully invoked church members' consciousness to mission. When the project began 84.7% of Oyugis Central Church members were aware of the mission of the church. At the end of the implementation period the percentage had risen to 90%.

Question 6 addressed the issue of involvement in mission. This too soared to 80% from 75.3%. Particular attention is drawn to question 28 which specifically enquired about involvement in mission to Muslims. Results show that only 21% of the respondents had hitherto consented to have been involved in mission to Muslims, 38.8% of whom had engaged in personal evangelism. However, after the implementation process the levels of involvement rose to 34% and 58.8% respectively. It is also noteworthy that prior to this project 67% of the church members were not involved in mission to Muslims any way however, at the close of the project only 56% had not be so involved.

By June 2012 significant weakness was noted in the membership unawareness about Islam. 72.9% of the respondents did not know the pillars of Islam, 83.5% had never read the Qur'an and 84.7% never attended any seminar on Muslim evangelism. At the close of the study these percentages comparatively decreased to 58%, 58% and 48% respectively.

Opportunities for mission had also broadened. Hitherto, only 63.5% of the respondents indicated that they had interacted with Muslims in Oyugis town, this increased to 72%. Question 30 shows that 84% up from 81.1% of the members acknowledged the fact that Seventh-day Adventists have a missional responsibility over the Muslim field.

Substantial reduction has been observed in the threats that had earlier hindered members from involvement in the Muslim mission field. The question of lack of skills had diminished from 42.1% to 10% while that of fear dropped from 10.5% to 2%. At the beginning of the study only 27% of the members understood Islam as a religion, now it is at 38%. Indeed, 36.5% of the members usually perceived it as a religion of the anti-Christ yet now only 26% of the church members hold that view.

### **Conclusion**

Chapter 4 of this research project delved on program development under three subsections namely program design, implementation, and evaluation. After preparing a proposed design a period of six months ensued through which the content of the program was impressed upon the target group, that is, the Seventh-day Adventists, Oyugis Central Church members. A survey conducted at the close of the implementation period subjected the whole program to scrutiny and indeed from analysis of the results it can be concluded that this program, when fully implemented, has the ability to unleash the potential of church members and mobilize them for a meaningful involvement in mission to the Muslims. Researcher's summary, conclusions and recommendations shall be discussed in chapter 5.

## CHAPTER 5

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### **Summary**

This program development research project entitled *A Program to Mobilize Seventh-day Adventist Church Members for Mission to Muslims in Oyugis Town, Kenya*, has endeavored to show that mission to Muslims is a mission possible and that church members when properly mobilized have the potential to render a meaningful ministry to the Muslims. God of the Bible is indeed not only a God of mission but also a mission mobilizer.

Chapter 1 of this work introduced key aspects of the ensuing project by highlighting the mission of the church and proceeded to state the problem of the study, its purpose, justification, delimitations as well as define methodology and procedures that were to be engaged. Chapter 2 delved into library sources with a view to laying a formidable theoretical foundation for the study. It is evident that Biblical writers offer strong arguments for a universal and inclusive mission to all nations including the Islamic *dhar al- Islam*. God called Abraham to be the progenitor of a community of faith and from him Jews, Mohammedans, and Christians have through the ages acclaimed spiritual ancestry. In essence, if Christian mission has to be realistic it must embrace the Muslim field. The prophets of Israel often mobilized remnants of their people for mission beyond national boundaries. Precisely, prophet Isaiah spoke directly to an eschatological climax that depicts a glorious accomplishment of mission

significantly to Midian, a region in the desert of Arabia, Ephah, a Midianite tribe, Sheba, a region in southern Arabia, Kedar and Nebaioth, sons of Ishmael.

Books of the Gospel are a depiction of a man-God, Jesus Christ who came to this planet garbed in human culture and cosmopolitan genealogy that would be an object lesson to His universal salvific purpose. In His life and ministry is evident a three and half year program aimed at mobilizing all of His disciples for mission. The great commission (Matt 28:19-20) is a climactic outburst of a curriculum fulfilled and a strategy embraced. To live by the dictates of this commission is to prove that they are adequately mobilized for mission to all nations including the Muslims. Apostle Paul's life, especially circumstances that surrounded his conversion as well as his writings is a testimony to God's concern and specificity to mobilization for mission to Muslims. This, Paul accomplished by preaching first to the Nabataean Arabs before even going up to Jerusalem (Gal 1:17).

Ellen G. White and other extra-biblical authors have echoed the same sentiments that validate the need mobilize church members for mission. Further, this research has traced the growth of Adventist Muslim Relations department as response that has been rendered by the Seventh-day Adventist Church not only to counteract the challenge of Islam but to engage in a meaningful mission among Muslims. A brief detour into the Islamic perspective of mission helped introduce the Christian to his target population.

Chapter 3 undertook to investigate and describe the local setting of the Seventh-day Adventist Church, Oyugis Central so as to contextualize the study. Notwithstanding the imperative Biblical missional mandate, a survey conducted therein among church members revealed low levels of awareness and non-involvement in mission to the Muslims, a fact that prompted the need to develop a program that would mobilize church members to their call and duty.

The whole brunt of this project is best appreciated only when chapter 4 has been conceptualized. In it is an endeavor to design, implement, and evaluate a program that when adopted will unleash the potential of church members and mobilize them for mission to the Muslim field. Essential components of the three-phased strategy that has been developed include firstly, creating awareness, educating, and instilling vision and passion within members. Secondly, providing practical information and guidance needed to transform mission desire into a meaningful involvement, and thirdly to develop strategies for discipleship of converts. A final survey done exhibited marked improvement in relevant spheres of mission particularly to Muslims.

### **Conclusions**

From the facts and figures gleaned from the study it can be concluded that God is interested in mission to all humanity. In His dealings with Abraham and Hagar -how He handled the circumstances that surrounded the birth of Ishmael and included his progeny in the prophetic vision of a glorious accomplishment of mission are pointers to the fact that Muslims occupy a conspicuous place in the fulfillment of Christian mission. Contrariwise, there is gross unawareness about Islam yet it poses immense challenges and opportunities to the mission of the Seventh-day Adventist Church. It is noteworthy that Islam is not a stagnant or dead religion but a vibrantly mission oriented belief system that is deeply involved in mission and has deliberate strategies aimed at achieving its objective. These have been delineated in this work.

Persistent presence and steadfast growth of Islam in this territory is lesson enough that Islam is not something that can be left to die a natural death. History already has it that the hitherto vibrant Christianity in Northern Africa at the dawn of Christian era way to the 6<sup>th</sup> century met its greatest impediment in the name of Islam



that threatened to clear it off the face of Africa. Today, almost the entire Northern Africa is referred to as Islamic countries. Islamic *Daw'ah* is now significantly articulated in the Sub-Saharan Africa. It is a timely worthwhile venture to engage the Muslims not only as a counteraction but in fulfillment to the mission that calls for responsibility over every nation of the earth.

This research project has succeeded to develop a bible-based, Christ-centered and practical oriented program that has challenged members of Oyugis Central Church and mobilized them for action towards the Muslim mission field. It has proved that mission to Islam is mission possible. The program, if applied to similar situations, will revive church members' passion for mission and enhance fulfillment of Christ's great commission.

### **Recommendations**

In the light of this research project and pursuant to observations made during the whole process certain recommendations have been necessitated. These recommendations are cognizant of the "Roadmap to Mission" as well as "Guidelines for Engaging in Global Mission" all of which are contained in the *General Conference Working Policy 2009-2010*.<sup>1</sup>

1. Due to the impact of the challenge of Islam both locally and globally the General Conference of Seventh-day Adventist Church needs to include the Adventist Muslim Relations ministry as a full-fledged department both in the Working Policy and the Church Manual. This will help remove a kind of stigma that is now attached to the ministry.

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<sup>1</sup>General Conference of Seventh-day Adventists, *Working Policy of the General Conference of Seventh-day Adventists*, 2009-2010 ed. (Hagerstown, MD: Review & Herald, 2010), 47.

2. The church has taken an appreciable move towards preparation of scholars in the field of Missiology with emphasis in Islamic Studies, a step that has led to the development of this research project. It is highly recommendable that Kenya Union Mission identifies and encourages more pastors and leaders to go through similar line of study. However, opportunity needs be availed for successful candidates to take up further studies with a view to developing more professors in the field of missions and Islamic studies in particular.
3. Owing to the magnitude of the challenge of Islam Adventist universities and institutions of higher learning should consider offering Islamic Studies as a mandatory course to all students preparing for ministry especially at the undergraduate level so as to develop more cross-cultural mission minded ministers who will appropriately apply the bible-based Seventh-day Adventist principles of mission to ministry and create contextualized materials for the non-Christian religions including Islam.
4. This program is recommended for use as a model in establishment of Adventist Muslim Relations department in all of the churches in Kenya Lake Conference and subsequently to all of Seventh-day Adventist churches.
5. Kenya Lake Conference AMR department should develop a budget to enhance facilitation of periodic seminars in all churches with the view to refreshing the members' understanding and passion for mission, especially to the Muslims.
6. All pastors should encourage and help each church member to identify a method of intervention that is most applicable and relevant to them in reaching out to the Muslims. This could be done by taking spiritual gift inventories for church members and encouraging them to put their identified spiritual gifts to practice.

7. Due to the ever-rising issues in missiology the General Conference of the Seventh-day Adventist Church should develop mission study centres in every division of the church to search, analyze and implement new strategies with the view to reaching adherents of world religions wherever they are.
8. Kenya Lake Conference AMR Director should develop a strong network with experienced workers in similar lines of work like the Faith Development in Context as well as encourage involvement in a meaningful dialogue with Muslims rather than approaching them pointedly.

APPENDIX A

LETTERS



**O** YUGIS EAST DISTRICT  
P.O. BOX 492-40222  
OYUGIS, KENYA  
Email:oyugiscentralsdachurch@yahoo.com  
THE PASTOR'S DESK

**October 21, 2011**

The Chairman  
Oyugis Central Church Board

Dear Fellow Servant

**REF: RESEARCH PROJECT LOCATION**

Cordial Christian regards.

I wish to inform you that the Adventist University of Africa has approved my research project proposal to mobilize Seventh-day Adventist Church, Oyugis Central members for mission to Muslims.

For this reason Sir, I write to request your esteemed board to allow me carry the research within the said location.

Yours respectfully

Pr. Meshack O. Mbago



**OYUGIS CENTRAL CHURCH**

P.O.BOX 492-40222, OYUGIS.

Email:oyugiscentraisdachurch@yahoo.com

Date: 27<sup>th</sup> October 2011.

To.

PR. MBAGO MESHACK,  
ADVENTIST UNIVERSITY OF AFRICA,  
PRIVATE BAG MBAGATHI- 00903,  
NAIROBI (K).

Dear Sir,

RE: M. A REASECH PROJECT LOCATION.

Cordial Christian regards.

With reference to your letter dated 21<sup>st</sup> oct. 2011, I hereby wish to inform you that the church board with respect to **Min. No. 49/2011** has approved your request and given permission to conduct the research of mobilizing seventh – day Adventist church, Oyugis Central members for mission to the Muslims in Oyugis town.

May our good lord God give you strength, courage and guide you through the exercise.

Thank you.

Your s sincerely,

Ellazar Keya.  
Church Clerk.





SEVENTH-DAY  
ADVENTIST  
CHURCH

**KENYA LAKE CONFERENCE**

P.O. BOX 43  
TEL: 0202048249  
KENDU-BAY

14th August 2012

**Pr. Meshack O. Mbago**  
Seventh-day Adventist Church  
Oyugis Central Church  
Oyugis

Dear Pastor,

**RE: STUDY RESEARCH**

Christian greetings.

This is to inform you that the Kenya Lake Conference Executive Committee members agreed to authorize you continue with your study research for your M.A Programme within Oyugis Central Church.

Wishing you God's blessings.

Sincerely yours,

Seventh - Day Adventist Church  
Kenya Lake Conference

**Executive Secretary**

**Pr. Tom Eli Arunga Ogal**  
**Executive Secretary – KLC**

Cc: Executive Director – KLC  
Treasurer - KLC

## APPENDIX B

### QUESTIONNAIRE

This questionnaire seeks to obtain information that will assess the need and enhance the development of a program for mobilization of church members for mission among Muslims. It will be applied to a Research Project for a Master of Arts in Missiology degree as well as provide a handy model for church leaders and future researchers pursuing related disciplines. Kindly respond honestly by filling appropriate blanks and ticking the box option that applies to you. Do NOT indicate your name.

Age [ ] Gender F [ ] M [ ]

1. How long have you been a Seventh-day Adventist? \_\_\_\_\_
2. How long have you been a member of Oyugis Central Church? \_\_\_\_\_
3. What religious affiliation were you before you converted to the Adventist Church? Born Adventist [ ] Catholic [ ] Muslim [ ] Tradition [ ] Other [ ] Specify \_\_\_\_\_
4. Do you know the Mission of the Seventh-day Adventist Church? Yes [ ] No [ ]
5. Do you know the Mission of Oyugis Central Church? Yes [ ] No [ ]
6. Have you been involved in doing Mission in any way? Yes [ ] No [ ]  
If Yes, in what area(s)? Personal Evangelism [ ] Public Evangelism [ ] Community Service [ ]  
Other(s) Specify \_\_\_\_\_ If No, Why? Never Been Asked [ ] Pastors' Work [ ] Don't Know How [ ] Other(s) Specify \_\_\_\_\_
7. In your understanding what is Islam? \_\_\_\_\_
8. Do you know the 5 Pillars of Islam? Yes [ ] No [ ] If Yes, name them:  
1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_ 4. \_\_\_\_\_ 5. \_\_\_\_\_
9. Have you ever interacted with a Muslim in Oyugis town? Yes [ ] No [ ]  
If Yes, where in particular? Work place [ ] Business [ ] School [ ] Neighborhood [ ] Relative [ ]  
Other(s) Specify \_\_\_\_\_
10. Women are highly esteemed in Islam in respect to Hagar. Yes [ ] No [ ]
11. Can a Muslim really be saved? Yes [ ] No [ ] Explain \_\_\_\_\_
12. Do you know of a former Muslim who became an Adventist? Yes [ ] No [ ]
13. Do you know of a former Adventist who converted to Islam? Yes [ ] No [ ]
14. Do you know some beliefs and practices of Islam? Yes [ ] No [ ]
15. Are there common beliefs between Adventists and Muslims? Yes [ ] No [ ]
16. Have you ever heard about Adventist Muslim Relations (AMR)? Yes [ ] No [ ]
17. Is there AMR coordinator at Oyugis Central Church? Yes [ ] No [ ] Don't know [ ]
18. Have you ever attended any seminar on Muslim Evangelism? Yes [ ] No [ ]
19. Have you read the Qur'an? Yes [ ] No [ ]
20. Is Allah of the Qur'an the same as God of the Bible? Yes [ ] No [ ]
21. Do you think Muslims are involved in spreading Islam? Yes [ ] No [ ]
22. Have you seen any community project(s) sponsored by Muslims? Yes [ ] No [ ]  
If Yes, specify: \_\_\_\_\_
23. Jesus forbade His disciples not to go to the Gentiles nor enter any Samaritan city (Matt 10:5) so we have no mandate to enter Muslim territory. Yes [ ] No [ ] Explain \_\_\_\_\_
24. Apostle Paul never stepped on the Muslim territory. Yes [ ] No [ ]
25. Ellen White mobilized the church for cross-culture mission. Yes [ ] No [ ] Explain \_\_\_\_\_
26. SDA Church began work in the Muslim field recently after reaching all other world territories. Yes [ ] No [ ] Explain \_\_\_\_\_
27. Are you involved in Mission to the Muslims? Yes [ ] No [ ]  
If Yes, how? \_\_\_\_\_ If No, why? \_\_\_\_\_
28. In your opinion, how do you perceive Islam? (You may mark one or more options).  
Missionary Movement [ ] Religion that upholds the Faith of Abraham [ ]  
Religion of the Anti-Christ [ ] Most Aggressive and Militant Religion [ ]
29. Do you think Christians have a responsibility to the Muslims? Yes [ ] No [ ] If Yes, what responsibility? \_\_\_\_\_

## APPENDIX C

### MISSION MOBILIZATION PROGRAM MATERIALS

#### **Lesson One: Missional Challenge in the 10/40 Window**

This is a survey of the general global missiological challenge as depicted in the rectangular area of the world extending from 10 to 40 degrees north of the equator, and stretches from North Africa across to China.<sup>1</sup> Missional challenge within this strip is that it is a part of the world that remains unreached with the gospel yet it has:

- ✚ 62 nations of the world.
- ✚ 4.1 billion of the world's population living therein.
- ✚ More than 1.2 billion people under the influence of communism.
- ✚ Over 1 billion Muslims, nearly 1 billion Hindus and 600 million Buddhists.
- ✚ 97% of the un-reached people groups located there.
- ✚ The top 50 least evangelized cities of the world.
- ✚ Most of her nations closed to western missionaries.
- ✚ An area of great spiritual darkness known as the "Resistance Belt".
- ✚ Over 70% of the world's people but only 8% of church missionary efforts.
- ✚ Less than 1/2 of 1% of the mission budget of churches going there.
- ✚ Many people who have never heard the Name of Jesus – even one time!

#### **Lesson Two: The Challenge of Islam in Africa**

This is an introductory course that sensitizes members to the missional need by identifying what Islam is doing/targeting in Africa.<sup>2</sup> Islam claims to be a way of life- the solution for all the problems of life, a guide toward a better and complete life glorifying in all its phases God, the first and the final religion of mankind- the shortest and broadest road that leads to God. It is based on Samuel Lumwe's presentation in an AMR Pastors' seminar in 2008.<sup>3</sup>

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<sup>1</sup> Global Mapping International, 10/40 Window, <http://www.gmi.org/products/maps/1040-window/> (March 17, 2013).

<sup>2</sup> Gerhard Nehls and Walter Eric, *Practical – Tactical Approach: A Teachers' Textbook* (Nairobi: Life Challenge Africa, New Rev. and enlarged ed., 2006), 89-98; See also Practical-Tactical Approach, <http://www.scribd.com/doc/64699856/Practical-Tactical-Approach-TT3> (April 27, 2013); The Challenge of Islam, <http://answering-islam.org/Nehls/tt1/tt1.html> (April 27, 2013) and <http://www.ukessays.com/essays/religion/the-challenge-of-islam.php> (April 27, 2013).

<sup>3</sup> Samuel D. Lumwe, "The Challenge of Islam in Africa," EAU AMR Pastors' Training, Kamagambo Adventist College, 2008.



## The Challenge of Islam

- ✚ That "Africa is to be the first Islamic continent" is a well-used Islamic slogan.
- ✚ The ultimate goal of Islam is to bring all people into submission to Islam (see Qur'an 8:39; 61:9 and Sahih Muslim I, p. 17).
- ✚ Islam is on the move to expand its Influence- Muslims double their population biologically and promote migration to the hitherto non- Muslim lands.
- ✚ In many 3<sup>rd</sup> World countries, Muslims build impressive mosques, even in areas with a very small number of Muslims. Schools are built and scholarship offered.
- ✚ Employment is offered, but to Muslims only.
- ✚ Charity displayed plus the social and material benefits are convincing.
- ✚ The 'Mecca Declaration' adopted by the 'Third Islamic Summit Conference of Kaaba' resolving to conduct Jihad with all the means at their disposal.
- ✚ Islam in Africa Organization intends to unify all Muslims throughout Africa re-instating a strong and united 'Umma' (= congregation of all Muslims).

### Lesson Three: A Vision for the Nations (Isaiah 60)

This lesson explores the eschatological vision of Isaiah 60 as expounded in *the Seventh-day Adventist Bible Commentary* that depicts “the glory of the church in the abundant access of the Gentiles”<sup>1</sup> with the view to showing that 1) Israel’s glorious hour to light the Gentiles has come, 2) God’s ultimate agenda for mission includes the Muslims, and 3) Muslims are important to the accomplishment of Christian mission. Mission mobilization among the prophets of Israel climaxes with Isaiah’s vision of an eschatological Israel in which as a prophet; he heard God’s voice and felt His heart.<sup>2</sup> Significantly, among the Gentiles and kings (Isa 60:3) coming to the light of Israel are categorically the descendants of Ishmael, the Muslims listed as (1) from Midian, a region in the desert of Arabia, (2) Ephah, a Midianite tribe, (3) Sheba, a region in southern Arabia, (4) Kedar and (5) Nebaioth, sons of Ishmael who settled in the Arabian Desert.<sup>3</sup> Spectacularly, they shall be accepted on the Lord’s altar- a harvest of mobilization for mission to the Muslim field proper.

### Lesson Four: Hagar Paradigm /Muslim Woman’s Lot

This is an analysis of the lot of women in Islam in view of God’s purpose for women. It is derived from Oscar Osindo’s lecture notes on Islam, Culture and Gender in African Society.<sup>4</sup>

**The Domination of Man** –In childhood girls are under the watchful eye of their father, brothers or cousins. When they reach puberty, segregation of the genders begins. Girls

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<sup>1</sup> “The Glory of the Church in the Abundant Access of the Gentiles” (Isa 60:1-22), *The Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review & Herald, 1996), 4:312-316.

<sup>2</sup> Abraham Joshua Heschel, *The Prophets: Two Volumes in One*, (Massachusetts: Hendrickson Publishers, 1962), 26.

<sup>3</sup> “Midian, Epha, Sheba, Kedar” (Isa 60:6, 7), *Seventh-day Adventist Bible Commentary*, rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1976), 4:314.

<sup>4</sup> Oscar Osindo, “ISLM 645 Islam, Culture and Gender in African Society,” Class Lecture Notes, Adventist University of Africa, 2012.

have to wear the *hijab*. In marriage the husband has complete authority over her and she has to live for his pleasure, be available for him at any time, and bear him children.

**The Marriage relationship** - The husband has many duties to their wives including to discipline them (see Surah 4:34; Al-Burkhari, Bad' al-khalq 8). Husbands are masters rather than lovers - Love between a man and his wife is seen as dangerous. Sex and intercourse is seen as polluting and not uniting.

**Fears Controlling Her Daily Life:** 1) Fear of her mother-in-law, 2) Fear of the consequences of Divorce, 3) Fear of a co-wife, 4) Fear of gossiping tongue, 5) Fear of evil eye and jealousy curse, and 6) Insecurity in their Spiritual lives.

**Religious Duties**

Women are not allowed to pray and read the Qur'an or enter a mosque when they are menstruating (see also Abu Huraira, in Muslim Salat 285). They cannot fast without their husband's permission and are only allowed to give alms if their husbands permit. On pilgrimage a woman is not allowed to make a journey on her own.

**Muhammad's view on Women in Paradise** – Is that the majority of dwellers of hellfire were women (Al-Bukhari, Haidh 6; Muslim Iman 13; Abu-Dawud, Sunna 15). Islamic Paradise/heaven is more like a kingdom for Muslim men with their sexual rewards described (Surah 38:49-52; 83:22-25; 44:51-54; Mishkat Al-Masabih Vol 2, pp.1200, 1204). Muslim Women therefore live in dilemma- they play a key role yet God remains far away for them. With God so distant, many turn to magic, charms and spirit mediums for answers.

**Lesson Five: Beliefs and Practices of Islam 1**

This is a brief survey of Islamic basic belief tenets. Major Beliefs of Islam (The Six Articles of Faith) - In Islam, belief and practice are equally important; neither is sufficient without the other. The lesson is based on “the Basic Beliefs and Worship Practices of Islam” in Frederick Mathewson Denny’s book, *An Introduction to Islam*.<sup>1</sup> Table 1 illustrates the six main Islamic beliefs.

Table 1: Six major Islamic beliefs

- |                       |                        |
|-----------------------|------------------------|
| 1. The Oneness of God | 4. The Day of Judgment |
| 2. The Angels of God  | 5. Predestination      |
| 3. The Books of God   | 6. Prophets/Messengers |

**Lesson Six: Beliefs and Practices of Islam 2**

This is a brief survey of Islamic basic worship practices. The main Islamic faith is based on the Five Pillars, the main point of the creed. To show their commitment to God, Muslims perform these religious duties, often called the "Five Pillars" of Islam because these five duties are required of every observant Muslim. It is a continuation from lesson five. Table 2 illustrates the five pillars of Islamic faith.

Table 2: Five Pillars of Islamic Faith

Practice	Meaning	Practice	Meaning
1. Shahadah	Islamic Creed	4. Zakat	Charity as a Duty
2. Salat	Islamic Daily Prayer	5. Hajj	Pilgrimage to Makkah
3. Sawm	Fasting over <i>Ramadan</i>		

**Lesson Seven: Islamic Spiritual Heritage**

This is a Biblical investigation of the spiritual heritage of Islam that seeks to 1) trace God's early involvement with Ishmael especially the authorship of his name and

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<sup>1</sup> Frederick Mathewson Denny, *An Introduction to Islam*, 4<sup>th</sup> ed. (Upper Saddle River, NJ: Prentice Hall, 2011), 99-129.

promised blessings, 2) recognize how God used Ishmael’s line to bless the Israelites, and 3) defines the rationale for Adventist- Muslim relations.

**The Rationale of the Adventist-Muslim Relations**

1. God calls Abram from his mother land-Mesopotamia - (Gen 12:1, 2; 15:1-6).
2. God authors Ishmael’s name – (Gen 16:11).
3. God’s promise to Ishmael- (See Torah-Genesis 16; Qur’an- Ibrahim (14), 39).

**The promise confirmed at the spring of water** (Gen 21:18-20; Qur’an 19: 54, 55).

**God’s Object of Supreme Regard** – (see Gen 21:20).

**God’s plan for these children of Abraham**

1. That they also preserve truth
2. That they would work in partnership with the children of Isaac in keeping the knowledge of God alive
3. That as traders they could carry the light of the knowledge of the true God to distant places

**Assured of God’s Blessings** - Gen. 17:20; Gen 25:13-16; Gen 25:1-2.

Table 3: How God used Ishmael’s line to bless the Israelites (A Plan for cooperation)

<b>Personality</b>	<b>Involvement</b>	<b>Personality</b>	<b>Involvement</b>
Joseph son of Jacob (Gen 37:27-28)	Sold to Ishmaelites	Eastern traders (Exodus 30)	Provided oil & spices for Hebrew worship
Moses son of Amram (Ex 2; Job 1; Qur’an 28:22-28)	Given refuge and taught about God by the Easterners	Othniel- nephew to Caleb (An Arab)	Became the first judge of Israel (Jg 3:9ff).
Joshua son of Isaac and son of the East (Num14:30; Josh 14. Qur’an 5:20-26.	Led Hebrew people into Canaan.	Balaam -son of the East (Num 22-24, Qur’an 7:175).	Blessed Israel when Jews were about to enter Canaan
Queen Sheba of the East (1 Kings 10).	Brought gifts to King Solomon	“Wise” men from the East (Luke 2; Matt 2).	Brought gold & spices to Jesus
Early disciples of Isa (Acts 2; Gal 1:17).	Interacted spiritually with Arabs	Abraham was not a Jew nor yet a Christian; But he was true in Faith.	Bowed his will to God’s, (Islam), and joined not gods with God” Q3:65, 67

**Lesson Eight: Common Beliefs between Muslims and Adventists**

This lesson familiarizes members with certain foundational realities of Seventh-day Adventist identity that are perceived to be in commonality with Islamic tenets. Muslims and Adventist share some common beliefs and doctrines with differences in application by each religion. This can be used by those who witness in context for the purpose of soul-winning when conducted with understanding, care and the sensitivity.

Table 4: Common beliefs between Adventists and Muslims

<b>Belief</b>	<b>Adventist Expression</b>	<b>Islamic Expression</b>
God	The Godhead	Tawhid
Scriptures	OT & NT-Written Word	The Qur’an
Salvation	Free Gift by God’s grace	Deliverance earned by Works
Christ	Divine Hope	Honored as one of the prophets
Laws	Ten Commandments	The Shari’ah
Day of Worship	Sabbath	Friday the day of Assembly
Believers’ Fellowship	The Church	The Ummah
Acceptance into Fellowship	Baptism	Ghusl
Healthful living	Dietary Laws	Dietary Laws
Christ’s Second Coming	Christ’s Second Coming	Christ’s Second Coming
Heaven/Hell	New Earth/Destiny of the lost	Heaven & Hell
State of the Dead	Resurrection	Life after Death

### Lesson Nine: Major Islamic Sects

This lesson appreciates the fact that Islam is not a single block of a monolithic faith. It is designed to orient members on the major faith groups under the umbrella of Islam.

1. **Sunni Islam** - This is main group in Islam making up 90% of the religion's adherents. It claims to be the continuation of the Islam as it was defined through the revelations given to Muhammad and his life.
2. **Shia Islam** encompasses most of the Muslims who are not among the Sunni. They followed Ali, the closest relative of Muhammad, as his successor.
3. **Ahmadiyya** Islam was founded in 1889 by Mirza Ghulam Ahmad (c. 1839-1908) in Qadian, Punjab, India. Ahmad claimed to be the appearance of the promised Messiah (or, according to some sources, the manifestation of the Prophet Muhammad as well as an incarnation of Jesus and the Hindu god Krishna). It has since split into two: a) Qadiani, who recognize Ahmad as a prophet; and 2) Lahore, who regard Ahmad only as a reformer of Islam.
4. **Sufism** is less an Islamic sect than a mystical way of approaching the Islamic faith. In it, Muslims seek to find the truth of divine love and knowledge through direct personal experience of God.

### Lesson Ten: History of Islam in Kenya

A brief account of the spread of Islam in Kenya with the view to tracing its coming to Kenya, and the factors that led to its spread into Kenya's interior, so as to help develop appropriate missiological approaches relevant to Kenya's context.

Table 5: Population percentage of Muslims in Kenya's neighboring countries.

Uganda	12.1%	Sudan	71.3%
Tanzania	30.2%	Somalia	98.5%
Ethiopia	33.9%	Asia	62.0%

Figures adopted from *Pew Research Forum, 2009*<sup>1</sup>

**Historical Background** - Islam has been at the Coast of what is now known as Kenya for close to a millennium. Muslims are the longest settled group along the East African Coast. Spread to the Inter-land was by individual Muslim traders.

#### Factors that Enhanced the Spread of Islam –

- ✚ The Muslim traders were reputedly peaceful and friendly.
- ✚ Paramount Chief Nabongo Mumia of the *Wanga* tribes embraced Islam.
- ✚ The building of the railway line from Mombasa.
- ✚ The Concept of Monotheism or Tawhid in Islam
- ✚ The Muslim generosity through SADAQA
- ✚ The Concept of Family Extension - i.e. polygamy, *mutah* (temporary marriage)

#### Factors that Hindered the Spread of Islam -

- ✚ Land formation i.e. The Rift Valley
- ✚ Hostility of certain ethnic groups i.e. the Maasai.
- ✚ Christian Missionaries via respective governments checked the spread.
- ✚ Colonial government confined the Muslims to slums- *majengos*.
- ✚ Trade bias - Colonial government was not in favour of the Swahili trade.
- ✚ The Europeans introduced a more organized secular education.
- ✚ Economy - Severe droughts and floods have led to famine in most of the arid and semi-arid regions mostly populated by the Muslims.

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<sup>1</sup> Mapping the Global Muslim Population, (Pew Research Forum, 2009), [http://www.pewforum.org/newassets/images/reports/Muslim population/ Muslim population.pdf](http://www.pewforum.org/newassets/images/reports/Muslim%20population/Muslim%20population.pdf) (July 04, 2012).

- ✚ Religious Freedom /Tolerance - Muslims in Kenya remain engaged in a long-standing debate over special Islamic courts.
- ✚ Terrorism - Muslim leaders argue that suppression of terrorism bill specifically targets members of their community.
- ✚ Societal Attitudes - Some Muslims believe that the government and business communities deliberately have impeded development in Muslim areas.

### **Lesson Eleven: Cross Culture Witnessing**

Cross Culture Witnessing guides into practical ways of applying the principle of cultural anthropology to mission with the view to reaching Muslims for Christ in a way that brings lasting transformation. It is derived from Danielle Koning's lecture notes on cultural Anthropology for Missions and Ministry.<sup>1</sup>

**Anthropological method to reach mission goal-** Carefully TRANSLATE the gospel to the religion and culture of your target group: Must meet people where they are (affirm them) and must lead people to the living God (change them)

**How to DISCERN between “good” and “bad” cultural differences-** Use three tools:

- ✚ UNDERSTAND through cultural relativism: try to understand the meaning & function of the specific practice/belief in its own cultural context
- ✚ EVALUATE through theology: having the new information that cultural relativism has given you, now evaluate whether this specific practice/belief is acceptable from a theological perspective
- ✚ DISCERN through prayer

**How to CHANGE “bad culture” into “Christian culture”**

- ✚ Identify the cultural beliefs and values connected to the specific practice or belief you wish to change.
- ✚ Identify the needs this practice/belief fulfills.
- ✚ Articulate a PRACTICAL and realistic strategy for change:
  - ✓ Be sensitive to the cultural beliefs/values/practices
  - ✓ Find gaps in cultural beliefs/values/practices – “hunger development”
  - ✓ Refer to good cultural beliefs/values/practices as much as possible
- ✚ Find a theologically acceptable SUBSTITUTE practice:
  - ✓ This substitute must fulfill the same needs even BETTER.
  - ✓ The church must MODEL how this substitute practice actually works.
  - ✓ This substitute practice must not only change bad tools, but also the related bad cultural values.

### **Lesson Twelve: Do's and Don'ts in the Ministry to Muslims**

This is a precise look at those behaviors that seem profoundly acceptable to Christians and Muslims with regard to mission as well as those which would strike a Muslim beholder with disgust and hinder mission.

**What to Do in the Ministry to Muslims**

- ✚ Be informed about Islam.
- ✚ Develop personal friendship with Muslims- cultivate the relationship.
- ✚ Be prepared to admit the mistakes of Christians in the past.
- ✚ Be Positive. Provide a loving, spiritual influence.
- ✚ Live as a "Believer" and answer questions about your faith in Muslim terms.

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<sup>1</sup> Danielle T. Koning, Lecture Notes on MSSN 645: Cultural Anthropology for Missions and Ministry, 2012, Adventist University of Africa, Nairobi: Kenya.

- ✚ Describe your faith as it relates to God's last day people.
- ✚ Focus on important concerns for the person at his/her spiritual understanding.
- ✚ Tell Bible stories which illustrate faith building principles.
- ✚ Engage in a personal prayer ministry with and for Muslims.
- ✚ Be hospitable.
- ✚ Be a true believer of Allah- Identify yourself as one of the "Faithful Believers."

#### **What Not to Do in the Ministry to Muslims**

- ✚ Avoid Argument- Love is more persuasive than argument.
- ✚ Don't criticize the Islamic absolutes or use insulting terms i.e. Crusade, Heathen.
- ✚ Give the Qur'an the respect it deserves.
- ✚ Do not treat the Bible with disrespect too.
- ✚ Do not judge Muslims by your own cultural standing.
- ✚ Remember, majority of Muslims are concerned about the same things you are.
- ✚ Do not dress immodestly.
- ✚ Do not witness to the opposite sex alone.
- ✚ Avoid political discussion with pro-American or Western Political tone.
- ✚ Don't act as if you have the truth and want to convince them of it.

#### **Lesson Thirteen: Manners/Adab.**

This lesson derives from Sir Abdur Rahim's book, *The Principles of Islamic Jurisprudence*<sup>1</sup> and Barbara D. Metcalf's *Moral Conduct and Authority: The Place of Adab in South Asian Islam*.<sup>2</sup> It surveys select passages of the *Hadith*, "(lit. "speech", "report", "account")... traditions relating to the deeds and utterances of the prophet as recounted by his Companions"<sup>3</sup> with the view to developing self discipline considered good in character and excellent in words and actions in their approach to Muslims. Dr. Bill Musk, a scholar in Islamic studies reckons that honor and shame thread through all the themes making up a Muslim culture.<sup>4</sup> It is thus needful to equip members with such manners which the *Shari'a* (Islamic law)<sup>5</sup> recommends and logic reinforces. The lesson is also informed by Oscar Osindo's compilations.<sup>6</sup>

**Definition** - Adab means to discipline the self to have good character and the excellent words and actions which the *Shari'a* recommends and logic reinforces. It entails employing good words and actions. *Adab* is derived from *ma'duba* (banquet), which is a preferred meal and to which people are invited. Table 6 illustrates some of the *adab*.

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<sup>1</sup> Abdur Rahim, *The Principles of Islamic Jurisprudence: According to the Hanafi, Maliki, Shafih & Hanbali Schools* (New Delhi: Kitab Bhavan, 1911).

<sup>2</sup> Barbara D. Metcalf, "Adab," *Encyclopedia of Islam and the Muslim World* (New York: Macmillan Reference USA: Thomson/Gale, 2004)1:12. See also Barbara D. Metcalf, ed. *Moral Conduct and Authority: The Place of Adab in South Asian Islam*. Berkeley: University of California Press, 1984; and F. Gabrieli, "Adab," In Vol. 1, *Encyclopedia of Islam*. 2d ed. Leiden: Brill, 1960.

<sup>3</sup> Cyril Glasse, "Hadith," *The Concise Encyclopedia of Islam* (Harper, San Francisco: HarperCollins Publishers, 1991), 141.

<sup>4</sup> Bill A. Musk, *Touching the Soul of Islam: Sharing the Gospel in Muslim Cultures*, (Oxford, UK: 2004, 2<sup>nd</sup> edition), 92.

<sup>5</sup> Jonathan E. Brockopp, "Shari'a," *Encyclopedia of Islam and the Muslim World* (New York: Macmillan Reference USA: Thomson/Gale, 2004), 2:218-219.

<sup>6</sup> Oscar Osindo, "Adab," Compilations presented at EAU AMR Pastors' Training , Kamagambo Adventist College, April, 13<sup>th</sup> to 26<sup>th</sup> 2008.

Table 6: Some manners in the Islamic Society

<b>Greeting</b> 133 Chapter: On the <i>adab</i> of the greeting Riyad as-Salihin	(The Meadows of the Righteous) by Imam Nawawi. 857	<b>To enter</b> 1056'Do not enter houses other than your own	until you have asked permission and greeted their inhabitants' (24:27)
<b>Looking</b> 1305:	1306"How quick you are to see evil!"	<b>Shaving pubic hair</b> 1257: "Five things are	included in the fitra: ...shaving public hair,
<b>Excess words</b> 1307"There is no good in excess words."	1308"The worst ...are those who speak a lot... diffuse in speech and ...fill their mouth with words"	<b>Eating</b> 5062: 'Eat from what is in front of you.'"	5078: 'A believer eats in one intestine and the unbeliever eats in seven'".
<b>Honor parents</b> - "We have instructed man to honor his parents..." (29:8). 5625	5149: Action most loved by Allah..."The prayer at its proper time." ... "Then devotion to parents..."	<b>Concealment</b> – 5721 An aspect of flaunting yourself is to do an action by night and then in the morning, when Allah has veiled you, to say, 'O so-and-so!	I did such-and-such yesterday,' removing Allah's veil in the morning after your Lord has veiled you in the night."
<b>Sneezing-</b> CXXIV-Say, "May Allah have mercy on you"	5868. He instructed us to visit the sick, join funeral processions, bless people who sneeze...	<b>Yawning</b> CXXVIII. When someone yawns, he should put his hand over his mouth 5872.	"Allah likes sneezing and hates yawning...If one of you yawns, Shaytan laughs at him."

### Lesson Fourteen: Outreach Methods

There are several outreach methods, traditional and contextualized, personal and public methods. In reaching out to Muslim we need to consider all possible methods.

**1. Muhadhara-** *Muhadhara* is a Swahili word for Public debate- *Mihadhara* (Plural), *mhadhara* (singular). It derives from the Arabic *hadara* translated discourse. It is an Islamic setting for Public evangelism. It is organized by one party-either Muslim or Christians. Notably, John A. Chesworth in his PhD thesis has done a considerable work on this subject.<sup>1</sup>

#### Personnel and Organization

The personnel include: 1) Chairman, 2) Reader, 3) *Wahadhiri* (Preachers) mainly from the organizing party, 4) Listeners from all religions and 5) Objectors.

Men sit separate from ladies. This is an adopted Islamic practice.

All the topics for discussion are decided by one party.

**Program** - Key elements in the program should be as follows: 1) Opening prayer, 2) Introduction and welcoming remarks from the chairman, 3) Presentation by the *Muhadhiri*, 4) Question and answer session, 5) Appeal and closing prayer.

**Dos and Don'ts in a Muhadhara.** Take care of the following: 1) Do not sing at the meeting, 2) Do not use abusive language, 3) Do not make an official invitation to the Muslim (by a letter), 4) Do not involve women in the program, 5) Do not use Adventist language (Rather use Islamic terminology), 6) Do not use preacher's voice, 7) You may incorporate the Muslim in offering opening or closing prayer, 8) Recognize any Muslim and Christian leaders by providing special seats, and 9) Ladies to dress modestly.

**2. Mijadala-** *Mjadala* is a Swahili wording meaning Public Debate. There are several differences and similarities between a Muhadhara and *Mjadala*. Whereas the

<sup>1</sup>John Antony Chesworth, "The Use of Scripture in Swahili Tracts by Muslims and Christians in East Africa," (PhD thesis, The University of Birmingham, 2007), 20.

Muhadhara is organized by one party, the *Mjadala* is a joint program between the Muslims and the Christians. There are several areas to be considered in this joint venture. Formation of a joint planning committee with the following terms of reference: 1) Identify the topics for discussion, 2) Develop the meeting program, 3) Identify the dates and venue of the meeting, 4) Identify dignitaries to be invited, 5) Develop and source the budget of the meeting, 6) Set up the regulations of the meeting, 6) Appoint main moderator of the meeting, and 7) Agree on the number of speakers for each side.

**What to take note of:** 1) Make sure you maintain a good relationship with the Muslim leaders, 2) Start on time and end on time, 3) Respect the set rules, 4) Show respect to the Qur'an, Islam and Prophet Muhammad, and 5) Remember, singing is unacceptable.

**3. Community service-** This is the best method to build credibility among the Muslim community. "Christ showed sympathy to the, he mingle with them as one who desired their good, met their needs and won their confidence, then he bade them follow me" (*Ministry of Healing p.143*). The church needs to organize community service activities such as feeding and clothing the poor, visiting the sick, clean up exercise, taking care of the garden of an old folk, and prison ministry.

**4.Other Methods-** These include: 1) Discover Bible study, 2) Family Life and Health seminars, 3) Prophecy seminars, 4) Radio and Satellite/TV, 5) One on one Bible Study, 6) Church planting, and 7) Faith Development In Context.

### Lesson Fifteen: Introduction to the Qur'an

This lesson is derived from Oscar Osindo's lectures.<sup>1</sup>

**Definition -** Qur'an is an Arabic word meaning, recitation" It is a derivation from the root verb (qara'a), of the command iqra', meaning "Read!" or "Recite". This word describes the way the entire Qur'an was received, through recitation- 96:1.

**Structure of the Qur'an -** The Qur'an is almost the size of the New Testament.

✚ It has a total of 114 suras which are of unequal length and not chronologically arranged- 86 revealed in Mecca and 28 at Madina. A "surah" is a passage of writing and each chapter of the Qur'an is thus called.

✚ Demands seeking Allah's protection from the evil one before reciting (Q16.98).

✚ Each surah is also broken up into brief sections known as *ruku'ah*

✚ The longer suras are at the beginning of the book and the shortest are at the end

✚ Each sura has a title usually from a significant word or name.

✚ It is further divided into 30 equal portions called Juzu to help recite the Quran each night during the thirty nights of the month of Ramadan.

**Revelation of the Qur'an -** Muhammad was illiterate (Ummi). He could not read nor write (Q7:157-158). He received the revelations in a cave at Mt. Hira. The revelation is said to have been brought by angel Gabriel- also called "The Spirit of Holiness." He then memorized and recited the "*wahyi*", revelation to his followers, who memorized them all carefully. He brought together many different passages and arranged them in a special order, which was then kept by his companion. (*Surah 25.32*).

**The revelations can be divided into two sections -**The Maccan and Madinan revelations - Most of the Mecca surahs are short while the Medina surahs are longer.

**Aim of revelation of the Qur'an -** Say: "What thing is most weighty in evidence?" Say: "Allah is witness between me and you; This Qur'an has been revealed to me by inspiration. That I may warn you and all whom it reaches..." (*Surah 6:19*).

**The object of revelation** is Muhammad, surah 13:30, who has been sent to people to

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<sup>1</sup> Oscar Osindo, "ISLM 612: Introduction to Islam," Class Lecture Notes, Adventist University of Africa, (Nairobi, Kenya, 2011).



rehearse to them God's revelations. He died suddenly in 632 AD after a short illness and, with his death, the Qur'an automatically became complete.

**How the Qur'an was revealed-** Mishkat IV p.259.

**Collection and codification of the Qur'an-** (Sahih al-Bukhari, Vol.5, p.97).

### **Discrepancies**

- ✚ Some of the recitors of Mohammad died- on the Day of Yamama (Ibn Abi Dawud, Kitab al-Masahif, p.23).
- ✚ Muhammad could forget verses- (*Sunan Abu Dawud*, Vol.3, p.1114).
- ✚ Other verses were only gotten through the attention of the recitors- (Surah 9, ayah 128; Ibn Abi Dawud, Kitab al-Masahif, p.11).
- ✚ Other codices- It is evident that other companions also began to transcribe their own codices of the Qur'an independently of Zaid shortly after Muhammad's death (*Fath al-Baari*, op.cit.). However, Zaid's codex was preferred because:
  1. Other codices had been "compiled unofficially" (Desai, op. cit., p. 32).
  2. Unlike the codices which were gaining fame and widespread acceptance in, Zaid's text was conveniently close at hand and, not being known among the Muslims in those provinces, it was not regarded as a rival text.
  3. It conveniently suited Uthman's purposes in standardizing the text of the Qur'an.

**Muslim popular view:** 1) The Qur'an came from heaven (85:22, 2). It is without error. (2:2; 4:82 and 41:41-42, 3). It was first revealed in the month of Ramadan during the 'night of power', 4) It is a sacred book, 5) It is the last book of guidance from Allah, 6) Every word of the Qur'an is the word of Allah, and Revelation of the Qur'an was a miracle- the prophet was *ummi*.

**Five things that the Qur'an demands from every Muslim are as follows:** 1) To believe in the Qur'an, 2) To read it, 3) To understand it, 4) To act upon its teachings, and 5) To convey its teachings to others.

**The Theology of Abrogation** - Based on the Qur'an, Islam has developed the doctrine of abrogation. This affected an unidentified number of verses to be removed (the so-called *Mansukh*-Verses) and then replaced (by the so-called *Nasikh*-Verses) during the lifetime of Muhammad (see also *Surah 16:101*).

### **Lesson Sixteen: Major Themes of the Qur'an**

This is a follow up from lesson fifteen. It excavates into the Qur'an to acquaint with key doctrines that define Muslim worldview.

**Allah:** This name occurs over 2,500 in the Qur'an

**Man and the Universe:** Man created in a special way, 15:29; 95:4. He is God's vicegerent on earth, 33:39.

**Satan and Evil** - Classified under *Jinns*. Jinn was created by fire (7:12; 55:14-15).

**Eschatology** - The concept of eschatology revolves around the joys of the Garden (Paradise-*Akhera*) and the punishment of hell (Jehannam).

### **Lesson Seventeen: Introduction to the Hadith**

**Qur'anic authority of hadith as source of law**, Surah 59:7; 33:27; 53:3 – 4.

Hadith is a collection of biographic reports which concerns the acts, sayings of Prophet Muhammad and his companions; they also reflect on what Muhammad prescribed or ordered and tolerated in his presence or forbade (Mishkat ul Masabih Vol. I).

**The Purpose of Hadith** is twofold: 1) As tafseer to the Qur'an, and 2) To enable a Muslim faithful to imitate the sayings, manners and doings of Muhammad. The chain of

narration is called *Isnad* and for the sake of authenticity it has to be traced through the prophet's companions and to the Prophet himself and the text itself is called *matn*.

### **Classification of Hadith:**

**According to the reference to a particular authority-** 4 types of *hadith* are identified:

- ✚ *Qudsi* - Divine; a revelation from Allah relayed with the words of the Prophet.
- ✚ *Marfu* - elevated; a narration from the Prophet, e.g. I heard the Prophet saying ...
- ✚ *Mauquf*- stopped: a narration from a companion only e.g. we were commanded to...
- ✚ *Maqtu'* - severed: a narration from a successor.

**According to the links of *Isnad* - interrupted or uninterrupted-** 6 categories:

- ✚ *Musnad* - supported
- ✚ *Mutassil* - continuous: uninterrupted *isnad*
- ✚ *Mursal* - hurried: if the link between the successor and the Prophet is missing
- ✚ *Munqati* - broken: link anywhere before the successor is missing.
- ✚ *Mu'adal* - perplexing: reporter omits two or more consecutive reporters in the *isnad*.
- ✚ *Mu'allaq* - hanging: is a *hadith* whose reporter omits the whole *isnad* and quotes the Prophet.

**Six Famous Hadiths:** These are: 1) Muhammad Ibn Ismail al Bukhari 256 AH, 2) Abu- l- Husayn Muslim Ibn al – Hujjaj 261 AH, 3) Abu Dawud 279 AH, 4) Abu Isa Muhammad of Tirmidh 275 AH, 5) Abu Baker Rahman of Nisa (an-Nasai) 303 AH, and 6) Abu Abdillah Muhammad (Ibn Majah) 273 AH.

### **Qualifications of a narrator**

- ✚ Knowledge of Arabic as spoken in Mecca and Medina
- ✚ Should have understood well the sense of what he heard
- ✚ His *isnad* should reach the prophet
- ✚ Narrator should not say 'I was informed' but I heard
- ✚ The narrator should not be a young boy, lunatic, idiot or man of bad character
- ✚ Should not be a non-Muslim
- ✚ Narrator should not transfer a saying from Christian or Jews for monetary gain
- ✚ All the words in the tradition should be those of Muhammad
- ✚ The narrator should be a man or woman of good memory

**Content of the Hadith** - 1) Religious obligations of Muslims, 2) Religious dogma such as Day of Judgment, heaven and hell, 3) Legal provisions, and 4) Social obligations

### **Lesson Eighteen: Qur'an/Bible Sermon Presentation**

This lesson derives from Samuel Lumwe's lecture.<sup>1</sup>

**Definition** - Qur'an and Bible sermon is a teaching which is Biblical based but supported by the Qur'an verses. It enhances the use of Qur'an in a positive way. Since Islam has absolutes or 'untouchables' namely 1) Allah (Surah 112: 1 -4), Islam (Surah 3: 19), Muhammad (Surah 4: 58, 80), Qur'an (Surah 4: 82), for a *Muhadhiri* to be effective in reaching out to Muslims he or she must have: 1) A good knowledge of Islamic beliefs and practices and the Qur'an, 2) Must apply the middle of "the road approach", 3) Must use the Qur'an as a tool, 4) Must use the Qur'an positively, and 5) Must understand the major themes of the Qur'an

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<sup>1</sup> Samuel Lumwe, "Principles of Qur'an and Biblical Sermon Preparation and Presentation," EAU AMR Pastors' Training, (Kamagambo Adventist College, Kenya, 2008).

### Why must we Use the Qur'an?

- ✚ Muslims do not value the Bible claiming that it is corrupted.
- ✚ The traditional understanding of the Muslims is that Qur'an is the final revelation to mankind which has come to replace the Bible.
- ✚ The Qur'an has a lot of Biblical messages that can act as a bridge.
- ✚ Applying the principle of starting from the known to the unknown.

**How to Use the Qur'an:** 1) Do not use texts that contradict the Bible, 2) Do not overshadow the bible truth with the Qur'an in your presentation, 3) Do not criticize openly the verses which are against the Bible, 4) Avoid using hanging verses, 5) Read the context of the paragraph, 6) Avoid adding your own words, 7) Do not use hostile verses, 8) Do not show bias, and 9) Apply the correct theology of the scripture

**How to Prepare:** 1) Identify a topic / *Mada* 2) Search for the relevant verses and stories from the Bible and the Qur'an. 3) Develop the main concept/theme of the verses.

**How to Present:** 1) Make sure you handle the Bible and the Qur'an with respect, 2) Do not talk negatively on Islam, Muhammad, the Qur'an and ALLAH, 3) Do not put on a tie or a coat, 4) Try to use Islamic terminology such as *Asalaam Alekum, Ahera, Isa*, 5) Avoid questionable statements, 6) Be with common topics, 7) Praise Islam and Muslims for whatever good values they uphold, 8) Do not refer to the Qur'an as, "Their book", and 9) Start and end with prayer and refer to Isa as sustainer.

### Lesson Nineteen: Approaches to Different Types of Muslims

The lesson is derived from Samuel Lumwe's presentation at Kamagambo, Kenya.<sup>1</sup>

There are four distinct types of Muslims namely:

- ✚ Religious Muslims - These are conservative Muslims, most knowledgeable in Qur'an, thus very hard to preach to.
- ✚ Secular Muslim - These are the most educated class. Many of them live in the west
- ✚ Folk Muslim – also called popular Muslims. It is a mixer of Islam and animism/traditional beliefs. Mostly Africa and Asia. They are easy to preach to.
- ✚ Bad/ Nominal Muslims - These are Muslims by upbringing only without really practicing Islam. They are simply Mosque goers.

#### Different Approaches in reaching out to Muslims

**1) The Soft Approach** - is a method that avoids any confrontation with the Muslims and tries to build bridges in love. **2) The Harsh Approach** - is the direct, attacking, combative method that spares nothing in trying to prove to the world the falsehood of Islam. **3) Middle of the road approach** - This approach is done between the love and truth poles. It speaks the truth in one love not compromising the truth nor sacrifice love on the altar of truth.

### Lesson Twenty: Apologetics

**Definition** - Gr. *Apologia* "answer" "reason" or "defence." Apologetics is the science and art (usanii) of defending truth which includes the rational application of facts and reason appropriately and prayerfully. Apologia is used 8x in NT; Acts 22:1; 26:16; 1 Cor. 9:3; 2 Cor. 7:11; Phil. 1:7, 17; 2 Tim 4:16; 1 Pet 3:15. It is based on Samuel Lumwe's presentation in Kamagambo, Kenya.<sup>2</sup>

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<sup>1</sup> Samuel Lumwe, "Types of Muslims," EAU AMR Pastors' Training, (Kamagambo Adventist College, Kenya, 2008).

<sup>2</sup> \_\_\_\_\_, "Interfaith Dialogue," EAU AMR Pastors' Training, (Kamagambo Adventist College, Kenya, 2008).

### **The Task of Apologetics**

1. To present convincingly a case for the biblical truth message
2. To rationally challenge the objectors to the truth of the bible message
3. It can be defensive and offensive at the same time (Phil. 1:7; 2Cor. 10:5-6).

**Reasons why we need Apologetics:** (1) The Bible commands us 1 Peter 3:15 (2) Christians need to be well grounded in their faith, (3) There are numerous false teachings in circulation which demands a response, and (4) Islam raises a host of objections against the bible faith.

**Methodology of Apologetics:** (1) Prayer life Luke 24:45; James 1:5, (2) Know the location of relevant scripture to particular objections raised Ps 119:11, (3) Be ready to defend the truth any time 1 Peter 3:15, (4) Develop the art of listening to your objectors, (5) Rehearse your answers, and (6) Study your subject well and be versed with all the key arguments.

**Things to Avoid in Apologetics:** (1) Arrogance as if you know it all or looking down to those you engage with, (2) Ignorance of the of the subject at hand and even of the tools available, and (3) Irrational approach to issues at hand, lack of facts and logic.

**Things to Do in Apologetics:** (1) Take the initiative to go to people Matthew 28:18-20; Acts 17:17, (2) Build relationships with people 1Thess. 2:8, and (3) Break own social-cultural and religious barriers hindering people from Christ.

**Answering Key Muslim Questions:** Islam is the only major world religion that challenges the claims of Christianity and presents itself as its correction. Common questions often raised by Muslims include: a) The triune nature of God (4:171; 5:73), b) Do you accept Muhammad as a Prophet? c) Is it not Ishmael who was offered as a sacrifice and not Isaac (37: 105 – 110)? d) Why does Christianity limit people to a monogamous marriage (4: 3)? e) The Sabbath was changed from Saturday to Friday (62: 9 – 11)?

**Principles of answering questions are:** 1) Fairness, patience and gentleness, 2) Avoid quarrelling and disputations, 3) Be serious about your faith, 4) Be biblical in your responses, 5) Use objection as an opportunity for witness, 6) Go for his/her felt needs, 7) Compassion – Jesus had for his people, 8) Empathy – being everything to all people in order to win them-1Cor 9:19-23, 9) Courage – going where others fear to go – Hebrews 10: 39, 10) Humility – not looking down upon a Muslim, 1Cor 4:7; Rom 12:3; Phil 2: 2 – 3, 11) Faithfulness in stewardship – 1Cor 4: 1, 12) Ability to engage with issues soberly - 1 Peter 1: 13; 5: 8, 13) Capacity to communicate truth in a simple ways - 1Cor 2: 2 -13; Col 4:3-6, and 14) Willingness to pray - Eph 6:10-20.

### **Lesson Twenty One: Biblical Concept of Discipleship**

This lesson is based on Samuel Lumwe's Follow up and Nurture presentation.<sup>1</sup>

**Discipleship** - The concept of discipleship means that the process of church membership involves the entire experience of the member. The process does not stop at the moment of baptism, as is all too often the case. This process is called by various names: "body life," "Christian living," "responsible church membership," etc.

**The Importance of Discipleship** - Discipleship is a word that describes a "churched" convert. The ultimate goal of any retention program is the on-going development of discipleship in the lifestyle of the church member.

**The Framework for Discipleship** - 2 Peter 1:3; 2 Tim 3:16, 17.

**Discipleship and the Great Commission** - Matt 28: 16-20 indicates the formula: *Go-*

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<sup>1</sup> Samuel Lumwe, "MSSN 125: Follow up and Nurture," EAU AMR Pastors' Training, (Kamagambo Adventist College, Kenya, 2008).

*Make Disciples-Teach them.* **Mark 16: 14-20** indicates the practice, miraculous things happen so new converts can expect to see in-depth changes in their lives as a result. **John 20:19-23** indicates the evangelistic “sending.”

### **Lesson Twenty Two: Challenges of Muslim Background Believers**

This is an extension of lesson twenty one. The “care of converts...is vital, for the pressure on them is great.”<sup>1</sup> Its challenge does end at conversion but is the beginning of many challenges both to the new convert and the church. It is a big danger to the converts own life (Sura An-Nisaa 4:89).

**Social Challenge:** Many new converts from Islam are:

- ✚ Reserved- they don't want their families to know where they are.
- ✚ Suspicious of new people they for they think they may be reported.
- ✚ Used to Islamic lifestyle they lived before, for Islam is a way of life.
- ✚ Psychologically depressed because of rejection from their community.

**Spiritual Challenge:**

- ✚ They have no proper understanding of the Bible and spiritual issues.
- ✚ They were brought up in a lot of Islamic traditional practices.
- ✚ They have some wrong concepts about Jesus, death state, eternal life.
- ✚ They are militant as regards to religious matters.
- ✚ They are argumentative.

**Economic Challenge:** Ex-communication makes them dependants.

**Goals and Principles of person to person discipleship**

- ✚ **Establish a personal redemptive relationship.** Muslim world is built on relationships and a strong social bondage. He/she should not feel a gap. Be a trustworthy- the convert will desperately need an intimate sharing of his/her emotions and other needs.
- ✚ **Share the gospel in a meaningful way.** Do not engage in doctrinal discussion, Muslims lack the assurance of salvation, so you need to ground the person on the gospel.
- ✚ **Lead them to have a good pattern of spiritual growth.** Muslims are used to reciting the Quran- perceiving God as transcendent whose thoughts cannot be comprehended. They need to be assured of the immanence of God.

The convert is likely to experience a religious shock i.e.1) Displaying or wearing of the cross by the believers, 2) Sitting together with women side by side, 3) Different types of dresses both by men and women, 4) Singing in the Church, 5) Entering the Church in shoes, 6) Sometimes women leading out the service and other programs, and 7) Unsuitable decorations in the Church building.

### **Lesson Twenty Three: Building Credibility among Muslim Friends**

This is another nurture and retention lesson based on Samuel Lumwe's presentation.<sup>2</sup>

**How to identify interests**

- ✚ Work mates who are interested with spiritual discussion
- ✚ Neighbors with whom you visit each other and help one another.
- ✚ Your friends who attend your Church worship.
- ✚ Relatives of different faith whom you relate very well.

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<sup>1</sup> Patrick Sookhdeo, *A Christian's Pocket Guide to Islam* (Scotland: Christian Focus Publications, 2001), 93.

<sup>2</sup> Samuel Lumwe, “Nurturing New Believers,” KCF AMR Leadership Summit, 2007-EACK Guest House-Likoni, Kenya.

### **What to do with the interests.**

- ✚ Develop a list of interest.
- ✚ Develop the profile of your interest: a) Spiritual profile – About his/her knowledge of scripture, level of interest in spiritual matters, questions concerning faith and the scripture, level of involvement in religious activities, response when a spiritual topic is shared, b) Social profile – Hobbies, personality, level of relation with strangers, friends, relatives, and general likes and dislikes.
- ✚ Learn on how to interact with your interest.
- ✚ Pray for them - Develop a prayer diary, be specific to their needs.
- ✚ Plan time to be meeting your interest.
- ✚ Meet his/her needs where possible.
- ✚ Understand their concerns i.e. health, finances, relationships, social/political.
- ✚ Develop a network i.e. 1) Plan for home fellowships and invite your friends, 2) Organize social days as a group, recreation or retreat where you can invite your friends to attend, 3) Establish a community project that addresses a specific need of the community, and 4) Organize health/family life seminars in neutral place where they can attend.

### **Lesson Twenty Four: Building a Church Retention Programme**

**Biblical Signs of a Church Personality - *Allelon* {al-lay'-lone}**: one another, reciprocally, mutually. These revolve around the “One another” commands:

- ✚ Inter-Relationships: Love one another.
- ✚ Mutual Edification: Build up one another.
- ✚ Mutual Service: Being servants to one another.
- ✚ Negative “One Another”: The ‘don’ts’ to one another.

**Basic Elements of a Discipleship System** - Definitions of How to measure discipleship i.e. 1) Why do people drop out? 2) What do new members not understand? 3) What do new converts not know? 4) What happens when a person visits the church for the first time? 5) What do new converts need to know?

#### **Why do People Drop Out?**

- ✚ The call of the world - Friends, relatives, former lifestyle habits, etc
- ✚ Lack of Fellowship
- ✚ Personality clashes with people in the church
  - i) “Old guard” “gatekeeper” traditionalists who do not want new members.
  - ii) Others “lock out” new members and don’t even know they are doing it.
  - iii) Some unconsciously want to “protect” their “church home” from “outside”
  - iv) Intolerants insist that converts immediately meet their personal standards.
  - v) Impatience with new members who need time to understand Adventism.
  - vi) Unfortunate use of Adventist “vocabulary” and lack of common sense.
  - vii) Inability of the new member to find a social “home” in the church.
- ✚ Force of Habit and Lifestyle Issues: 1) People's lifestyles cause them to form habits that keep them from church, and 2) Feeling tired, having much to do, etc.

**What New Members Do Not Understand** - New members come from many different backgrounds and usually do not understand many Adventist ways of doing things.

#### **The Church Support method -**

**At the individual level:** The Church should identify members who: - 1) If possible are familiar to the new converts, 2) Must be able to keep secrets, 3) Understand the lifestyle of the Muslims, 4) Are good counsellors who can give special attention to the new converts, 5) Are spiritually mature who can lead the new convert in a spiritual journey,

and 6) Are welcoming and friendly.

**At the Church level:**

- # The church can establish a kitty/account for helping the desperate new converts.
- # Income generating projects can be established to take care of the need ones.
- # Church members can be encouraged to assimilate new converts in their families.
- # Some lessons need a more formal educational setting i.e. Adventist Lifestyle etc.
- # New Member Training Classes– preferably on a rotating basis. Effective way to set up on-going training classes is on a 13 week cycle that parallels the Sabbath School.

**Lesson Twenty Five: Faith Development in Context (FDIC)**

Faith Development in Context involves incarnation of the gospel into the Muslim context in such a way that the Muslim world sees it as a valid and honored spiritual journey. Witnesses through FDIC are identified as MBB, MB or a “*Muslim*” believer laboring within cultural context so as to cultivate spiritual growth and faith in Jesus.

**Definition of Terms**

*Muslim Background Believers (MBB)* refers to Muslims who are now believers in Isa as Savior, obedient to His commands, and waiting for His glorious and visible return. MBB refers to a person who has become a believer through extraction- persecution forces him/her to leave his/her community and family. *Muslim Believer (MB)* refers more specifically to one who has become a believer in context without being extracted from family and community. The term “*Muslim*” believer when it is in italics with Muslim in quotation marks is used to refer to an Adventist who incarnates in a community as a Muslim but who maintains faith in Jesus as Savior.

**Guiding Principles of FDIC and how it works:**

**God has not left any group without a witness:** FDIC leaders specifically look for:

1. God’s **footprints** in the local culture i.e. His revelation in written and oral traditions.
2. The **guideposts** or **bridges** that God has preserved in the culture i.e. value system.
3. The **people of peace** (see Luke 10:6), individuals or groups receptive to God.

**Incarnation witness brings Truth into the life of a community:** Witnesses take the identity of the Muslim community. Truth is lived and experienced in the Muslim setting by one who speaks, eats, talks, thinks, feels, dresses, marries, hurts, rejoices, honors, gives, prays, worships, and grows spiritually as a Muslim (see 1 Cor 9:19-23).

**A living experience with God attracts interest and desire for spiritual growth:**

FDIC demands an experiential relationship with God for one cannot share what he/she does not have- Life that demonstrates and reflects God’s power (Mk 5:8-20; John 4:39).

**Scriptural contact points are explored and affirmed as bridges:** Know and study

Muslim holy writings to: (1) search for contact points that can be explored with Muslims in the community, (2) provide a basis for a Muslim believer to defend his new faith by appealing to glimpses in Islamic sources (Acts 17 and John 1).

**Spiritual growth is God’s progressive plan for all true believers:** Honor God’s desire for spiritual growth of all true believers and affirm the desire of many Muslims to be more faithful to God. FDIC ministries seek to cultivate this paradigm shift by recognizing that: 1) The Holy Spirit speaks equally to the Muslim and FDIC witness, 2) Muslims can be empowered to discover truth by themselves, 3) Muslims can come to saving faith, 4) Spiritual gifts are expected to develop within the Muslim community, and 5) Local spiritual leadership can be mentored from the outset.

## **Lesson Twenty Six: Adventist Muslim Relation Department Launch Preparation towards Planting Local AMR Ministries**

It derives from Oscar Osindo's presentation.<sup>1</sup>

**Conduct research on the following in your area:** 1) The local Church's attitude towards Islam, 2) The level and nature of the Church's engagement with Muslims, 3) Population of Islam in your area, 4) Sect(s) of Islam in your area, 5) Type of Islam, 6) Activities of Islam and its strategies for religious propagation, 7) Any converts from Christianity into Islam, 8) Find out who are the opinion makers (gate keepers) in the Muslim community, 9) The level at which Muslims are involved in local political establishment, 10) Nature of Muslim reaction to events that involve them with the West, and 11) Material/human resources available to meet the mission challenge.

### **Clearly define the nature of the challenge:**

- + Active Muslim society - Do you have Adventists who have joined Islam?
- + Outreach Method – Has in the past been a Muslim who desired to join the Church but could not because of the fear of reprisal from his/her community?
- + Church attitude - What is the overall attitude of your local church/Conference/Union towards Islam?
- + Resources – Do you have personnel and resources to conduct basic seminars?
- + Change agents – In areas where the Muslim society prohibits open evangelism FDIC is an option: it requires an MBB who volunteers to be trained for this.

**Practical Mobilization Steps towards Planting a Sustainable AMR Ministry** -based on the assumption that there *is an Adventist Presence* within the location of choice:

- 1) Create awareness to the church leadership at all levels, 2) Conduct recruitment at the local church for members interested to be involved, 3) AMR Department to develop a training curriculum, 4) Identify pastors and members who can be trained as trainers, 5) Each Field and Conference to identify training centers, 6) Deploy the AMR Teams, and 7) Evaluate the work.

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<sup>1</sup> Osindo Oscar, "Mobilization and Training of Local Church," A Presentation at the KCF Leadership Summit , (ACK Guest House Mombasa, Kenya, 2007).



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