

NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY

A STUDY OF THE APPROACHES USED BY INDIGENOUS  
MISSIONARIES IN THE EVANGELIZATION OF MUSLIMS  
IN MONROVIA, LIBERIA

BY  
MATTHEW PIX GONKERWON, SR

A Thesis Submitted to the Graduate School in Partial  
Fulfillment of the Requirements for the Degree of Master of  
Arts in Missions Studies (Islamic Emphasis)

JULY, 2007



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**Approved:**

**Supervisor:**



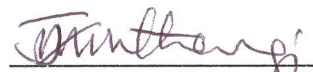
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**July, 2007**



**Student's Declaration**

**A STUDY ON THE APPROACHES USED BY INDIGENOUS MISSIONARIES  
IN THE EVANGELIZATION OF MUSLIMS IN MONROVIA LIBERIA**

I declare that this is my original work and has not been submitted to any College  
or University for academic credit.

The views presented herein are not necessarily those of Nairobi Evangelical Graduate  
School of Theology or the Examiners.

(Signed)  \_\_\_\_\_  
Matthew Pix Gonkerwon, Sr.

July 2007



## ABSTRACT

This study investigated to what extent the indigenous missionaries prepare for the approaches that they are using in evangelism as well as to understand their experiences resulting from the various approaches used in the field. Its purpose was to help indigenous missionaries working among Muslims in Monrovia to examine their approaches so that they may become increasingly effective gospel communicators among Muslims.

A descriptive study was used to discover the situation as it is, and both qualitative and quantitative methods were used. Data was collect using questionnaires, (open ended and closed ended) along with follow up interview through the email and telephone. A total of seven indigenous missionaries with the minimum of one year experience working among Muslims were both served the questionnaire and interviewed for this study.

The finding indicates that indigenous missionaries go through many forms of preparation before going on the evangelistic field. However, they lack some important areas of preparation which could have made them more effective in their effort to communicate the gospel to Muslims in Monrovia. Some of the areas which were placed less emphases in their preparation were Muslim worldview, fast and prayer, the Qur'an, and socio-cultural practices.

It was clearly reviewed that indigenous missionaries used friendship evangelism, lifestyle, teaching and media approaches to communicate the gospel to Muslims in Monrovia. Friendship and lifestyle were the most common and most fruit approaches used. From these approaches, they experienced suspicion, discouragement, rejection, culture shock, hospitality, and confrontation. Based on the findings, indigenous missionaries need to first be motivated by passion for Muslims and need adequate preparation in the areas of Muslim religious beliefs and practices, worldview, Qur'an and socio-cultural practices. They should also spend time in fast and prayer so that they may be empowered by the Holy Spirit before going on the field. With all the above, they need to love and build a healthy relationship with Muslims. These will help them become increasingly effective gospel communicator among Muslims. Finally, indigenous missionaries should not give up or be discouraged but have hope and rely on the Holy Spirit as they work among Muslims in Monrovia.



## **TO**

To my beloved wife Karen (Mama) who was a great encouragement and support to me during my training. You have been a source of strength and inspiration. To our children Nelda, Prayer, and Praise. You are blessing from the Lord. Finally, I dedicate this work also to all missionaries whose passion is to communicate the gospel of Jesus Christ to Muslims in Liberia, Africa, and the world at large.



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## CHAPTER I

### INTRODUCTION

Today in our world there are many people who are turning to Islam than ever before in the history of the world. According to Safa, there are nearly one billion people today confessing to be Muslims. Furthermore, next to Christianity, Islam is the most rapid expanding religion on the earth. With an estimated three to eight hundred unreached people groups following Islam, Muslims remain among the most unreached people group in the world today (1996, 144).

Missionary works in Liberia began far back in the 1820s when free slaves from America were settled there by the American Colonization Society. Among the very first missionaries to settle in Liberia were Lott Carey and Collin Teague who came to Liberia in 1822. By the 1840s, more mission societies were settled in Cape Mesurado, which became Monrovia, the present capital of Liberia. Among these societies were the Baptist, A.M.E (African Methodist Episcopalian Church) and the A.M.E Zion (Baur 1994, 113-115).

Today, due to the coming of missionaries and the end of 15 years civil war, the number of churches in Liberia, especially in Monrovia, has grown immensely in number. In Monrovia alone, there are clusters of churches in every community with the exception of the Muslim communities, which is approximately 23% of the population of Liberia. Indeed this percentage is expected to grow from year to year, thereby increasing the number of Muslims in Liberia. Yet despite the growing population of Muslims in Monrovia, it is sad to note that the Muslims have been neglected with the Gospel.

Today there are very few indigenous missionaries in Monrovia are engaged in ministering the good news among Muslims.

The task of ministering to Muslims is not an easy one. Indigenous missionaries ministering among Muslims in Monrovia encounter many barriers, such as theological, cultural, religious and social hindrances in their effort to reach Muslims with the gospel. In the midst of these barriers they are using various approaches to communicate the gospel to Muslims in Monrovia, Liberia. Therefore, it is important to understand their preparedness, the approaches that they are using, and what impact these approaches have on the lives of Muslims. Relevant and contextualized approaches in Muslim evangelism will lead many to the saving knowledge of Christ.

Indigenous missionaries ministering among Muslims in Monrovia should love and establish friendship as a bridge in sharing the gospel. I believe this is the starting point to using any approach in reaching Muslims for Christ in Monrovia, as well as any other context within the world. Jesus urges us to make disciples of all nations, baptising them in the name of the Father, the Son, and of the Holy Spirit, and teaching them to obey everything that He has commanded us. He said He will be with us always to the very end of the earth (Matt. 28:19 NIV). This command by Jesus to make disciples of all nations includes Muslims as well. The task to communicate the gospel to Muslims is not an easy task, yet it is not impossible. Therefore the approaches that one uses to reach out to Muslims are very important.

There are few indigenous missionaries in Monrovia which are involved in ministering to Muslims. In their effort to evangelize Muslims, they are faced with many hindrances and barriers. However, despite these hindrances and barriers, indigenous missionaries are using various approaches to communicate the gospel to



Muslims, which in my view need to be examined in order to find out how relevant are these approaches in evangelizing Muslims in Monrovia, and how indigenous missionaries may relate those approaches to the resulting experiences on the field.

### Problem Statement

Indigenous missionaries ministering among Muslims in Monrovia, Liberia, go through preparation for evangelism and use various approaches in their efforts to share the gospel with Muslims. This study investigates to what extent the missionaries prepare for the approaches that they are using in evangelism as well as understands their experiences resulting from the various approaches used in the field.

### Purpose of the Study

The purpose of this study is to help indigenous missionaries ministering among Muslims in Monrovia to examine their approaches so that they may become increasingly effective gospel communicators among Muslims.

### Significance of the Study

This study will be significant in the following ways:

1. It helps me to better understand the various approaches used by missionaries in the evangelisation of Muslims. This understanding will prepare me for better evangelistic approaches to Muslims.
2. It provides essential help to indigenous missionaries that recommendations based on findings will be used to update their approaches of evangelism among Muslims.

3. It is hoped that the finding of this research will contribute to the knowledge of indigenous missionaries and foreign missionaries in ministering among Muslims in Monrovia; hence the study is significant to all Christians, missionaries in Monrovia, and Liberia as a whole who are involved in Muslim evangelism.
4. From this study, indigenous missionaries involved in evangelizing Muslims will learn and understand the areas that need to be corrected and revised in Muslim evangelism particularly, in African contexts.

#### Research Questions

1. What preparations do indigenous missionaries make for Muslim evangelism in Monrovia, Liberia?
2. What are the approaches they use in the evangelization of Muslim in Monrovia?
3. What are the common experiences of indigenous missionaries in the various approaches employed in evangelizing Muslims in Monrovia?

#### Delimitation

This study concentrated on indigenous missionaries ministering among Muslims in Monrovia. It confined itself to investigating the approaches that indigenous missionaries are using in Muslims evangelism in Monrovia, Liberia, and describing the resulting experiences deriving from those approaches used in the evangelistic field.

### Limitation

This study would have been more ideal if the researcher was able to do face to face interviews and observations of the indigenous missionaries on the evangelistic field, but it is limited to questionnaire and follow up interviews through e-mail and telephone. This is due to the financial implication of the researcher travelling to his home country where the research is concerned. Time is also a limiting factor in this study. Therefore, the researcher contacted those indigenous missionaries who he personally knew through email or telephone to explain the nature and purpose of this research before receiving answers to the questionnaire.

### Definition of Terms

1. Crusade: The word crusade in this research means the movements of Christians fighting against Muslims in order to restore the faith of Christianity.
2. *Mulla*: A religious teacher who teaches Muslims about their religion (Parshall 1975, 31)
3. Folk Muslims: They are Muslims who deals with the problem of every day life. They practise magic, witchcraft and spiritism, and also use charms and amulets for protection against evil, danger, fear, etc.
4. Missionary: A person called and sent by God, by means of the church, to proclaim the gospel of Jesus Christ to other unreached groups, at home and abroad (Isch 2002, 26).
5. Evangelism: It is sharing the good news of the Lord with those who do not know him, in the power of the Holy Spirit, so that they may come to put their faith in God through Jesus, accept him as Saviour, and serve Him as their Lord



and King in the fellowship of his church (Green 1979, 1; Peters 1999, 11; and Packer 1979, 37-90).

6. Indigenous missionaries: People who are called and sent by God to proclaim the good news of Jesus Christ to their own people or setting. They are natives who witness the gospel to their own people.
7. *Hadith*: 'Prophetic tradition'; a short account of some word or act of Muhammad's. In its classic form it is passed on by one authority that has received it from another. The chain reaches back to an eyewitness (Musk 1989, 267).

## **CHAPTER II**

### **LITERATURE REVIEW**

A lot has been written about Muslim evangelism in many contexts. This includes methods and approaches used by missionaries focusing on specific experiences in a particular context. This study is very important because there has been almost no work that has been done with regard to the approaches used by indigenous missionaries ministering among Muslims in Monrovia, Liberia.

There is a growing number of Muslims present in Monrovia. This has been due to the civil war, which led many Muslims to migrate from the rural areas to Monrovia. The presence of Muslims in Monrovia has posed many challenges and hindrances for Christian missions. Therefore Christian missions need to take Islam seriously. The Church must be willing to reach out to Muslims by using better and effective approaches.

There are many challenges or barriers that Islam poses on the indigenous missionaries in the evangelisation of Muslims with the gospel. Islam is the most challenging faith to the Christian message of salvation. This is due to the many reasons why Muslims are so resistant towards accepting the good news of Jesus Christ.

According to Woodberry, there are many hindrances to Muslim evangelization. The first is sociological. It is group solidarity since there is fear of persecution and ostracism if converted. Secondly, there is a theological obstacle. Muslims believe that the Bible has been corrupted and that all of the value of Christianity is in Islam. Moreover, the Qur'an is understood to deny the Trinity, the

Sonship, and the crucifixion of Jesus Christ. Thirdly, there is a political obstacle. Here Muslims look at non-Muslims as Second-class citizens when Muslims are in majority. This is because Islam appeals to every area of life. Further, there is a cultural barrier because of associating Christianity with the West. Finally, there is a historical barrier. This has to do with conflict between Christians and Muslims since the inception of Islam (1989, 78).

Additionally, Seamands list about four important barriers Islam posed on Christianity. They are historical, cultural, religious and theological barriers (1981, 203). For this study, it is very important to investigate the approaches of evangelism among Muslims while considering these barriers. This helps indigenous missionaries effectively share the gospel with Muslims.

### Historical Barriers

Since the inception of Islam, there have been unfortunate relationships between Christians and Muslims for many reasons. Commenting on the historical barrier, Seamands states:

There has been unfortunate relationship between Christians and Islam down through the countries. To begin with, Muhammad got a false impression of the Christianity in Arabia. It is obvious that he completely misunderstood the idea of the trinity which he taught consisting of God and Mary and Jesus. Then as Muslim forces swept across the North of Africa, they found a church woefully torn by division and strife, arguing over minor doctrinal matters. Later, the crusades (1090-1290) with all of their abuses, as Christians took up the sword against Muslims to regain control of the Holy land. There was followed by the colonial period when most of the Muslims nations were under the control of Western Christians nations. More recently, the establishing of "Christian," Britain and the USA, has been a major source of friction between Christendom and the Islamic world. All this has left a residue of bitterness in the mind of Muslims, particularly throughout the Arab world (1981, 203).

Further, the historical barrier was that of the period of post colonialism, which brought about the driving away of Christians, especially missionaries from many



Islam countries. According to Keay, several independent Muslim governments have forced the withdrawal of all Christian Missionaries, while others placed serious restrictions on the entry of missionaries and the preaching of the gospel (1958,11). Indigenous missionaries ministering among Muslims must understand this historical barrier if they hope to effectively witness to Muslims.

### Religious Barriers

Muslims are people who love their faith. They believe that Islam is the only true religion. To them “Islam is the final truth and is superior to all other religions in the world” (Seamands 1981, 204). According to Seamands, Muslims are very proud about their faith and feel that Islam is the final truth that was passed through the prophet Muhammad by God due to the corruption of the Jews and Christians. Therefore, to forsake it one becomes an infidel. Moreover, if a Muslim realizes the salvation of Christ and embraces Christianity, the Muslim community will put that person out of the community and, if possible, put that person to death (1981, 214). Furthermore, commenting on the religious barrier, Parshall states:

No one acquainted with the Muslim people can fail to be impressed with the large place which religion occupies in their lives. It is doubtful whether any people unless it be the Jew, have taken religious observance as seriously as have Muslims. In the case of Muhammadan world, religion has seemingly affected every detail of life with its prescription and requirement. Islam in the course of its conquest of different people was sensibly modified at different point by their culture in the name of religion. Yet the fact remains that no other religion, as it conquered new territory, has so completely and quickly wiped out even the culture of the conquered people and impose their total life, new ways and customs (1975, 29).

Additionally, Parshall says that one of the religion barriers in Muslim evangelism is that the *Mulla* or religious teacher influences Muslim decisions. These teachers are usually not well educated; however, they have a few years studying the

Qur'an, and can recite it but almost at all times they often do not understand what they are reading. Muslims, especially rural Muslims, believe whatever these teachers tell or teach them. When a Muslim hears about something strange concerning their religion or other religions, he usually goes to the *Mulla* for clarification (1975, 31-32). Whatever the *Mulla* says is the final and the truth. This makes it difficult because of the Muslim mind- set.

### Cultural Barriers

According to Seamands, there is little distinction in Islam between secular and sacred, between the mosque and the state. The result is a tightly knit society that does not allow people to convert from Islam to any other religion. Converts are ostracised, severely persecuted and sometimes put to death if the person does not recant (1981, 204). Additionally, Abdul-Haqq mentioned that Islam is more than a religion. It is both a social and political system, as in the case of Iraq (1978, 72). Woodberry explains that any who turns to Christianity will be ostracised by their family as well as the community (1989, 19). Therefore, it is very important for Christians to understand that it is difficult for the Muslims to be exposed to other cultures because of the socio-political bond of the Muslim society, which is difficult to break. For this reason, cross-cultural missionaries must first seek to understand the worldview of Muslims, which underlines a religiously and culturally established society. Therefore Muslims are to be won into Christianity within their cultural setting (Musk 1989, 257-278).

According to Massih, incarnational witness across cultural barriers to Muslims demands that it be motivated by love. Love is very important. This is seen in Jesus' relationship with the Samaritans how He bridged the cultural gap between himself as a Jew and the Samaritan, (John 4:9-27). Jesus showed his love to the Samaritan by identifying with them. He even went to the point of staying with them and eating from

the same bowl with them (John 4:40). It is important for Christians to exercise the love of Jesus. This kind of love is necessary to bridge the cultural gap in witnessing to Muslims. Paul said, “I made myself a slave to everyone, to win as many as possible. I have become all things to all men so that by all possible means I might save some” (1 Cor 9: 19-22 NIV). Paul was actually saying that in respect to culture the cross-cultural witness must change, instead of the recipient of the message. However, the only exception must be where the culture of the hearer so linked with sin (Massih 1979, 50-51).

It is very important for all indigenous missionaries involved in cross-cultural witness to know that God is aware of all cultural implications in a given society. Indigenous missionaries must understand that God sent Jesus into the Jewish life style. Jesus was in a cultural setting. Indigenous missionaries should exercise this.

### Theological Barriers

According to Seamands, there are four theological barriers in Islam that cut across the basic truth of the Gospel. They are (1) the validity of the Scripture (2) the nature of God, (3) the person of Jesus and (4) the doctrine of atonement (1981, 205).

Firstly, Muslims challenge Christians on the validity of the scripture. Muslims are faced with the problem of validity of the scripture when they read the Bible and discover certain contradictions to the teaching of the Qur’an. Muslims believe that both the Bible and the Qur’an are revelations from God. Therefore, there should be no contradictions at all. Muslims argues that the Bible has been corrupted by Christians (Ibid).

Commenting on this alleged corruption of the scripture by Christians, Parshall (1975, 8-9) states four areas in the Qur’an:



1. "The ungodly one among them change that word into another than that which had been told them" (Sura 7:162).
2. "Some are among them who torture the scripture with their tongues, in order that ye may suppose it to be not from the scripture" (Sura 3:72).
3. "Woe to those who with their own hands transcribe the book (i.e. corrupt) and then say 'this is from God'; that they can sell it for some mean prices" (Sura 2:73)
4. "O people of the book! Why clothe ye the truth with falsehood? Why wittingly hide the truth?" (i.e. by covering up put off the text, e.g. with hand while reading) (Sura 3:64).

Keay says, "Unless one understands the Muslim idea of God he cannot understand the Islamic creed, judge his philosophy, or intellectually commit the Christian God to him" (1958, 11). Secondly, according to Seamands, another theological barrier has to do with the Trinity. He says that Muslims accuse Christians of believing in three gods, and therefore practice idolatry. They interpret the Trinity as consisting of three gods, God, Mary and Jesus. Other Muslims speak of the Trinity as Gabriel, Mary and Jesus (1981, 206).

Parshall further explain Muslim misinterpretation of the trinity. He states:

Muslims have stared me sternly in the face and made such statement as, "your God can be born in the womb of a woman; My God would never so restrict himself; or "Your God can die on a cross and remain dead for three days, but my Allah will never die; or "You Christian believe God implanted the seed of life into Mary. What about Mary's egg? If God gave both sperm and the egg, then how ridiculous are the genealogies of Jesus as found in the Bible, what does the Bible mean when it says that Jesus is of the Seed of David"? If God did it all, what relationship does David have With Jesus (1975, 200)?

Thirdly, Seamands states that another theological barrier has to do with the person of Jesus Christ. According to him, Muslims profess to believe in Jesus, but in the Jesus present in the Qur'an, that he was a prophet and never the son of God. He was born of a Virgin Mary, but Gabriel was his father (1981, 208). Commenting on the Sonship of Jesus by Muslims Gilchrist said, "Muslims empathically deny that Jesus is the son of God. He was only a prophet just like all other prophet who went before him. Muslims say, If Jesus is the son of God, who was God's wife" (1999, 81)?

The final theological barrier of Islam is the denial of the death of Jesus. The Qur'an clearly states; "they did not kill him nor did they crucify him, but it appeared so to them" Sura 4:58 (Seamands 1981, 208). Considering all of the above theological barriers Musk says, "In order to win a person's heart, missions to Muslims are not necessary so much a matter of trying to convey primarily intellectual information against most of which Muslim is already inoculated" (1989, 250). As we have seen, Islam is the only religion, which presents a definite theological challenge in the teaching of the Qur'an to the teaching of Christianity (Keay 1958, 11).

Indigenous missionaries should be able to understand these barriers and be prepared to explain in a peaceful and friendly way to Muslims the gospel. They should not venture in mission to Muslims if they have not understood their mind set.

#### Preparation for Evangelism

The preparedness of a person or groups of people in the evangelization of any people groups is a very crucial issue for effectiveness. This is important because it affects the level of success in the fields. Therefore any persons or groups involved in evangelizing any people groups must be adequately prepared for such a task,

especially in the case of Muslims, where their religion carries many barriers and hindrances to a Christian witness.

One of the crucial factors missionaries in evangelism need to consider in the preparation process to reach out to people of different religions, like in the case of the Muslims, is to understand the culture and religion of those people we seek to reach. An issue that we must understand is their view about sin, god, evil, the universe, family status, Christ, and salvation, to name just a few. This is very important, because otherwise, we will cause misunderstanding and offences that could have been avoided (Sawyer 1968, 13). Noting the importance of understanding Muslims' worldview for effective evangelism, Parshall says, "An effective presentation to the message of Jesus Christ must be based on an appeal to felt needs that pervade a Muslim's total life and thought (1980, 65). He further says that missionaries who engage in Muslim evangelism must attempt to understand the Muslim's worldview not only from the Muslim's religious orientation but from a broader perspective or dimension (Ibid).

Another crucial aspect to consider in the preparation of evangelism to people of other religions like Islam is the need to be taught various important issues of evangelism. These may include the use of Christian phrases like "born again", "eternal life", "are you saved?" and so on. It is important to note that the regarding the issue of dressing, handling the Qur'an and outreach to the opposite sex, Parshall says, "I have never witnessed directly to a Muslim lady. My wife has never shared Christ with a Muslim man. Our honouring the dictates of Muslims culture that one must communicate only with members of the same sex has been appreciated" (1980, 117). Additionally, Sander says that when one works among people of different religion or cults, one should have an attitude of genuine humility and dependence on the Holy



Spirit. We should approach the individual with genuine love rather than a judgemental spirit. We should understand that most religions or cults have some elements of truth, and we must appreciate such truth (1999, 108-110). Love is an important aspect in the preparation of evangelism. Zwemer speaks of the importance of love from experience: “After forty years of experience, I am convinced that the nearest way to the Muslims’ heart is the way of God’s love, the way of the cross” (1941, 246).

### Approaches to Muslim Evangelism

Having considered or reviewed the barriers of missionaries witness amongst Muslims and preparation for evangelism, it is then important to review some literature on approaches to Muslim evangelism. Therefore, in this section, the researcher reviewed literature in the following categories: Ineffective approaches to Muslims, Missionaries understanding of the Muslim world, the felt need of Muslims, and loving Muslims. The researcher also reviewed tract evangelism, house/family evangelism, life-style evangelism, friendship evangelism, incarnational model, place for contextualization, and prayer and spiritual warfare in evangelism.

#### ***Ineffective Approaches to Muslims***

Many missionaries have missed the mark in their approaches to Muslim evangelism because they view Muslims as wicked and demonic people. Gilchrist listed many ways in which Christians damage their witness to Muslims. The researcher considered two of the wrong approaches, which are important. Firstly, it has to do with the aspect of demonizing and misinterpreting Islam. Many Christian’s writers and publication have wrongly presented Islam. Gilchrist says, “Christian publications have claimed that Allah was “moon god” of a pagan Arab prior to Islam and that the god of Muslim is in fact, really only a cult god (1999, 10).

Additionally Gilchrist says:

Another Christian fallacy being widely promoted (and unfortunately believe) these days is that Islam was originally a catholic conspiracy to eliminate Jesus and Christians who refused to bow to the Vatican's authority. Mohammed was supposedly deceived by the ingenious plot whereby his wife *Khatija*, said to be a catholic spy, motivated him to become a great leader to execute the Vatican's design and purpose (1999, 11).

Secondly, another wrong approach has to do with the aspect of negative and militant attitude toward Muslims. Christians in the past and even today approach Muslims with the sword, not forgetting to mention the crusades by Christians.

Gilchrist says:

About thousand years ago the world saw the beginning of a new Christian approach to Islam which was dominant to the Middle East for these centuries. The crusades up to fourteen in all were launched in Western Europe against the Muslim world in attempt to wrest much of it for Catholic Christianity, in particular the Holy sites in Jerusalem, so that Christian pilgrimages could freely take place". Additionally, he said so that a dominant Christian presence and power might be maintained in the region (1999, 11).

### ***Missionary Understanding of the Muslim World and Importance of Worldview***

Understanding Muslim's world is very important in Muslim evangelism.

Knowing the importance of understanding the world of Muslims in order to minister to them, Musk states:

Our look at the lives of ordinary Muslims has prompted some uncomfortable question about our success or failure as missionaries to such people. For the most part, perhaps, we have not even recognized the world in which Muslim are living (1989, 260).

According to Chapman, understanding the Muslim world is very important for missionary activities among Muslims:

We can take it for granted that Paul had enough first-hand contact with the religion of Mediterranean world to understand what he sees in them. He observes folk religion. This is being practiced all around him. One might similarly assume these Christian missionaries among Muslim world have this same kind of understanding of Muslims, their culture, their worldviews and

their religion. Unfortunately, however, this has not always been the case (1989, 108-109).

He further went on to say that just as the apostle Paul understood the people of Athens in Acts 17 and was able to share the gospel with them, in the same way missionaries ministering among Muslims should have understanding of Muslims, their culture, their worldview and their religion to better communicate the gospel (1989, 109). Missionaries become stumbling block to Muslims in their communication of the gospel. This is because Missionaries fail to understand Muslims culture, worldview and religion. According to Parshall, the offence of the cross and divinity of Jesus remain a major stumbling block to Muslims (1985, 178). Therefore indigenous missionaries ministering among Muslims in Monrovia Liberia must understand the Muslims culture, worldview and religion for effective Christian witness to take place.

### ***Dependence on God's Word and the Holy Spirit***

It is very important for missionaries to depend on the word of God as they minister among Muslims. They must at all times depend on the message of the truth that they are proclaiming to Muslims. They must know and believe that there is power in the word of God. According to Musk, "The gospel of the kingdom will have ramifications throughout a culture as allegiances are transformed, as the demonic is exposed and dealt with, and assumptions are confirmed or transformed by the Author of absolute truth" (1989, 259). The use of the word of God is very essential to the evangelization of Muslims. Noting the importance of the word of God in the hearts of Muslims, Safa says:

It is the word of God which can pierce all the way through to the depths of man's hearts. A divine energy is stored in the word of God which creates faith. If the word of God sinks down to the heart of a person and remains, then that word will eventually bring forth the life regardless of the person's race, religion or background. It is like a seed planted and settled in the ground. It



will undoubtedly bring forth its kind, like wise the word of God which takes root in a Muslim heart will bring forth fruit (1996, 118).

According to Safa, his objective in Muslim evangelism is always to bring Muslims to a place where they can listen to the word of God (1996, 116). Miller, a missionary to the Muslim world, tells the following story which illustrates the importance of God's word in reaching Muslims with the gospel of Christ:

One day a shoemaker in Meshed, a very religious city in the northern Iran, brought home for his lunch some cheese which the grocer has wrapped in a page of the New Testament, which he was using for wrapping paper. After eating his lunch he picked up the piece of paper and read the story of the man who hired labourers for his vineyard, and at the end of the day paid all the labourers the same wage, whether they had worked twelve hours or one. The shoemaker liked the story, and the next day went again to the grocery store and bought cheese, asking that it be wrapped "in another page of that book." The two of them went to a missionary, who gave them a complete copy, and also gave them regular instruction in the word of God. Both men were later baptized and were among the first believers in that city (1976, 114).

Indigenous missionaries working among Muslims in Monrovia should also note the importance of the word of God in their evangelisation.

The Word of God and the Holy Spirit must go together in evangelism because it is the Holy Spirit who brings conviction of sin through the word of God (John 19:8). It is the Holy Spirit that takes the word of God and makes it real to the hearts of the hearers. He convicts and converts the hearers with the word of God that has been spoken. The word becomes alive to the ear of those who hear it (Safa 1996, 121). It is the Holy Spirit that opens one's eyes and convicts a person of the depth of sin. He is the only one that convinces a person of the truth of the gospel (Graham 1978, 50).

Machen comments on the importance of the Holy Spirit in evangelism saying:

There must be the mysterious work of the Holy Spirit in the new birth. Without that, all our arguments are quite useless.... What the Holy Spirit does in the new birth is not to make a man a Christian regardless of the evidence, but contrary to clear the mist from his eyes and enable him to attend to the evidence (1947, 63).

The missionary to Islam stands in particular need of the empowering and encouraging ministry of the Holy Spirit (Parshall, 1980, 224). Zwemer agrees with Parshall on the need of missionaries ministering among Muslims to be empowered by the Holy Spirit. Zwemer Says, “The true evangelist needs not only intellectual preparation by possessing all his heritage and his resources, he needs also the baptism of fire. The Holy Spirit alone can confer this grace, even as He did at Pentecost on the Apostolic Church” (1954, 115). Furthermore, Orr sees the empowerment of the Holy Spirit on the lives of missionaries ministering among Muslims as a necessity for any breakthrough in Muslim evangelism. He writes:

Undoubtedly, there is more responsiveness among the Muslims today than hitherto. The movement of the spirit has given the Christian constituency more sympathy and less antipathy for Islam. But expectation of an outpouring of the Holy Spirit on Christian witnesses and on Muslim hearers has a low priority at the Lausanne Congress on Evangelism, despite its excellence.... What cannot God do in Islam, which recognizes the God of the patriarch and the prophets and reveres the person of Jesus? Many of us have engaged in the hard work of scraping the forest off a car, after a freeze, a tedious job; but, when the sun arises, hard work becomes a pleasure as the forest is melted into moisture. There will be an outpouring of the Spirit to prepare the way of the Lord (1979, 425).

Therefore indigenous missionaries need to depend on the power of the Holy Spirit in their evangelization of Muslims in Monrovia.

### ***Felt Needs of Muslims***

As missionaries minister among Muslims, especially to folk Muslims, they should be able to address Muslim’s felt needs in their messages. To do this, it is required that missionaries be filled with the power of the Holy Spirit in the evangelization of Muslims. Commenting on this, Matheny says:

These generalization on the role of the change agent in the innovation decision process provide theoretical evidence that evangelists will be successful if he properly identifies with the local people, if he makes Christianity relevant to their felt needs, and if he utilizes the proper opinion leaders (1952,109).

It is sad to note that today most Muslims, especially folk Muslims, are not responding to the gospel because Christians fail to address and deal with Muslims' daily felt needs. Similarly Hiebert notes that Muslims are resistant to the gospel not only because of their simplicity and to historical confrontations, but to the failure of Christians to deal with the common felt needs of the Muslims (1989, 44).

### ***Loving Muslims***

Without love, it will be impossible to reach out to Muslim with the truth of the gospel. Love is the central to all evangelism. It will never be successful without love. Jesus commanded us to love our enemies and pray for those who persecute us (Mt. 5:44). Commenting on love for Muslims, Gilchrist says, "The word Islam stands for I Shall Love All Muslims" (1999, 10). Additionally, Miller puts it like this:

Christians who would draw Muslims to Christ must not only know them and their beliefs, but must also love them. This reminder is necessary, for it is easy to think Muslims as enemies to be overcome rather than as lost children of God to be sought and saved (1976, 132).

Love is the greatest Christian virtue needed in order to reach others with the gospel of Christ, especially Muslims who are seen by most Christians as enemies. Without sincere love, it will be impossible for indigenous missionaries in Monrovia, to witness to the Muslims the gospel of Christ. "The Muslims can only be won for Christ by love", says Marsh (1975, 60). We see sincere love for Muslims being expressed in St. Francis of Assisi. His concern and love for Muslims drove him to go to the Muslims to share the good news, even during the time of conflicts between Christians and Muslims. This is genuine love. Perfect love drives out all fears (1John 4:18). Love is so crucial to the communication of the gospel to Muslims. In response to communicating the gospel to Muslims, Mallouhi says:



Fundamentalism lacks love often justifies any means to conquer the enemy. However, if we err on the side of perceived love we lose the truth, the quintessential essence for being what we are: Christians. We love because we are Christians. We love others because Christ first loved us, so we have a particular quality of love to give to the world (2000, 31). Muslims desperately need our love.

### *Tract Evangelism*

This form of evangelism includes distribution of tracts by missionaries working among Muslims as a way of evangelism. Gospel tracts can serve as a “contact point” and can arouse curiosity. Commenting on the distribution of tracts, Sander says:

The fact that attractive tract and leaflets are still used so widely by various cults should alert us to the fact that this form of evangelism can still be fruitfully employed. Many who would never enter a church will read an attractive and pleasantly offered tract (1982, 88).

Additionally, Nehl affirms, “through a systematic distribution of literature in an organized fashion, most Muslims in many countries can be reached in a skilful manner” (1992, 282). Nehl further writes that tract distribution is important, but must be written especially for Muslims. This is because Muslims usually misunderstand the context (1988, 49). Many Muslims have been converted through reading a Christians literature or tract. Missionaries working among Muslims have testified on the importance of Christian literature within evangelization of Muslims. One of such missionaries is Elder. He states:

Christian literature is a valuable method for bring the Christian message to Muslims. Thousand of Muslims wish to know about Christianity. Some have intellectual curiosity; some are dissatisfied with the Muslim way of life, others want to study Christianity so that they can dispute its teachings. They would not want to be seen entering a Christian church or attending an evangelistic meeting, but are willing and eager to take home a piece of Christian literature (1978, 18).

He further went on to say that evangelistic meeting in a Muslims setting may draw many people. However a tract will reach many more persons. The printed message will reach many villages and towns where missionaries have never been (1978, 18).

Therefore, it is very vital that indigenous missionaries among Muslims in Monrovia should take the distribution of tracts seriously. Many Muslims have come to Christ through reading a tract.

### ***Family/ Household Evangelism***

This is another approach that missionaries and Christian workers are using to evangelize Muslims. This approach is relevant in the context of Muslims because they believe in communal relationship. Khair-Ullah notes, “Muslims society is not individual but communal” (1975, 817). Zahniser described the encounter of Ted Hudson with an Iranian Muslim friend, Ahem, in a hotel. The two men got into conversation on religion but Ahem would not consider a change of religion to Christianity because he has never thought of himself as an individual apart from his family. “His life was an extension of his family....To Ahem, family was sacred” (Famonure 1993, 30). A similar encounter was narrated by one of my classmate sharing on her experience in Muslim evangelism. She said that after witnessing to a Muslim woman. She asked her to make decision for Christ. The woman told her that she would not say any thing without her husband. According to Famonure, the evangelistic method that relies heavily on approaching Muslims as individuals has been found often ineffective. This is because Muslims live in community (1993, 30).

### *Life-style Evangelism*

Life-style evangelism is very important in the witness of missionaries among Muslims. Most often Muslims condemn Christians because of the kind of life-style they live in the society. This has caused many Muslims to reject the gospel. Christians preach one thing and live another thing. Muslims can be converted through the way the missionaries live among them without saying a word about Jesus. Aldrich says that:

Making a place in your life for non-Christians neighbours demand efforts, thought and at the same time risk. Bridges are harder to construct than walls. However, that does not alter his reality: Outsiders to faith are first draw unto Christians and then to Christ. Unfortunately, not all Christian attract. Like a turned magnet, some repel. Yet Christian alive to God, loving, caring, laughing, sharing, involving at the point of people's need, present an undesirable witness for Christ to the society (1983,11).

Aldrich further added that missionaries should imitate the life-style of Apostle Paul “becoming all things to all men that by some means he may win some” (1 Cor. 9:22 NIV). This life-style of Paul drew many to Christ in that he had a flexible conscience when it came to matter without moral significance. In addition, he made himself flexible to another man's interest, concern, circumstance, opinion and background. Additionally, his whole life was a lesson of self-denial and servant hood (Ibid, 70-71).

Messah also notes that Christian couples witness within a Muslims community must be primarily through example. However, they must be prepared to answer a Muslim's questions when they are asked (1989, 91). He further went on to narrate a story where the servant-like humility of a Christian couple in a village won the heart of a Muslim who had invited the couple to stay in his home where they gained acceptance and trust of the community (1989, 91-92). Muslims accused Christians of the secular life-style within the world. Therefore the life-style of missionaries as



witness among Muslims is very important. The life-style of the missionaries will either draw or drive away Muslims from the acceptance of Jesus Christ.

### *Friendship Evangelism*

Friendship evangelism speaks of a Christian finding a Muslim, and establishes an intimate relationship with him. He visits that Muslim friend and spends time talking with him. Kirigi notes that friendship evangelism involves establishing and developing friendship with the gospel recipient through hospitality, without pressing him or her to make decision to follow Christ (2004, 10). Nehl believes that the only way we can communicate the gospel effectively and intelligently to a Muslims is through a communication based on the building of a relationship in a friendly and conducive atmosphere (1992, 272). The same ideal is supported by Miller who pointed out that our close relationship with Muslims can open the door for them to listen. This will give opportunity for the gospel to penetrate their hearts:

First of all to influence Muslims one must know them, i.e. we are in personal touch with them, we must remember that they are people like us, with their joys and sorrows, their failures and their sins. We should seek to know them so well that they will trust us, and will open their hearts and tell their deepest needs (1976, 131-132).

Additionally to Nehl, friendship evangelism is very important, if it must be effective in an Islamic context, and it must be carried out between people of the same sex. That is, if a woman is aware of a Muslims man who need some help spiritually, she should introduce that man to a Christian brother (1992, 33). Many Muslims are looking for friends that they can trust. Therefore, Christians need to be trustworthy in their relationship with Muslims. Nehl says, "Friendship and evangelism in the Islamic context are largely mutually exclusive". "In this way, a Muslims friend can be converted with the message of the cross" (1992, 257). Miller notes:

The means of Christ-like love has mostly converted Muslims to Jesus. “This love is not an emotional attraction, for the people we are to love often, but may always be loveable. It is love that is ready to give life not only for friends but also for enemies” (1976, 134).

It is important to build a friendly relationship with Muslims that expresses sincere love. Famonure says that a Christian who seeks to witness to a lost soul with such love will not hold back the truth that awaits the Muslim friend. Christian must get rid of the fear to witnessing to Muslim and show love for them (1993, 25). Reyburn says, “Every human relationship balances delicately between acceptance and rejection, but rejection is accomplished with efforts” (1970, 5). Therefore the attitude with which indigenous missionaries approach Muslims is very important in their effort to witness towards this people group.

#### Incarnational Model

The incarnational witness is the one when love has worked so deeply that one seeks in every way possible to become like the hearer, so as to manifest the gospel in thought, communication, and cultural forms that are relevant to the hearer (Massih 1979, 51).

Culture plays a very major role in the incarnational witness to people of different cultures. Knowing the importance of incarnational witness in the spreading for His message, God became flesh and dwelt among man in the person of Jesus. Jesus lived among the people and used their culture to spread the gospel. In the incarnational model, the missionary or evangelist is required to be one with the people to win their trust and confidence, and must live the way of life acceptable as they share the gospel (Kirigi 2004, 10). Cross-cultural missionaries should bear in mind that in their ministry they will have to carry their own cross as commanded Jesus His followers. Jesus said, “If any want to become my followers, let them deny themselves

and take up their cross daily and follow me” (Luke 9: 23 NRSV). Cross-culture missionaries may be required to forsake comfortable housing, Western dress, familiar food, and personal privacy as they incarnate into an alien environment (Parshall, 1980). Commenting on the key of incarnational witness, Massih writes:

The incarnational witness means more than just the living word being clothed in flesh. Jesus became flesh in a specific time-space setting. There were cultural implications. We know Jesus; it meant a Jewish expression of his human nature. It meant a Jewish life style in Jewish culture with Jewish customs and a Jewish family setting. Paul sums it up succinctly: “For I tell you that Christ has become a servant of the Jews on behalf of God’s truth...” (Romans 15:8 NIV). Jesus became the servant of the wayward Jewish nation! How can I be a servant of Muslims (1979, 49)?

Additionally, Kraft says:

When God sought to communicate with the Hebrews, he did not first demand that they learn a language and culture that allowed them, for example, to better understand his lovingness. He employed Hebrew linguistic and cultural forms in spite of their inadequacy in this respect. He even went to the extent of endorsing at least major portions of the Hebrew culture as it was. He did this even though he knew that their culturally conditioned fear of him would constitute a series impediment to getting his lovingness across to Hebrew. This appear to account for the fact that God chose to work with the Hebrew in terms of a culturally known covenant relationship (1979, 114).

Massih further notes that the incarnational witness across cultural barriers to Muslims demands that it be a witness of love motivated by love and nothing less than that (1979, 50). In addition to the statement above concerning the importance of incarnational witness among Muslims, Khair-Ullah says, “If you wish to reach the heart of the people, you have to be one with them to win their confidence” (1975, 818). Therefore indigenous missionaries ministering among Muslims in Monrovia must become incarnational witness. This kind of witnesses must be characterized by love.



## The Place of Contextualization

Contextualization of the gospel is one of the approaches that missionaries can use in the effort to share the gospel with Muslims. The Muslims live in a different culture to that of Christians. Therefore it is important for missionaries to contextualize the gospel so that it becomes relevant to the Muslims. Taber speaks about contextualization in this way:

Contextualization... is the effort to understand and take seriously the specific context of each human group and person on its own terms and in all its dimensions-cultural, religious, social, political, economic, and to discern what the Gospel says to people in that context. This requires a profound empirical analysis of the context in place of flip a *priori* judgements....Contextualization tries to discover in the scriptures what God is saying to these people. In other words, contextualization takes very seriously the example of Jesus in the sensitive and careful way he offered each person a gospel tailored for his or her own context (1979, 149).

We see a vivid example of Paul on employing the aspect of contextualization to share the gospel to all groups of people so that it becomes relevant to them. He says:

Though I am free and belong to no man, I made myself a slave to everyone, to win as many as possible. To the Jews I became as a Jew, to win the Jews. To those under the law, I become like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I become like one not having the law (though I am not free from God's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all things for the sake of the gospel, that I may share in its blessings (I Cor. 9: 19-23 NIV).

Parshall noting Paul's example of contextualization of the gospel says, "Paul saw the great gospel message as applicable to all men throughout the world. He longed to see Christianity take deep root in the soil of every culture. It was not to be just a foreign import. To attain this goal Paul became "all things to all men" (1980, 37). Indigenous missionaries ministering among Muslims in Monrovia, Liberia are obligated to follow the good and relevant example of Paul in becoming all things to Muslims so as to win some to the saving knowledge of Jesus Christ. This is true contextualization.

## Prayer and Spiritual Warfare in Muslim Evangelism

The power behind the force of Islam is indeed from the devil. The devil and his demons are using Islam as a means of counteracting the kingdom of God. Moreover the world has always been a supernatural battle between the power of darkness and the kingdom of God. Therefore an intercessory ministry by missionaries and Christian workers is an answer. Prayer has the power to remove mountains. This mountain may be the force of the devil behind Islam. Duewel writes, "Prayer has mighty power to move mountains because the Holy Spirit is already both to encourage our praying and to move the mountains hindering us. Prayer has power to change mountains into highway" (1986, 29).

Prayer should be given serious priority by missionaries in their effort to communicate the gospel to Muslims. Prayer is one of the most effective approaches to Muslim evangelism which fits any context. Missionaries should depend on prayer so that the Holy Spirit will intervene, convicting Muslims of their sins and Judgements. Knowing the importance on prayer in Muslim evangelism, Wilson writes:

In Islam we are faced with an impossible task and inadequate force where the labours indeed are few. Therefore we must call on the God of the impossible to accomplish his revealed will. In our Lord stating that "this gospel of the kingdom will be preached in all the world as a witness to all people groups (*ta ethne*)" (Mt. 24:14), we see that all of the Muslim world will surely eventually be evangelized. But prayers is the primary means for this to be done (1989, 323).

He further mentions that it is through prayer and interceding with God that Muslim nations will be led to Christ and will produce godly leaders in their own countries and people groups (1989, 324-325). The ministry of intercession should not be taken lightly by missionaries ministering among Muslims. They must be prepared for this task. Zwemer points out:

The ministry of intercession is a great battlefield. We need the whole amour of God, for we wrestle in the trenches against all the powers of darkness. On our

knees we are kings and priests in God's universe. Napoleon or Alexander never had such empire. George Mueller and Hudson Taylor were ambassadors plenipotentiary of their king (1936, 32).

Missionaries ministering among Muslims are fighting a spiritual battle. The battle for the hearts of Muslims must be won through intercessory prayer in the spirit realm. Our fight is not physical but spiritual. Paul writes, "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realm" (Eph. 6: 12 NIV). Prayer is our greatest solution to the hearts of Muslims. Stanley writes, "The shortest distance from the problem to the solution, is the distance between our knees and the flood" (1992, 10). We are in a battle between the kingdom of light and the kingdom of darkness. However we must remember that our fight is not against the Muslims or any people who practice false religion. We wrestle against the principalities and powers that hold these people in bondage. Therefore it is only prayer, intercession, and the binding of these forces that we can proclaim freedom for their captives. This is the reason we must spend much time in prayer and intercession (Safa 1996, 89).

### Review of Missionary's Experience

There has been a lot written on the experience of cross-cultural missionaries. It is very important to view some of the experiences in light of this research. Speaking on the experience, Arensberg and Niehoff say that:

An evangelist who tries to begin talking about the serious matter of the gospel could rapidly ruin his effectiveness. The style, which the evangelists use in presenting the Christian message, can greatly affect the meaning, which the Muslims attribute to that message. Part of our task as effective evangelists is to seek the removal of any obstacle, whether cultural or social, so that the Muslims may fall on Christ alone. The use of timing to introduce an innovation requires that evangelists know a fair amount of real scene (1971, 169).



Furthermore speaking on the attitude of the missionary, Parshall believes that it behoves the evangelist to leave his/ her attitude of superiority behind him/ her when he/ she goes forth to serve Christ in the Muslims world (1975, 85). Additionally Nehl says that Christian workers that are seeking contact with Muslims should try by all means to understand that their lives are characterized by different value systems. Most Muslims, especially orthodox Muslims consider certain western dress and behaviours immoral without any reasons (1988, 65). Therefore indigenous missionaries ministering among Muslims in Monrovia, Liberia, should avoid any unnecessary offence to Muslims. Chapman warns Christians to avoid comparing “the worst in Islam with the best in Christianity”, or “judging the history in Islam in previous centuries by moral standards of the 20<sup>th</sup> century” (1989, 20-21). Goldsmith, an experienced in mission among Muslims throughout the world, warns missionaries and Christian workers ministering among Muslims that they should do their outmost best to avoid theological arguments because it drives a man into the shell of his conviction (1982, 114). Malek concurs with Goldsmith when he notes that when we are ministering to a Muslims we must always remember that we are not trying to win a theological debate; rather, we are trying to help lost souls find peace with God through Jesus Christ, the saviour (1989, 213). Zwemer speaking from his experience notes, “After forty years of experience, I am convinced that the nearest way to the Muslims’ heart is the way of God’s love, the way of the cross” (1941, 246).

Having considered the experience of missionaries, indigenous missionaries in Monrovia can learn a great deal and be better equipped for effective Muslim evangelism. It is important that indigenous missionaries in Monrovia learn from the experience of other missionaries to better approach Muslims with the gospel.

## **CHAPTER III**

### **METHODOLOGY**

This study examines the preparations that indigenous missionaries make for Muslim evangelism in Monrovia. Various approaches have been used and their experiences resulting from these approaches are also varied. This research is a descriptive study. A descriptive research design describes, “What is” about an existing phenomenon. It involves recording the descriptions, analysis and interpreting the conditions that exist (Borg and Gall 1996, 374). Two methods were used to obtain the information for this study. The two methods of research are library research and field research. Questionnaires were also used for the field research. In field research, questionnaires and interview were used. This chapter is to seek to explain the process of data collection and data analysis as well.

#### Basic Research Design

This study employed both qualitative and quantitative methods in seeking to identify and report on the approaches used by indigenous missionaries in Muslim evangelism in Monrovia and interpret such approaches. Gillham states that qualitative research is the type of research that focuses on the kind of evidence that the researcher will be told or observe which will help him to comprehend what is going on in the lives of the respondents and in their social situation (2000, 13). Further, this study is a descriptive study that took the form of a survey.

Questionnaires and interview were used to collect data. The research asked open-ended questions in the questionnaire and carried out the interview by use of

telephone or electronic mail for collecting qualitative data on the people involved in this study. This is because the researcher lacks the financial means to travel to his country, Liberia, where the research is concerned to be able to carry out the interview. Closed-ended questions were mainly used for obtaining quantitative data. Questionnaires are used to acquire factual information (Best and Kahn 1989, 181). The questionnaire is appended in this thesis (Appendix A). This study also employed a field research method. Spradley wrote, "Field work is the hall mark of cultural anthropology" (1979, 3). The data collection of the study is focused on seven indigenous missionaries ministering among Muslims in Monrovia. The research's questions seek to examine the approaches that indigenous missionaries are using to evangelize Muslims in Monrovia, Liberia.

#### Entry Procedure

A letter was obtained from the Academic Dean of the Nairobi Evangelical Graduate School of Theology that introduced the researcher and the purpose of the study to the target groups involved in this study. The researcher sent the letter through fax to his contact person in Monrovia who administered the questionnaires to the participants. The researcher's contact further explained the purpose of the research to each of the participants who the researcher hopes to respond to the questionnaires for this study. The researcher also contacted some of the indigenous missionaries that he knew through email or telephone and explained to them the nature and purpose of this research.



## Population

Population refers to a group of individuals, objects or events that have in common, observable characteristics. Population is the aggregate of all elements that conform to a given specification (Mugenda and Mugenda 1999, 9). The population of this study consist of seven indigenous missionaries from churches or organizations that are involve in evangelizing Muslims in Monrovia, Liberia. The data was collected only from indigenous missionaries who have been working among Muslims for at least one year in Monrovia.

## Sampling

This research best selected participants to be interviewed that best provide information for this study. The selection of participants was therefore based on what Creswell describe as “ criterion” sampling which require the participants to have had experience of the phenomenon under study and are able to intelligibly describe their “conscious experience”(2003,118). Therefore, the research selected seven indigenous missionaries with the minimum of one year of experience in ministering among Muslims in Monrovia.

## Instrument Design

The researcher developed questionnaires deriving from the three research questions. Information was gathered from the population by the used of questionnaire and follow-up interview focusing on the approaches that indigenous missionaries are using to evangelize Muslims in Monrovia, their preparation, as well as the experiences of indigenous missionaries resulting from the evangelistic field. The questionnaire consists of both opened and closed ended questions so that information

and perceptions are freely obtained. Both open and closed questionnaires have element of disguise and undisguised that can help the researcher to get to the root of the issues he is trying to study. The open ended question gives the respondent flexible latitude, clarification and more probing which might give the researcher more information and knowledge. It stimulates the person to think about his or her feelings or motives and explore what he/ she consider to be important while closed-ended questions are easier to analyze, administer, and economically to use in term of time and money (Mugenda and Mugenda 1999, 72- 73).

#### Pilot Testing and Administration of Instruments

The researcher pilot tested the questionnaire of this study to make sure that all the items were clear and were understood by the indigenous missionaries who will be responding to the questionnaire. After the construction of the questionnaire through consultation with other research students and the supervisor, the researcher pre-tested the instrument. The questionnaire was pre- tested on three NEGST students as well as on two SIM (Sudan Interior Mission) missionaries who are involved in ministering among the Muslims to make sure of the clarity of the questionnaire. The researcher's purpose for doing this is to find out whether these SIM missionaries' and NEGST students' understandings are parallel to those of the researcher's, and to ensure that questions on the questionnaire are not vague or too general. The questionnaire was sent through electronic mail to the researcher's contact in Monrovia who administered it to the indigenous missionaries involved in Muslim evangelism in Monrovia.

### Method of Data Collection

To collect the data for this study, the researchers used both use open-ended and closed-ended questionnaires and interview by way of follow-up. Creswell says that this tool of opened-ended interview or questionnaire “requires asking general questions and developing an analysis from the information supplied by participants (2003, 190). Therefore, the open-ended interviews or questionnaires were preferred over the closed ended although the latter was also used. Closed-ended questionnaires are easy to administer and analyze.

### Data Analysis

Quantitative (for closed-ended items) and qualitative (for opened-ended) methods were used for data analysis. The data received was edited to ensure that it is accurate and usable, and that all the questions were answered. It was sorted out depending on its type. Some were coded and tabulated while others were classified into categories or themes. Others were tabulated by using frequency counts. Additionally a data list was made to make it easier to sport possible problem with codes or entry. It is important to note that because the researcher is investigating into approaches of evangelism employed by indigenous missionaries, individual missionaries were analyzed.

### Validity and Reliability of the Instrument

Validity of a research instrument is very crucial for authenticity of the research. According to Uzoagulu, validity in a study is about the extent to which a test measures what the study sets out to measure (1998, 101). Best and Kahn (1989, 193) notes that “in order to verify content validity of instrument, the researchers need



all the help to get; suggestions from colleagues and experts in the field of inquiry which may reveal ambiguities...”

For this study, the researcher asked open-ended and closed-ended questions and conducted interview as follow-up for collecting data. These instruments were examined by the jury of competent and knowledgeable persons, which provided relevance and clarity. They were given to three SIM (Sudan Interior Mission) missionaries who have served for over three years among Muslims in Liberia. The researcher believes that this increased validity and reliability in this work.

## **CHAPTER IV**

### **DATA ANALYSIS AND FINDINGS**

The purpose of this study is to help indigenous missionaries working among Muslims in Monrovia to examine their approaches so that they may become increasingly effective gospel communicator among Muslims. Concerning the approaches, the researcher sought to know how indigenous missionaries involved in Muslim evangelism prepared and carried out evangelism, and what kind of experiences resulted from what they did. The data was collected based on a one year experience minimum of the indigenous missionaries on the evangelistic field in Monrovia.

Data was collected through closed and opened ended questionnaire and follow-up by way of interview through the electronic mail and telephone calls. Each respondent was asked to respond to the research questions. This chapter presents the researcher's findings and interpretations.

#### **Returned Questionnaires and Respondents**

The researcher targeted eight indigenous missionaries who had had a minimum of one year experience in evangelizing Muslims in Monrovia. The researcher sent the questionnaire to his contact person through electronic mail who administered them to the respondents. After the questionnaires were completely filled by the respondents, they were sent through the postal system and received by the researcher.

Table 1 gives the figures concerning the returned and not returned questionnaires

**Table 1. Returned and not-returned questionnaires**

Category	Frequency	Percentage
Returned	7	87.5
Not-returned	1	12.5
Total	8	100.00

Table 1 shows that 87.5% of the respondent returned the completed questionnaires while 12.5% did not return. The 7 who returned the questionnaires are all indigenous missionaries working among Muslims in Monrovia. Since the returned questionnaires were in the majority, there is a great rate of reliability on the data presented in this research. All the analyses are based on the responses given by the group which constitutes 87.5% of the population. The follow-up interview with the indigenous missionaries working among Muslims in Monrovia through email and telephone calls supplements the analysis.

#### Respondents' Characteristics

The respondent's information concerning their characteristics was obtained from questions 1, 2,3,4,5,6,7,8,9,10 and 18 from the respondent's questionnaire. The objectives of these questions were to establish and seek out the characteristics of the respondents. The information sought was their gender, age, marital status, name of church or organization, position, level of education, and contact with Muslims before getting involved in Muslim evangelism. This information was considered relevant since it is likely to influence how the respondents respond to the other questions in this study. Tables 2 to 8 present the characteristics of the respondents.



**Table 2. Respondent's gender**

Category	Frequency	Percentage
Male	4	57.1
Female	3	42.8
Total	7	100.00

Table 2 above presented the respondents according to gender. It shows that out of the seven respondents, 57.1% were men and 42.8% were women. This shows that men represent the highest population while women had a smaller population. This is due to the culture. Men are given more respect than women when it comes to ministering the gospel. Therefore many women would not venture in this area. This means that more emphasis is placed on areas that have to do with male Muslims in their preparation. This also indicates that more Muslims men are targeted than women since there are more male than female involve in Muslim evangelism.

**Table 3. Respondent's ages (years)**

Category (years)	Frequency	Percentage
30 and above	6	85.7
29 and below	1	14.3
Total	7	100.00

Table 3 shows that 85.7% of respondent's falls above the ages of 29 years while 14.3% falls below the ages of 28 years. This shows that the majority of those indigenous missionaries working among Muslims are adults in their mid-life. It also indicates that indigenous missionaries are prepared to witness to Muslims in that they are easily accepted by Muslims since they are adults.

**Table 4. Respondent's marital status**

Category	Frequency	Percentage
Married	6	85.7
Single	1	14.3
Divorce/Separated	-	-
Total	7	100.00

Table 6 shows that 85.7% of the respondents are married while 14.3% are single. There is no divorced or separated respondent involved in Muslim evangelism. The result shows that majority of the indigenous missionaries involved in Muslim evangelism are married. This is very important for their work among Muslims in that married people are highly respected and accepted within the Muslim context. This gives indigenous missionaries access to an evangelistic ministry among Muslims in Monrovia.

**Table 5. Respondent's position in Church/organization**

Category	Frequency	Percentage
Pastors	4	57.1
Directors	2	28.6
Treasurer	1	14.3
Total	7	100.00

Table 5 shows that a larger proportion of the respondents are pastors represented by 57.1%, followed by the church and organization with 28.6%. The smallest population of the respondent is treasurer with one out of seven respondents. This means that Muslim evangelism is mostly carried out by pastors. Therefore they

need to put more emphasis on examining their approaches so that they may become effective gospel communicators.

**Table 6. Length of time in Muslim evangelism**

Category( Years)	Frequency	Percentage
1- 5	3	42.9
6-10	2	28.6
11-20	2	28.6
Total	7	100.00

Table 6 shows that majority of the indigenous missionaries working among Muslims in Monrovia have had experience between one and five years with the highest of 42.9%. 28.6% of them have experienced working among Muslims six to ten years and eleven to twenty years respectively. This shows that they are not novice in the area of Muslims evangelism. Their experiences on the evangelistic field help the researcher to understand their approaches so as to help them become effective communicators of the gospel among Muslims.

**Table7. Educational level**

Category	Frequency	Percentage
Certificate	-	-
Diploma	-	-
Degree	7	100
Others	-	-
Total	7	100.00



Table 7 shows that all of the respondents have a high level of education. Among the seven respondents, two have a graduate degree while the remaining five have undergraduate degree. This is an indication that all of the respondents are highly educated. This shows that they have knowledge and better understanding of what they are doing on the evangelistic field as well as their ability to understand and fill the questionnaire properly.

**Table 8. Respondent familiarity with selected aspects**

Selected aspects	Familiarity (out of seven respondents)			
	Good	Fair	little	none
Cultural practices	4	1	2	0
Religious beliefs and practices	3	3	1	0
Social practices	3	2	2	0
Moral practices	3	2	0	0
Qur'an	1	1	5	0
<i>Hadith</i>	1	0	3	3
Areas of contact	3	4	0	0

Table 8 result shows that most of the respondents have either good or little understanding of the selected aspects. Most of them got their understanding concerning these selected aspects from theological training, workshops, and seminars. Three out of seven of the respondents have no understanding of the *hadith*, while only one out of seven respondents has good understanding in the Qur'an and the *hadith*. This is because he is a Muslim Background believer and received advanced training

in both. The findings indicate that the indigenous missionaries have some knowledge in the selected aspects, which prepared them for communicating the gospel to Muslims.

### Indigenous Missionaries Preparation for Evangelism

The first research question in this study focuses on the preparations that indigenous missionaries make in their effort to evangelize Muslims in Monrovia. In order to answer this question, several questions were asked in the questionnaire to indigenous missionaries and the follow-up interview through the email and telephone calls. Having already found out some basic areas of indigenous missionaries' acquaintance or familiarity with Islam, we have some basic knowledge of background information.

### *Indigenous Missionary's Recruitment*

The recruitment of indigenous missionaries is very crucial to preparation of Muslim evangelism. Question 21 of the questionnaire, along with a follow-up interview, was used to find out how indigenous are recruited. From the follow-up interview the researcher found out that four out of seven went on the field to evangelize Muslims without anyone requesting them to do so. Thus indigenous missionaries mainly volunteer to do evangelism among Muslims. It is interesting to note that only one missionary was appointed by his organization and two went on the field because of passion for Muslims. They mentioned deep concern for reaching Muslims with the gospel and therefore could engage in any preparations that make their witness effective among Muslims. A quick analysis from the response of this item from the indigenous missionaries confirms as the result in table 9 below indicate.

**Table 9. Indigenous missionary's recruitment**

<b>Recruitment method</b>	<b>Frequency</b>	<b>Percentage</b>
Volunteered with Passion for Muslims	2	28.6
Volunteered "myself" without passion for Muslims (spontaneous witnessing)	4	57.1
Appointed by Leader	1	14.3
Others	0	0

The result reveals that 57.1% of the indigenous missionaries involved in Muslim evangelism were volunteers without passion for Muslims while 28.6 % of them were volunteers, but with for passion for Muslims. One out of seven indigenous missionaries was appointed by leader. The researcher sees this result as important as missionaries are not forced or coerced to work among Muslims. Therefore because of their willingness much can be done.

The finds shows that most of the indigenous missionaries are on the field without passion for Muslims. During the follow-up interview, most of the indigenous missionaries said that they were involved in Muslims evangelism because they saw the need to do so, but did not really have passion for working among Muslims. "I do not have the grace to bear the many challenges in witnessing to Muslims, but I am just involved because I am commanded to share the gospel," says one of the indigenous missionaries.

The lack of passion for Muslims by most indigenous missionaries working among Muslims pose serious weaknesses on the effectiveness of their communication of the gospel. This shows that they will not want to take any risk in reaching Muslims with the gospel. Missionaries without passion for Muslims will not give mush time to



preparations because of fear. Therefore for indigenous missionaries to become increasingly effective communicators of the gospel, they must get involved in Muslims evangelism because of passion for Muslims. Passion for Muslims stands out in preparation for any evangelism. This is because it allows a person to engage in any positive preparation at all cost. “Christian communicator should be a person of love and tenderness and he must fully empathize with the person of another culture to which he is presenting Christ” (Parshall, 1980: 89). Love is a crucial aspect to preparation for Muslims evangelism. Zwemer agrees that after forty years of experience, he was convinced that the nearest way to a Muslim’s heart is the way of God’s love, the way of the cross” (1941, 246). Indigenous missionaries should get involved in Muslim evangelism because of passion for Muslims which is a sign of the call of the Lord.

### ***Indigenous Missionary’s Training***

Gateway, the international missionary center observes:

Training missionaries must be one of the singular most difficult tasks in the field of missionary preparation. Yet, too many missionary candidates leave for the field with little more than a few weeks of missionary orientation presuming that what is needed will be learned on the field. If learned at all, it is certainly learned the hard way (<http://www.gatewaytraining.org/>)

All of the indigenous missionaries involved in Muslim evangelism go through some basic training before going on the field. Question 11, 13 and 16 in the questionnaire as well as follow-up interviews were meant to investigate this. The questions in the questionnaire to the missionaries required them to check any of the topics listed that they had prepared before going on the field. Table 10 below shows the findings.

**Table 10. Indigenous missionary's training**

Area of Training	Frequency
1. Evangelism methods and what to share	7
2. Religious beliefs and practices	6
3. Socio-cultural practices	5
4. Moral practices	5
5. Qur'an and <i>Hadith</i>	2
6. language used by Muslim being witness to	1
7. Muslim world view	1

The results from table 10 above indicate that all of the indigenous missionaries put emphasis in the preparation of methods in evangelism and what to share. The next area on which they put emphasis has to do with religious practices. Five out of the seven missionaries put more emphasis in the socio-cultural and moral practices. The others areas such as the Qur'an and *hadith*, Muslim worldview, and language used by Muslims being witnessed to have very little preparation, with only one missionary each placing emphasis on preparation.

When the researcher carried out his follow up interview, he found out that indigenous missionaries carried out their preparation depending on their context, which means the type of Muslims that they are witnessing to. Three of the missionaries who place little or no emphasis in their preparation in the Qur'an and the *hadith* said that it was a waste of time to spend in preparation in these areas when the Muslims that they were witnessing to had little or no knowledge about the Qur'an and the *hadith*. Nevertheless, the Qur'an is the Muslim sacred book. Although most of the

indigenous missionaries put little or no effort into it because it is of no importance to the Muslims among whom they are working, the Qur'an is an important part in every Muslim's life. Even if they don't read it, they have great respect for it, because they believe that it comes from God. Parrinder argues that the Qur'an plays a very significant role in serving as a bridge to witnessing to Muslims. He states that "Jesus is always spoken of in the Qur'an with reverence; there is no breath of criticism, for he is the God of Christ" (1965, 16). Additionally, Youssef recommends the using of the Qur'an in witness to Muslims. Parrshall quoting Youssef says:

Rather than tell the Muslim to ignore his Qur'an, one ought to sit down with him and try to read the Qur'an together to see what it says about Jesus and how Mohammed perceived Jesus. Many, I think, would be shocked to learn that Mohammed thought very highly of Jesus.... Mohammed affirmed, for example, his virgin birth. He called him the Spirit of God, the work of God. He believed that Jesus raised people from the dead and was a miracle worker. The Qur'an called Jesus pure and sinless (1980, 137).

Livingstone argues that every Christian worker among Muslims needs to be familiar with the Qur'an, and if possible, the *hadith* (1993, 159). Gilchrist warns that those working among Muslims should be acquainted with the Qur'an as well as with Islamic heritage (1999, 10). Therefore, in order for indigenous missionaries working among Muslims to be more effective in their evangelism, they should equally put more preparation in the study of the Qur'an. Even if the Muslim is illiterate, it is very important for all missionaries to make preparation for the Qur'an, because the Qur'an stands central for all Muslims whether literate or illiterate. In fact, the Qur'an is meant to be recited not read.

Most of the Muslims they are ministering to are folk Muslims whose concerns are with daily felt-needs. Parrshall says, "An effective presentation to the message of Jesus Christ must be based on an appeal to felt needs that pervade a Muslim's total life and thought" (1980, 65). However, most of the missionaries agreed that they



prepared themselves in different evangelism methods, along with religious beliefs and practices which are very important in preparation. Any neglect of adequate preparations in the religious belief and practices of Muslims is making sad mistake. In fact that person is not prepared for Muslim evangelism. Although five of the missionaries put emphasis on socio-cultural preparation, language which makes up part of the socio-culture aspect was given little or no attention in their preparation. This is indeed a great weakness within their preparation for Muslim evangelism. Therefore, there is some level of ineffectiveness in the evangelism among Muslims.

Parshall argues that in cross-cultural ministering there will be no effective communicator of the gospel if the missionary does not communicate in the language of the people (1980, 105). He further states, “Missions must make mastery of the language the first priority to every missionary as soon as (and not before) he arrives on the field” (1980, 105). Missionaries must do their best to learn the language well. According to Parshall, inadequate understanding of the language can lead to disastrous consequences (1980, 106). In order for missionaries to adequately learn the language of the people among whom they are ministering, they must respect the local culture of the people. Parshall quoting Smalley states:

A missionary once remarked to me that the reason why his mission had an unusually splendid record for competence in the use of language of their area of work was that they had high respect for the local culture. I think it would be possible to point to many cases where respect for the local culture correlates with language competence. It would be possible certainly to point to many cases where strong disrespect for the local culture correlates with abysmal language use. It may be coincidence, but the one country of the world where, in my experience, the people are most criticized by missionaries serving there is also the country which seems to have the lowest level of missionary language ability (1980, 106).

Additionally, worldview which is very important in the preparation of any missionary who is sharing the gospel to Muslims has little or no place in the

preparation of the indigenous missionaries. The researcher found out that in his follow-up interview with missionaries, only one put emphasis on worldview preparation. Some of the areas that he considered important of the worldview of Muslims have to do with God, Christ, family, unity, sin, salvation and supernatural powers. Kraft argues that it is the worldview of people that shapes their habits and attitudes (1996, 52). Knowing the importance of understanding the world of Muslims in order to effectively minister to them, Musk states, “Our look at the lives of ordinary Muslims has prompted some uncomfortable question about our success or failure as missionaries to such people. For the most part, perhaps, we have not even recognized the world in which Muslim are living” (1989, 260).

Therefore indigenous missionaries should make it their priority to prepare themselves in the areas of Muslim worldview for effectiveness. The neglect of worldview is a sign of ineffectiveness of indigenous missionaries in an effort to communicate the gospel to Muslims in Monrovia.

#### Other areas of preparation by indigenous missionaries

Questions 14,15,17,19 and 20 of the questionnaire, along with a follow-up interview, were meant to find out other areas that indigenous missionaries make in preparation before going on the evangelistic field. Table 11 below shows the findings.

**Table 11. Other areas of preparations**

Category	Frequency	Percentage
Living among Muslims	7	100
Identifying Muslims	5	71.4
Prayer and Fasting	2	28.6
Care giving	2	28.6

Table 11 above shows that all of the seven indigenous missionaries prepared themselves in the way they live among Muslims. This has to do with their behaviour and attitudes among Muslims. Five of the missionaries said that the first thing that they do is to target Muslims before going on the field to evangelize, while two of them emphasize praying and fasting. Care giving is also emphasized by two indigenous missionaries.

The indigenous missionaries are doing well to place more emphasizes on their behaviours and attitudes when living among Muslims. This serves as a bridge to effective communication of the gospel. One of the missionaries said that she was doing all she could to keep up the moral standard of Christianity, through how she behaved and acted among Muslims. This is because Muslims view Christianity as having no respect for moral conducts. Another missionary said, “Muslims in my area are always accusing Christians of immorality. For instance, they accuse Christians of the kind of clothes that they wear. In fact, every evil conduct is considered as Christian. Therefore, in order to remove that kind of negative view that they have about Christians, I do all I can to uphold the moral standards for the Christian faith through my deeds and actions”.

One of the effective ways for Christians to be a witness of the Christian faith is to live a Christ-like lifestyle among Muslims. Christians need to practice what they preach. Muslims are watching to see if we are truly people of the Book. Christian life style serves as a means of evangelism. Missionaries working with Muslims should practice lifestyle evangelism. This is an attitude and lifestyle which a group with Christ as the center of their individual and corporate lives naturally exhibits. It includes sharing Christ with others (Pilkinton 1930, 6). Aldrich says that:

Making a place in your life for non-Christians neighbours demand efforts, thought and at the same time risk. Bridges are harder to construct than walls.



However, that does not alter his reality: Outsiders to faith are first drawn unto Christians and then to Christ. Unfortunately, not all Christians attract. Like a turned magnet, some repel. Yet Christians alive to God, loving, caring, laughing, sharing, involving at the point of people's need, present an undesirable witness for Christ to the society (1983,11).

He further says that Christians should imitate the lifestyle of Paul. This lifestyle of Paul drew many to Christ in that he had a flexible conscience when it came to matters without moral significance. In addition, he made himself flexible to another man's interest, concern, circumstance, opinion and background. His whole life was a lesson of self-denial and servant hood (1983, 70-71). Indigenous missionaries are doing well to prepare themselves in lifestyles that will appeal to the minds and hearts of Muslims, thereby building a bridge for effective evangelism.

A good preparation for an effective evangelism should begin with a thorough identification of the people groups to be evangelized. In the case of Muslims, this is very important because not all Muslims are the same. There are folk as well as formal Muslims. According to Musk, formal Islam has to do with universal issues underlying ideas of origin, destiny and ultimate meaning of life while popular Islam deals with the problem of immediate, everyday life of the Muslims such as disease, flood, barrenness, droughts, and the like. (1980, 180-181). The indigenous missionaries in Monrovia are working mostly among folk Muslims. The researcher views this as a good place to start in preparation for Muslim evangelism because identification of the type of Muslims that one is dealing with will put him or her in a better position to effectively communicate the gospel.

Prayer and fasting is one of the most important areas that need to be considered seriously in any evangelistic work especially evangelism Muslims. The result from the finding suggests that indigenous missionaries are making little preparation in the area of prayer. Only two missionaries put much preparation in

prayer. One of the missionaries said, “If I do not spend much time in praying and fasting, I do not go on the field because I will be ineffective. It is through prayer that the Holy Spirit empowers the work for effective evangelism”. If all the indigenous missionaries could have this kind of mind, there will be great success in their work among Muslims in Monrovia. Islam is not just a religion but a system operating by the devil and his demons. Therefore indigenous missionaries need to do more preparation in prayer before going on the field. One must be fully prepared in all the various aspects of Islam, since actions will be fruitless if he neglects the aspect of prayer and fasting for the power of the Holy Spirit to move in the lives of the Muslims and bring conviction. Prayer has the power to remove mountains. This mountain may be the force of the devil behind Islam. Duewel writes, “Prayer has mighty power to move mountains because the Holy Spirit is already both to encourage our praying and to move the mountains hindering us. Prayer has power to change mountains into highway” (1986, 29). Prayer is our greatest solution to the hearts of Muslims. Stanley writes, “The shortest distance from the problem to the solution is the distance between our knees and the flood” (1992, 10).

Prayer should be given serious priority to missionaries in their effort to communicate the gospel to Muslims. Prayer is one of the most effective approaches to Muslim evangelism which fits any context. Missionaries should depend on prayer so that the Holy Spirit will intervene, convicting Muslims of their sins and Judgements.

Knowing the importance on prayer in Muslim evangelism, Wilson writes:

In Islam we are faced with an impossible task and inadequate force where the labours indeed are few. Therefore we must call on the God of the impossible to accomplish his revealed will. In our Lord stating that “this gospel of the kingdom will be preached in all the world as a witness to all people groups (*ta ethne*)” (Mt. 24:14), we see that all of the Muslim world will surely eventually be evangelized. But prayer is the primary means for this to be done (1989, 323).

Another area that is neglected by indigenous missionaries is care giving to Muslims. This is a very crucial place in preparation for Muslim evangelism. Many Muslims have gone back to Islam because of the lack of adequate care from the Christian church. The lack of preparation in the areas of care giving is a major weakness on the part of the missionaries that often leads to ineffectiveness. Sookhdeo argues, “care of converts, new and old, is vital, for the pressure on them is great” (2001, 77). Generally Muslims converts face lot of rejection from family members and the community. Sookhdeo argues that another difficulty facing Muslims converts that need care is the lack of a framework of rules in the Christian faith in regard to their previous faith (2001, 77). Seamands argues that in Islam there is tightly knit society that does not allow people to convert from Islam to any other religion. Convert are ostracised, severely persecuted, and sometimes put to death if the person does not recant (1981, 204). Additionally, Woodberry explains that those who turn to Christianity will be ostracised by their family as well as the community (1989, 19). Therefore there is need for care of Muslim’s spiritual, physical and social needs.

Discipleship should begin as soon as there is a convert. Indigenous missionaries working among Muslims in Monrovia will be more effective in their work if they will put lot in the preparation of care giving for Muslim converts. One of the indigenous missionaries who is a Muslim convert himself said, “One of our major problems with Muslim evangelism is not so much of how to win them but how to take care of them that they don’t go back”.

#### Approaches of Evangelism

The second research question focuses on the approaches that indigenous missionaries are using in their effort to evangelize Muslims in Monrovia. To answer this question, Questions 22 and 23 were used as well as information gathered from the



follow-up interviews through the means of email and telephone calls. In this section, the researcher will examine the approaches that are used by Indigenous missionaries in their evangelization of Muslims and see which one they find more fruitful.

Table 12 below gives a summary of the findings about the approaches used.

The frequency indicates the number of indigenous missionaries using a given approach out of the seven indigenous missionaries, while the ranking scale on fruitfulness includes: most fruitful, fruitful, rarely fruitful, and not fruitful.

**Table 12. Approaches of evangelism**

Approaches	Activities involved	Frequency	Ranking
Friendship	Visiting, chatting, even walk etc.	7	Most fruitful
Person to person	Visiting, chatting, discussion	7	Most fruitful
Film Evangelism	Watching films, discussion	6	Fruitful
Life style	Behaviours, attitudes, giving	6	Most fruitful
House to House	Visiting, singing, Bible study	3	Rarely fruitful
Dialogue	Discussion, sharing faith	5	Fruitful
Tract Distribution	Talking, distributing tracts	3	Fruitful
Radio broadcast	Preaching, Teaching	3	Rarely fruitful
Home Bible study	Discussion, Bible study	2	fruitful
Debate	Sharing, defending faith	1	Not fruitful

In response to research question two, the result in table 12 indicates that all of the seven indigenous missionaries used friendship and person to person approaches in evangelism, and ranked it most fruitful while six to five missionaries used film, lifestyle and dialogue approach, is ranked them most fruit or fruitful. The least used

approaches appeared to be house to house, tract distribution, radio broadcast, Bible study and debate, ranking from fruitful to not fruitful.

For the purpose of discussion, the researcher groups the above approaches in the following manner: House to House, Debate, Home Bible Study and Tract Distribution are grouped under the title “teaching approaches”, while Film and Radio broadcast are grouped under the title “Media Approaches”. Friendship, person to person, and dialogue are grouped under the title “Friendship Evangelism”. Lifestyle is placed alone.

### ***Friendship Evangelism***

A successful mission work among Muslims greatly depends on the kind of approaches that take into consideration the immediate context. Friendship evangelism speaks of a Christian finding a Muslim with whom he establishes an intimate relationship. He visits that Muslim friend and spends time talking with him. Kirigi notes that friendship evangelism involves establishing and developing friendship with the gospel recipient through hospitality, without pressing him or her to make a decision to follow Christ (2004, 10).

Indigenous missionaries are largely using the friendship approach as their number one means to communicate the gospel to Muslims in Monrovia. They are using dialogue and person to person approaches as the means to build genuine friendship as they seek an opportunity to share the gospel. During my follow-up interview, all of the seven missionaries mention that the one of the effective ways to share the gospel with Muslims is to build a genuine friendship. Friendship builds trust. Muslims are looking for trustworthy friends with whom they may share their fears and worries. Therefore indigenous missionaries should not only build friendship

without being trustworthy and loving to Muslims. Nehl believes that the only way we can communicate the gospel effectively and intelligently to a Muslims is through a communication based on the building of a relationship in a friendly and conducive atmosphere (1992, 272). ). Reyburn agrees, “Every human relationships balances delicately between acceptance and rejection, but rejection is accomplished with efforts” (1970, 5). However, missionaries should be careful to make friendship with the opposite sex while evangelizing Muslims. Nehl argues that friendship evangelism is very important, but if it must be effective in an Islamic context it must be carried out between people of the same sex. That is, if a woman is aware of a Muslims man who needs some help spiritually, she should introduce that man to a Christian brother (1992, 33). Cate argues that one of the keys to reaching Muslim is relationship (1992, 231). Despite the challenges of establishing relationship among Muslims, this remains the most effective approach for sharing the gospel cross-culturally.

### ***Teaching Approaches***

The finding also shows that house to house, house Bible study, tract distribution and debate are not effective approaches and are not commonly used by missionaries. It is noted that among these teaching approaches, only tract and home Bible study are ranked fruitful but by a few missionaries. One missionary explains the benefits of tract distribution, “On the one hand, it helps to minimize confrontation and suspicions of the indigenous missionaries”. While tract distribution minimize confrontation and suspicious, it will be effective if missionaries will give tract that are relevant to the context. Nehl argues that tract distribution is important but must be written especially for Muslims. This is because Muslims usually misunderstand the context (1988, 49). In fact, indigenous missionaries need to produce their own tract



with contextualized approaches rather than rely on western tracts that, which may not be relevant to the African context.

Home Bible study and house to house ministry were mainly used as a time of teaching the Bible. One missionary mentioned that home bible study is only effective if the husband of the home agrees; other than that it is difficult. This is because, according to Khair-Ullah, “Muslim society is not individual but communal” (1975, 817). The father is the head in every aspect of life. Whatever he says is final. The debate approach was not found to be used. This was because they see it as ineffective and to avoid confrontation which it brings. Matheny agrees that oral controversy and debate must be avoided at all cost, because each has never proven to be an effective means of persuading Muslims (1981, 90).

### ***Life style Evangelism***

Life-style evangelism is very important in the witness of missionaries among Muslims. Most often Muslims condemn Christians because of the kind of life-style they live in the society. This has caused many Muslims to reject the gospel towards becoming Christians. Christians preach on one thing and live on another thing. The findings show that most of the missionaries are living the Christian faith in words and deeds which serves as a means of effectively witnessing to Muslims. One missionary mentions from experience that most Muslim converts in his area came to God as the result of ways Christian live in that area. On the other hand, another missionary said that a Muslim told him that he could not become a Christian because Christianity lacks morality. Missionaries should distinguish secular dressing from that of decent dressing. The latter serves as a bridge for effective evangelism.

Muslims can be converted through the way the missionaries live among them without saying a word about Jesus. Messah notes that Christian couples' witness within a Muslims community must be primarily through example. However they must be prepared to answer Muslims questions when they are asked (1989, 91). He further went on to narrate a story where the servant-like humility of a Christian couple in a village won the heart of a Muslim who invited the couple to stay in his home where they gain acceptance and trust of the community people (1989, 91-92).

Marsh believes that hospitality makes a difference in the world of Islam. "The Muslim can only be won for Christ by love. When he sees that someone cares enough for him to really sacrifice time in an effort to learn his tongue, it is the first step toward conversion" (Marsh 1975, 60). This very idea is supported by Watkins who says, "Life-style evangelism is also an important aspect of the life and witness of social ministers. Social ministers are not only to talk the talk, but the walk the talk of Christians. This includes consistent attitudes and acts of Christ-like acceptance of persons in need as well as living a life characterized by Christian moral ethics" (1994, 153). The effectiveness of evangelism depends on indigenous missionaries' total lifestyle within a Muslim community. Ali-Nazir adds that the lifestyle of the mission is the nearest witness to the hearts of people of other religions such as Islam. However to do this, the minds of the missionaries must be transformed and they must 'incarnate' their lives and witness into the culture in which they minister (1982, 154).

### ***Media Approach***

The findings show that most of the indigenous missionaries used film shows for evangelism while a very few used the Christian radio broadcast and said that it was not fruitful because most Muslims were discouraged from listening to Christian

radio broadcasts. It was found out that their lack of using radio broadcast was because of the financial implications.

It was also found out that the missionaries used the Jesus film as a means of evangelism. “The Jesus film show is ineffective when the people don’t understand the language and have to relay on an interpreter,” says a missionary. This loses the effectiveness of the message. In order for the Jesus film to be an effective means of evangelism, indigenous missionaries should consider the context to where the film is to be shown. It should appeal to the culture of the people. They should choose the correct media to communicate the gospel for effectiveness. Hiebert argues that missionaries should choose media that is appropriate to the message they are communicating and to the culture in which they are located (1985, 162). Kraft says that when people have the ability to read, printed articles are a successful medium of communication when the author deals with his receptors’ actual felt needs (1983, 164). He further states that if books (tracts) are to be more effective in communication, they should be directed to a specific audience in relation to specific problem (1983, 164).

### Indigenous Missionaries Experiences on the Evangelistic Field

The third research question focuses on the common experiences of indigenous missionaries in their evangelization of Muslims in Monrovia. Question 24, 25, 26 and the follow up interview sought to find out this.



**Table 13. Summary of indigenous missionaries' common evangelistic experiences**

Category of common experiences	Number of missionary	Percentage
Suspicion	7	100 .00
Discouragement	5	71.4
Rejection	4	57.1
Culture shock	4	57.1
Hospitality	3	42.9
Confrontation	2	28.6

### *Suspicion*

All of the indigenous missionaries interviewed agree that most Muslims treat them with suspicion. One of the missionaries said that whenever he began to make friendship with a Muslims by visiting him regularly, he became suspicious. In fact he was told by his relatives and friends to not have anything to do with him. Another missionary said that when they tried to meet the needs of Muslims by providing things like food and clothes, they became suspicious and said that they were doing it to convert them to Christianity.

Suspicious of missionaries lead Muslims to reject missionary activity. Muslims are also suspicious of missionaries because of lack of trust of people in other religions, especially Christianity. Seamands observes that Muslims are people who love their faith. They believe that Islam is the only true religion. To them, "Islam is the final truth and is superior to all religion" (1981, 204). Moreover, if a Muslim realizes the salvation of Christ and embraces Christianity, the Muslim community will put that person out of the community and if possible put that person to death (Seamands, 1981, 214). The experiences of suspicion immediately create a negative

attitude toward the Muslims and the field. Nevertheless, missionaries should not be discouraged from building friendship with Muslims. Missionaries should try their best to build trust and love for Muslims in their friendship, not being too fast to share the gospel. They need to build a relationship of trust with Muslim. This will remove suspicions and open the door effective communication of the gospel.

### ***Discouragement***

Five indigenous missionaries agree that during their evangelism many Muslims gave accusations toward the Christian faith. The major accusations had to do with the Bible being corrupted, the belief in three Gods, Jesus as the son of God, and an immoral dress code. These accusations lead to the discouragement among indigenous missionaries. One of the missionaries mentions from experience that one day when he was trying to witness to a Muslim using the Bible, the Muslim told him that Christians have corrupted the Bible, so he would not listen. The missionary further said that many Muslims he tries to witness to had the issues of the Trinity and Jesus being the son of God. He said, “I felt so discouraged and humiliated when I could not explain these issues to the Muslims”.

Another accusation has to do with the dress code of Christians. Muslims felt the indigenous missionaries who went to witness were not properly dressed. Their dress code could not offer anything to their community. One of the female missionaries mentioned that a Muslim lady accused her of being naked when she stopped the Muslim lady to share the gospel. Another missionary lady mentioned that most of the Muslim ladies that she has witnessed to accused Christians of immorality and adultery. However, she has spent tireless hours trying to correct their wrong perception. Another missionary said that every time he dialogues with a Muslim, he

feels unprepared because he has little knowledge of the Qur'an. These experiences contribute to the discouragement of indigenous missionaries leading them to create a negative attitude toward Muslim evangelism and causing anxieties among Muslims. Missionaries need to understand the worldview of Muslims concerning religion for effectiveness. Saal says, "Because Muslims are greatly misinformed about Christian belief, we should listen carefully and seek to identify basic assumptions and confusion" (1993, 63). Additionally, Nehl says that Christian workers who are seeking contact with Muslims should try by all means to understand that their lives are characterized by different value systems. Most Muslims, especially orthodox Muslims, consider certain western dress and behaviours immoral without any reasons (1988, 65). Missionaries should also cultivate the ability to listen to Muslims if they wish to become effective cross-cultural communicators.

Additionally, it is possible for them to overcome low self-esteem. One way they could do that is to show or demonstrate the grace of God by touching a Muslim with love. Zwemer argues "After forty years of experience, I am convinced that the nearest way to the Muslims' heart is the way of God's love, the way of the cross" (1941, 246).

### ***Rejection***

The finding shows that four of the indigenous missionaries interviewed experience rejection in their witness to Muslims. The missionaries mention that Muslims will not want to listen to them so long as their conversation concerns the Christian faith. One missionary says, "I was quickly sent away when I tried to talk to a lady about Christ". Another missionary mentioned that a Muslim community refused to allow them in the community since they were Christians. The rejection of



missionaries by Muslims has to do with both the worldview and culture of the Muslims. Indigenous missionaries should not practice opposite-sex witness among Muslims. This is because talking to the opposite sex in a Muslim setting is going against their culture. This is very important as Parshall says, “I have never witnessed directly to a Muslim lady. My wife has never share Christ with a Muslim man. Our honouring the dictates of Muslims culture that one must communicate only with members of the same sex has been appreciated” (1980, 177).

Indigenous missionaries should not be judgemental or resentful because they are rejected by Muslims. Instead they should develop and exercise an attitude of empathy for Muslims. Parshall quoting Muldrow says:

Empathy gives the ability to correctly interpret the attitudes and intentions of other people by being able to see the world through their eyes. A person with this ability is able to perceive situations from the others’ standpoint and thus understand and anticipate their behaviour. No genuine communication without this ability and degree to quality of social interaction which can be achieved. Through empathetic responses, which enable one person to take the role of another, there arises the “feeling of oneness” which is basic in the process of identification (1980, 120).

### ***Culture Shock***

The findings show that four of the indigenous missionaries interviewed experience culture shock in their effort to communicate the gospel to Muslims in Monrovia. “The term ‘culture shock’ means the reactions experienced exchanging a familiar culture for an unfamiliar one” (Foyle 1987, 100). According to Hiebert, culture shock strikes most people who enter deep into new cultures (1985, 66).

One male indigenous missionary said that he was taken aback on several occasions when he was rejected as he tried to witness to Muslims women in a community. A female missionary mentions that she always feels uncomfortable with the dress code of Muslims women every time she witnesses to them. Still another

missionary said, “I feel so uneasy when I enter a Muslim home because I have to take off my shoes”. It can be noted that causes of these cultural shocks have to do with cultural gaps and worldview. There is a huge cultural gap that exists between the indigenous missionaries and the Muslims. Most often the missionaries exhibit attitudes of superiority and ethnocentrism toward the Muslim culture. Missionaries need to respect and accept the culture of others if they are to be effective in their witness to Muslims. As Kraft emphasizes, missionaries should adopt the principle of cultural relativity, which asserts that no cultural way of life is perfect, each is adequate and to be respected (1981, 76).

### ***Hospitality***

The findings show that three indigenous missionaries interviewed experience some sense of hospitality in their witness among Muslims. This experience is noted mainly through person to person, friendship, house to house, and house Bible study. One missionary said, “Muslims in my community always invite me in their homes where I am able to share with them”. Another missionary mentions that he is usually welcome for supper with his Muslims friends whenever he goes to share the gospel.

Indigenous missionaries should understand that welcoming people to their home is one of their obligations. Chapman added that hospitality in Islam is an obligation. Therefore it is so important to know that Muslims do hardly, under normal circumstances, turn a visit away (2003, 54). This is a great opportunity for the indigenous missionaries to build a good relationship where trust can also be developed before sharing the gospel. As Cate says, one of the keys to reaching Muslims is relationship building (1992, 231). Indigenous missionaries will be effective if they listen to Muslims before sharing the gospel with them.

## *Confrontation*

The findings show that only two among those indigenous missionaries interviewed experience confrontation with Muslims in their effort to share the gospel. It was found out that indigenous missionaries experience confrontation mainly when they tried to answer Muslims' questions without satisfaction during dialogue which sometime turns into debates. One missionary said that he was humiliated when he tried to answer a Muslim question concerning the divinity of Jesus during a dialogue. Another missionary mentioned that she was called "False teacher" when she tried to explain the doctrine of the Trinity to some Muslims.

It seems that indigenous missionaries are not adequately prepared to answer Muslims questions without confrontation. Indigenous missionaries should do all they can to avoid confrontation because this hinders their witness of the gospel. One way to do this is as Saal says that because Muslims are greatly misinformed about Christian belief, we should listen carefully and seek to identify basic assumptions and confusion (1993, 63). Goldsmith warns missionaries workers ministering among Muslims that they should do their best to avoid theological arguments because it drives a man into shell of his conviction (1982, 114). Theological arguments lead to confrontation. Malek suggest a way forward for indigenous missionaries in dealing with confrontation as a result of witnessing to Muslims. He says that when we are ministering to a Muslim, we must always remember that we are not trying to win a theological debate; rather, we are trying to help lost souls find peace with God through Jesus Christ (1989, 213).



## CHAPTER V

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

The purpose of this research is to help indigenous missionaries ministering among Muslims in Monrovia to examine their approaches so that they may become increasingly effective gospel communicators among Muslims. These findings are also useful to other missionaries who wish to communicate the gospel among Muslims in Monrovia and other areas in Liberia.

#### Summary of Findings

The researcher presents the approaches that indigenous missionaries are using in their effort to evangelize Muslims in Monrovia. Seven indigenous missionaries were identified as evangelizing Muslims in Monrovia through several evangelistic approaches namely: friendship, person to person, lifestyle, film, house to house, Bible study, debate, tract distribution, Christian radio broadcast, and dialogue.

This report finds that most of the indigenous missionaries involved in Muslim evangelism are on the field voluntarily without passion for Muslims (spontaneous witnessing) which contributes to some level of weakness on the evangelistic field and in their preparations as well. For more effectiveness, missionaries should be driven by passion for Muslims. Passion is the best motivating factor for Muslims evangelism.

Additionally the results show that indigenous missionaries go through preparation in several areas before going on the evangelistic field which made them prepare for Muslim evangelism to some extent. Preparation for evangelism was done mainly in terms of trainings. The major areas of training were concentrated in Muslim

## Missiological Implications and Recommendations

Indigenous missionaries are doing their best in order to communicate the gospel effectively to Muslims in Monrovia. However they need adequate preparation in order to be more effective in communicating the gospel to Muslims. Missionaries need to be motivated by passion and rely to the power of the Holy Spirit in addition to the various approaches used. It is the Holy Spirit that opens once eyes and convicts a person of the depth of sin. He is the only one that convinces a person of the truth of the gospel (Graham 1978, 50). Commenting on the importance of the Holy Spirit in evangelism, Machen says:

There must be the mysterious work of the Holy Spirit in the new birth. Without that, all our arguments are quite useless.... What the Holy Spirit does in the new birth is not to make a man a Christian regardless of the evidence, but contrary to clear the mist from his eyes and enable him to attend to the evidence (1947, 63).

The missionary to Islam stands in particular need of the empowering and encouraging ministry of the Holy Spirit (Parshall, 1980, 224). Without the dependence on the power of the Holy Spirit all the approaches remain ineffective. Finally, there is a need for training in various aspect of Islam.

The research recommends the following based on the finding in order for indigenous missionaries to be more effective in the communication of the gospel among Muslims in Monrovia:

1. Indigenous missionaries that get involve in Muslims evangelism should do so because of passion for Muslims and not just to volunteer without passion (spontaneous witnessing). This is because Muslims evangelism is not an easy task. One must be called and led by the Holy Spirit if he or she will never be effective.

religious beliefs and practices, socio-cultural, and moral practices. Their understandings of these areas would help in evangelizing Muslims with some extent of effectiveness. Other important areas of preparation for Muslims evangelism were placed with less attention, which attributed to ineffectiveness in their evangelism as well. Two areas which were neglected are the areas of prayer and Muslim worldview, which are very significant to preparation in Muslim evangelism. Therefore, in order for indigenous missionaries to become more effective in communicating the gospel to Muslims, they should adequately prepare themselves in the areas of fasting, praying, understanding Muslim worldview, as well as the other areas mentioned in this research.

It was clearly seen that indigenous missionaries used several approaches to reach Muslims with the gospel, of which three were proven to be more effective. These three approaches are friendship, person to person, and lifestyle evangelism. These approaches are effective because they build relationship of trust, open the door for sharing experiences and testimonies, and make the gospel visual without confrontation.

Finally, the experiences of indigenous missionaries on the evangelistic field show that they need more preparation in the areas of worldview, the Qur'an, socio-cultural practices, and fasting and prayer. They need to love and listen to Muslims as well. They need not give up or be discouraged but should have hope in the Lord and rely on the power of the Holy Spirit. Paul says, "But we also rejoice in our Lord sufferings, because we know that suffering produces perseverance; perseverance, character; character, hope. And hope does not disappoint us, because God has poured out His love into our hearts by the Holy Spirit" (Romans 5:2-5 NIV).



2. Indigenous missionaries need to be trained adequately before going on the evangelistic field. Major are their need to be trained in the areas of worldview, socio-cultural practices, the Qur'an, care giving to Muslims converts, and religious belief and practices.
3. Indigenous missionaries need to spend time in fasting and praying before going on the field. This will help them to be strengthened by the power of the Holy Spirit which will open the door for effective evangelism.
4. Indigenous missionaries working among Muslims in Monrovia should take time off regularly to gather together for reflection and evaluation, where they would share their experiences, testimonies, and issues concerning evangelism, and pray together. This will serve a vehicle of encouragement and will help them become more effective.
5. Indigenous missionaries should always love Muslims both in words and in deeds and should accept them for who they are. This will help build friendly relationship, which is the key for effective witness to Muslims.

#### Recommendation for Further Studies

This study examines the approaches used by indigenous missionaries in the evangelization of Muslims in Monrovia. Based on the findings, there are important areas which are relevant for further studies. The research recommends an intensive study to be done on investigating the prayer life of indigenous missionaries who are involved in Muslim evangelism in Monrovia and other parts of Liberia. The prayer life of those who work among Muslims is very crucial for effectiveness.

Another important area of study would be to examine the extent in which Muslims converts are being cared for spiritually, physically and socially by churches or Christian organizations involved in outreach to Muslims.

A study should also be done on investigating the effectiveness of the Christian evangelistic methods used by indigenous missionaries for winning Muslims to Christ in Monrovia and other parts of Liberia. Finally, this same area of study might be researched in other parts of Africa.

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## APPENDIX A

### QUESTIONNAIRE FOR INDIGENOUS MISSIONARIES

Dear Respondents,

Thanks so much for your willingness to participate in responding to the questions in this questionnaire. This questionnaire is meant to assist the researcher identify and know the preparation, various approaches used in evangelizing Muslims, and as well as experiences of missionaries. Your responses will be handled confidently. Kindly provide the appropriate answer to the following questions by placing a **CHECK MARK** (  ) or word(s) on the space provided. Please fill this questionnaire as true as possible.

Name \_\_\_\_\_ (Optional)

1. Sex:

A. Male

B. Female

2. Age \_\_\_\_\_ Years

3. Status:

A. Married

B. Single

C. Divorced / Separated

4. Name the place / area you live \_\_\_\_\_

5. What is the name of your church/ organization? \_\_\_\_\_

6. Position in your church/ organization \_\_\_\_\_
7. How long have you been ministering among Muslims? \_\_\_\_\_ years
8. Please tell me your level of theological education \_\_\_\_\_
9. Highest level of education
- A. Certificate
- B. Diploma
- C. Degree
- D. Others (Specify) \_\_\_\_\_
10. Have you had any prior training in Muslim evangelism before going on the field
- A. Yes
- B. No
11. If yes, what level of training
- A. Workshop
- B. Seminars
- C. Bible School
- D. Graduate School
- E. Other (Specify) \_\_\_\_\_
12. Please list some of the major areas you were being prepares / trained before going on the field.
1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_



13. Do you go through any preparatory lessons before going on the field?

A. Yes

B. No

14. If yes, please list some of the lessons.

1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

4 \_\_\_\_\_

5 \_\_\_\_\_

15. Which of the following aspects below did you learn before going on the field of Muslim evangelism?( Can **CHECK** more than one)

A. Social practices of Muslims

B. Cultural practices of Muslims

C. Religious beliefs and practices of Muslims

D. Arabic

E. Language used by Muslims that you are ministering to

F. Different approaches of evangelism

G. Economic practices

H. Moral practices (family, social, economics, political life)

I. Qur'an

J. Hadith

K. Other (Specify) \_\_\_\_\_

16. Please explain how do you prepare for evangelizing Muslims in Monrovia?

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17. How would you rate you acquaintance/familiarity with the following aspects of Islam? Write the appropriate number in the space provided below.

(4-good; 3-fair; 2-little; 1-none)

A. Cultural practices

B. Social practices

C. Religious beliefs and practices

E. Area of contact

F. Moral practices (social, family, economic, political life)

G. Qur'an

H. Hadith

18. Did your Church/organization take you through any preparation lessons or training for Muslim evangelism?

A. yes

B. No

19. If yes, Please list some of the basic preparatory lessons or training that your Church/organization took you through for Muslim evangelism.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_

20. How did you get into Muslim evangelism?

- A. Volunteer with passion for Christ
- B. Appointed by leaders
- C. Volunteer myself without passion
- D. Others (Specify) \_\_\_\_\_

21. Which approaches are you using in evangelizing Muslims in Monrovia, Liberia?

Write the number that corresponds to the usage of the various approaches.

(4- commonly used; 3- used at times; 2- rarely; 1- not used)

- A. Street preaching
- B. Vehicle/ Bus preaching
- C. Person to Person evangelism
- D. House to House evangelism
- E. Friendship evangelism
- F. Christian radio broadcast
- G. Film evangelism
- H. Using gospel tapes and pictures
- I. Open air or market evangelism
- J. Distributing Christian literature and gospel tracts
- K. Living among the people and witnessing through your life
- L. Home Bible study
- M. Correspondence course



N. Dialogue

O. Debate

P. Other (Specify) \_\_\_\_\_

22. What approaches do you find the most fruitful in achieving relationship? Fill in one number based on your common experience on the field.

(4- most fruitful; 3- fruitful; 2-rarely; 1- not fruitful)

A. Street preaching

B. Vehicle/ Bus preaching

C. Person to Person evangelism

D. House to House evangelism

E. Friendship evangelism

F. Christian radio broadcast

G. Film evangelism

H. Using gospel tapes and pictures

I. Open air or market evangelism

J. Distributing Christian literature and gospel tracts

K. Living among the people and witnessing through your life

L. Home Bible study

M. Correspondence course

N. Dialogue

O. Debate

P. Other (Specify) \_\_\_\_\_

23. State some of the good experiences you have had in the field as you evangelized.

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24. State some of the bad/ discouraging experiences you have had in evangelizing Muslims.

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25. Please explain your experiences on the field as it relates to the various approaches that you are using to evangelize Muslims in Monrovia.

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## APPENDIX B

### TIME LINE FOR THESIS WRITING

ACTIVITY	MONTH
Entry( Proposal submitted to DVCA)	January 2007
Collection of data	January – February 2007
Processing of data	March 2007
Writing of Thesis	April- May 2007



## VITA

### PERSONAL DATA

Name: Matthew Pix Gonkerwon, Sr.  
Gender: Male  
Date of birth: February 20, 1972  
Marital: Married  
Nationality: Liberian  
Spouse Name: Karen Koe Gonkerwon  
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### EDUCATIONAL BACKGROUND

2005-2007 Master of Arts in Missions Studies (Islamic Emphasis)  
Nairobi Evangelical Graduate School of Theology  
2000-2003 B.A in Religious Education (Liberia Baptist  
Theological Seminary)  
1999 Certificate in Biblical Preaching (Shepherd Reach  
institute)  
1996-1997 Certificate in Electricity (Danane Technical Education  
Center Certificate in Electricity)  
1994-1995 WAEC Certificate (St. Patrick's High School)  
1980-1986 Primary School (St. Joseph Elementary School)

### PROFESSIONAL EXPERIENCE

2003-2005 Administrative Assistant (Rural Indigenous Mission)  
Teacher (Bethesda Christian Mission School)  
2002-2003 Assist. Pastor (Victory Baptist Church)  
2001-2002 Home Mission (Liberia Baptist Theo. Seminary)  
1999-2002 Teacher (Paynesville Adriel Academy)  
1998-2001 Director of Evangelism (First Union Baptist Church)  
1998-1999 Teacher (Eukpeh Elem. School)  
1996-1998 Director of Youth (Goodwill Baptist Church)  
1996-1997 Teacher (Prime System School of Christ International)