

*NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY*

*A MISSIOLOGICAL STUDY OF PRAYERS FOR  
HINDU EVANGELISM IN NAIROBI*

*BY  
BILLY ODINDO OYUGI*

*A Thesis Submitted to the Graduate School in Partial  
Fulfillment for the Requirements for the Degree of Master of  
Divinity in Mission*

*JULY 2006*

THE  
BV  
3790  
.098  
2006



**NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY**

**A MISSIOLOGICAL STUDY OF PRAYERS  
FOR HINDU EVANGELISM IN NAIROBI**

**BY**

**BILLY ODINDO OYUGI**

**A Thesis submitted to the Graduate School in partial  
fulfillment for the requirements for the  
Degree of Master of Divinity in Missions**

**Approved by:**

**Supervisor:**



**Dr. Caleb Kim**

**Second Reader:**



**Dr. Henry Mutua**

**External Reader:**



**Dr. Samuel Linge**

**July 2006**

**Student's Declaration**

**A MISSIOLOGICAL STUDY OF PRAYERS FOR HINDU EVANGELISM IN  
NAIROBI.**

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

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

(Signed)



---

**Billy Odindo Oyugi**

**July, 2006**

## ABSTRACT

This study describes the different types of Prayers for evangelism to Hindus employed by Christian ministers whose ministries' focus is reaching the Hindus in Nairobi.

A phenomenological research methodology supplemented by slight ethnographic method has been used in this study. Data was collected through participant observation and ethnographic interviews, then recorded and transcribed.

The findings reveal that ministers to Hindus in Nairobi employ personal prayers and prayer walks more than spiritual warfare and prayer nights. There are various manners in which these prayers are employed. Many employ conversational approach as well as simultaneous praying. Prayers are often employed silently in the presence of Hindus and strangers. Fasting is relatively employed while praying in tongues is the least manner in which the ministers pray.

In regard to places where the prayers are employed, homes, churches and Hindu temples are most common. Less common are prayer retreat centers and other natural environments such as mountains. Praying in the temples as well as Prayer-walking where there are Hindus prove to be enriching to prayers. Praying in such places enable people to see their objects of prayer and as such have more passion in their prayers.

Claims of results to prayers employed prove that prayer enhances the efforts of evangelizing Hindus.

In addition to direct praying for Hindus to convert to Christianity, praying for health and economic welfare of Hindus is common and has proved to be a means of witness to the Hindus of God's love and power leading to conversion from Hinduism to Christianity. Prayers are also employed for the ministers to be empowered and the new converts to grow in the Christian faith.

Since prayer has proved to be beneficial in enhancing evangelism, for more fruit in Hindu evangelism ministers to Hindus should employ more of prayer warfare. More ministers should also engage in more protracted prayer sessions by going to pray in prayer retreat centers as well or engage more in all-night prayers. Fasting while praying should also be practiced by more ministers involved in Hindu Evangelism.

There is little understanding of what spiritual warfare entails in the context of Hindu evangelism. More research should be done to ascertain what spiritual warfare is in the context of Hindu Evangelism. There is little if any aspects of Hinduism that influence prayer employed. This is because the ministers to Hindu do not spend much time studying about Hinduism. To make their prayers more effective they should study about Hinduism to identify how that can aid their prayers.



**To**  
All my Christian fellow workers who are called and ordained  
to the unique ministry of reaching  
Hindus for Christ in Nairobi



## ACKNOWLEDGEMENTS

I here by express my sincere gratitude to God who lead me to NEGST and has faithfully provided for my studies until my completion of the same.

I likewise thank my family which has stood by me supporting me in prayer, moral support and otherwise in pursuits of my academic dreams, the writing of this thesis being one of the latter. I will forever appreciate your sacrifice that has enabled me achieve this task. Special thanks to my beloved mum who forever will remain a key model in my life. You are simply the best. Thank you from the very bottom of my heart. I also appreciate beloved fiancée Lily Jeruto Kiptoo and her family whose love and concern together with prayer has given me the strength to run this race.

Forever will I be grateful to Mr. and Mrs. Douglas and Anne Williamson and their family including George Jowi and Anne Waweru for their love for me which led them to give so generously towards my academic and life. May the Lord richly bless you for your kindness.

Special thanks to my supervisor and academic advisor Dr. Caleb Chul-Soo Kim who has been a role model and an inspiration to me not only in academics but in the Christian walk as well and to my other lectures in the missions department who have played a big role in shaping me to be whom I am today.

I convey sincere thanks to my Pastor Rev. Dr. John Kimole and his family and Dandora Baptist Church who have sacrificed and supported me while I have been studying at NEGST for a whole three years.

To Nyakio my twin sister. I sure do appreciate your friendship that has played a vital role in inspiring me in my academics, ministry and life.



To the chapel committee, Praise and Worship Team, Intercessory Team, various Grace Groups, block C, Treazer, Pau and the NEGST community as a whole. We are truly a learning community. Thanks for allowing me to participate in your lives and for participating in mine too, to the glory of our Lord.

Finally I sincerely appreciate you, the Esilabas you have been my deep friends at NEGST. Thanks for your kind help in editing my thesis. As you have refreshed me may you also be refreshed by others in your life.



## CONTENTS

ACKNOWLEDGEMENTS.....	vi
LIST OF FIGURES .....	xii
CHAPTER ONE.....	1
INTRODUCTION.....	1
PURPOSE.....	2
GOALS.....	2
SIGNIFICANCE OF RESEARCH.....	3
<i>To the Researcher</i> .....	3
<i>To Missiology</i> .....	3
PROBLEM STATEMENT .....	4
RESEARCH QUESTIONS.....	4
DELIMITATION .....	5
LIMITATIONS .....	5
<i>Methodological Limitations</i> .....	5
<i>Substantive Limitations</i> .....	6
ASSUMPTIONS .....	6
DEFINITIONS OF TERMS.....	6
CHAPTER TWO.....	8
LITERATURE REVIEW.....	8
PRESUPPOSITION THAT PRAYER ENHANCES RESULTS IN EVANGELISM.....	8



TYPES AND CHARACTERISTICS OF PRAYER FOR EVANGELISM .....	10
<i>Spiritual Warfare</i> .....	13
<i>Prayer-walking</i> .....	14
<i>Prayer Expeditions</i> .....	15
<i>Prayer Journeys</i> .....	16
COMMON PRAYER NEEDS IN PRAYERS FOR EVANGELISM .....	16
<i>Needs of the Ministers Involved in Evangelistic Ministry</i> .....	16
<i>Prayer against Evil Spiritual Forces</i> .....	18
<i>Prayers for those being Evangelized</i> .....	19
FACTORS THAT INFLUENCE PEOPLE TO PRAY FOR EVANGELISM .....	20
CLAIMED RESULTS OF PRAYERS FOR EVANGELISM.....	21
SUMMARY OF LITERATURE REVIEW .....	23
<b>CHAPTER THREE .....</b>	<b>25</b>
<b>RESEARCH METHODOLOGY.....</b>	<b>25</b>
QUALITATIVE RESEARCH METHOD .....	25
<i>Phenomenology</i> .....	25
<i>Ethnography</i> .....	26
RATIONALE FOR SELECTION OF THE RESEARCH METHOD .....	26
ROLE OF RESEARCHER .....	27
POPULATION.....	28
SAMPLE .....	28
FIELD WORK SITES/SOCIAL SITUATION .....	29
INFORMANTS .....	29
DATA.....	30
DATA COLLECTION TOOLS.....	30

<i>Participant Observation</i> .....	30
<i>Ethnographic Interviews</i> .....	31
DATA RECORDING.....	32
DATA ANALYSIS PROCEDURE .....	32
<i>Domain Analysis</i> .....	33
<i>Componential Analysis</i> .....	33
<i>Thematic Inventory</i> .....	33
VALIDATION AND VERIFICATION .....	33
<b>CHAPTER FOUR</b> .....	<b>35</b>
<b>FINDINGS</b> .....	<b>35</b>
TYPES OF PAYER .....	35
<i>Spiritual Warfare</i> .....	36
<i>Prayer-walking</i> .....	37
<i>All-Night Prayers (Keshas)</i> .....	38
<i>Personal Prayer</i> .....	39
FORMS OF PRAYER .....	40
<i>Conversational Prayer</i> .....	40
<i>Praying Simultaneously in a Group</i> .....	41
<i>Fasting</i> .....	41
<i>Praying Silently</i> .....	42
<i>Praying Audibly</i> .....	43
<i>Praying Sporadically at any Time</i> .....	43
<i>Praying at Specific Times</i> .....	43
<i>Praying in Tongues</i> .....	44
PLACES OF PRAYERS .....	44



<i>Hindu Temples</i> .....	45
<i>Church or Home</i> .....	45
<i>Retreat Centers and other Secluded Places</i> .....	46
SUBJECTS OF PRAYER.....	46
CLAIMED RESULTS OF PRAYER .....	47
<b>CHAPTER FIVE</b> .....	<b>49</b>
<b>CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS</b> .....	<b>49</b>
CONCLUSION AND MISSIOLOGICAL IMPLICATIONS.....	49
RECOMMENDATIONS FOR FURTHER STUDIES .....	51
<b>REFERENCE LIST</b> .....	<b>52</b>
<b>APPENDIX A: DISCRIPTIVE QUESTIONS</b> .....	<b>55</b>
<b>APPENDIX B: CONTRAST QUESTIONS</b> .....	<b>56</b>
<b>APPENDIX C: PICTURE OF JESUS CELEBRATION CHURCH</b> .....	<b>58</b>
<b>VITA</b> .....	<b>59</b>

## LIST OF FIGURES

Figure 1. Number of informants employing different types of prayer.....	35
Figure 2. Number of informants employing manner of prayer frequently.....	40
Figure 3. Number of informants praying at different places.....	44



## **CHAPTER ONE**

### **INTRODUCTION**

It was the year 1999. Three years had passed and the frustration of the Christian leaders and pastors in Indore, a small city in India was quite conspicuous. They had tried many methods of evangelism to reach out to Hindus but the fruits were not forthcoming. If the church membership increased, it was because children had been born into the Christian families and not that there were converts from Hindus, who were the majority of the population or people from other faiths like Muslims, Sikhs, Buddhists or Jains. The researcher of this study had been a student at the local university in Indore and was also involved in Christian ministry in the churches in that city's churches.

In the same year, there began a prayer movement in the city which was founded by the researcher. The movement was started after the researcher and some other Christians were convinced that the solution to the impasse in evangelism and conversion of Hindus did not lie in the methods of evangelism but the need to have more prayers for Hindu evangelism. A group was formed that met every Friday for two hours and once a month for a night with the sole purpose of praying for evangelism to the lost in the city and for the revival of the church. As the group grew larger and more people embarked on the ministry of prayer the churches were revitalized and many Hindus were converted to Christianity.

The researcher has since held the proposition that for evangelism to Hindus to be effective it is imperative that much time and resources be invested in praying for the ministry. When people pray, God opens doors for witness and ministry and lost sinners

are saved. This was the case for the church at Antioch in the year AD 45. As the church was worshipping and praying, the Holy Spirit called Barnabas and Saul for ministry. Prayer was the beginning of the worldwide missionary outreach that followed (Wiersbe 1984, 108).

By the year 2001 Kenya had a total of 102,273 Hindus, a great majority of whom stay in Nairobi and the number is ever increasing (Johnston 2001, 381). For long the church in Nairobi has not had much fruit in evangelizing the Hindus. Albeit of late, there has been quite a number of Hindus being converted.

This research seeks to discover the role of prayers in the evangelistic efforts of the church in Nairobi where the church has a focus in reaching Hindus. What can be learnt from the prayer types made for Hindu evangelism by the missionaries and pastors who are focused on reaching Hindus in Nairobi? What challenges can the ministers to Hindus in Nairobi be given in regard to the role of prayer in Hindu evangelism? It is in light of these questions that there arose a need for this research to be conducted.

### Purpose

The purpose of this research is to discover the types and characteristics of prayers (practiced by pastors and missionaries to Hindus in Nairobi) for Hindu evangelism and to draw missiological implications of these prayers with which to inform the ministers to increase their effectiveness on evangelism among Hindus in Nairobi.

### Goals

This study aims at learning the different types, characteristics and results of prayers for Hindu Evangelism, practiced by pastors and missionaries to Hindus in Nairobi. The study seeks to discover the reasons why the pastors and missionaries adopt these types of prayer. The implications drawn from the study will ultimately be used to

inform the ministers about prayers for Hindus resulting in more positive effect on evangelism.

### Significance of Research

The significance of this research is two-fold. It bears significance first to the ministry of the researcher. In addition to personal significance, the study also bears significance to the wider context of missiology. The missiological significance is primarily to the ministries to Hindus in Nairobi and then to the wider church of Christ with a focus to Hindus.

#### *To the Researcher*

The researcher stayed in India for five 5 years. A time during which he engaged in Christian ministry. He realized that Hinduism posed a great challenge in Christian missionary endeavors. In his experience in evangelism to Hindus, he realized that prayers were very important if one was to have good results in evangelizing Hindus. He has ever since endeavored to enhance commitment to prayer for Hindu evangelism among the Christian ministers with a ministry focus on reaching Hindus.

This research has given him a picture of the types and characteristics of prayers in which pastors and missionaries in Nairobi engage themselves as they endeavor to evangelize Hindus. This research will hence enable him to enrich the effectiveness of his ministry in regard to evangelizing Hindus.

#### *To Missiology*

Some churches in Nairobi have done much to evangelize Hindus. Some of whom relate with them in various capacities such as neighbors, friends, business associates, etc. Jesus in response to the immense challenge of harvesting the ripe harvest, instructed his



disciples to ask the father to send laborers (Mat. 9:38). This is interpreted as praying for the laborers to be found. From the history of the church, it is evident that there is much success in evangelism when prayer for the same is taken seriously.

This research has identified some strengths and weaknesses which the Christian ministers to Hindus and the church at large have had in regard to investing in prayer for evangelism. The researcher is hopeful that the research will bring the awareness of the dire need there is in the Church of Nairobi for more investment in prayer for evangelism to Hindus while at the same time speaking for these ministers to Hindus by voicing what they have to offer to the wider sphere of missiology in regard to praying for the evangelistic task especially for Hindus.

Many pastors and missionaries concede to the fact that there is very little literature available for Christian ministry to Hindus in Nairobi. The researcher is confident that this research has added to the literature available to such ministers interested in evangelism to Hindus and more specifically on the prayer aspect of the mission to Hindus in Nairobi. He is also confident that the research has brought realization of aspects of prayer for evangelism to Hindus that need more research and attention.

#### Problem Statement

The problem that this research addresses is to describe the types and characteristics of prayers for Hindu evangelism practiced by pastors and missionaries to Hindus in Nairobi and to provide missiological implications with regard to these prayers for Hindu evangelism.

#### Research Questions

- What types of prayers do the pastors and missionaries employ for Hindu evangelism in Nairobi?

- What characterizes such prayers?
- What reasons lead to the use of these types of prayers?
- What are the claimed effects of these prayers on Hindu evangelism?

### Delimitation

The research concentrates on the prayers for Hindu evangelism practiced by only a total of 11 to 12 people; 4 missionaries and 4 pastors and 3-4 Hindu converts. These were selected based on their availability for the researcher and the prominence they hold in ministry to Hindus in Nairobi.

Though some of the pastors and missionaries on whom the research was conducted are known to be targeting Asians in general, the research focuses on their prayers specifically for Hindus. Where their prayers for Hindus could not be distinguished from their prayers for other people e.g. Muslim, such prayers were considered as being made for Hindus; hence legitimate for consideration in this research. The research does not cover either evangelism or Hinduism as subjects. The concern of this research is to describe the types and characters of prayer for Hindu evangelism and not the aspects of evangelism or Hinduism.

The research is not a theological but a phenomenological description. The research covers only the Christian pastors and missionaries who are actively involved in ministry to Hindus and not the church as a whole.

### Limitations

#### *Methodological Limitations*

The methods used for collecting data for this research were limited to library research, ethnographic interviews and participant observation. Library research was used

to develop assumptions on the need for prayers in evangelism as well as to develop a premise of the types and characters of prayers employed in evangelism. It is with this premise that the researcher entered the field as he sought to describe the types and characteristics of prayers employed by pastors and missionaries to Hindus in Nairobi.

### *Substantive Limitations*

Due to lack of accessibility to the personal prayer times of the informants, the researcher did not collect data on personal prayer times of these informants by participant observation. He used ethnographic interviews instead.

Though the researcher entered the field with an open mind to explore the types and characters of prayer for Hindu evangelism practiced by the informants, the researcher had a premise of the types and characters of prayers for evangelism. This premise was derived from his experience and the literature review.

### Assumptions

1. Prayers for evangelism among Asians in general as opposed to a particular religious grouping shall be taken as being offered for Hindu evangelism since Hindus comprise a large percentage of Asians in Nairobi.
2. Prayer has positive effect on evangelism.

### Definitions of Terms

1. "Intercession" shall be used synonymously with "prayer."
2. "Pastors and missionaries to Hindus" in this paper are pastors and missionaries whose focus in Christian ministry is to evangelize and disciple Hindus or Asians in general.



3. "Prayers for evangelism" or "prayer evangelism" are prayers offered to enhance results in evangelism.

## CHAPTER TWO LITERATURE REVIEW

### Presupposition that Prayer Enhances Results in Evangelism

This research was undertaken with the assumption that prayer makes evangelism more effective. Many Scholars that have written on the subject of prayer for evangelism agree that prayers have a positive effect on evangelism. The researcher also holds to this presupposition owing to his experience in Christian ministry as pointed out in the introduction to this paper.

Wayne Grudem, Millard J. Erickson and James Montgomery Boice who are renowned theologians support the preposition that prayer moves God to act on behalf of humanity (Erickson 1983, 430; Grudem 1994, 377; Boice 1986, 483). Chafer asserts that prevailing prayer commands God's power and secures the needed illumination of the mind toward the word that may be preached. Without prayer even if the gospel is faithfully presented, there will be little understanding and vision of the gospel. He further points out that in the history of the church, revivals have always come as a result of such faithful prayer (1919, 89 – 91). The revival in Korea that took place some years ago occurred as a result of some missionaries praying regularly (Sanders 1977, 169). When people pray God opens doors for witness and ministry and lost sinners are saved. This was the case for the church at Antioch in the year AD 45. As the church was worshiping and praying, the Holy Spirit called Barnabas and Saul for ministry. Prayer was the beginning of the worldwide missionary outreach that followed (Wiersbe108). Chafer suggests that in preaching that results in salvation, the Holy Spirit must wield his mighty sword, yet this work of the Spirit to a large extent seems to be subject to believing prayer (1919, 83).

The renowned German evangelist, Rheinard Bonke also affirms the preposition that prayer is essential for effective evangelism. He attributes the lack of conviction by the Holy Spirit in evangelistic endeavors of the church to the lack of intercession by the church. Bonke suggests that it is prayer that presents the greatest opportunity for soul winning. In fact praying for souls as opposed to pleading with souls is fundamental in soul winning. He likens evangelism without intercession to an explosive without a detonator (1989, 240).

Bounds contends that the church has been dwelling much on methods to increase the effect of ministry (1962, 12). This too was the experience of the researcher while studying in India. He witnessed church leaders grappling with different methods of evangelism to Hindus but with very limited results. It was not until the church started to acknowledge the need of prayers for evangelism that results were forthcoming. Bounds states that rather than machinery, organizations or even methods, the Holy Spirit anoints men who are mighty in prayer, for the work of ministry (12). Preachers who are not prayerful create death rather than life. Those who are feeble in prayer are also feeble in life-giving (22).

Miglioratti quotes Dr. Bill Bright, the founder and president of Campus Crusade for Christ, as saying that Bright did not credit human method, resources or training as the source of success in witnessing to others. He rather suggests that success in evangelism depends on prayer. Talking with God about people and talking with people about God are meant to relate to one another (2001).

Many Christians all over the globe are beginning to realize the positive effect prayers have on evangelism. As such, serious training in intercession or spiritual warfare has become a newfound goal in many Christian circles. Christian leaders are beginning to see the need to spend more quality time in prayer; hence there are more summits and



pastors' prayer groups sprouting up (2001). Where there is an emphasis on prayer for evangelism many positive results are being realized. Murray also challenges the church to offer unceasing prayers on behalf of the perishing world (1995, 5).

### Types and Characteristics of Prayer for Evangelism

There are many types of prayers employed for the sake of evangelism. These are characterized by different elements. Although there are some general characteristics of these types of prayers, most often than not, praying for evangelism takes place in meetings convened to pray for unbelievers. Volunteers gather together under the leadership of a pastor or a prayer coordinator who directs the group in focused, intercessory prayers. Effectiveness can be enhanced by engaging volunteers in fasting (World Network of Prayer n.d.). Often times, such prayers for evangelism demands considerable time and vitality. They also demand much faithfulness (Chafer 1919, 93).

Prayers for evangelism are basically for others as opposed to praying for self. Many of the issues that the Scripture puts before Christians to pray about are not casual conveniences like what they eat, drink or wear. It calls them to pray for protection, forgiveness of the believers, for sinners, laborers to be sent to harvest, for gifts of the Holy Spirit and for God's kingdom, etc. These are needs, not preferences, mostly centering on the needs of others and salvation of souls (Bonke 1989, 249).

Prayers for evangelism should not be what E.M. Bounds calls "Professional prayers" which are birthed out of lax devotion, lazy and irreverent attitudes. Such prayers are dry, without unction or heart (1962, 22). Chafer concurs with Bounds by advocating for such prayer to be full of fervency. It should exhibit more than a belief in the general efficacy of prayer. It is to be able to say, "I believe God will do his greatest works solely because I have prayed" (1919, 85). We should pray in faith and expect answers (Mat 21:22; Mar 11:24). The Scripture tells us to "pray believing we have received". Faith and

holy expectation reach Heaven (Edminston n.d.). Such prayer is not only an acknowledgement of God as the all sufficient one; it also demands an attitude of entire expectation from Him on the part of the supplicant (Chafer, 90). An attitude of desperation like the one Moses expressed as recorded in Exodus 32:32, "but now, please forgive their sin-but if not, then blot mine out of the book you have written", should characterize such prayers (Buttrick 1942, 101).

Bonke concurs with the need for such prayer for evangelism to be passionate and characterized with vigorous activity far removed from recital of mere religious routine (1989, 245). He points out that Jesus prayed with strong crying and tears (Heb 5:7) and sweated as if it were great drops of blood falling down to the ground (Luk 22:44). He taught that we must expect prayer to be answered. Bonke further suggests that prayer must be fervent not coming to God casually pushing the door open with a careless shoulder, "Hello God attitude" (248). Nonetheless the researcher believes that devotional prayer, where one is simple fellowshiping with God has such lax attitude as opposed to prayer for evangelism. Cho gives the communion of God with Adam at the Garden of Eden as an example of such prayers (1984, 73-77).

Miglioratti adds to the number of scholars who advocate for fervency as a characteristic of prayer for evangelism. He says that such prayers must be more than the ritualistic activity for opening and closing meetings. Rather, evangelistic strategies and plans must be sought, adapted, and implemented in prayer. Prayer must not only be offered before the evangelism, but must also follow through with the evangelism (2001). Intercessors intercede both during set times persevering in prayer closets in importunate prayer and also walk daily in God's presence with their hearts set on God's things and not worldly affairs (Murray 1982, 156).

To maximize the results of prayer for evangelism it is important that such prayers should be strategic. Strategic prayer expresses the need in question but also seeks the solution: a God-ordained strategy and methodology (Miglioratti, 2001). Prayer for evangelism should be asking-waiting-listening-obeying type of prayer. It is an experience where one inquires of the Lord. It should exhibit depth and patience that refuses to press on until and unless one hears from God (2001). Murray contends for the need of prayer to be definite to be effective (1982, 59).

It is unfortunate that many books on the subject of evangelism do not deal with the role of prayer in evangelism adequately as required. Yet even Paul acknowledges the need for prayer in evangelism. As recorded in Colossians 4:3, he teaches the Colossians to pray that God would open a door for the word (Copeland 2004). As people pray for evangelism, it is advisable that they keep a prayer journal. Faith is built when people see their prayers answered (Edminston n.d.).

More often than not, prayer for evangelism is a continuous process that is done before, during, and after the evangelistic activities (World Network of Prayer). Intercessors show a unique ability to persevere. They are not staggered by God's perceived delay, silence or apparent refusal. They persevere until they gain victory (Murray 1982, 36). Another important mark of true intercessors is that they don't hold their peace until their prayers are answered (Murray 1995, 22).

Many people engaging in prayer for evangelism quite often include teachings on how to pray effectively for the lost. Christians generally have to be taught how to pray. It is a process of learning about who Christians are in Christ, what spiritual authority they have, and how they can claim promises of God in faith (Edminston n.d.).

People use different sources of data to promote their prayers for evangelism. Some use magazines that have a large number of photographs of people and start praying



for each person. They don't make blanket prayer, such as, "God save everyone in this magazine." They focus on each individual and bring them to God. *National Geographic* magazine is an excellent source for photographs of people from various countries. Travel guides, such as the *Insights Guide* series, are another good source of pictures of people from different countries (Bronson 1997).

Other people use maps to locate places they would like to focus on in their prayers; they mostly focus on particular cities of nations or even regions. Maps in most world atlases have at least 20,000 cities for which one can pray. One can even use the index as a prayer list that one can be able to systematically use in praying (1997). Images that appear during news broadcasts usually show film clips of people from all over the world. While watching such news one can pray for these people (1997).

The Internet attracts people from all over the world and from all walks of life. While surfing the internet one can select a particular group of people and surf for the purpose of prayer evangelism. There are many hurting, angry, and rebellious people on the Internet, people who desperately need Christ. These people use the Internet to voice their opinion and sometimes vent their anger. They like the Internet because it provides them anonymity. Since nobody knows their true identity they feel safe. Using aliases, such as *Armageddon*, *Babylon*, *Viper*, etc., they leave their opinions and trademarks all over the Internet. Ironically, this false sense of anonymity may be their downfall (or should I say salvation). The more you see their trademark, the more likely you are to pray for them. They can hide their name from you, but they can't hide it from God (1997).

### *Spiritual Warfare*

Of the types of prayer for evangelism, spiritual warfare is quite conspicuous. It is quite a new subject and a contentious one as well. Whereas Clinton E. Arnold portrays spiritual warfare as resisting the evil forces by studying the scripture and proclamation of the gospel, C. Peter Wagner, Timothy M. Warner and Wesley L. Duewel define Spiritual Warfare as taking the initiative to bind evil spiritual forces which control not only individuals but regions such as cities and countries (Arnold 1992, 154-158; Lawson 1991, 29-50; Warner 1991, 133-143; Duewel 1986, 129-137). Spiritual warfare is



directed against evil spiritual forces. It also includes asking God to fight for Christians against the hierarchy of demons (Kendal Road Baptist Church n.d.). The Bible gives only glimpses of what principalities and powers are and how they operate. Perhaps so that Christians may not be easily fascinated with them. Spiritual warfare is not for the immature believers. Cindy Jacobs and Wesley L Duewel advocate for caution when people engaging in Spiritual warfare (Jacobs 1991, 223-225; Duewel 1990, 254). Though mentioned in limited cases, spiritual warfare is very important and inevitable in the Christian ministry. This is because the battles that Christians wage are not against flesh and blood but against powers and the spiritual forces of darkness (Eph 6:12). It is in the spiritual world that the battle is waged. Prayer is one of the God-ordained means by which this spiritual warfare is waged (Kendal Road Baptist Church). The researcher agrees with the proponents of spiritual warfare as being an offensive against evil spiritual forces. This is because he has had experience of the same in the history of his involvement in prayer ministry.

### *Prayer-walking*

Miglioratti offers an extensive explanation on Prayer-walking as a type of prayer for evangelism. He suggests that the first prayer walk as recorded in the Scripture, took place when Joshua was walking around Jericho. After praying he was given the strategy for conquering the city (2001). Prayer-walking is praying in an area of determined need. In prayer walks people cover a designated area with focused prayers. Those participating in the prayers go on site to pray for a specified time, focusing on families, neighborhoods, cities, and other needs of those in the specific area (World Network of Prayer). Prayer-walking offers an opportunity to pray for the neighborhood, town's businesses, and people who pass by a place. One's prayer closet expands as one heads

out of their front door (Ireland n.d.). Prayer-walking does not necessarily mean walking all the time. People can pray while walking, standing, looking over a site, sitting or even driving around a specific area (World Network of Prayer). A prayer walk is not meant to draw attention. It is not a religious parade, a literature distribution effort, or a witness walk. Those praying are not supposed to pray or sing loudly to a point of attracting attention in any way by actions, appearance or advertisement. Such attention can defeat the purpose of the Prayer-walking. During prayer walks, local ordinances, laws, customs, curfews and respect for private property and people who might find one's presence offensive, must be observed. The intention is to pray unobtrusively and quietly, but fervently, without drawing attention to one's self or one's activity (World Network of Prayer). Steve Hawthorne as quoted by Waters defines Prayer-walking as:

Praying on site with insight." "Praying in the very place in which you expect your prayers to be answered." Joshua 1:3: "Every place that the sole of your foot will tread upon, I have given you." May be highly organized, or may be as spontaneous as one family claiming their own neighborhood (Waters n.d.).

Since Prayer-walking is invading the enemy's territory, those engaging in such an exercise should make sufficient preparation and solicit for prayer covering. Fasting, coupled with seeking God's face before an extended prayer walk or prayer journey, helps humble and discipline the flesh in accordance with 2 Chronicles 7:14. Soliciting other intercessors as prayer support partners to cover one with prayer before, during and after the prayer evangelism activity is also advisable (World Network of Prayer) "Prayer-walking is often used as preliminary to community-wide outreach effort" (Waters n.d.).

### ***Prayer Expeditions***

Prayer expeditions are prayers that focus on regions. Such prayers open a given region spiritually for the kingdom of God. An example of such regions is the perimeter of a country (Waters n.d.). Prayer expeditions are less frequent and involve more

recourses and time than other types of prayer. They can be equated to prayer walks with longer distance to be covered.

### *Prayer Journeys*

“Generally, a prayer journey involves leaving your own area and traveling to another area, city, or mission field, thereby furnishing prayer power for effective prayer evangelism in target areas” (World Network of Prayer). Prayer journeys focus on strongholds within a region (Waters n.d.).

### Common Prayer Needs in Prayers for Evangelism

Prayers offered for evangelism often include other needs which have something to do with evangelism. Ministers who engage in evangelism need to be prayed for just as much as the targets of the evangelism do. At times, praying for other issues like health of individuals can also be an indirect means of praying for evangelism. Along with prayers to God for help, Christians can command the evil spirits to be bound or to leave a person. Some of the most common subjects of prayer in prayers for evangelism include the following:

### *Needs of the Ministers Involved in Evangelistic Ministry*

One of the key items of prayer for evangelism concerns the needs of those that are involved in evangelism. Murray calls for intercession to be done for missionaries that they may be men and women of prayer, filled with love. A People in whom the power of the spiritual life is made manifest (1995, 62). Indeed intercession made for ministers of the gospel, improves the latter’s effectiveness. Intercession makes a measurable difference in their ministries (Wagner 1992, 106).

Compassion is a necessary element in witnessing. It is compassion that motivates one to speak, to teach and to pray for others to come into the kingdom of God. As such, it is important to pray for those involved in witnessing to have compassion for the lost (Kendal Road Baptist Church).

Paul in Romans 15: 30-31 suggest that prayers should be made for such individuals' personal safety, (i.e. protection), blessing in ministry (i.e. fruitfulness), guidance in travel and use of time, physical and spiritual refreshment (Wiersbe 1984, 113-114). Missionaries often face many challenges such as loneliness, severe climatic conditions, unfamiliar culture, linguistic limitations, absence of stimulating Christian ministry and fellowship, discouragement, and pressure of work. These challenges call for prayers to be made for those engaged in evangelism (Sanders 1977, 151-152). Boldness is necessary for witnessing. Due to peer pressure many Christian youths do not engage in witnessing; in some situations, segregation against Christians intimidates Christians so that they do not engage in evangelism. Prayers should be made for those engaging in evangelism to be bold (Kendal Road Baptist Church).

When praying for those involved in evangelistic ministry, it is advisable to pray for specific needs. To do so, one needs to seek a personal link with the ministers (Sanders 1977, 151). It is commonly observed that the desire for witnessing fluctuates in a Christian's life. As such, prayers should be made for this desire to be revived in the hearts of those involved in evangelism (Kendal Road Baptist Church).

Those praying should avoid praying for trivial things. Rather they should pray for spiritual revival and quickening of churches and leaders (Sanders 1977, 153-155). Jesus' declaration that the laborers who engage in the business of soul winning are few, and hence the need for the church to pray to the Father for more of such laborers (Matthew 9:37-38), stands to date. The church should thus continue to ask in prayer for laborers to



be sent out to the harvest field. Prayers should also be made for these laborers to have strength, love and insight (Kendal Road Baptist Church). One of the greatest shortcomings in the churches that engage in Hindu evangelism is the lack of knowledge on how to effectively disciple the Hindu converts. Intercessors should intercede that there should be Christians to disciple Hindu converts. These need to be appropriately skilled as we have seen earlier for this task (South Asian Outreach 1997, 35).

In regard to Hindu Evangelism intercessors should pray for more availability of Christians with the call to reach the Hindus. These can be lay people, the clergy or missionaries. Faithful and intelligent intercession for these individuals can release them to be what God wants them to be (Wagner 1992, 66). Christ in reference to the great need of laborers needed to rip the ripe harvest suggested that prayer is the best and sure way of providing the laborers (Murray 1982, 54).

### *Prayer against Evil Spiritual Forces*

Wesley L Duewel, an icon among evangelical scholars, points out the need to overthrow forces of Satan if Christians are to see his captives set free (Duewel 1990, 248). Hindus are known to be very idolatrous, for they worship very many idols. Behind every idol there lurks an evil spirit. This explains the implacable hostility of God to idolatry in every form. The missionary task is to deal with this enemy through intercession based on the victory of Calvary and thus free the captives (Sanders 1977, 151). The Devil opposes the evangelistic endeavors of Christians. He has a hierarchy of demons seeking to hinder Christian witness and steal the seeds of the gospel planted in people's hearts. These spiritual forces can't be fought with reason or flesh and blood but in prayer. God can be asked to fight on our behalf. Prayer can assault the camp of the enemy and weaken his kingdom (Kendal Road Baptist Church). When praying for

Hindus Christians should be aware that they are dealing with principalities and powers. Satan is the boss of Hinduism. As such they should put on God's full armour as exhorted by Paul in Ephesians chapter six (South Asian Outreach, 34). In Hinduism idols, charms curses and witchcraft are real and affect people. Christians should pray against these powers that affect Hindus and prevent them from seeing the truth of the gospel (South Asian Outreach 1997, 35).

### *Prayers for those being Evangelized*

One of the obvious prayer items in prayers for evangelism is prayers for the conviction of peoples' sin which leads to the latter's repentance and reception of the gospel (Sanders 1977, 153-155). It is important that as much as possible, those praying should seek to know as much details as possible concerning the latter. Most people are often open to prayers on their behalf. It is common to see public officials welcoming prayer (Waters n.d.). Those involved in outreach missions to the sick in hospitals or convicts in prison often testify that these individuals are always open for prayers. When people's felt needs are met in prayer they easily open up to the gospel. Prayers should be made that international affairs may not overrule the works of the gospel (Sanders 1977, 153-155). Being specific in prayers is advocated for in praying for evangelism. "Names are important to God who 'knows us by name' and 'redeems us by name' (Isa 43:1; Exo 33:17)) and for some reason have great power in the spiritual realm. Prayer that is directed personally and lovingly, in faith, on the basis of redemption of a soul, is powerful" (Edminston n.d.).

Hinduism has emotional appeal. Hindus search for fulfillment and purpose. They long for communion with the creator. Christians should be prayed for in order to demonstrate true spirituality and the life of Christ indwelling them so that Hindus can be

attracted to the Christ in them (Johnston 2001, 312). Prayers should be made for God to prepare the hearts of the Hindus to hear and receive His Word (South Asian Outreach 1997, 32).

### Factors that Influence People to Pray for Evangelism

Compassion is one of the main reasons why people commit themselves to praying for people to believe in the gospel. Compassion leads such people to pray for the unbelievers to come to God in humble request for their salvation (Kendal Road Baptist Church). Ed Silvosu purports that one of the reasons of engaging in prayer evangelism is to make the atmosphere of cities and regions concerned conducive for evangelism. Without doing so results of evangelism are usually very minimal if any (2001). When one engages in Prayer-walking, their prayer closet expands as they see different people and needs (Ireland). Hence, one of the reasons why people chose prayer waking is that they can thus expand their horizon in praying for the unbelievers. As one engages in Prayer-walking he/she will notice the needs of his/her community. The things which one notices are not a distraction to prayer; rather, they become items of prayer. This perception can enable one to "pray without ceasing," as Paul wrote in 1 Thessalonians 5:17 (Ireland, n.d.). Prayer walk is quite favorable in prayer for evangelism because it encourages those engaged in it to feel a special heart attachment with those they are praying for. Prayer-walking should get us out of the *my-ness* of our prayers so that we can focus on the needs of others (Ireland.).

It is difficult to envision a need that we do not see. Sights, sounds, and smells help focus our mind and intensify our awareness. When we can actually see the object of our prayers, we can pray with heightened sensitivity, increased understanding, and a greater burden. When we pray on site, we gain insight. This insight allows us to see the spirit behind the bondage enabling prayer to be more specific and focused. We cannot change the will of a person, but we can pray to change the spiritual atmosphere where the person lives." I will therefore that men pray EVERY WHERE,



lifting up holy hands, without wrath and doubting (1 Timothy 2:8). (World Network of Prayer)

Intercessory prayer on behalf of the felt needs of the lost is the best way to open their eyes to the light of the gospel" (Waters, n.d.).

### Claimed Results of Prayers for Evangelism

The researcher concurs with many authors who claim to perceive results of prayers. The belief that one can expect results in prayer is embedded in the assumption that the Scripture which attests to this claim is true. As Charles Spurgeon asserts, Christians can expect their prayers to be answered because Jesus himself promised to respond to prayers made by his followers (1996, 7-32). Prayers for evangelism result in the sending of missionaries and in the support of the workers (Wiersbe 1984, 109). Support for the workers include the protection that these workers require against the spiritual foes they face in the mission field. Prayer is the weapon by which the enemy is kept at bay (Sanders 1977, 151). Cindy Jacobs testifies concerning the results of spiritual warfare as follows.

Once when she and a group of Christian ministers were ministering in the Soviet Union. She reports that the people whom they were witnessing to at a place called the Red Square in Moscow, would not take a single gospel tract. Upon inquiring from God, Jacobs got the answer that as in 2 Corinthians 4:4 the people's minds had been blinded. After praying against spiritual powers, the Russians accepted all the tracts that Jacobs and the group had to offer (Jacobs 1991, 223).

Prayer movements, growing worldwide, have led to the powerful changes in many churches and transformations beyond anything imaginable in many cities have also taken place recently. One of the most conspicuous of the results of these prayer



movements is the revelations of Biblical principles for changing the spiritual climate over entire cities and regions (Silvoso 2001).

A case in point of the positive effect of prayer for evangelism is one during the “Every Home for Christ Prayer Walk,” which took place in Medina, Colombia, where a prayer walk team had preceded the evangelistic campaign, 55% of the people approached in the city accepted Bibles, while only 10% accepted in those areas not preceded by a prayer-walk team (Waters n.d.). Edminston also testifies of the effects prayer had on evangelism while he was teaching in a university.

In 1993, I led a Bible Study series with a group of twenty or so rather boisterous university students who asked to be taught about prayer. In the process we had a book for the prayer points with three columns, Request, Date Entered, and Date Answered. They started praying for their friends salvation, and within a couple of weeks the converts started rolling in, two or three a week, and often ending up at the bible study. Every person 'put in the book' for prayer came to Christ, and naturally enough the prayer journal became known as the 'book of life.' If memory serves me correctly about 25 people came to Christ, through prayer alone, that semester. Prayer worked, even with inexperienced believers, who hated witnessing and people were saved. (Edminston n.d.).

Waters reminds us of the famous Biblical accounts of the great results of concerted prayer in the upper room before the Day of Pentecost; there was an outpouring of the Holy Spirit and his power which led to preaching of the gospel. Eventually, 3,000 people believed and were baptized (Acts 1 and 2). In Acts 16, Paul and Silas, while in prison, also prayed resulting in the salvation of the jailer and his household (Waters n.d.). Mateer prayed for revival several hours each day for 20 years. A great awakening began the year he died. A Dutch reformed missionary, when told to evangelize New York City, started in 1857 by advertising a prayer meeting. Within six months ten thousand businessmen were in prayer meetings in New York. Within two years a million converts were added to American churches (1988, 148). Wagner reports about Nancy Pfaff an intercessor, church growth consultant and founder of Nevada Church Growth who has

attempted a research to see the power of prayer. She designed a research instrument as a project in a graduate school and surveyed one hundred and thirty pastors, evangelists and missionaries. Intercessors trained through Iverna Tompkins ministries of Scottsdale, Arizona, agreed to pray for fifteen minutes a day for one of the leaders over an entire year. About eighty nine percent of those surveyed indicated that the prayer had caused a positive change in their ministry effectiveness. Nancy found that of the 109 pastors covered by intercessory prayer 60 percent indicated concomitant growth of their churches (Wagner 1992, 65).

### Summary of Literature Review

Many scholars attest to the presupposition that prayer enhances the results achieved in evangelism. Most often these prayers are offered in the context of prayer meetings specifically convened for such prayers. They should be characterized with selfless and with passion for the lost souls of men. Such prayers are often protracted prayers. They should also be strategic prayers if many results are to be achieved in evangelism. Tools like maps and other literature that give information about people are useful in making such prayers for evangelism strategic and hence more fruitful.

Prayer for evangelism assumes many types which have different characteristics. These types include; spiritual warfare, Prayer-walking, prayer expeditions and prayer journals. The definition of spiritual warfare is quiet controversial among scholars although it is generally understood as being prayers against evil spirits. Prayer-walking involves praying as one walks in a designated area and is very common type of prayer for evangelism among Christians praying for evangelism. Prayer expeditions and prayer journeys which cover larger areas of focus for prayer evangelism than prayer walks are less common.

Needs covered in prayers for evangelism include prayers for the ministers involved in evangelism, prayers against evil spirits and prayers for those being evangelized. Compassion is what pushes Christians to engage in prayer for evangelism. Prayer walks are most common because it enables people to identify with and get much insight of the situations and people for which and for whom they are praying.

Although there are no ways to objectively ascertain results of prayers, many scholars have documented what they believe to be answers to the prayers for evangelism that Christians have made. The growth of prayer movements have been reported as one such result of prayers for evangelism. There have also been records of many people converting to Christianity as a result of prayers being offered for evangelism.

The literature review presented in this paper forms the premise with which the researcher entered the field research and on which he analyzed the data and eventually wrote the research paper.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### Qualitative Research Method

The problem studied in this research is a description of a practice or a phenomenon of certain types of prayers. The researcher used qualitative method of research. As Mugenda says “Qualitative research methods enable the researcher to collect data and explain phenomenon more deeply and exhaustively” (Mugenda 1999, 197). The research has used both phenomenological and ethnographic methods of research.

#### *Phenomenology*

Since the problem under study in this research is to describe certain characteristics of prayers among christian workers and the tacit meanings associated with these prayers, the researcher has employed a phenomemological approach which is a type of qualitative research method. “Phenomenology is a current in philosophy that takes the intuitive experience of phenomena (what presents itself to us in conscious experience) as its starting point and tries to extract the essential features of experiences and the essence of what we experience” (Wikipedia n.d.). This research describes the phenomenon of praying for evangelism to Hindus.

The discipline of phenomenology may be defined initially as the study of structures of experience, or consciousness. Literally, phenomenology is the study of "phenomena": appearances of things, or things as they appear in our experience, or the ways we experience things, thus the meanings things have in our experience. Phenomenology studies conscious experience as experienced from the subjective or first person point of view. (Toadvine et al. nd.)



### *Ethnography*

To supplement the phenomenological approach the researcher has used ethnography slightly. The ethnographic research method is a description and interpretation of a culture of social group or system. It involves prolonged observation of the group typically through participant observation in which the researcher is immersed in the day to day lives of the people through one-on-one interviews with members of the group. The researcher studies the meanings of behavior, language and interactions of the culture sharing group (Creswell 1998, 58). In simpler terms, ethnography is the work of describing a culture. Not from the researcher's point of view but the natives' under study. Rather than studying people, it is learning from people (Spradley 1980, 3). By scientific anthropology, one can describe and explain the regularities and variations in social behavior, which are one of the goals of this study. Secondly by ethnography alone can one document the existence of alternative realities and describe these realities in their own terms (Spadley 1980, 14). To be able to go further in-depth into the perceptions of prayer that influence the pastors and missionaries into practicing the types of prayers they do, the researcher in addition to phenomenological approach has used ethnographic method of research, though slightly. To adopt an ethnographic method in a deeper way would require more time than is available for this research. The slight use of ethnography has been very beneficial for this research.

#### Rationale for Selection of the Research Method

The qualitative method of research is advantageous in comparison to the quantitative method because the former allows the research to go beyond the statistical results of quantitative research. Human behavior is best explained using qualitative research (Mugenda, 155-156). Creswell advocates for the choice of the qualitative

research method as opposed to the quantitative method if the nature of the research attempts to describe what is going on in a situation (Creswell 1998, 17). It is because of the nature of the problem that the researcher has opted to use the phenomenological research method, which uses ethnography; both are qualitative research methods.

Phenomenological studies focuses not on life of individuals but rather on a phenomenon. It seeks to understand the meaning of experiences of individuals about the phenomenon under study (Creswell 1998, 38). It is thus evident that phenomenology is the appropriate methods for the problem of this research. However, the research has also used the ethnographic method to supplement the phenomenological research method. This is because the research seeks to describe the emic perception of prayer for Hindu evangelism. Ethnography is the best method in studying the behaviors of a cultural sharing group (Creswell 1998, 39). In this research, the group consists of the pastors and missionaries that have a focus in their ministry to evangelize Hindus.

#### Role of Researcher

Qualitative research, of which ethnography is a part, is undertaken in a natural setting. This requires the researcher to be in this setting to collect data. The researcher becomes an instrument of data collection (Creswell 1998, 120). He can gather words or pictures and analyze them inductively, focusing on the insider's meanings to describe a process that is expressive and persuasive in language (14). To gain entry into the research field the researcher needs to create good rapport with informants so as to participate in the activities under study (110). The process typically begins with a gatekeeper who is an individual who is a member of or has insider status with a cultural group. This gatekeeper is the initial contact for the researcher and leads him to other informants (117). The researcher identified a gatekeeper who is a missionary to Asians in

Nairobi. Through this gatekeeper the researcher gained access to other informants under this study. The researcher is the chief instrument of this research.

### Population

The population under study in this research is the body of Christian ministers engaged in ministry to Hindus in Nairobi. This includes both the clergy and the lay Christians.

### Sample

In the qualitative research method sampling of individuals or sites to be studied is not a probability sampling from which statistical inferences can be made; rather, the method of sampling adopted is that which allows the researcher to best study the problem under examination (Creswell 1998, 110). An ethnographer, in selecting members of the subculture or unit to be used as sample for studies, relies on his/her own judgment based on the research questions of the study. The ethnographer selects samples based on the opportunities he or she gets or establishes criteria for selecting individuals to be studied (Creswell 1998, 120).

This research has adopted an opportunistic method of sampling. The samples or sites/social situations and individuals studied were selected as opportunities arose during the research. When locating a sample for research one should consider the simplicity of a situation. Accessibility of the situation to the researcher should also be a key factor and so should be the level of unobtrusiveness. The situation should also have recurring activities and must be permissible for the researcher in regard to participation of the latter in the situation (Spradley 1980, 45-51).

### Field Work Sites/Social Situation

In doing participant observation, a researcher needs to locate a place from which he/she will observe the actors doing some sort of activities. The researcher is then to become involved with the actors in what they are doing (Spradley 1980, 40). The social situations investigated in this study include prayer meetings in churches, prayer walks in Hindu residential areas and temples and homes where the informants performed prayers.

### Informants

Informants are a source of information; literally they become teachers for the ethnographer. The term “informant” is not to be confused with concepts like subject, respondent, friends or actors. “In social science, investigators are not primarily interested in discovering the cultural knowledge of the subjects; they seek to confirm or disconfirm a specific hypothesis by studying the subjects’ responses” (Spradley 1979, 29).

Respondents are persons who respond to a survey questionnaire or to queries presented by an investigator. Whereas the questions asked to a respondent originate from social scientist’s culture, the questions asked to the informant arise from the informant’s culture (Spradley 1979, 31). Actors are objects of observation in a natural setting; these can become informants only when the researcher both listens to and watches them. In this research the researcher identified key informants as he proceeded with the study; such informants comprised of pastors and missionaries to Hindus as well as beneficiaries of these pastors’ and missionaries’ prayers. Good informants are those that have undergone thorough enculturation, and are involved in the activity under study at the time the study is done. They should also have come from a culture different from that of the researcher. They should be able to avail much time for the study and should also be relatively non analytical (Spradley 1979, 45 – 55). The researcher was guided by these qualities in



choosing four key informants for this study. These being; Sunil Kapur, Thomas Hieber, Gideon Kirige and David Sorly.

### Data

Data collected in qualitative research can include materials, photographs, etc., which describe events and occurrences (Mugenda 1999, 203). The data can be acquired by participant observation, interviewing or by obtaining documents from the sites or informants (Creswell 1998, 14). Data can also be collected through direct observation of behavior in the particular setting being studied (Mugenda 1999, 155). The data collected is usually recorded in a report that gives a vivid descriptive account of the situation under study. The report gives an analytical view citing the significance and implications of the findings. The report also shows how different or similar the findings are compared to the researcher's expectation which have been derived from experience or literature review (Mugenda 1999, 205). In this study the methods employed for data collection are participant observation and ethnographic interviews. Whenever necessary, messages given at interviews were recorded in verbatim.

### Data Collection Tools

#### *Participant Observation*

In participant observation data is collected by an observer who is a regular full-time participant in the activities being observed. The researcher compiles data through long term interaction with the subjects in the context of their everyday lives (Mugenda 1999 155). Often times the participant observer will need to engage in introspection as he/she participates in activities done by the actors (Spradley 1980, 57). As the researcher of this study engaged in the activity under study, he also kept ethnographic records of the observation he made. This is one of the most important roles of a participant observer

(Spradley 1980, 58). Participant observation has been used to explore the types of prayer for Hindu evangelism as practiced by pastors and missionaries to Hindus in Nairobi. Participant observation can be done with different intensity from complete to passive (Spradley 1980, 58). The researcher of this study engaged as a participant observer with different intensities according to availability of opportunity.

### *Ethnographic Interviews*

Ethnographic interviews are face-to-face interaction between the researcher and the subjects (Mugenda 1999, 155). Unlike totally formal interviews, ethnographic interviews are more like a series of friendly conversations into which the researcher slowly introduces new elements to assist informants to respond as informants. Unlike purely friendly conversations where there is no explicit purpose in conversation, ethnographic interviews have explicit purposes which the researcher makes known to the informant. Without being authoritarian the researcher gradually takes more control of the talking, directing it in channels that lead to discovering the cultural knowledge of the informant (Spradley 1979, 59).

In regard to this study ethnographic interviews have been conducted on four informants in exploring aspects of prayer for Hindu evangelism that could not be discovered by participant observation. The researcher has used descriptive and contrast questions in the ethnographic interviews. The same questions have been used to guide the researcher's observation.

Descriptive questions are questions which are used to enable collection of ongoing sample of an informant's language. They ask for a general description (Spradley 1979, 60). Examples of such questions include, "Could you tell how you spend your day?" or "Could you explain to me the scenery around your home?"

Contrast questions on the other hand are used to find out meanings of different terms used in the informants' language. They enable the researcher to discover dimensions of meanings employed on objects and events in the world of the informants (Spradley 1979, 60). An example of such a question is: "What is the difference between a *matatu* and a *bus*?"

### Data Recording

The ethnographic record adopted in this study comprises of field notes and tape recordings. In addition to notes coming directly from observing and interviewing, the researcher kept a journal which contained a record of experiences ideas, fears, mistakes, confusions, breakthrough, and problems that arose during field work. The journal represents the personal side of field work. It includes reactions to informants and the feelings the researcher has sensed from others (Spradley 1979, 76). The researcher also recorded analysis of cultural meanings, interpretations and insights into the phenomenon under study.

### Data Analysis Procedure

In qualitative analysis, as the researcher collects data, he/she analyses the data at the same time (Mugenda 1999, 203). The researcher engages in the process of moving in analytic circles rather than using a fixed linear approach (Creswell 1998, 142). The analysis seeks to make general statements on how categories or themes of data are related. Analysis of data involves the detection of various categories in the data which are distinct from each other. Then the relationships among these categories are established. This then leads to the development of a theory which should discuss the constructs of the phenomenon and the relationships among these constructs (Mugenda 1999, 203). "Analysis of any kind involves a way of thinking. It refers to the systematic

examination of something to determine its parts, the relationship among parts and their relationship to the whole. Analysis is a search for patterns” (Spradley 1980, 85). The researcher in this study has adopted a modified approach of Spradley’s method in analyzing data. He has used three out of the four levels suggested by Spradley. These in their chronological order are:

### ***Domain Analysis:***

The researcher has identified domains from the descriptive record of observations and interviews. From the domains, he has then made a taxonomic analysis from which he constructed contrast questions which were used in the selected observations.

### ***Componential Analysis***

The researcher has then made a componential analysis from the records of the selected observations. “Componential analysis is the systematic search for the attributes (components of meaning) associated with cultural categories” (Spradley 1980, 131).

### ***Thematic Inventory***

The researcher then identified themes out of the cultural categories which guided him in writing the findings.

### **Validation and Verification**

To validate and verify the authenticity of the research, the researcher has employed the use of “member –checking”, which is a qualitative research method to determine the validity of findings. It involves taking the final report or specific descriptions or themes back to the participants who determine whether the report is accurate (Creswell 2003, 196).



The researcher has also adopted the method of triangulation in which authenticity is determined by testing one source of information against another to strip away alternative rival explanations. In addition to the two means of validation mentioned above, the researcher has also checked the validation of the research by ascertaining whether the study speaks for the informants. This is one of the objectives of an ethnographic research (Creswell 1998, 211- 212).

## CHAPTER FOUR FINDINGS

Being a phenomenological study, a descriptive approach has been used in reporting the findings of this research. Phenomenology uses a general description of experience to present findings of a research (Creswell 1998, 55). This chapter describes the characteristics of different types of prayers employed by ministers to Hindu in Nairobi.

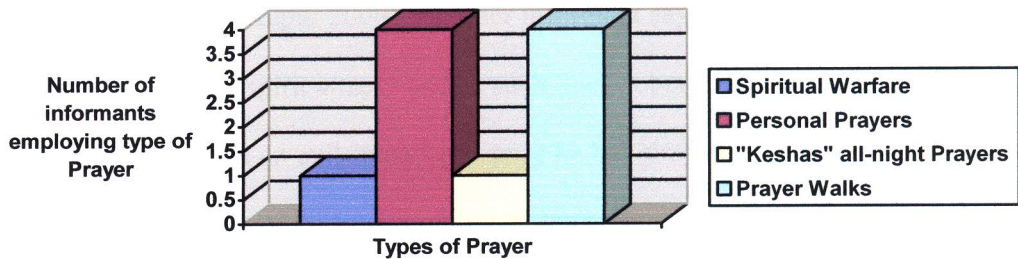


Figure 1. Number of informants employing different types of prayer

### Types of Payer

The researcher has identified several types of prayers employed by the ministers who were the informants in this research. The researcher has also identified what characterizes these prayers. He has identified the reasons why the informants employ these particular types of prayers and the claimed results of these prayers.

### *Spiritual Warfare*

According to Peter Wagner as well as Timothy M. Warner and Wesley L. Duwel, spiritual warfare involves binding evil spiritual forces which control individuals as well as regions such as cities or countries (Arnold 1992, 154-158; Lawson 1991, 29-50; Warner 1991, 133-143; Duwel 1986, 129-137).

Only one of the informants interviewed holds to this definition of spiritual warfare and practice (Kirige 2006). The rest of the informants agree to the existence of such a type of prayer. They none the less admit that they do not know much about it and neither do they practice it (Figure 1). According to one of the informants, Spiritual warfare involves “simply lifting Jesus up and glorifying Him. It is not cursing the devil as many Christians do” (Kapur 2006). Another informant says that he does not experience much of evil spirit attacks and as such does not engage in spiritual warfare. The few times he has felt an evil spirit’s presence he has simply commanded the spirit to go. He also pleads the blood of Jesus on himself for protection against the evil spirits. He categorically states that he does not engage in binding and casting out demons (Hieber 2006).

An informant who employs this type of prayer a lot in his ministry mentions that he binds spirits and commands them to release people’s minds. He practices exorcism. He and his church engage in this type of prayer especially when they go for Prayer-walking in the Hindu temples and Hindu residential estates. He cites Matthew 12:29, “How can anyone enter a strong man’s house and carry off his possessions unless he first ties up the strong man? Then he can rob his house”. According to him, this is the reason why this type of prayer is very important in evangelizing Hindus. People do not accept Christ and, in our case, Hindus; because they are bound by evil spirits, thus to release these Hindus from the grip of these evil spirits, one must employ this type of prayer. This

type of prayer is common when the ministers are praying in Hindu temples where they can sense the presence of evil spirits (Kirige 2006). If ministers are to see more fruit in their evangelism to Hindus they should seek to learn more about spiritual warfare and employ it in their prayers for evangelism. They should not be as passive as they are in regard to the use of this type of prayer. Most informants did not seem to appreciate the need to learn and engage in spiritual warfare. They stand to benefit if they can study about spiritual warfare. There are many books written on this subject which they could learn from. Authors such as Peter Wagner, E. M Bounds and Cindy Jacobs among others have written extensively about this subject.

### *Prayer-walking*

Prayer-walking involves people praying as they walk in the places where they can see the subjects of their prayers. For example, praying for families living in a particular location or people within the vicinity of the particular area place where the prayer walks are taking place (World Network of Prayer). Of all the types of prayers employed by those interviewed and observed by the researcher, Prayer-walking is used extensively by all. The researcher was able to participate in and observe this type of prayer with two of the informants. The walks are done mostly in the Hindu temples in the city. An informant states that he also does prayer walks on the streets of business areas which are densely populated with Hindu business men. All the informants agree that they employ prayer walks more than most of the other types because Prayer-walking enables one to see the items to be prayed for; hence one can have helpful insights into the situations surrounding the prayer items (Figure 1).

During one such prayer walk in a temple, the researcher heard one informant pray: “Sovereign Lord, you are Lord over all things. I pray that you may turn this

LIBRARY  
 NAIROBI EVANGELICAL GRADUATE  
 SCHOOL OF THEOLOGY  
 P. O. Box 24686 NAIROBI



magnificent temple into a church where Hindus will come and worship you” (Sorly 2006). He later told the researcher that one of the churches in Nairobi, Jubilee Christian Church, worships in a sanctuary which was once a Hindu temple. Christians had claimed it in prayer and it is now being used as a church sanctuary rather than a Hindu temple.

While acting as a participant observer the researcher realized that passionate prayer is developed when the objects being prayed for are observed during the prayer. During another Prayer-walking session the researcher felt much compassion while praying for a group of women worshipping an idol in a Hindu temple. The sight of people worshipping idols with so much dedication can move people to pray with more compassion. Prayer walks should be one of the types of prayer that should be emphasized in prayer for Hindu evangelism. Although Prayer-walking is practiced extensively by informants examined in this research, none of the informants confessed to be practicing ether prayer expeditions or prayer journeys, which are also types of prayers that cover larger areas (Waters n.d.).

### *All-Night Prayers (Keshas)*

All-night prayers are prayers offered for a whole night. Usually these are conducted by most churches in Nairobi. Such prayers are commonly known in Kiswahili as *Keshas*. Whereas this type of prayer is very common in many Nairobi churches, most of the informants interviewed do not practice this type of prayer as often as it is practiced in other local churches. Only one informant practices this type of prayer weekly. Two others do so very occasionally while one does not (Figure 1).

One informant says that his church of which 10% of member are Indians engages in all-day prayers instead of all- night prayers on a weekly basis. According to him, the reason for preferring the all-day instead of the all-night prayers is that their congregants

prefer to spend the night with their families; the day time is more appropriate for their prayers. The main reason for *Keshas* and all-day prayers is to have a protracted time for prayer which enables them to go deeper into prayer. There is nothing special in praying at night than during the day (Kirige 2006).

The reason why many Christian ministers do not engage in all-night prayers is because this type of prayer demands much sacrifice and dedication than what most people can offer; thus, such prayers are practiced more by those with a gift in praying. In general the primary reason for employing this type of prayer is to have ample time to go deeper into prayer (Kapur 2006). Hindu evangelism poses many challenges which require equally many prayers. As Chafer points out prayer demands time, vitality and faithfulness (1919, 93). *Keshas* and all-day prayers have the potential to provide the time need for such prayers; thus ministers to Hindus in Nairobi should employ this type of prayer to be more fruitful in their ministries.

### ***Personal Prayer***

This is prayer offered by an individual outside a group context. All the informants interviewed employ this type of prayer (Figure 1). They usually pray these prayers in the mornings before engaging in their daily schedules. This kind of prayer is more of a devotional type in which they read the bible and pray more for individual needs than other people's needs. Personal prayer enables people to have more control of what to pray for. In a group prayer, people have less control of what to pray for because other people's needs have to be considered as well. In addition, personal prayer is usually done in privacy where people can express themselves more freely and thus pray for private things, which they would otherwise be embarrassed to pray for in a group.

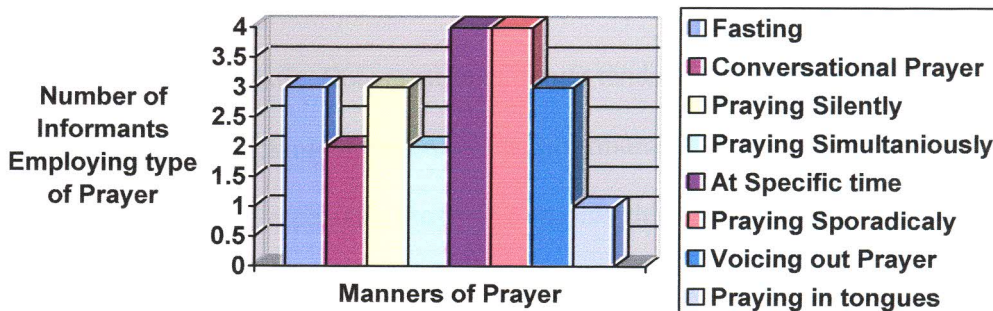


Figure 2. Number of informants employing manner of prayer frequently

### Forms of Prayer

There are several characteristics of prayers employed by the informants that have influenced their particular choice. The researcher now turns to these characteristics, which address the question of how the prayers are conducted.

#### *Conversational Prayer*

A group of people may pray one after the other. One prays at a time with the rest being in solidarity. Before a group engages in this form of prayer, the group members give out the items that they would like the group to pray for. All the informants practice this manner of prayer though two of them hardly do so (Figure 2). This manner of praying when employed in the company of young believers or even Hindus shows how intimate a Christian can be with God. Such an act functions as a means of witness to Hindus and as a model for young converts. Conversational prayer allows people to pray as advocated for in Matthew 18:19, “Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my father in heaven”. It reduces the probability of babbling words while praying. A practice against which Jesus warned the disciples as recorded in Matthew 6:7, “and when you pray do not keep on babbling

like pagans for they think they will be heard because of their many words” (Kapur 2006). Phil Miglioratti reiterates the importance of the need of prayers for evangelism to be full of fervency and not ritualistic. Conversational prayer tends to have more likelihood to be just that, ritualistic and lacking in fervency. The informants need to be more cautious about this probability and especially those who employ this type of prayer more often.

### ***Praying Simultaneously in a Group***

In this manner of prayer, people within a group all pray for different needs simultaneously. All the informants agree that both conversational and simultaneous manners of prayer are significant in prayers for evangelism. This manner of prayer is also practiced by all but two of the informants do so the least possible times they can. The latter two prefer conversational prayer (Figure 2). Unlike in conversational prayer, praying simultaneously allows for issues to be covered in prayer. As such when time is limited, praying simultaneously is more advantageous (Kirige 2006; Kapur 2006). It also gives more freedom of choice in regard to the subject of prayer (Kirige 2006).

A challenge posed by this manner of prayer is the temptation to listen to other people praying rather than concentrating on one’s prayer. Some people pray too loudly that they disturb others. The freedom to freely express oneself especially in matters of repentance is also hampered while praying simultaneously in a group since people are generally reluctant to expose their weakness.

### ***Fasting***

All the informants agree to the definition of fasting as an act of abstaining from food or luxuries so as to concentrate on prayer. Three out of four informants engage in



fasting. The other one hardly does so. Among those that fast, one fasts once a week; the other two fast for as long as a week or even 40 days.

Fasting enhances concentration in prayer. It enables them to avoid the pleasures of life including food which are often a hindrance to concentration in prayer. The informants state that they engage in fasting because it yields more results to prayer. It humbles someone making him/her a better instrument in God's hand (Kirige 2006).

Given the importance of fasting in prayer for evangelism, ministers to Hindus should be encouraged to fast more than they are doing. Only one informant fasts for relatively long periods. The perception that fasting is reserved for those gifted in it should be discouraged.

### *Praying Silently*

This manner of praying involves praying without verbalizing the prayer. This manner of praying is preferred to that of verbalizing prayer when someone prays amidst strangers and especially Hindus who would not appreciate the contents of the prayers. Most of the informants employ this manner of praying when visiting a Hindu family and praying against some of their convictions including worship of idols (Figure 2). One of the informants prays silently so that demons can not know what he is praying for and hence sabotage his prayers (Kirige 2006). One of the informants hardly uses this manner of prayer preferring to voice out his prayers as much as he can. For ministers to Hindus, this manner of prayer is simply inevitable since such ministers often make prayers that would be offensive to Hindus. For example praying for a Hindu to abandon idol worship, which is a very common and needful prayer in regard to Hindu evangelism.

### *Praying Audibly*

Whereas three out of the four informants interviewed often offer many of their prayers silently especially while in the presence of Hindus whom they have not known before, the other informant prefers to voice out his prayers (Figure 2). When he is not sure whether people will appreciate his prayers for them, he first asks them if he can pray for them. Praying audibly for people functions as a means of witnessing to them (Sorly 2006). However, in practice it is inevitable even for him to pray silently at times or at least pray in a low voice that can not be heard by people around him. The rest of the informants also employ this manner of prayer frequently.

### *Praying Sporadically at any Time*

Among the informants interviewed, some prefer praying sporadically instead of praying at specific times. Praying at any time enables a person to obey the exhortation given by Paul to the Thessalonians to pray continually as recorded in 1 Thessalonians 5:17 and that is why they employ this manner of prayer (Sorly 2006; Hieber 2006). Though there was a difference of preference among the informants in praying at sporadic times instead of praying at specific times, all the informants none the less employ both manners of prayer (Figure 2). Murray attests to the need of both manners of prayer (1982, 156)

### *Praying at Specific Times*

In addition to praying sporadically all the informants also pray at specific times (Figure 2). Praying at specific times enable people to pray for protracted time without distractions. Distractions to prayer are usually unavoidable when praying sporadically. Both praying at specific times and sporadically have their rightful place.

### *Praying in Tongues*

Only one out of the four informants prays in tongues (Figure 2). Praying in tongues meaning praying in a language which one is not conversant with. He gets insights and edifies himself whenever he prays in tongues. All the informants believe that praying in tongues is a gift which God gives to whomsoever he pleases and is beneficial to such individuals. Whereas this belief is consistent with the scriptures, as recorded in 1 Corinthians 12:1, “all these are the work of one and the same Spirit, and he gives them to each one, just as he determines”, the scriptures also encourage Christians to eagerly desire spiritual gifts, of which speaking in tongues is one. 1 Corinthians 14:1, “..eagerly desire spiritual gifts..” The informants should not be passive in regard to praying in tongues. They should eagerly desire the gift of praying in tongues. Praying in tongues as the scriptures point out has its own significance which can greatly increase effect of prayers.

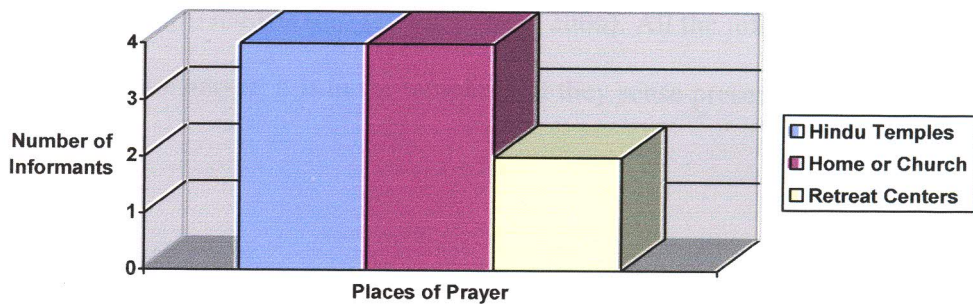


Figure 3. Number of informants praying at different places

#### Places of Prayers

Another important characteristic that the researcher realized concerning the types of prayers employed by the ministers to Hindus was the place at which these prayers were offered. To this characteristic we shall now turn.

### *Hindu Temples*

Praying in the Hindu temples is common to all the informants (Figure 3). The researcher had an opportunity to participate and observe an informant praying in a Hindu temple. Praying in the Hindu temples enables them to see and hence develop more passion for the people they pray for. The researcher can concur with this sentiment for he too felt much compassion for a group of women in the temple he visited who were trying to appease an idol by swinging it. As the researcher watched the women, he felt compassion and pity for them. When someone prays in a temple, he or she gets insights on how and what to pray for and these insights give him/her motivation to pray the more. Most of the prayers employed in the temples are silent prayers. One of the informants who is a missionary of Indian origin goes to conduct prayers in the temples and actually conducts a worship service during which he invites the Hindus to participate. During the worship service he lights candles just like the Hindus do, he also serves coconut as an element of the Lord's Table. The coconut is a common food item used in sacrifices offered to idols by Hindus. He uses such a contextualized method of worship so that he can attract Hindus to the worship service (Kapur 2006). All the informants confessed that of all the places of prayer, it is in the temples that they sense presence of evil spirits most.

### *Church or Home*

Praying in church and at home is also common of all the informants interviewed (Figure 3). Most pray their personal prayers at home. Other types of prayers most commonly employed at home and church include all-night prayers and spiritual warfare.



### *Retreat Centers and other Secluded Places*

Two out of the four informants go to prayer retreat centers to pray (Figure 3). This enables them to spend protracted time in prayer. The peaceful and quiet atmosphere in retreat centers also provide refreshment and enables them to concentrate on the subject of their prayers. One of the informants goes to Mount Kenya for prayers. During such trips he goes with groups of Christians. Praying in such open places where one can see the magnificent creation of God influences the perception of God that someone forms while praying in such a place. He/she can sense the awesomeness and all compassing power of God (Kapur 2006). More people engaged in Hindu evangelism should be encouraged to go to such places for prayer for such environments can enable one to go deeper in prayer. Such depth of prayer should characterize intercession for evangelism (Murray 1982, 156).

### Subjects of Prayer

Through interviews and participant observation the researcher noted several subjects of prayer offered by those studied in this research. One of the common prayer subjects is prayer for the conversion of Hindus to Christianity. This prayer subject is sometimes presented indirectly by praying against spiritual strongholds which are thought to be obstacles to the reception of the gospel, or obstacles for the penetration of the gospel into the hearts of the Hindus. Sanders declares that this subject of prayer is obvious in prayers for evangelism. Those targeted for evangelism are prayed for to repent and receive the message of the gospel (Sanders 1977, 153-155).

Another common subject of prayer is prayer for health of the Hindus. This acts as a bridge to the ones being prayed for. Seeing the power of God leads to conversion to Christianity. The latter reason is also responsible for prayers that seek God's intervention

to bring economic well being of the Hindus. In this respect, many of the informants often pray for Hindus to get jobs. Sanders advocates for intercessors to develop personal links with those they pray for so that they can pray for personal issues (Sanders 1977, 151). Such personal needs when answered in prayer become vital tools for evangelism. For they prove to the benefactors that the God who is presented to them is indeed real and powerful. They then become more open to the gospel.

The informants also pray for themselves, other ministers and the church at large to get clear leadership of the Holy Spirit in their evangelism to Hindus. Murray and Wagner identify the need to pray for missionaries as a key prayer item in prayers employed for evangelism. Such people should be prayed for so that they may be prayerful, filled with love and the power of the Holy Spirit (Murray 1995, 62; Wagner 1991, 106).

New converts are also prayed for quit often, especially so that they may not be ostracized or that they may be strong to withstand being ostracized and that they may withstand other difficulties that they face upon conversion. They are also prayed for in regard to their growth in the Christian faith. Prayers are also offered so that Hindu temples may be turned into churches. Requests for other issues are also prayed for.

#### Claimed Results of Prayer

“The church, Jesus Celebration Church is an answered prayer, it used to be a Hindu temple but Christians prayed for it to be turned into a church and God answered that prayer” (Sorly 2006) (Picture of church is in Appendix C). The growing number of converts from Hinduism to Christianity is attributed to the prayers being offered for the same. Nairobi Pentecostal Church Parklands has ten percent of Asians purportedly because of the prayers they employ for evangelism to Asians, Hindus included. Prayer movements world wide have triggered powerful changes and transformations in many

cities (Jacobs 1991, 223). In Nairobi prayer for Hindu evangelism has resulted in the involvement by many churches in Asian ministries with Hindu evangelism taking a significant portion of such ministries. Claimed healings are also reported as a result of prayers employed for Hindu evangelism. In some instances due to these healings, the benefactors convert from Hinduism to Christianity.

An informant visited a Hindu family and as they were talking, a ball which the children were playing with got lost. One of the children asked the informant to pray so that they could get the ball back and they got the ball back. The informant later learned that the same child asked the parents to pray to Jesus when on a later date their grandmother fell sick. On another incidence in the same family the informant prayed for one of their sons who was unemployed, and he later got a job. "The boy's and his family's faith in Jesus has since grown" (Sorly 2006).

Praying for Hindus gives the informants satisfaction in as far as their ministries are concerned. They feel grateful that they have had an opportunity to work with God in bringing a difference in the lives of people.

## **CHAPTER FIVE**

### **CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS**

Ministers to Hindus cannot underemphasize the importance of prayers to Hindu evangelism. The informants' cooperation in this study shows their appreciation of the need to be more informed about prayer in regard to their ministries. This chapter spells out the conclusions drawn from this study. The conclusions leads to the recommendations suggested to improve the results of prayer for Hindu evangelism and points out the areas recommended for further research.

#### **Conclusion and Missiological Implications**

The findings of this research have achieved the purpose of this study which was to describe the different types of prayers employed by ministers to Hindus in Nairobi. It has also identified key characteristics of these prayers including the different manners in which these prayers are prayed and the reasons behind the choice of the particular types. Other characteristics described include the places where these prayers are conducted. As was the intent of the study, the research has also described some of the claimed reports of the answers to these prayers. Few of the informants studied employ spiritual warfare. There is little knowledge among the ministers to Hindus in Nairobi of what spiritual warfare entails. It is highly advisable that they do some studies so as to understand this type of prayer and use it.

They can learn through books written on this subject or through teachings in seminars. There has not been teaching forums on prayers within the city. Such teaching seminars can greatly increase knowledge of such types of prayers.



Literature and other materials that have information about people are used by people to promote their prayers for evangelism (Bronson) The informants studied in this research do not practice this in their prayers, at least not extensively. This has limited them in praying more specific prayers. The informants seldom pray for specific issues regarding Hinduism which they could be doing if they spent considerable time studying about Hinduism and types of prayer for evangelism. The researcher is hopeful that this study will be useful to the ministers to Hindus in Nairobi in this regard.

Strategic prayer for evangelism has an aspect of listening to God for directions on what and how to pray. It involves waiting for answers to questions asked in prayer (Murray 1982, 156). This act of waiting on God and receiving guidance on how and what to pray for is clearly absent in the prayer experience of the informants studied. Hinduism is a very complex religion which poses great challenges to evangelism. So the ministers to Hindus in Nairobi will experience more fruit in their ministries if they spend more time in their prayers listening to God for guidance regarding what and how they need to pray concerning Hindu evangelism.

Fasting enhances the effect of prayer. It humbles and disciplines the flesh, making those fasting better instruments of prayer (World Network of Prayer n.d.). Few informants engage in fasting for long periods. Most of them just fast once a week. Given the challenge posed by Hindu evangelism, it is needful that they engage in longer fast. This will definitely increase the results of their prayers for Hindu evangelism.

None of the informants engage in prayer expeditions or prayer journeys. These types of prayer enable people to pray for larger areas (Waters n.d.). Ministers to Hindus in Nairobi should employ these types of prayer to enhance the effect of their prayers on their ministries.

The findings revealed that there is very minimal networking among the ministers to Hindus in Nairobi in regard to prayers for their ministries. There is much benefit in unity. If the ministers can meet frequently to pray together for their ministries, there will be more effects of their prayers and of their evangelistic ministries to Hindus as well.

#### Recommendations for Further Studies

The following recommendations can be made as a result of this study:

Firstly, there seems to be a relationship between personalities and the types of prayers the informants employ. This research did not deal with this subject. A study can be done to ascertain the effects of people's personalities to the prayer types they employ.

Secondly, the researcher has realized that there are very little aspects of Hinduism as a religion that influence the prayers of ministers to Hindus in Nairobi. A study on Hinduism as a religion and the implications this study could draw on prayers for Hindu evangelism is highly recommended so that such prayers can be more specific and focused on Hindu aspects that could be significant to evangelistic efforts.

Thirdly, both from the literature and field research it is evident that the understanding of spiritual warfare is very controversial and many ministers to Hindus are not sure of what it entails. A study on what spiritual warfare constitutes especially in the context of Hindu evangelism is highly recommended.

## REFERENCE LIST

- Arnold, Clinton E. 1992. *Ephesians power and magic: The concept of power in Ephesians in light of its historical setting*. Grand Rapids, Michigan: Baker Books House.
- Boice, James Montgomery. 1986. *Foundations of the Christian faith* Revised edition. Leicester: InterVarsity.
- Bonke, Reinhard. 1989. *Evangelism by fire: Igniting your passion for the lost*. Sussex: Kings Way Publications.
- Bounds, E.M. 1962. *Power through prayer*. Grand Rapids, Michigan: Zondervan Publishing House.
- \_\_\_\_\_. 1989. *Power through prayer: with special study guide for today's reader*. Edited by Peneolope Stokes. Minneapolis: World Wide Publications.
- Bronson, Michael. 1997. *The incredible power of prayer*. Available from <http://www.biblehelp.org/prayerevan.htm>) Accessed on 15<sup>th</sup> November 2005.
- Buttrick, George A. 1942. *Prayer*. New York: Abingdon Press.
- Chafer, Lewis Sperry. 1919. *True evangelism: Winning souls by prayer*. Grand Rapids, Michigan: Zondevan Publishing House.
- Cho, Paul Y. 1984. *Prayer: Key to revival*. Dallas: Word Publishing.
- Copeland, Mark A. 2004. *Perspectives for success in evangelism*. Available from [http://www.ccel.org/contrib/exec\\_outlines/top/perspect.htm](http://www.ccel.org/contrib/exec_outlines/top/perspect.htm) accessed on 15<sup>th</sup> November 2005.
- Creswell, John W. 1998. *Qualitative inquiry and research design*. London: SAGE Publications.
- \_\_\_\_\_. 2003. *Research design: Qualitative, quantitative, and mixed methods approaches*. 2d ed. London: SAGE Publications.
- Duewel, Wesley L. 1986. *Touch the world through prayer*. Grand Rapids, Michigan: Zondervan.
- \_\_\_\_\_. 1990. *Mighty prevailing prayer*. Grand Rapids, Michigan: Francis Asbury.

- Edmiston, John. *Practical prayer evangelism*. Available from. [http://aibi.gospelcom.net/articles/prayer\\_evangelism.htm](http://aibi.gospelcom.net/articles/prayer_evangelism.htm) Accessed on 15th November 2005.
- Erickson, Millard J. 1983. *Christian theology*. 2d ed. Grand Rapids, Michigan: Baker Books.
- Grudem, Wayne. 1994. *Systematic theology: An Introduction to Biblical doctrine*. Leicester: InterVarsity and Grand Rapids, Michigan: Zondervan.
- Hieber, Thomas, African Inland Missionary to Asians in Nairobi. 2006. Interview by author, 16 March. Nairobi.
- Ireland, Michael. *How to do prayer-walking* Available from <http://www.christiananswers.net/evangelism/methods/prayerwalking.html> Accessed on 15th November 2005
- Jacobs, Cindy. 1991. *Possessing the gates of the enemy*. Chicago: Moody Press.
- Johnston, Patrick and Mandryk Jason. 2001. *Operation world*. 6d ed. Cumbria. Paternoster: Lifestyle.
- Kapur Sunil, Missionary to Asians in Nairobi. 2006. Interview by author, 16 March. Nairobi.
- Kendal Road Baptist Church. *The importance of prayer in evangelism*. Available from <http://www.krbc.org.uk/evangprayer.html> Accessed on 15th November 2005.
- Kirige, Gideon. Pastor at Nairobi Pentecostal Church Parklands. 2006. Interview by author, 16 March. Nairobi.
- Lawson, Steven. 1991. "Defeating territorial spirits" in Wagner C. Peter. *Engaging the enemy: How to fight and defeat territorial spirits*. California: Regal Books.
- Mateer, Samuel. 1988. The missionary's ministry prayer. *Evangelical missions quarterly* Vol. 24 No.2. Wheaton: Evangelism and Missions Information Service.
- Miglioratti, Phil. 2001. *Prayer, evangelism, and human methodology: Response to a paper by Bill Bright*. Available from <http://www.nppn.org/Articles/Article041.htm> Accessed on 12<sup>th</sup> November 2005.
- Mugenda, Olive M and Avbel G Mugenda. 1999. *Research methods: Qualitative and qualitative approaches*. Nairobi: African Center for Technology Studies.
- Murray, Andrew 1982. *The believer's school of prayer*. Minneapolis: Bethany House.
- \_\_\_\_\_. 1982. *The Ministry of intercession*. Springdale: Whitaker.
- \_\_\_\_\_. 1995. *The Secret of intercession*. Springdale: Whitaker.
- Sanders, J. Oswald. 1977. *Prayer power unlimited*. Chicago: Moody Press.



- Silvoso, Ed. 2001-2005. *Prayer evangelism*. Available from [http://www.christnotes.org/\\_prayer-evangelism\\_0830723978.asp](http://www.christnotes.org/_prayer-evangelism_0830723978.asp) accessed on 15<sup>th</sup> November 2005.
- Sorly David, Baptist Missionary to Asians in Nairobi. 2006. Interview by author, 16 March. Nairobi.
- South Asian Outreach. 1997. "*Love thy neighbor*" *Reaching out to your Hindu and Jain neighbor*. Nairobi: South Asian Outreach.
- Spradley, James P. 1979. *The ethnographic interview*. California: Wadsworth.
- \_\_\_\_\_. 1980. *Participant observation* U.S.A.: Thomson Learning Inc.
- Spurgeon, Charles. 1996. *The power in prayer*. Springdale: Whitaker House.
- Toadvine, Theodore, Samuel J. Julian, Kirk M. Besmer, and Daniel J. Marcelle. *Stanford encyclopedia of philosophy* Available from <http://plato.stanford.edu/entries/phenomenology/> Accessed on 23<sup>rd</sup> December 2005.
- Wagner, Peter. 1992. *Prayer shield: How to intercede for pastors, Christian leaders and others on the spiritual frontlines*. California: GL Publications.
- Warner, Timothy M. 1991. *Spiritual warfare: Victory over powers of this dark world*. Illinois: Crossway Books.
- Waters, Ronald W. *Prayer and evangelism*. Available from <http://www.newlifeministries-nlm.org/online/prayer.htm> Accessed on 15th November 2005.
- Wiersbe, Warren W. 1984. *Something happens when churches pray*. Nebraska: Back to the Bible Publication.
- Wikipedia. *Phenomenology*. Available from <http://en.wikipedia.org/wiki/Phenomenology> Accessed on 23rd December 2005
- World Network of Prayer: United Pentecostal Church International. *Prayer evangelism*. Available from [http://www.wnop.org/pre\\_04/Real/prayer\\_guides/prayer\\_evangelism.htm](http://www.wnop.org/pre_04/Real/prayer_guides/prayer_evangelism.htm). Accessed on 15th November 2005.

## **APPENDIX A: DISCRIPTIVE QUESTIONS**

1. What times do you pray for Hindus?
2. Where do you conduct prayers for Hindus?
3. What types of prayer do you employ while praying for Hindu evangelism?
4. Which types do you know of that you hardly engage in?
5. Why do you engage in the types you do and leave out the others?
6. What are some of the characteristics of the types of prayers you pray that make these types distinct?
7. What is your belief about Spiritual warfare?
8. Do you, and if you do, how often do you engage in Spiritual warfare?
9. What specific actions do you do while engaging in spiritual warfare?
10. Can you honestly say you have a burden for Asians?
11. What specifically do you pray about concerning Hindu evangelism?
12. Do you seek to learn more about praying for Hindu evangelism if so how do you do so?

## APPENDIX B: CONTRAST QUESTIONS

1. Do you acknowledge a difference between intercessory prayers and spiritual warfare?
2. Is there any advantage of Prayer-walking over praying in an enclosed room?
3. What difference does fasting make over simple praying?
4. What advantages if any are there in praying while in the Hindu Temples?
5. What necessitates praying silently as opposed to verbally?
6. What differences are there if any between praying in tongues and in known language?
7. When in a group why adopt a conversational prayer than every individual at the same time?
8. What is different about praying during day time and Night time (Kesha)?
9. What can you say about waiting for Leadership of God to pray and having a schedule for prayer at specific times and not waiting till you get an impression to pray?
10. Why the need to go for a prayer in a retreat center or mountain like (Mt Kenya)?
11. Is there a difference in praying in the house of the person you are ministering to rather than praying in one's own home or church?
12. Is there any advantage of praying verbally for a Hindu rather as opposed to doing so in privacy of one's home?
13. Is there any difference in praying as a group as opposed to praying individually?

14. Differences between praying in the church and in the Hindu Temples?
15. Is there any connection between praying for Health, or business of a Hindu and praying for the salvation?
16. Is there a difference between praying for the gospel to penetrate in ones heart and praying against spiritual strongholds?



**APPENDIX C: PICTURE OF JESUS CELEBRATION CHURCH**



## **VITA**

### **PERSONAL DATA**

Name	Billy Odindo Oyugi
Date of Birth	14 <sup>th</sup> December 1976
Gender	Male
Nationality	Kenyan

### **EDUCATIONAL BACKGROUND**

2006	Masters of Divinity (Missions) (NEGST)
1999	Bachelor of Commerce (Devi Ahilya University (DAVV). Indore)
1994	Kenya Certificate of Secondary Education (Nairobi Mililani Secondary)

### **PROFESSIONAL EXPERIENCE**

2001	Associate Pastor Dandora Baptist Church
------	---