

**FACTORS HINDERING CHRISTIAN EVANGELISM TO MUSLIMS: A  
CASE OF MCK NYAMBENE SYNOD, MERU COUNTY**

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**A Thesis Submitted to the School of Education and Social Sciences in Partial  
Fulfillment of the Requirements for the Conferment of Degree of Master of Arts  
in Mission Studies of Kenya Methodist University**

**SEPTEMBER, 2023**

## DECLARATION AND RECOMMENDATION

This thesis is my original work and has not been presented for a degree or any other award in any other university.

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We confirm that the work reported in the thesis was carried out by the candidate under our supervision.

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## **DEDICATION**

This work is dedicated to my husband Rev. Naftaly Gitonga Mugiira who gave me moral and financial support during my studies.

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## ABSTRACT

Witnessing to Muslims and people of other faiths has faced challenges in the past and in present times. Ministering the word of God to Muslims has been hindered by several factors in Christians' evangelistic mission. These factors include ministers and lay preachers' potential to evangelize to Muslims, lack of theological training ministers and lay preachers, and lack of receptiveness to the gospel by the Muslims. Due to such factors, the work of evangelism has realized less impact on Muslims. Regarding MCK Nyambene Synod Maua town, not much has been achieved by the Christians as far as reaching out to the Muslim community is concerned. This can be attributed to a lack of preparedness among the ministers and lay preachers (MCK Nyambene Synod minute book 2018, 2019, and 2020). The main reason for doing this thesis was to seek out what is hindering the evangelization of Muslims by Christians in MCK Nyambene Synod Meru County, intending to come up with a recommendation on the best ways of doing evangelism among the Muslim community. This is because there are many Muslims in Maua Town, which is in MCK Nyambene Synod, and there is no or little evidence of any of them converting to Christianity, yet there are so many Christians and churches in the Synod. This is an indicator that ministers and lay preachers who are involved in the work of evangelism are not impacting the lives of Muslims living in MCK Nyambene Synod as far as making them disciples of Jesus is concerned. This thesis therefore searched for the theological training of ministers on evangelism to Muslims in MCK Nyambene Synod. It was necessary also for the researcher to find out the receptiveness of the gospel of Jesus Christ by Muslims in MCK Nyambene Synod. The study adopted a descriptive survey research design. The researcher used questionnaires as data collection tools. The researcher preferred qualitative research which used Questionnaires to collect the data. Random sampling was done to ensure the representation of the sample. The research used the theory of communication by S.F. Scudder which seemed to fit well in this type of research. This study relied on a call for setting a framework for the success of communication of the good news of Jesus Christ. The researcher used communication theory because communication penetrates all parts of human life which gives the understanding of human behavior and lead to healthy behavior change among individuals, populations, organizations, communities, and societies. The findings were tabulated, analyzed, and presented in the form of tables and percentages for comparison of responses. The study is on findings on factors hindering Christian evangelism in reaching out to the Muslims living in MCK Nyambene Synod. On the outline of the outcome, the thesis revealed that there was a need for the empowerment of Christians involved in the work of evangelism with the necessary skills to be able to evangelize to the Muslims. The study therefore recommends that top church leaders and heads of institutions of higher learning come up with a curriculum that would empower Christians to be involved in the work of evangelism. The researcher recommends that the church should create an environment that encourages its members to mingle more often with people of other beliefs in Maua Town with a view of getting a better understanding of one another, culminating in sharing the gospel of Jesus Christ.

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## **ABBREVIATIONS AND ACRONYMS**

<b>MCK</b>	Methodist Church in Kenya
<b>IRCK</b>	Inter-Religious Council of Kenya
<b>WCC</b>	World Council of Churches
<b>NCKK</b>	National Council of Churches of Kenya
<b>KeMU</b>	Kenya Methodist University
<b>NACOSTI</b>	National Commission for Science, Technology and Innovation

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of the Study

As it is in church history study, the Apostles and the church in Jerusalem shared the good news of salvation with people in Israel, Samaria, Africa, Macedonia, and Asia Minor. Missionaries such as the Apostle Paul went from city to city in the Roman Empire boldly proclaiming the message of the crucified and risen Christ. Similarly, Christians should be ready to share the word of God with all people Muslims included.

Looking at the global trend on Christian evangelism to the Muslim it is noted that evangelical Christianity is making steady gains in Turkey, which is an island of relative stability in the Muslim world. Three decades ago, Christians began offering Bible correspondence courses to interested people in the 99 percent Muslim nation. Today there are as many as 1,500 evangelical believers in the country, up from just a handful according to missions' observers. Christians in Turkey are becoming increasingly bold, especially in the cities. A ministry leader in the country told World Pulse, "Now Turkish fellowships are beginning to emerge with new confidence. They are renting or purchasing meeting places and are doing outreach. Steady numbers of believers have managed to change their identity cards from 'Muslim' to 'Christian.' Over the last 40 years, Christian growth rates have been double population growth in Bangladesh. In 2000, the rate of increase for Christians was 3.2 percent yearly, versus 1.8 percent for Muslims.

Further on, a closer focus on the regional trend shows that North Africa is but one area where Muslims are turning to Christ. Countries facing political instability and natural

disasters have been particularly ripe, especially when Christians combine practical relief and development ministries with their words of witness. In this region, the numbers of Christians from Muslim backgrounds have multiplied.

Evangelism work to Muslims in other regions has grown. In all of North Africa, except perhaps Libya, there has been a significant increase in receptivity to the gospel. The field leader says that fifteen years ago, most individuals were saying that it takes about five years of work with a North African before a solid conversion takes place. These days with increased exposure to Christian media this figure has significantly reduced, sometimes two weeks if not days as further observed in the same source. The above literature shows that Christians elsewhere have succeeded in reaching out to Muslims. This leads the researcher to ask why Muslims are not converting to Christians in MCK Nyambene Synod, Meru County. What are Christians not doing right as far as reaching out to Muslims is concerned (<https://adventistreview.org>)

On the other hand, as time goes by it is becoming much more difficult for Christians to reach out to Muslims with the gospel of Jesus Christ. This is because Muslims have put in place well-developed strategies to evangelize to Christians. A review of Christian magazines including Moody Monthly, Eternity, Christian Life, Christianity Today, and even mission-oriented periodicals like Evangelical Mission Quarterly, missiology, and even Church Growth Bulletin indicates that until 1977, the Muslim world was not on most of the agenda of the Christian church worldwide. Most North American Christians in the 1950s and 1960s seldom thought about the existence of Muslims. Some were aware of Islam as one of the world's great religions, of Muhammed as their prophet, and of a pilgrimage that Muslims make to Mecca. Few could recall a missionary trying to establish a church among Muslims. Although several churches supported missionary

work in dominantly Muslim countries (Indonesia, Lebanon, Egypt, and Pakistan), seldom did one read of Muslim converts joining existing churches or forming new ones. The same remains those conversions are not happening in our place of review. Maua Town is a place where Christians have not put effort into reaching out to people of other faiths through evangelism. In prophetic passages such as Isaiah 19, there is an indication that the nations of the Middle East will eventually encounter the one true God, indeed, both Revelation 5:9 and 7:9 indicate that there will, in the end, be Christ-devoted worshippers from every tribe, tongue and kindred worshiping the lamb. That must include all Muslim groups. Thus, the researcher concludes that Abe Wiebe of Arab World Ministries is correct when he says that church planting among Muslims is not an exercise in futility. Also, God is the one who calls people to Himself, He will call Muslims living in MCK Nyambene Synod to Himself using the Christians who are doing evangelism (Murithi, 2019).

Considering that trend, Christians should double their efforts in proclaiming the gospel of Jesus Christ to win souls for the kingdom of God and to ensure those who are already believers are maintained in the faith. According to John Wesley, Christians have nothing to do but to save souls. He recommended that Christians' time should be spent in the work of evangelism. They should evangelize to everybody irrespective of their race, social standing, or religion. It is the business of the church to proclaim the gospel of Jesus Christ always, to take care of society, and to save as many souls as they possibly can. Therefore, evangelization is inherent in the very nature of the church. The church community can never be valuable unless it becomes a witness of Jesus Christ and brings many souls to the kingdom of God through preaching the gospel. All Christians, those of MCK Nyambene Synod Maua town inclusive, have a duty to preach

the gospel of Jesus Christ to Muslims and people of other faiths with a view of making them Christians. The Muslim community needs also to be introduced to the saving power of Jesus Christ. They should be made disciples of Jesus Christ (Wesley, 1853). It is the business of the church to proclaim the gospel of Jesus Christ always. This is because making disciples for Jesus Christ is the core mission of the church.

In Maua Town in Meru County, there is a notable increase in the number of Christians and non-Christians being converted to Muslims, yet there is no indication of Muslims converting to Christianity. This scenario shows that Christians in Maua Town of MCK Nyambene Synod are not effective or not doing much as far as evangelizing Muslims is concerned. There is therefore need for the MCK Nyambene Synod to seriously engage in the work of evangelism for them to share the good news with the Muslims (Shorter, 1994). The church of Christ has a responsibility to make Muslims hear the word of God that will make them disciples of Jesus Christ.

While there is evidence of Christians being converted to Islam, there is no evidence of Muslims being converted to Christianity in Maua town. Christians in the synod therefore have a duty to proclaim the word of God to the increasing number of Muslims. This is because they have been charged with a responsibility to minister the word of God to every human being to make them disciples of Jesus Christ (Matt 20:18-20). Christians therefore should be instruments of God to change the lives of Muslims. They should be able to understand that they exist for the sake of the kingdom. They must exercise their authority to set people free from the bondage of sin. This can be achieved by sharing the word of God with all peoples Muslims included, so that all can get

to know about the saving grace of God. Through the proclamation of the gospel of Jesus Christ people are transformed. Evangelization is therefore important for building communities by changing their lives and making them better (Shorter 1994:24). The Church of Christ for this reason should be an instrument of preaching Jesus Christ to people of different faiths.

## **1.2 Statement of the Problem**

Evangelism is sharing the word of God with non-Christians to make them disciples of the lord. These accords with the core mission of the church, which is to make disciples of all nations (Mathew 28:18-19). Jesus gives instructions to go to the nations and share the word of God. And those who believed should be baptized. The tradition of the church should be to spread the good news to people of all nations as it is stated in Matthew 28:17-20. The body of Christ should double her efforts in fulfilling this mandate as many parts of the world are yet to hear the gospel of Jesus Christ despite the many Christians in the world today.

There is evidence that Christianity is spreading at a lower rate compared to Islam. In Kenya today there is evidence of Christians converting to Muslims in our urban centers while there is no or very little evidence of Muslims converting to Christianity (Greenway, 1999). In Maua Town, which is within MCK Nyambene Synod, there is evidence of some Christians converting to Muslims whereas there is no evidence of Muslims converting to Christianity despite the many Christians and the number of churches in this locality (within the Methodist church alone, MCK Nyambene Synod, there are one hundred and seventy-one local churches: with a membership of about 16,586) although there is evidence of other non-believers converting to Christianity. According to the statistics done in MCK Nyambene Synod for the year 2018, one

thousand and twenty-one new members were received into the church. From the statistics done in the synod, there were no Muslims that converted to Christianity. According to the statistics of 2019 and 2020, the number of new members received in the synod was two thousand eight hundred and eighty-four. Among those that were received in the church, there was no Muslim despite many Muslims being living in Maua Town which is within MCK Nyambene Synod (MCK Nyambene Synod Minute book of 2018,2019 and 2020).

This necessitated asking the question: what are the factors hindering the preaching of the word of God to Muslims and their eventual conversion to Christianity? Are Christians or Church ministers properly equipped to preach the gospel to Muslims and people of other faiths? While there might be studies done on evangelism in this area none has been done on the factors hindering evangelism to Muslims in Maua Town of MCK Nyambene synod. It is important to note that as time goes by it is becoming much more difficult for Christians to reach out to the Muslims with the gospel of Jesus Christ. This is because Muslims have put in place well-developed strategies to evangelize to Christians. It is for this reason that the researcher looked at the efforts that have been made to properly equip the ministers and lay preachers to successfully evangelize to Muslims and people of other faiths.

This generally looked at the potential, theological training of ministers and lay preachers, and, the receptiveness of the gospel by Muslims, and how it has hindered the work of evangelism to Muslims in MCK Nyambene Synod, Meru County. The gaps identified included no studies done in Religious Studies on successful evangelism to people of other faiths specifically Muslims. The thesis, therefore, examined things hindering Christian evangelism to Muslims in MCK Nyambene Synod.

### **1.3 Reason for the Study**

The reason for doing this study was to look into the factors hindering Christian evangelism to Muslims in MCK Nyambene Synod, Meru County.

### **1.4 Objective of the work**

- i. To examine the potential of the MCK Nyambene Synod in hindering evangelism to Muslims.
- ii. To assess how the theological training of ministers hinders evangelism to Muslims in MCK Nyambene Synod, Meru County.
- iii. To examine factors hindering receptiveness of the gospel by Muslims in MCK Nyambene synod, Meru County.

### **1.5 Research Questions.**

- i. What is the potential of MCK Nyambene Synod ministers and lay preachers in MCK Nyambene Synod, Meru County?
- ii. How does the lack of theological training of ministers hinder the work of evangelism to Muslims in MCK Nyambene Synod, Meru County?
- iii. What factors hinder the receptiveness of the gospel by Muslims in MCK Nyambene synod, Meru County?

### **1.6 Justification of the Study**

The results of this research will look forward to helping the ministers, lay preachers, and Christians involved in mission work to understand the importance of evangelism in making people of all nations disciples of Jesus Christ, Muslims included. The study contributes to the existing literature on Christian evangelism among Muslims.

### **1.7 Limitations of the Study**

The investigation's logistics, available financial resources, and time was genuine constraint and a challenge during the research. The distance from one participant to another and the researcher was also an issue. As a result, it took the researcher many days to accomplish the work. Some respondents were reluctant to fill out the questionnaires or answer questions in the interview schedules citing lack of time. A few respondents failed to fill all the questions as was expected making their responses invalid.

### **1.8 Importance of the Research**

The findings of the thesis would help ministers, lay preachers, and Christians involved in the work of ministering the gospel to know the urgency of making people of all nations disciples of Jesus Christ. The study would help institutions of higher learning and top church leaders to develop programs that would equip ministers on evangelism among Muslims. The findings would help Christians to evangelize to everybody irrespective of their race, social standing, or religion. The study would also help Christians to understand that the core business of the church is to proclaim the gospel of Jesus Christ always and help many people to know God in large numbers.

### **1.9 Assumption of the Study**

It was assumed that the respondents gave honest answers during the completion of the questionnaires. It was also assumed that Christians would seriously engage in the work of evangelism to transform the lives of Muslims living in MCK Nyambene Synod and make them followers of Jesus Christ.

### **1.10 Scope of the Research**

This research investigated MCK Nyambene Synod's effectiveness of evangelism in the fulfillment of the great commission of making people of all nations disciples of Jesus Christ and in this case, Muslims living in MCK Nyambene Synod.

### **1.11 Operational Definition of Terms.**

**DIALOGUE-** Dialogue is a conversation aimed at increasing understanding in handling issues and questions and thoughts and deeds. The purpose of dialogue is to ensure the well-being of hearts as well as minds. It engages the heart as well as the mind.

**EVANGELISM-** Evangelism is the practice of making known the word of God to all people.

**OUTREACH-** This refers to the process of reaching out. It is the process of making known the word of God to the existing communities to meet the needs that they have and help them for existence.

**MCK-** Methodist Church in Kenya.

**SYNOD-** A combination of two or more circuits headed by a bishop.

**WITNESS-** This is an act of making known what you believe about Jesus Christ, and how it has changed your individual life. One of the many reasons that we are called is to witness.

**MISSION -**Mission means sending

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Introduction

In this section, the scholar looked into literature that informed the factors hindering Christian evangelism to people of other faiths, specifically to Muslims living in Maua Town which is in MCK Nyambene Synod, Meru County. In addition, literature related to the efforts that have been made to properly equip the ministers and lay preachers to successfully evangelize to Muslims and people of other faiths. This generally looked at the potential, theological training of ministers and lay preachers and, the receptiveness of the gospel by Muslims. There is then a consideration of how those factors have hindered the work of evangelism to Muslims in MCK Nyambene Synod, Meru County. In addition, literature-related topics and considered as much as possible because they could be informative to the research.

The researcher cited the gaps in the findings of other people and suggested the way they should be filled or some interventions that would be required. From the research done, it was noted that it is becoming much more difficult for Christians to reach out to Muslims with the gospel of Jesus Christ. This is because Muslims have put in place well-developed strategies to evangelize to Christians. The literature reviewed showed that there is a need for Christians to effectively engage in the work of evangelism to be able to reach out to the Muslims and make them disciples of Jesus Christ. The literature was reviewed according to the objective of the study (Pate, 2004).

The gaps identified include no studies done in Religious Studies that informed successful evangelism to people of other faiths specifically Muslims. The gaps

acknowledged were incorporated in the objectives, questions, and data in this study to ensure that they were addressed by the findings. There was sufficient literature on evangelism to non-Christians but there was insufficient work on evangelism to Muslims living in MCK Nyambene Synod, Meru County. This shortage was lessened by considering other materials such as data collected, and internet information.

The increased number of Muslims and no conversion to Christianity indicates the unpreparedness of the church to reach the Muslims. This forms part of the statement rationale. Muslims are not converting to Christianity despite the many Christians in the Synod. What is experienced in the Synod is Christians converting to Islam.

## **2.2 Meaning and Nature of Evangelism**

To evangelize means to share the word of God to make disciples of Jesus. The word ‘evangelize’ is used by some members of Reformation churches to denote an emphasis on verbal proclamation, on preaching alone to bring many people to Christ and hasten the day when He will return to take church home. The word is associated with great public rallies, like those of Dr. Billy Graham and other evangelists. It may express a concern to reach as many people as possible by the most efficient means of communication. Proclamation is seen as the first duty of evangelization and the end of which all evangelistic activity is directed.

Therefore, MCK Nyambene Synod has a responsibility to engage in the work of evangelism to proclaim the good news to the Muslims. It is the church that must implement the great commission of making people of all nations disciples of Jesus Christ. No doubt, there is widespread reticence on the part of ordinary Christians to speak openly about their faith and the emphasis on verbal proclamation is timely corrective. Evangelization is making known the word of God for the sake of making

Jesus known to all people. Kingdom proclamation is the word that Jesus used, and he lived in a time when kingship was the ordinary form. Christians and non-Christians are converting to Islam while Muslims are not converting to Christianity.

Evangelism is key to the fulfillment of God's will of making disciples of all nations. Son of God commands His disciples to go to people of all nations and make disciples. God's sovereignty over the world is to be established through his holy people through the new Israel, the community founded by Jesus who is given the keys of the kingdom to exercise authority along with the other apostles in the domain of faith (Matthew 28:18-20). The reason for the existence of the church is to expand the kingdom of God by sharing the gospel of Jesus Christ. The Church of Christ should be an instrument in which Jesus Christ can be preached to the increasing number of Muslims.

They should be willing to be used by God in the work of evangelism to change the lives of Muslims and prepare them for the second coming of Jesus. Christians in MCK Nyambene Synod should be able to understand that they exist for the sake of the kingdom. They have a duty to exercise their authority to set people free from the bondage of sin through sharing the word of God. In this case, Muslims are not exceptional, but they need to be told of the saving power of Jesus Christ. MCK Nyambene Christians should aim at setting Muslims free from the bondage of sin.

Indeed, since the beginning, we observe the church growing out of an almost exclusive emphasis on verbal proclamation into a greater insistence on the demands of a loving encounter with others. The spreading and growth of the Christian faith depends upon faith-sharing. People will be converted to Christianity by hearing the Good News of

Christ from an evangelizer (Strohbach, 2012). The proclamation of good news to the Muslims by Christians will lead to the growth of the church of Jesus Christ.

Evangelism poses a challenge but this must be done because it is the Lord's command and the will of God that all people and nations know the truth a command that must be obeyed. Christians should make Jesus known at all costs. It is the will of God for all nations, Muslims inclusive, to hear the gospel and be saved. Preaching the gospel of Jesus Christ seems not to be effectively done among the Muslim community in Maua Town in MCK Nyambene Synod because there is no evidence of Muslims converting to Christianity. The thesis checked out the factors hindering Christian evangelism to Muslims in MCK Nyambene Synod (Alistair, 1997).

### **2.3 The potential of the church to engage in evangelism**

There is a need for obedience to the great commission in Mathew 28:16-28 as Jesus commands His disciples to go to the whole world preaching the good news of the kingdom. From the beginning, the tradition of the church was to spread the good news to people of all nations as it is stated in the Great Commission in Matthew 28:17-20. God sends His word, His Son Jesus Christ, and believers at all times and in all places with the Good News of salvation. The question is: Do Christians in MCK Nyambene Synod obey the commands of this great commission? Why is the Islamic religion increasing day by day and Muslims are not converting to Christianity? This might be because Christians have not yet obeyed the great commission of making people of All Nations disciples of Jesus Christ.

The gospel of Jesus should be able to convert Muslims to Christianity, thereby changing their lives and preparing them for the second coming of Jesus Christ. Further on,

because the church lives in a state of continual conversion, it should evangelize to other religions. It is through evangelization that our understanding of the Christian faith develops, new insights are learned and discoveries are made. It is through evangelism that the historical church can assume new cultural forms and be the instrument through which existing cultures are evangelized. Islamic cultures in MCK Nyambene Synod need to be confronted with the word of God (Shorter, 1994).

Jesus Christ has given all believers the responsibility of sharing the good news of God's kingdom which leads people to salvation. Muslims in the Maua area are also included because they are part of God's creation. There is a need to make them disciples of Jesus Christ. This can be achieved by Ministers and Lay preachers by sharing the word of God with the Muslims. Jesus and the Father are the owners of the Mission. Jesus assures His disciples that He will be with them always before they go for mission work. They are assured of the part of the triune God who will give them the power to do the work of evangelism. People of all nations need to hear about Jesus Christ, be taught His word, and be helped to experience His love which will lead them to Salvation (Greenway, 1999). Christians in MCK Nyambene Synod should understand that it is their responsibility to share the gospel with all the people Muslims included.

The mission is about the salvation of humanity, and evangelization plays a key role in this end. MCK Nyambene Christians should be able to do evangelization so that can be able to preach to the Muslims who might not have heard about the good news of the kingdom. They should preach the gospel beyond the borders of their community and transform their lives (Greenway, 1999). It is the will of God that nobody in the world will be allowed to face death without hearing the word of God and experiencing the mercy of God that leads people to salvation.

### **2.3.1 Evangelism in the New and Old Testament**

In the Old Testament God's message was preached even to the Jews. But God intended to have His message preached to all the people. Yahweh God of Israel instructed Moses to help everyone to understand the laws of God. (Deuteronomy 31:10-12). Also, to His helper Joshua had a related tradition, when King Josiah summoned people of all Nations to hear God's word (Joshua 8:35). Jesus and His disciples also ministered to all people foreigners included. According to 1 Chronicles 16:24, the word of God should be proclaimed to all Nations (Stedman, 1999). Since Christ's death on the cross, all people from every race and nation should be evangelized. The Samaritans were a religious group with distinct beliefs and practices from the Jewish community. Jesus had a famous encounter with a Samaritan woman at the well (John 4:1-42). In this encounter, he engaged in a conversation with her, addressing her spiritual needs and revealing himself as the Messiah. On the other hand, Jesus also performed miraculous healings and miracles for non-Jewish individuals, such as the healing of the Centurion's servant (Matthew 8:5-13) and the healing of the Syrophenician woman's daughter (Mark 7:24-30). These actions displayed Jesus' compassion and his willingness to extend his message and healing power to people beyond the Jewish faith. This interaction demonstrated Jesus' willingness to engage with those from different religious backgrounds and offer them the message of salvation. Therefore, all believers in Christ are entrusted with passing on the good news to as many as possible, people of other faiths included.

When Jesus was about to leave His disciples, He told them, as the Father has sent me, so I am sending you." He was sending them to the world to make disciples of all nations. Jesus came on earth so that He could die for the sins of all the people in the world,

including people of other faiths. In this case, MCK Nyambene Christians are no exception. They need to evangelize to Muslim brothers and sisters living in the area to make them disciples of God (Bosch, 1991). In the same way, MCK Nyambene Synod is being sent into the world to proclaim what Christ has done and call people to have faith in him. Therefore, every Christian should evangelize locally and even internationally. It is the will of Jesus that all people should be saved Peter, Philip, and even Paul were preaching to people who were not Jews but People of different cultural and religious backgrounds. Paul preached in Athens where people were unlikely to receive the gospel considering that Athens was the seat of culture of the Greco-Roman world. They did not have a clue about Jesus Christ and were not familiar with the Old Testament scriptures and the Jewish religion (Romans 11:13). They successfully did this through conversation. As Christians, we should do the same by having conversations with Muslims to share the Good News of the kingdom in Nyambene, Maua area where there is an increased number of Muslims. This kind of evangelism is what apostles were involved in after getting scattered due to persecution in Jerusalem. In the New Testament, the son of God reached out to people of other Faiths, this includes the Samaritan woman among many in His earthly ministry (Ariarajah, 1985).

The word of God in Romans 10:14 is that people will be able to call Jesus if they have ever experienced Him in their lives. People will also be able to preach the word of God if God Himself sends them. It is recorded in the word of God that the feet that carry the good news are blessed. The faith will come by hearing the word of God. MCK Nyambene Synod Christians should share the word of God with the Muslims. They will become Christians by hearing the gospel. The mission is for Jesus to send people to share and make known His will. God always will involve people who will undertake

mission errands on His word. In Genesis 12:1-3, God called Abraham to take the gospel to a place not known to him. In the same way God, also sent Moses and Aaron to deliver the children of Israel, from slavery (Exodus 3:10-15; Deuteronomy 34:11; 1 Samuel. 12:8; Psalms 105:26). The prophets Isaiah, Ezekiel, and Jeremiah were also sent by God to take His message to His people (Isaiah 55:11, 6:8; Jeremiah 14:14, 7:25, 25:4; Ezekiel 3:5-6 (Kaiser, 2001).

The Mission of making people of nations the disciples of Jesus Christ will be fulfilled through MCK Nyambene Synod Christians. This can be done by having serious evangelism through Christians to the Muslim community in the area, to win them for Christ. For example, the early church in Antioch commissioned Barnabas and Paul to start a new church in the places that they went. (Baker, 2013). Jesus frequently used inclusive language in his teachings, emphasizing that salvation was not limited to a particular religious or ethnic group. He taught that God's kingdom was open to all who believed and repented, regardless of their background (e.g., the parable of the Good Samaritan in Luke 10:25-37).

The church must grow and expand according to the demands of the kingdom of God. God's kingdom is established all over the world, in every country, nation, race, culture, and language. Muslims living around the MCK Nyambene Synod area are not exceptional for they need to hear the Good News of the kingdom for total transformation. Christians in MCK Nyambene Synod have a duty to share the good news of the kingdom with Muslims for a total transformation (Fleming, 2010).

To pluck individuals out of their social conditions, medicate their souls, only to return them to their impoverished state is to act naively and to ignore the call for righteousness

and justice. (Wesley, 1831). All those who claim to be Christians and are laboring for the expansion of the kingdom must see the urgency of people's lost souls and social plight as a distress call to God's eschatological community.

The body of Christ's church of body Christ is to be sent by God with a commission of making people of all nations the disciples of Jesus Christ. In the Old Testament, God called people like Abraham to move from a known place to an unfamiliar place for the sake of Mission to people of other faiths. People who were idol worshippers (Genesis 12:1-3). Reaching out to people of other faiths is not easy. It is evident in the Old Testament, how prophet Jonah found it difficult to reach out to people of different beliefs. However, taking this message is investable because Christ is the author of missions to people of other beliefs (Kaiser, 2001). The Christian who will be involved in this great commission must be prepared adequately for this great and noble task.

Our Lord Jesus Christ ministered to people of different beliefs and backgrounds. Paul, Peter, and even Philip witnessed people who were not Jews but People of different cultural and religious backgrounds. Paul witnessed in Athens where people were unlikely to receive the gospel considering that Athens was the seat of culture of the Greco-Roman world. They did not have a clue about Jesus Christ and were not familiar with the Old Testament scriptures and the Jewish religion. Because the mission of God is the mission of the Son Jesus Christ, we also find Him, sending His followers to preach to all the people. According to Mathew 28:19, He gives them commands to go everywhere and preach the word of God to all the people (Ariarajah, 1985).

According to Synod statistical return records, Muslims are not converting to Christianity. Christians should share the gospel of Jesus beyond the borders of their

community and with the purpose of transforming Muslim lives. Christians in Nyambene Synod should be involved in the work of proclamation of the gospel and witnessing to reach out to the unreached Muslims. All cultures, traditions, and, religions should be brought into the knowledge of Jesus Christ, Muslims included (Shorter, 1994). In the same way, ministers and lay preachers should be ready to reach out to Muslims and people of other faiths with the gospel of Jesus Christ.

Many dedicated Christian workers who love God “with all their heart” have too often failed to utilize their critical faculties and also “love God with their minds.” For example, some years ago critical study was proposed to discover why a flourishing church of perhaps 100 Muslim converts exists in Algiers when in Casablanca the largest regular gathering of Muslim converts is seven. Each city had roughly the same number of missionaries for the same length of time. The proposal was quickly rejected because “fruit is the hand of the Lord”. The purpose here is not to criticize God’s servants – especially those who have spent 20 to 25 years seeking to win the Muslims over (Muslims, 2001).

Christians in MCK Nyambene Synod should take it upon themselves to see to it that Muslims are evangelized and become disciples of Jesus Christ. What made what God created imperfect is sin. The purpose is that the word of God needs to be shared with all human beings so that they can be freed from sin. Muslims are not exceptional. They need also to hear the word of God which can free them from sin. It is the word of God that will be able to set them free from sin and reconcile them to God. The reality is that the churches in our country are less evangelistic today than they were in the recent past. The trend is disturbing. This is the same case with the Methodist Church in Kenya.

They measure their membership by the number of baptisms they do. We can see how the early church did the work of evangelism. (Cornel, 2018).

### **2.3.2 Obedient to the Great Commission**

It is the responsibility of the body of Christ to preach the word of God to all people despite their beliefs. Believers are not preaching the word of God with all the dedication. What is happening in MCK Nyambene Synod is the increase of the Islamic religion in the area and fewer conversions to Christianity. Believers do not take the work of ministering the word of God to all people with seriousness. On the other hand, many Christians and church members are lazy. Christians need to reach out to Muslims to share the good news of the kingdom. It was at the discipline held, in face of some controversy, that most persons desire to be Christians but not ready are to break barriers that hinder them and this can be achieved when the word of God is shared. These barriers can be broken by Christians who are ready to obey the great commission of making people of all nations disciples of Christ. McGavran puts his faith in the Spirit of Christ, which could cause such culturally similar Christians to move out from association with their own towards a universalism where there is neither Jew nor Greek (Pate, 2004).

In a later work, which Hick edited, he looked for a changed person and to show them Jesus as the way which is for all. The church of Christ should ensure that the word of God is preached to everyone Muslims included. It is right to say that salvation for all religions can be achieved through hearing the gospel of Jesus. Muslims need to hear the message of Christ for salvation. Warren has pointed to a text like Luke 13:2, where the majority come from all corners of the world and take rest in His kingdom as a sign that the historical Jesus himself in his teaching, was inclusive in outlook. Romans

10:17, Paul declares that people will believe in Jesus when the gospel of Christ is with them. The message of Jesus has the power to change and transform the lives of people, Muslims included. The present need is to take seriously God's mission to all religious traditions and it is intellectually and morally wrong to fail to do so (Hiebert, 1985). The great commission of making people of all nations disciples of Jesus Christ can be successfully achieved in MCK Nyambene Synod when Christians share the word of God with the increasing number of Muslims.

The fact that the church has been implanted in virtually, every country of the world can blind us to the existence of not evangelized peoples, but the church still has a supreme duty to proclaim Christ to all nations All cultures, traditions, and religions should be brought into the knowledge of Jesus Christ, Muslims in Nyambene Synod inclusive (Samartha, 1981).

Jesus Christ has given all believers the responsibility of sharing the good news of God's kingdom which leads to salvation. Because God is concerned about the salvation of His people, we see His Son, Jesus Christ, sending followers to make sure that they share the message of heaven with everyone. In Mathew 28:19, Christ commands His followers to go to and make all people His disciples. Muslims are also included because they are part of God's creation, and there is no making them disciples of Jesus Christ. Jesus assured His disciples that His presence would walk with them at all times. This gives an assurance to the Christians today, to share the gospel with Muslims so that they have faith in the saving power of God. Jesus and the Father are the owners of the Mission. Jesus assures His disciples that He will be with them always. Before they go to mission work, they are assured of the part of the triune God. He will give the m power to do the work of evangelism (Fleming, 2010).

### **2.3.3 Evangelism to all cultures**

All cultures, traditions, and religions should be brought into the knowledge of Jesus Christ, Muslims in MCK Nyambene Synod inclusive. The church in MCK Nyambene Synod must preach Christ to the increasing number of Muslims. This was because they had a responsibility to minister the word of God to every human being to make them disciples of Jesus Christ. The work of evangelism to Muslims in this region was possible because of the good working relationship between Muslims and Christians due to the Miraa trade where Christians and Muslims interact freely. Christians should take the opportunity to evangelize to Muslims and make them disciples of Jesus Christ (Samartha, 1981).

The church's prophetic tradition of proclamation of the Good News must be inspired and guided by the spirit of love. The Great Commission and Great Commandment are both aspects of evangelization. Indeed, from the beginning, we observe the church growing out of an almost exclusive emphasis on verbal proclamation into a greater insistence on the demands of a loving encounter with others proclamation of good news to the Muslims by Christians will lead to the knowledge of the salvation of Jesus Christ. In believing in the Trinity helps Christians to be involved in evangelism. All should be made to know and acknowledge the great love offered to everyone, Muslims included. The love of God has been made known to all human beings in several ways. The love that Christ offers will attract people of different beliefs to accept Him as their savior (Acts 17:27-28).

It is the will of God that all be saved and be ready for His kingdom and that was the reason that made Him give His only son to die for our sins. Therefore, it means that God should give away for the people to receive the gift of salvation. It should be well

known that Jesus Christ died for all human beings and should be prepared to be partakers of His kingdom. And that is the main reason why Christians are called and sent to declare the saving grace of Jesus Christ. In this case, Muslims living in MCK Nyambene Synod are not exceptional. They need to hear the word which can transform their lives. The gospel teaches us that Christ is the only savior that we have. He is the one who died for the sake of our sins. Our Christian faith teaches us that there is only one Savior, Jesus Christ (Bosch,1991).

Church of Christ should know that it has been called to engage in evangelism to make known the good news of the kingdom. This agrees with what Pope John Paul 11 said that every believer has been called to be faithful and engage in evangelism in reaching out to persons of different beliefs. (*Redemptoris Missio*, 57). Whenever there is the presence of persons of different beliefs, the beliefs of Christ should be ready and willing to reach out to them. This can be achieved with the help of the lord. The Lord God reads the believers with whom news is shared with Muslims to the growth of the church of Jesus Christ (Shorter, 1994).

According to the MCK Nyambene Synod minute book, it is evident that not much has been done in ministering to all the people required. It does not seem like the gospel of Jesus Christ has been transforming the lives of Muslims in making them disciples of Jesus Christ as it should in this area. The thesis, aimed at finding out the potential and preparedness of MCK Nyambene Synod, to share the good news of the kingdom with the Muslims in the area. It is the practice of MCK churches to give finances to support mission work to the unreached communities (MCK Nyambene Synod minutes book 2018, 2019, 2020). And yet Muslims are not converting into Christians.

This is an indicator that Christians involved in mission work cannot reach out to Muslims. scholar wanted to understand the preparedness of the MCK Nyambene Synod to evangelize to Muslims. Evangelization can be used in the proclamation of the good news with persons of different beliefs and ages giving the word of God that leads to salvation. Christians should be prepared to do the work of evangelization because God in Jesus Christ has entered into a love that Jesthe us gives. This helps us have a conversation with people of other nations because they belong to God Himself (Samartha, 1981).

#### **2.4 Theological training on evangelism.**

Some barriers hinder effective evangelism among Muslims. One of the barriers is that of church not training its members on evangelism skills. The Churches will get results that are related to the teaching they offer on evangelism. Indeed, those who have trained their members on evangelism will result. And, the vice versa is that those churches that do not seriously teach their members how to do it will get new converts. According to Greg, the churches should be able to fully equip their members on the effective evangelism of people of different faiths. And because of the different training of ministers and the day preachers involved in evangelism, not many Muslims come to Christ. Members of the church need serious training on evangelism for them to be able to do evangelism successfully (Baker Books, 2013).

Most importantly, Bell argues that the message of Jesus Christ has not made much impact on the lives of Muslims. The church as a whole has never been particularly concerned about the Muslims. Considering Muslims too difficult, it has turned away. There is no hope for a greater impact on Islam until the church as a whole begins to concentrate on the work of evangelism in that part of the world, softening it up, and

then pouring forth more of its choicest young people who know how to live a self-sacrificing committed life for Christ (Parshall, 1989).

Most churches don't have a consistent way for church members to be equipped to effectively engage in Gospel conversations. This also applies to Nyambene Synod. This is because ministers and lay preachers involved in evangelism might have not been fully equipped on how to reach out to the Muslims in the area. Theological training ensures that ministers have a clear and accurate understanding of Christian doctrine. This clarity is essential when presenting the Christian faith to Muslims, as it helps ministers articulate their beliefs and address potential misconceptions or misunderstandings. There should be an annual sermon series on how to share your faith in our churches. We should make it part of the fabric of growing in one's faith just like giving, praying, and Bible study. There should be groups to go through a series of training on evangelism (Greg, 2015).

The Church of Christ lacks the urgency of evangelism which is the reason for not reaching out to people of other faiths in making them disciples of Jesus Christ. Churches that effectively reach new people for Christ offer from four to eight events each year aimed primarily at reaching out to non-Christians. In contrast, churches with low evangelistic success offer less than three such events a year (McIntosh, 2013)

The church in MCK Nyambene Synod needs to equip its members on how to share the gospel of Jesus with all persons. Theological training often includes training in effective communication skills, which are crucial for conveying the message of Christianity compellingly and persuasively. Without these skills, ministers may struggle to convey their beliefs effectively to Muslims. It should be found out why individuals lack the

urgency to share the good news. The church should recognize some of the barriers that hinder the work of evangelism and deal with them (Baker Books, 2013)

The sharing of the good news of God will as a result of love. St. Paul declares that it is because we have come to know and honor Christ that we acknowledge the good work He has done for us. This should motivate the church to train believers on how to minister the word of God to all people. To make Christ known and share the word of God is the main business of the church: therefore, equipping believers towards this cause by training is essential. The church leaders should be able to help Christians in their jurisdiction understand the core business of the kingdom and the need for being thoroughly equipped. This will give them confidence when they are called upon to share the word of God with Muslims. Muslims living in MCK Nyambene Synod should be invited to know Jesus Christ as their Lord and Savior. The good news of Jesus Christ should be shared simply for everyone to understand and believe. The work of transforming the lives of non-the-believers is the work of the Spirit Himself. Successful proclamations will take place and change the lives of Muslims when properly shared (Dialogue and Proclamation, 49).

Jesus tells them that all authority has been given to Him in heaven and on earth. Go therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, teaching them to observe everything I have commanded you. He assures them of His presence at all times (Matthew 28:19-20).

A good deal of Christian witness has been modeled on the heart of the apostles. The church's mission down the ages has drawn much inspiration from the preaching in heart and from the missionary journey of St. Paul. Most of the characters that appear in the

Acts of Apostles are Jews or people who are not familiar with the Jewish tradition and religion. The apostles were all Jews, and they were all directly or indirectly related to Jesus himself and ministry among His people. From the beginning, therefore, there were some Gentiles and apostolic preaching. These were, however in most cases, persons who were familiar with and inclined towards the Jewish faith. They were the god-farers in god fears. Paul moved to the lecture hall of Tyrannous where he continued to hold daily discussions and for the most part, they heard the preaching in the synagogue which they regularly attended. In Thessalonica several Greeks, several in what Paul preached (Baker Books, 2013).

In Ephesus for example, Paul is said to have led three months of discussions in the Synagogue (Acts 19:3). There is an interesting incidence in Acts 17 where Paul is suddenly called upon to preach to a group of people who may be classified in a real sense as persons belonging entirely to another faith. This happened when Paul was waiting in Athens for Timothy and Cyrus to arrive. He entered into a conversation at the public square with those who were passing by and almost accidentally got the attention of the Epicurean and Stoic teachers who thought that Paul was showing off talking about some foreign gods. It is important for Christians today to be well equipped with the word of God for effective witness. It is through understanding the bible which is the word of God that Christians in MCK Nyambene Synod can successfully use to be able to reach out to Muslims. (Ephesians 6:15). Muslims' children get acquainted with Islamic religion at a very tender age through attending Madrasa (Cornel, 2018)

The point is that the message of Good News which is proclaimed cannot remain a mere theory. To become convincing, it must move from the theoretical to the practical level. It means that it should make an impact on the lives of the Muslims living in MCK

Nyambene Synod. The world should be able to change their sinful ways and turn them to Jesus as their savior. The word must be productive. It must produce visible and tangible fruit, and it is by fruit that we shall know the nature of the producer. It means that for the word to be able to produce tangible fruits, it needs to change Muslims into Christianity (Matthew 7:15-20). The chief fruit of evangelization is of course to verify that the Good News is really good, that it does bring life and hope to people, and that it does gather people in the forgiveness of God. The news brought points to the triumph of good over evil; and should invite the believers in the Nyambene area to join this struggle which helps fulfil the kingdom.

Jesus never promised that making disciples would be easy. He promised the disciples to be with them to give them needed power, faith, encouragement, and knowledge. In the great commission, He offers us both a challenge and a comfort. He is always with us, but we need to do the hard work of disciple-making. Jesus mentored the twelve disciples on how to make disciples for all nations. He was a personal trainer tutor and teacher as well. Jesus was able to spend quality time with His disciples to equip them with the required skills for evangelism. The disciples were able to make an impact on making people of their time disciples of Jesus Christ because they had acquired the required skills. Jesus disciplines the twelve through practical experiences during His ministry here on earth. He gave them a chance to baptize new believers (John 3:22, 4:1-2). They cast out demons, though not always successfully (Matthew 17:14-21). Jesus used those opportunities to teach and equip them for the work of evangelism. He gave them the necessary training as such (McIntosh, 2013).

He disciplined the disciples through personal discussions as well. As recorded in Luke 11, the disciples asked Jesus to teach them to pray like John taught his disciples. Jesus

gave them a sample prayer and added a couple of parables to open their understanding of real prayer. In these private and personal times, He dealt with heart issues that could hinder them not doing the work of evangelism effectively. He confronted selfish ambitions (Mark 9:33-35). He also tested their affections and affirmed what they had learned (Matthew 16:13-17). He disciplined the twelve through public teaching when He addressed larger groups. In Luke 12, Jesus was teaching a large crowd, but Peter wondered whether Jesus was speaking to the twelve or the crowd. Jesus' teaching was new, fresh, and authoritative. After listening their heads were filled with new information and questions. In the same way, church leaders should be able to equip their members fully on evangelism (Bosch, 1991).

The mission of God is to make His word known to people of other faiths. Historically, mission signifies the deliberate attempt of individuals, groups, and churches to evangelize non-Christian societies. Those that are involved in the work of evangelism to the people of different beliefs, should be able to overcome cultural and social issues. By doing so they will be able to operate like Jesus Himself who broke all the boundaries to minister to people of other beliefs (Werneck, 1987)

The catechumenate was designed to produce active and committed Christians who had the maturity and self-confidence to spread the kingdom of God by themselves. When people are initiated into the Christian life, they should be initiated into the task of evangelization as well. Young people and adults who receive the sacrament of confirmation should be helped to develop an evangelization role in the community. The activity of evangelization should be an integral part of the life of a baptized Christian. It is also the responsibility of the Community to evangelize. Christian community is both the outcome of evangelization and its driving force. This is especially true in the

case of Christian evangelization, which derives its success and efficacy from interpersonal and community relationships, and which preaches a community dimension. According to the New Delhi Assembly of the World Council of Churches in 1961 dialogue is a form of sharing the word of God which can have an impact today. God's wisdom will lead to the conversion and congregating of Muslim people into the church, the church of Jesus Christ. It is within the purposes of God to see such congregations come into existence among Muslims in the cities where Islam is the dominant worldview (Livingstone, 1993).

In today's globalized world, Christians and Christianity in general are following witness as a concept that would help in fostering peace among people of different faiths. Witnessing is a genuine trend whereby the message of Jesus Christ as a price of peace is not only communicated verbally but also through our actions. In the case of MCK Nyambene Synod, there are good working relations between Muslims and Christians due to the Miraa trade. This gives Christians involved in evangelism a good platform to share the good news with the increasing number of Muslims in the area large numbers of Muslims seem sincerely concerned about God's reputation showing at least external deference to Allah. Parshall argues that it is evident that many Muslims seem to be searching for God more than other groups who now have a multitude of Christians among them (Parshall, 1989). To be able to witness, for Christians to proclaim God's words in a multi-religious context we must use fundamental Christian principles like love to witness to Muslims.

Knowledge of what other religions believe and worship for a Christian is necessary for evangelizing to other religions like Islam. Knowing other religions will help Christians to understand effective approaches that can help in initiating and sustaining a

conversation with people of other faiths. It will also help the person witnessing to acquire more knowledge about other religions so that he or she can be in a better position to preach the gospel. The premises and approaches for reaching out to Muslims are mostly applied across the board. Understanding the ways of coming to Jesus Christ and then mission to people of other faiths should be employed to understand the gospel of Jesus Christ that can transform their lives. The church should be the instrument that God will use to share the good news with people of other faiths and this will be achieved through the love of Christ (Wright, 2006).

Islam does not explain the religion of any Muslim any more than Christianity does that of any Christian.” He further adds that “a person’s or community’s religious consciousness is both less and more than the religion professed.” These sentiments are true in the sense that we see most Muslims practice a different thing from what they profess.

The Christians involved in the great commission must be prepared adequately for this great and noble task. MCK Nyambene Synod ministers and lay preachers should be well-trained and equipped for the work of evangelism. Proper training on evangelism to Muslims and people of other Faiths will help the ministers and lay preachers to make disciples for Jesus. Mission of God is the main agenda to see to it that His creation and everything made was perfect.

A lack of theological training for ministers can significantly hinder their ability to engage in effective evangelism to Muslims. Theological training provides the knowledge, skills, and cultural sensitivity needed to engage in meaningful dialogue, address theological questions, and present the Christian faith respectfully and

persuasively. Ministers who are properly trained are better equipped to build bridges of understanding and trust with Muslims, making them more effective evangelists in cross-cultural contexts.

## **2.5 The Receptiveness of the gospel of Jesus by Muslims.**

There are several reasons why Muslims are not receptive to the gospel of Jesus Christ. The people involved in the work of evangelism should be able to understand that Muslims who convert to Christianity, will need to be helped to be accepted back into the community. The evangelizer should be ready to help the new convert overcome the mistreatment they might receive from the community.

The majority of Christians who do the work of evangelism should be able to know the seriousness of this matter to Muslim families. Those involved in the work of evangelism should note that the people they are evangelizing to if they accept the gospel, might make to suffer. Therefore, Christians should be ready to help those who get converted to deal with fear and the consequences of the same. One of the Islamic leaders mentioned at a large conference of Muslim clerics recently, “Do not allow your people to have close contact with Christians because if you do the Christians will lure your people into their faith” (Strohbach, 2012). This is still true even today. The Kingdom of God to all people must be demonstrated not only in the hearts of all genuine Muslims but also in their societies and nations. The invitation of Muslims to become Christians is seen, therefore, as an invitation to cut oneself off from family, tribe, and nation.

These differing reasons put together give the impression to most observers that the Islamic world is resistant to the gospel. This could bring chaos, however, if we were to accept this conclusion but instead, the church should be fully involved in the work of

evangelism. The Bible teaches that Joshua and Caleb saw all the same sights and collected the same message as the other 10 people sent to explore the land of Canaan. But they had a different kind of trust when God gave them a different perspective and enabled them to give a report that was positive and hopeful while all the others were negative and pessimistic. It is important to get new ways of measuring potential receptivity to the Islamic world. The church should be able to deal with all that hinders it as far as ministering to Muslims is concerned. It might be our prejudices that create barriers to the sharing of the gospel than anything else that exists in the mind of the Muslim. Christians should be able to encourage Muslims to read the Scriptures for themselves with an open mind, and so remove some of their misunderstandings. The church of Christ should be able to help Muslims who believe in Jesus to find a new way of belonging to the body of Christ that does not cut them off from their culture and their people. By the time we begin to see the present situation in this regard we may realize that, instead of being in a position to deal with what hinders us, we may hardly begin to bear witness to Jesus the Messiah in the world of Islam. If Christians could take every opportunity that is given to them, there might be a responsiveness to the gospel which we had never had. Kevin Greeson in the book 'Camel Training Manual,' argues that Paul's practice when entering a new place was to begin teaching Christ in the synagogue from their Scripture on the Old Testament. In the same way, one can approach a Muslim with the question, "I have discovered an amazing truth in the Koran that gives hope of eternal life in heaven. Would you read this passage with me so that we can talk about it?" (*Redemptoris Missio*, 57).

The reason for Christians involved in discussions about the Quran is not to show how much they know about the Koran or how little they may know but to share the good

news. The main purpose is to ask Muslims to consider the implications of this passage stating Jesus had power over death and Jesus is the way to heaven. They may understand these statements because they are in the Koran. If they are interested in knowing about death and want to know the way to heaven, they may want to learn more about Jesus to follow the Koran's injunction to obey Jesus. Teaching about Jesus is especially important in the light of Surah the Chambers 46:9 which says, "I Mohammed am no prodigy among the prophets; nor do I know what will be done with me or with you. I follow only what is revealed to me, and I am no more than a plain warner." A serious Muslim should have a desire to learn about Jesus. Therefore, Christians should take the opportunity to share the word with them (Livingstone, 1993).

Jesus preached salvation as He was sending seventy of his disciples to witness in every city and place where they were going. Jesus gives the seventy the command that, whichever house you enter, speak "Peace be to this house". If those people love peace, your peace will be on them, but if not, it will come back to you" (Luke 10:5-7). Jesus encouraged them to use a friendly and culturally appropriate way to determine whether a person is open to learning more about Jesus. Jesus was encouraging them to take more time to minister to those who are peaceful. If they are not interested, then shake the dust from your feet and move on. Once an interest in knowing more about Jesus is confirmed, you set the Koran aside and turn to the Bible (the "Before Book" in Koran terminology) to teach them about Jesus and redemption. This is very much applicable in MCK Nyambene Synod because of the good working relationship due to the miraa trade where there are free interactions between Christians and Muslims. In Matthew 28:19-20, Jesus told his followers to make disciples of all nations, inclusive of those hostile cultures with strong hinderances to the truth. But He promised to be with them

and equip them with divinely powerful weapons to breach those fortresses. This can encourage Christians to reach out in love to Muslims as God brings them into their life.

A review of Christian magazines, including Moody Monthly, Eternity, Christian Life, Christianity Today, and even mission-oriented periodicals like Evangelical Mission Quarterly, missiology, and even church growth Bulletin indicate that, until 1977, the Muslim world was not for the most part on most of the agenda of the Christian church worldwide. Most North American Christians in the 1950s and 1960s seldom thought about the existence of Muslims. Some were aware of Islam being among the great religions, of Muhammed as their prophet, and of a pilgrimage that Muslims make to Mecca. Few could recall a missionary trying to establish a church among Muslims. Although several churches supported missionary work in dominantly Muslim countries (Indonesia, Lebanon, Egypt, and Pakistan), seldom did one read of Muslim converts joining existing churches or forming new ones (Livingstone, 1993). It is true of MCK Nyambene Synod Christians, whereby have not shown much interest in reaching out to the Muslims with the gospel of Jesus Christ. They never endeavored to make them disciples of Jesus Christ.

A sober and chastened mood meets the visitor in the Middle East who tries to understand missions and churches in connection to the encounter between Christianity and Islam. (Norman Goodall wrote in 1957) “The visible conquests have been few.... In most of the places those I inter-rated, admissions of successfully building up a people of God in which new believers from Islam can find a natural place, or have some issues that need to be addressed according to the missionary rules to Islam.” In 1966, speaking of the rising tide of Islam in West Africa, Clyde Molla regretted, “For the last twenty years Islam has been on the move again. Its progress goes on and cannot simply be put

down to the upward curve of the African population graphs. In Senegal, half of the more than 200,000 Diolas have become Muslims. Eighty percent of the 45,000 Fallis in North Cameroun have gone over to Islam. One city in 1952 was 40 percent Muslim and ten years later it is 70 percent'' (Goodall, 1957).

Because of their defensive, survival mentality, Christians in countries overrun by Islam have made little effort to evangelize to their Muslim neighbors. The first protestant missions were established in the Middle East in the early nineteenth century (Livingstone, 1993).

Bell notes that the good news of the kingdom has not made much impact as far as transforming the lives of Muslims is concerned. The whole church has not taken seriously the work of reaching out to the Muslims, hence the increase of Muslims and less conversion to Christianity. Considering Muslims too difficult, has turned away most of the Christians from evangelizing to the Muslims. There is no hope for a greater impact on Islam until the church as a whole begins to concentrate prayer on that part of the world, softening it up, and then pouring forth more of its choicest young people who know how to live a self-sacrificing, committed life for Christ (Bell,1974). The church leadership should be ready to equip its members to be able to evangelize to the Muslims.

## **2.6 Theoretical framework**

The research used the theory of communication by S.F. Scudder which seemed to fit well in this type of research. This study was considered because it relied on a call for setting a framework for the success of communication of the good news of Jesus Christ. The researcher used communication theory because, communication will penetrate all

parts of human life which gives the understanding of human behavior and leads to healthy behavior change among individuals, populations, organizations, communities, and societies. For this reason, the great commission of making people of all nations disciples of Jesus Christ as in (Matthew 28:19-20), will be achieved through effective communication of the gospel of Jesus Christ. The theory of Communication was important because it would be useful in the mission of the church in MCK Nyambene Synod in reaching out to the Muslims. This is because evangelism is done through verbal communication (Scudder, 1980).

Proper communication helps people to interact freely. This is helpful to ministers and lay preachers who are involved in sharing the good news with Muslims. Communication theory further fits this research because it facilitates behavior change resulting from exposure to a communication campaign. For the Christians living in MCK Nyambene Synod to be able to communicate the message of Jesus Christ to change Muslims, they can do that through effective communication of the gospel. Aristotle argues that communication is a necessary means for passing information from one human being to another and allows them to give information about their presence and state. Communication is used to express thoughts, feelings, biological needs, and any type of information relevant to the state of a living being. communication theory was considered because communication of the good news will influence Muslim believers to make them disciples of Jesus Christ. It is in this framework the researcher attempted and look at the wealth of evangelism and consider how that would improve the communication of good news to the Muslims. In addition, the researcher made an effort to demonstrate that evangelism to the existing cultures would be possible and needs to be practiced in the future. This is what is found to be lacking in the interaction

between Christians and Muslims in that region. Further, the research examined the best ways in which the word of God can be effectively shared with the Muslims living in MCK Nyambene Synod by ministers and lay preachers. This can be achieved by Christians being able to properly share the gospel with the Muslims. This is because faith comes from hearing the word of God. Indeed, from a historical point of view, we observe the church growing out of an almost exclusive emphasis on verbal proclamation into a greater insistence on the demands of a loving encounter with others. The proclamation of good news to the Muslims by Christians will lead to the growth of the church of Jesus Christ. The spreading and growth of the Christian faith depends upon faith-sharing which can be achieved through proper communication of the gospel of Jesus. People will be converted to Christianity by hearing the Good News of Christ from an evangelizer (Strohbach, 2012). The spreading and growth of the Christian faith depends upon faith-sharing which can be achieved through proper communication of the gospel of Jesus.

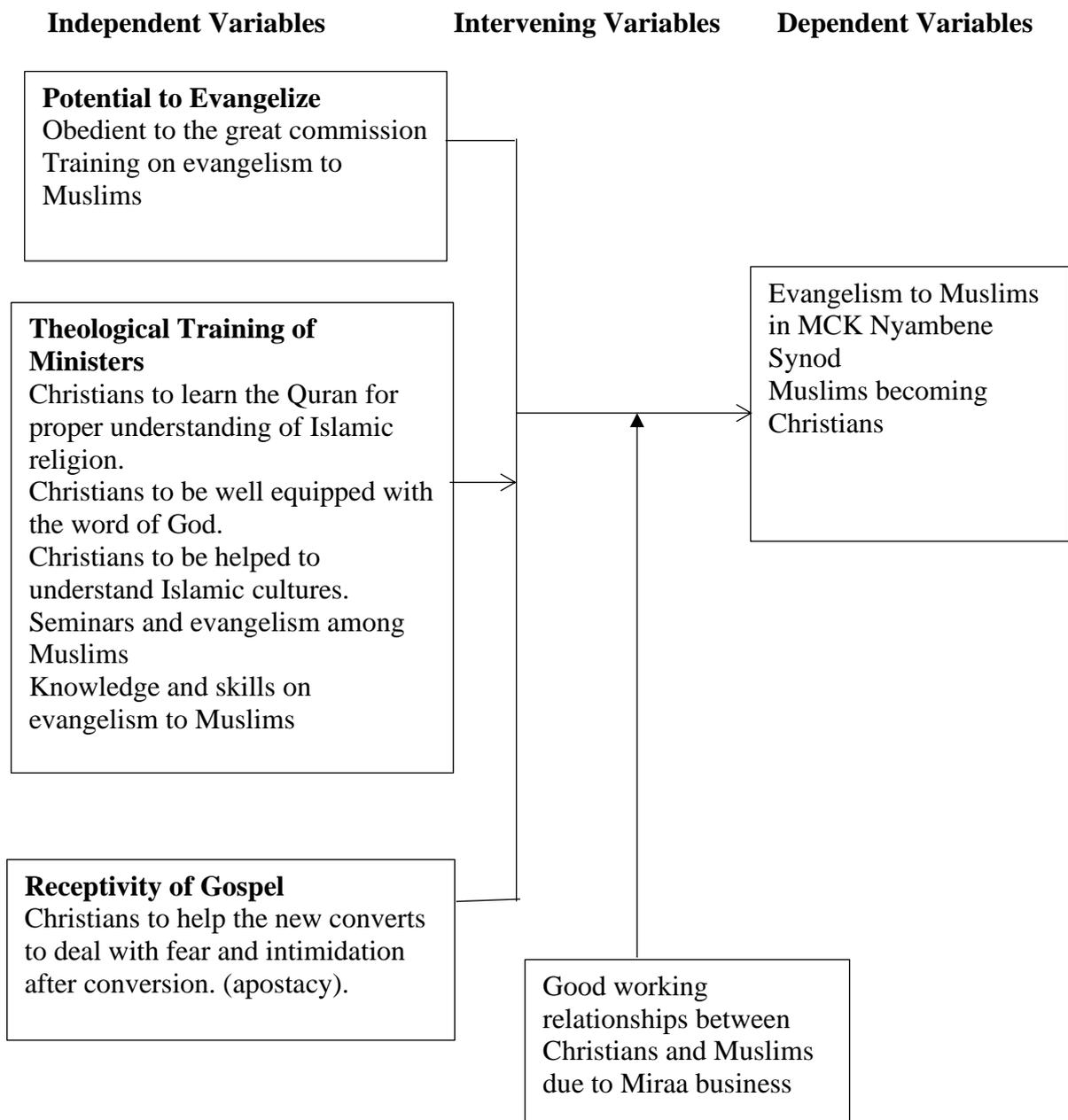
The gospel message, when understood, is the most powerful truth known to man. It is through proper communication that ministers will successfully deliver the message of Jesus Christ. The Church needs to be concerned for, and present in, the world of communication, to dialogue with people today and to help them encounter Christ (Craig, 2004).

Proper communication enables the infinite richness of the Gospel to find forms of expression capable of reaching the minds and hearts of all (Pope Francis, 2014). It is through communication that Christians will be able to witness to Muslims. Social learning theory considers how both environmental and cognitive factors interact to influence human learning and behavior (Bandura, 1961).

The researcher agrees with Banduras because, proper interactions of people can influence the behavior change of human life which leads to human behavior and leads to healthy behavior change among individuals, populations, organizations, communities, and societies. According to Bandura's SLT, we learn from interacting with others in a social context. We observe, assimilate, and imitate others' behavior when witnessing positive or rewarding experiences (Nabavi, 2012).

## **2.7 Conceptual Framework**

The conceptual framework below represents the relationship between the dependent and independent variables. In this study, the researcher conceptualized the study problem as follows:



**Figure 2.1** Conceptual framework

Source: Researcher

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter presents how the research was done. It describes the method that was used in collecting and analyzing data. The research was carried out in MCK Nyambene Synod, Meru County.

#### **3.2 Research design**

This work was based on a descriptive survey. It was a field survey which was based on the use of questionnaires as data collection tools. The survey was appropriate for this study since the population is scattered. Respondents were far away from each other. The design was selected because it is relatively inexpensive compared to other designs and provides self-reported facts about respondents (Kuada, 2012). The research design used was descriptive design which was important to explain linkages or mechanisms that cause things to happen that can be reduced into manageable form and further organized into patterns that emerge for ease of analysis and comprehension. The study described the importance of Christians' involvement in the work of evangelism to be able to reach out to the Muslims in MCK Nyambene Synod, Meru County.

#### **3.3 Target Population**

The targeted people were the Muslim community, MCK Nyambene Synod Bishop, ministers, and lay preachers who were involved in mission work. The researcher took samples from the ministers and lay preachers in the twenty-six circuits that are in MCK Nyambene Synod. The researcher also took samples from the Imams. MCK Nyambene Synod comprised twenty-six circuits. The targeted population from which samples

were taken is from the Christians and Muslims in MCK Nyambene Synod, Meru County.

### **3.4 Location of the study**

This research was conducted in MCK Nyambene Synod Meru County. Within this area and especially in Maua Town which is in Nyambene Synod, the Islamic religion is growing very fast and not converting to Christianity. There was a need for Christians to major in evangelism by holding conversations with Muslims who live in MCK Nyambene Synod. The target population for the study was the Synod Bishop, the church ministers, the lay preachers involved in mission work, and the Muslim leaders.

### **3.5 Sampling techniques and sample size**

According to Mugenda and Mugenda (2003), 10% of the population can be drawn as a sample size depending on the targeted population. In this respect, out of 669 in the targeted population 67 were picked at random. The assumption here is those ministers, lay preachers, and Muslims are part of the big population. That would be around 10% of the targeted population. The purposive sampling method was used for the targeted population. The population comprised Christians, Muslims, African traditional religions, and Hindus, among others.

**Table 3.1***Sample size*

<b>Item</b>	<b>Respondents</b>	<b>Target population</b>	<b>Sample</b>
1	Synod Bishop	1	1
2	MCK Ministers	75	8
3	Lay preachers	534	54
4	Number of Muslim leaders	54	5
	Total	669	67

### **3.6 The research tools and instruments**

The main instruments that were used in this research were questionnaires. The questions were carefully constructed and ordered to elicit accurate data aimed at measuring the objectives of the study, as well as addressing the questions. The questionnaire was appropriate in that it reached many respondents within a short time. On the structural organization of the instruments, the research instruments (the questionnaires) were geared towards firstly assessing MCK Nyambene synod theological formation of ministers and lay preachers to evangelize to the Muslims. The second was to determine the MCK Nyambene synod's ability to evangelize to Muslims. Thirdly, the instruments looked at the Receptiveness of the gospel of Jesus Christ, by Muslims within the MCK Nyambene synod.

### **3.7 Pretest of the Thesis**

The pilot work was done around Meru town which has a growing family of Muslims and in a place where the Methodist church in Kaaga is also in missions. The instruments were tested through the filling of questionnaires by a few ministers/lay preachers

involved in missions in the circuits around this town who were picked by a simple random sampling by the researcher to fill the questionnaires. The pilot study was done to check on the appropriateness of the questions by checking whether they would be understood by the population in the field.

### **3.7.1 Reliability and validity of the instruments**

Reliability refers to the issue of consistency as far as measures are concerned. A

measuring instrument can give the same results or values each time the instrument is used to measure the same object or concept (Kultar, 2007).

Validity refers to the ability of the instrument to measure something as intended (Kultar, 2007). When the instrument can measure a concept accurately as intended, it is said to be valid. Research instruments should be valid and reliable to render credibility to research findings. The validity and reliability of research instruments will be determined by subjecting the instruments (questionnaires in the case of this study) to pre-testing before the actual study is done.

### **3.8 Data collection procedure**

The researcher first got an introduction letter from Kenya Methodist University to facilitate the acquisition of a research permit from the National Commission of Science, Technology and Innovation (NACOSTI). With that, the researcher also sought permission from the local administrative authority through the County Commission and the County Director of Education, Meru County, and other relevant leaders related to this research to visit the location and conduct the research. The researcher sought permission from the respondents to administer the questionnaires and at the same time shared the details of the study. The researcher then sent questionnaires as well as interviewed the selected respondents where possible and recorded the findings. This

method was appropriate for this research since a higher degree of accuracy was achieved.

### **3.9 Data Analysis Procedure**

After gathering together all the questionnaires from the respondents all the questionnaires were checked for completeness. This ensured that the missing responses were identified. A few follow-ups were done through phone calls to those who had not sent back filled questionnaires for them to do so after they filled in. Only questionnaires that were 88% or above complete were used in the analysis. After the interviews, the researcher carefully analyzed and compiled a report to be considered during the analysis process. Data collected from the field through both of the instruments were coded by grouping and organizing data. A qualitative method was used for the data analysis in which descriptive statistics as well as the themes were used. The results were then presented in tables and percentages in frequency tables.

### **3.10 Ethical Consideration**

Various ethical considerations were observed during this research. The researcher maintained confidentiality and respected the decisions made by the respondents. The information gathered in this research was purely used for academic purposes only. The researcher allowed the respondents to fill in the questionnaires at their convenience and agreed on the appropriate time for the collection of the filled-in questionnaires. The respondents were set at liberty to pull out of the process in case they were not comfortable and were also set free to ignore responding to any questions they felt not comfortable with.

This was done by ensuring that the individuality of participants would not be disclosed to anyone. Consequently, the participants were informed not to write their names in the questionnaires to maintain anonymity. Informed consent was also sought from the participants. Seeking permission to do the study from the National Council of Science and Technology and the local Administrative Authority was part of the ethical considerations. It was also part of ethical considerations that the participants were informed that they were entitled to check on a summary of the outcome of the research if they so wished.

## **CHAPTER FOUR**

### **RESULTS AND DISCUSSION**

#### **4.1 Introduction**

This section presents the analysis of the data collected and the findings of the study. The results were tabulated, analyzed, and presented in the form of tables and percentages for comparison of responses. The study is on findings on factors hindering Christian evangelism in reaching out to the Muslims living in MCK Nyambene Synod. The chapter has, therefore, analyzed the findings on the factors hindering Christian evangelism to Muslims in MCK Nyambene Synod. The analysis of the data was then presented.

#### **4.2 Response rate**

The researcher sent out 82 questionnaires and 72 were given back fully completed. This represents a reply rate of 88% which is statistically representative of the target population. The study targeted 82 respondents drawn from MCK Nyambene Synod ministers, lay preachers involved in mission work, and the Muslim community living in Maua Town. Mugenda and Mugenda (2003) argues that a reply rate of above 50% is sufficient for a study, and so therefore a response rate of 88% for the study shown above was considered acceptable.

#### **4.3 The potential of MCK Nyambene Synod ministers**

The researcher wanted to find out the potential of the MCK Nyambene Synod in the implementation of the great commission in making peoples of all nations' disciples of Jesus Christ. Are ministers and lay preachers reaching out to the Muslims with the gospel of Jesus Christ? The research was interested in finding out the urgency of the ministers and lay preachers involved in the work of evangelism in reaching out to the

Muslims with the gospel of Jesus Christ. The researcher was interested in finding out if the respondents was obedient to the great commission of making Muslims disciples of Jesus Christ. In this, the researcher wanted to find out the effectiveness of Christian evangelism on Muslims. The study found that Christians have not taken the responsibility of sharing the good news of God's kingdom, which should have led Muslims to salvation. They have not evangelized to the Muslims living in Maua town in MCK Nyambene Synod. When ministers do not engage effectively with people of other faiths, it can result in missed opportunities for productive conversations with Muslims which might lead into the knowledge of Jesus Christ. The ministers and lay preachers, have not obeyed the great commission as stated in Matt 28:19 of making people of all nations disciples of Jesus Christ. Jesus' message to His disciples, "Go and make disciples of all nations" is a significant command in Christianity, emphasizing the mission to spread the Christian faith to people of all backgrounds and cultures. It has been a driving force behind Christian missionary efforts worldwide for centuries, while also raising ethical and cultural questions in the process. For Christians failure to evangelize to the Muslims, may result in a decline in their influence and membership. Ministers and lay preachers involved in the work of evangelism lacked the urgency to reach out to Muslims and people of other faiths to share the gospel of Jesus Christ. Muslims are also included because they are part of God's Kingdom. And because they are part of God's creation, there is a need to make them disciples of Jesus Christ. They need to be introduced to the saving grace of Jesus Christ. Jesus give His life on the cross so that people of all Nations, might come to His knowledge. It is the will of God that all people will come to His knowledge Muslims included. This information is shown in Table 4.1 below.

**Table 4.1***The potential of MCK Nyambene Synod ministers to evangelize to Muslims*

<b>Respondents</b>	<b>Awareness status</b>	<b>Frequency</b>	<b>Percentage</b>
Ministers and lay preachers evangelizing to Muslims	Not Evangelized	48	92
	Evangelized	4	8
		<b>52</b>	<b>100</b>

Moreover, the researcher needed to get information regarding the impact of the work done on evangelism among Muslims by the respondents. Are ministers and lay preachers evangelizing to the Muslims living in Nyambene Synod to make them disciples of Jesus Christ? Are Muslims converting into Christianity? That would help the researcher to determine whether the inability to do evangelism by Christians has led to the Muslims not converting into Christians in MCK Nyambene Synod. According to the research done, 92% of the respondents have not evangelized to Muslims to share the word of God. It was evident from the research conducted that those ministers and lay preachers of MCK Nyambene Synod were not obedient to the great commission as stated in Matthew 20:19-20, of making peoples of all nations disciples of Jesus Christ. From the research data analyzed, it was evident that Christians had not shared the good news of Jesus Christ with the Muslims. The respondents lacked the burden of reaching out to the Muslims with the gospel of Jesus Christ. This is because, from the research done, it was evident that Muslims had not converted to Christianity in MCK Nyambene Synod, Meru County. This was as a result of the majority of the Christians who had not preached the word of God with people of other beliefs in making them disciples of Jesus Christ. Ministers and lay lacked the urgency of reaching out to the ministers with the

gospel of Jesus Christ. They have not obeyed the great commission in Mathew 28:19-20 of making people of all nations disciples of Jesus Christ. As it is stated in Romans 10:14, “

But how can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them? Preaching or proclaiming the Gospel is a critical step in the process of people coming to faith in Christ. It underscores the importance of evangelism and sharing the message of Christianity with others. It is evident that people cannot hear the gospel, without anyone preaching to them. Someone should be ready and willing to share the good news with those who have not encountered Jesus Christ as the lord and Savior for salvations.

The church in MCK Nyambene Synod does not understand that the reason for their existence is to make Jesus Christ known by sharing the gospel of our lord to all people. The church should be ready to be obedient to the call of the great commission of making people of nations disciples of Jesus Christ. According to the findings, the church has not been an instrument by which Jesus Christ can be preached to the increasing number of Muslims. It has not been an instrument of God to change the lives of Muslims. The church has not evangelized to the Muslims hence they have not converted to the Christianity. From the research findings, Christians in MCK Nyambene Synod do not understand that they exist for the sake of the kingdom. It was evident as analyzed in Table 4.1, that the respondents had not taken upon themselves, the duty of exercising their authority of setting Muslims free from the bondage of sin through sharing the word of God.

According to the research findings, Christians and church members are lazy. This is justified by the fact that the majority of the respondents confessed that they have never reached out to a Muslim to share the good news of the kingdom. According to the findings in Table 4.1, the church in MCK Nyambene synod has not realized that it has been given the responsibility of sharing the good news of God's kingdom which will lead Muslims to salvation. From the findings in Table 4.1, the Church in MCK Nyambene Synod lacks the urgency of evangelism which is one of the reasons for not reaching out to the Muslims to make disciples for Jesus Christ.

The church has to double its efforts in fulfilling this mandate as many parts of the world are yet to hear the gospel of Jesus Christ despite there being many Christians. There is evidence that Christianity is spreading at a lower rate compared to Islam. There is no evidence of Muslims converting to Christianity despite the many Christians and the number of churches in this locality.

#### **4.4 Theological training on evangelism among Muslims**

The scholar here focused on getting to know if the ministers and lay preachers involved in the work of evangelism had the necessary theological training to equip them to reach out to the Muslims. The researcher aimed to find out whether ministers and lay preachers have done theological training on evangelism to Muslims while undertaking their theological training. This was assessed by asking them if they had done a course on evangelism to Muslims and if they ever attended workshops and seminars on how to evangelize to Muslims and people of other faiths.

In this part of the questionnaire, the scholar wanted to know whether the ministers and lay preachers who were involved in ministering the word of God, had the knowledge

and skills that were required to evangelize to Muslims. The following results were observed as follows:

This was summarized in table 4.2

**Table 4.2**

*Ministers and lay preachers with training in evangelism*

<b>Theological training on evangelism</b>	<b>Number</b>	<b>Percentage</b>
Ministers with training in evangelism among Muslims	4	8
Ministers with no training in evangelism among Muslims	48	92
<b>Total:</b>	<b>52</b>	<b>100</b>

This study summarized in Table 4.2 revealed that 8% of the ministers and lay preachers doing evangelism in MCK Nyambene synod had some training on how to evangelize to Muslims. That leaves out some 92% of the ministers and lay preachers who had no theological training on evangelism to people of different beliefs. They therefore lacked the potential to effectively evangelize to Muslims. From the research analysis, this leads to a majority of ministers and lay preachers who lacked the required skills in evangelism to Muslims. Due to lack of training of ministers on evangelism to Muslims, ministers may experience personal frustration or a sense of failure if they are unable to effectively convey their faith's message to Muslims. This can lead to burnout and disillusionment. This leads to the incompetence of ministers and lay preachers doing evangelism due to a lack of basic skills. From the analysis done in Table 4.2, they lack adequate preparation while doing their theological training on evangelism among Muslims.

According to the findings, it is evident that one of the barriers that hindered Christians in the Nyambene Synod not to successfully evangelizing to the Muslims is the fact that the institutions of higher learning not training ministers of the gospel on how to do evangelism among Muslims. It is evident that due to lack of the theological training, ministers and lay preachers were not able to reach out to the Muslims with the gospel of Jesus Christ. The lack of training of Ministers on evangelism to Muslims can have significant implications for reaching out to Muslims with the Gospel. Evangelism to Muslims requires a unique set of skills, cultural awareness, and theological understanding due to the distinct nature of Islam as a religion and the cultural backgrounds of Muslim communities. Ultimately, the lack of training in evangelism to Muslims can limit the impact of missionary efforts. It may result in fewer conversions and a lack of long-term discipleship among Muslim converts. It is evident that this is one of the factors that has hindered the conversion of Muslims to Christianity in MCK Nyambene Synod. Without proper training, Ministers and Christians may have unfounded fears or misconceptions about Islam and Muslims, which can lead to a reluctance to engage in evangelistic efforts. This fear can hinder outreach to Muslims and limit opportunities for sharing the Gospel. To address these challenges, it is essential for religious institutions and denominations to invest in training and equipping their ministers with the necessary skills and knowledge for effective evangelism. This may include providing resources, workshops, mentorship programs, and ongoing support to help ministers excel in their outreach efforts. The MCK Nyambene ministers and lay preachers who are involved in the great commission of making Muslims disciples of Jesus Christ lack adequate empowerment for this great and noble task.

**Table 4.2.1***Workshops and seminars attendance by Ministers and lay, preachers,*

<b>Workshops and seminars</b>	<b>Attendance</b>	<b>Percentage</b>
Yes	4	8.7
No	42	91.3
<b>Total</b>	<b>46</b>	<b>100</b>

Table 4.3 shows that out of all the respondents interviewed, 91.3% had not attended any workshops and seminars on the importance of reaching out to people of other faiths. This led to the respondent's lack of the potential for evangelism to the increasing number of Muslims in MCK Nyambene Synod. The lack of such training led to the ministers and lay preachers who were incompetent in reaching out to the Muslims. From the research findings, the lack of seminars and workshops for the church workers (Ministers and lay preachers) denied them the necessary skills to evangelize to the Muslims. Therefore, following the lack of such training Muslims have not converted to Christianity. It is important for ministers and lay preachers engaged in evangelism to people of other faiths to invest in training and education on effective evangelism to Muslims. Seminars and workshops can provide valuable insights into effective cross-cultural communication, interfaith dialogue, and strategies for sharing one's faith respectfully. Such training can enhance the effectiveness and impact of evangelism efforts, leading to more productive and respectful interactions with people of different faiths. Due the Ministers and lay preachers in MCK Nyambene Synod lack of seminars and workshops on evangelism to Muslims, have made them not to effectively evangelize to the Muslims.

From the research findings in Table 4.3, it was evident that the church in MCK Nyambene Synod did not give her workers (ministers and lay preachers) the necessary teachings on evangelism to Muslims. As a result, the respondents were not effective as far as reaching out to Muslims is concerned. Lack of seminars and workshops has led to the unpreparedness of ministers and lay preachers in the synod. It was evident that the unpreparedness of ministers and lay preachers affected the evangelistic work among the Muslims living within MCK Nyambene Synod. From the findings, Christians lack knowledge about Islam which has been a hindrance to the work of evangelism to preach to all people in the world.

#### **4.5 The Receptiveness of the gospel by Muslims**

The researcher was interested in finding out the receptiveness of the gospel of Jesus Christ by Muslims. In that connection, the researcher wanted to find out if the respondents had any information about a Muslim who had converted to Christianity. Several findings were observed concerning the receptiveness of the gospel by the Muslim respondents as listed below in Table 4.3

**Table 4.3**

*Muslim conversion to Christianity*

<b>Muslim conversion to Christianity</b>	<b>Percentage</b>	
<b>Christians</b>		
Yes	2	4.2
No	46	95.8
Total	48	100

The findings of this research indicated that 95.8 % of the respondents had no information on Muslims who had converted to Christianity. It was evident that Muslims

were not receptive to the gospel of Jesus Christ. Research showed that there were open-air meetings held but did not convert any Muslim to Christianity. According to the findings, one of the reasons why Muslims were not receptive to the gospel of Jesus Christ was due to the Quran's teachings that whoever abandoned the Islamic faith was guilty of apostasy and must die. One of the primary challenges in evangelizing to Muslims is the stark theological differences between Islam and Christianity. Muslims have a deeply ingrained faith in the oneness of God (Tawhid) and believe in the prophethood of Muhammad. Evangelists need to navigate these theological differences while presenting the gospel, which can be a barrier to receptiveness. Evangelism often requires the use of various strategies and approaches to connect with different audiences. Without training, ministers and lay preachers involved in mission work, may rely on outdated or ineffective methods, leading to limited success in their evangelism efforts. Evangelism is not just about converting non-believers but also about nurturing and discipling new believers. Ministers without training in evangelism may not have the skills to effectively disciple new members and help them grow in their faith. For some Muslims, embracing Christianity can be perceived as a threat to their cultural and religious identity. This can create resistance to the gospel message, as individuals may feel that converting means abandoning their heritage and values. Access to accurate information about Christianity and its teachings can be limited in some Muslim-majority countries. Without exposure to Christianity, individuals may not have the opportunity to consider converting into Christianity. It was found out from the respondents that Muslims did not interact closely with Christians because they feared they would lose their people to the Christian Faith. Due to such teachings, MCK Nyambene Synod Christians considered Muslims too difficult and thus turned them away.

#### 4.5.1 The rate of conversion of Christians into Islam.

The experimenter focused on finding out if there were Christians who had converted to Islam.

**Table 4.3.1**

Christian's conversion to Islam

<b>Muslim conversion into Islam</b>	<b>Percentage</b>
<b>Islam</b>	
Yes	35
No	65
<b>Total</b>	<b>100</b>

The findings showed that 35% of the respondents interviewed had witnessed Christians convert to Islam. This was a bit worrying because as witnessed in Table 4.3, it is only 4% of the Muslims had converted to Christianity. That was an indicator that MCK Nyambene Christians were not making much impact in the region as far as evangelism among Muslims was concerned. The researcher had to identify those factors that prevented the receptiveness of the gospel by the Muslims. One of the reasons that hinder the receptiveness of the gospel by Muslims is the issue of the harsh means to keep a person a Muslim.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Introduction**

This chapter permits a summary of the main findings, conclusion, recommendations, and suggestions for further research of this study which sought to investigate the ability of Christians to evangelize to Muslims living in MCK Nyambene Synod.

#### **5.2 Summary of the major findings**

The research looked at Christians' commitment to evangelism to Muslims living in MCK Nyambene Synod. From the study done, Ministers and lay preachers lacked the potential to evangelize to Muslims living in Maua Town in MCK Nyambene Synod. Trust is the foundation of any effective communication. When conversation is done with a genuine desire to understand the other person's perspective, it builds trust by being respectful and non-judgmental. Building a positive and respectful relationship with the person you are evangelizing to is often more important than winning immediate converts. Without proper training, ministers may inadvertently display cultural insensitivity when evangelizing to individuals from different religious backgrounds. This can alienate potential converts and create barriers to effective communication. Evangelizing to Muslims or individuals of other faiths requires a deep understanding of their beliefs and practices. Without adequate training, ministers may not have the necessary knowledge to engage in meaningful theological discussions or address specific objections raised by those from other faiths. The research done showed that the respondents did not evangelize to the Muslims. Poorly executed evangelism efforts can lead to resistance and even hostility from individuals of other faiths. This can create unnecessary conflicts and make it more difficult to share the message of one's faith

effectively. This led to the Muslims not converting to Christianity in MCK Nyambene Synod. The researcher was also interested in looking at the theological formation of MCK Nyambene Synod ministers and lay preachers in making Muslims disciples of Jesus Christ. That had greatly affected the work of evangelism in the area. Without such training, ministers may rely on ineffective or inappropriate methods that hinder rather than facilitate productive conversations with Muslims. Ministers without training in this area may struggle to effectively defend and explain their own faith or engage in constructive dialogues with individuals from different religious backgrounds. Proper training can help ministers recognize and overcome these barriers to effective communication. The study established the lack of receptiveness of the gospel of Jesus Christ by Muslims within MCK Nyambene synod. That greatly affected the work of evangelism to Muslims. The study revealed that several factors had negatively affected the work of evangelism in MCK Nyambene Synod. The questions that were formulated by the researcher helped to find out the reasons for the lack of effective evangelism by MCK Nyambene Synod Christians. As stated in the background of the study, evangelization was the main reason for the existence of the church and it was the main essential function. The main reason for the church to exist was to make known the word of God to all people. The researcher was interested in finding out whether ministers in MCK Nyambene Synod evangelized to Muslims. Ministers and lay preachers doing evangelism lacked the potential to reach out to the Muslims in make them disciples of Jesus Christ.

### **5.3 Ministers and Lay preachers lacked potential in doing evangelism**

The research done showed that MCK Nyambene Synod Christians lacked the urgency in reaching out to the Muslims in the area, hence the increasing number of Muslims in

that area. A lack of urgency among ministers has resulted in a reduced focus on expanding the Christian faith to the Muslims. Due to the minister's lack of urgency in evangelizing to the Muslims, the gospel has come across as less compelling, which has reduced their ability to inspire the Muslims to join the faith. The researcher noted that most of the clergy had never evangelized to a Muslim. Lack of training on evangelism to Muslims has hindered the respondents from sharing the gospel of Jesus with the Muslims to make them disciples of Jesus Christ.

The research showed that 92% of the respondents had never evangelized to Muslims. The research showed that 94% of the respondents had no evidence of a Muslim who had ever converted to Christianity in MCK Nyambene Synod. This was evident that evangelism by ministers and lay preachers had not changed the lives of Muslims in the area.

The church should have an urgency to reach out to the Muslims to make disciples of Jesus Christ. Ministers and lay preachers should obey the great commission in Matthew 20:19-20, of making peoples of all nations disciples of Jesus Christ. The church should have the burden of reaching out to the Muslims with the Gospel of Jesus Christ. Muslims had not converted to Christianity, because Christians had not shared the gospel of Jesus Christ with them. The church had to understand that the reason for its existence was to expand the kingdom of God by sharing the gospel of Jesus Christ with all people. The church had to understand that it should be an instrument of God to change the lives of Muslims. Church leaders should help their members deal with laziness as far as sharing the Gospel of Jesus is concerned. Ministers and lay preachers should have the urgency of sharing the gospel with the Muslims to make them disciples of Jesus Christ.

#### **5.4 Ministers' and lay preachers' theological training**

The other purpose of the research was to evaluate the ministers' and lay preachers' theological training on successful evangelism to the Muslims. This objective was achieved because the respondents gave sufficient information on ministers' and lay preachers' lack of proper training in evangelism to Muslims. The research indicated that MCK Nyambene Synod ministers and lay preachers lacked the evangelism skills that were needed to reach out to the increasing number of Muslims. As indicated in the background of the study, sharing the gospel with Muslims was not easy. It required one to have proper training to be able to evangelize to Muslims.

The research conducted showed that during theological training, there was no unit done on effective evangelism by ministers but just the basics. Thus, it is true that the lack of such training had negatively affected the work of evangelism among Muslims.

As mentioned in the background of the study, to be able to successfully reach out to Muslims, knowledge about Islamic belief is a requirement. The objective was achieved because the research findings indicated that most of the ministers and lay preachers involved in evangelism lacked skills that were required as far as evangelism among Muslims was concerned. The research found that the respondents had never attended workshops and seminars on effective evangelism among Muslims. This is evident that the ministers and lay preachers lacked skills in evangelism among Muslims. It was evident from the research done that those respondents made less impact in reaching out to Muslims. MCK Nyambene Synod ministers and lay preachers should be well-trained and equipped for the work of evangelism. Mission of God is the main agenda to see to it that His creation and everything made was perfect

## 5.5 Conclusions

The researcher managed to present the analysis of findings, presentation, and interpretation of data on lack of ability, theological formation, and the receptiveness of the word of God by MCK ministers and lay preachers. Ministers and lay preachers lack an understanding of the faiths and beliefs of Muslims. As indicated in the background of the study, Jesus broke cultural barriers to evangelize to people of other faiths. The researcher found out that the ministers and lay preachers involved in evangelism could not reach out to the Muslims. They lacked the theological training that was needed to help them effectively evangelize to the Muslims, which led to Muslims not converting to Christianity. Lack of training on effective evangelism to the Muslims has hindered respectful dialogue. Due to the response's lack of urgency in evangelizing to the Muslims, they are less motivated to actively engage in evangelistic activities such as organizing outreach programs and evangelistic campaigns. This can result in fewer opportunities to share the religious message with others. According to the research done it was evident that open-air meetings alone as a method of evangelism were not sufficient.

This is because according to the research conducted, it was evident that respondents were not fully trained on how to evangelize to people of other faiths. This shows that respondents lacked the skills of doing evangelism to the increasing number of Muslims. Muslims needed to be made disciples of Jesus Christ. They needed someone to reach out to them with the gospel of Jesus Christ. From the literature reviewed Muslims were not receptive to the gospel of Jesus Christ due to their strong teachings and beliefs. And this scares the unprepared ministers and lay preachers to reach out to the Muslims. It was also noted that ministers and lay preachers involved in evangelism lacked the

urgency to reach out to the Muslims. Therefore, the church should be able to sensitize its members on the urgency of sharing the good news with Muslims.

It is hoped that the researcher has succeeded in enlightening readers on the urgency of evangelism among Muslims living in MCK Nyambene Synod. There is a relationship between ministers' and lay preachers' training on evangelism to Muslims. If the ministers involved in evangelism are not well equipped, they will not be able to evangelize to Muslims. Our institutions of learning need to include the subject of the importance of evangelism to people of other faiths while doing their theological training. The top church leaders should regularly hold seminars and trainings on the importance of evangelism to Muslims. Research conducted established that lack of training on the urgency of evangelism has affected the work of evangelism in MCK Nyambene Synod. There is a need to equip all the Christians who are involved in the work of evangelism.

To enhance the work of evangelism to Muslims and people of other faiths, it is essential for ministers to receive specialized training in interfaith dialogue, cross-cultural communication, and religious comparative studies. Such training equips them with the knowledge and skills needed to engage in respectful and meaningful conversations, address objections, and build bridges of understanding with individuals from different religious backgrounds. Additionally, having a humble and empathetic approach to evangelism can also make a significant difference in fostering constructive dialogues and promoting mutual respect.

The researcher concluded that the Church was not making much impact as far as evangelism among Muslims was concerned. The body of Christ lacks the urgency of

sharing the gospel of Jesus with Muslims. Christians are the vessels that God will use in evangelizing to Muslims. The church in MCK Nyambene Synod should always encourage its members to be fully involved in the Great Commission of making disciples of all nations. They should be ready to embrace evangelism with urgency to reach the increasing number of Muslims in the area and make them disciples of Jesus Christ. Unpreparedness and fear of the unknown are some of the factors that have affected the evangelistic work among the members of the church in MCK Nyambene Synod. Fear will scare unprepared Christians not to see the need to reach out to the Muslims.

Before minister's graduate from seminaries and theological colleges, they should be equipped with the necessary skills for evangelism to Muslims. The lay preachers and church leaders for ministry should be trained and sent out by the local church to evangelize to people of different faiths. The church leadership should realize that it is their biblical responsibility to train its members on evangelism to Muslims. Emerging leaders either by themselves or in partnership with an institution of higher learning should join hands or propagate evangelism.

## **5.6 Recommendations on research findings**

- i. That the top leadership of the church should enhance workshops/seminars on the importance of evangelism to ministers and lay preachers involved in evangelism among Muslims.
- ii. The institutions of higher learning should include successful means of evangelism to everyone despite their beliefs in their curriculum so that they can be able to fully equip the ministers in the work of evangelism

- iii. The church leadership should be able to help its members understand the urgency of making disciples of all nations in the implementation of the Great Commission.

### **5.7 Recommendations for further research**

- i. Explore effective ways that can be used by Christians to reach out to Muslims and be inclusive of everyone.
- ii. Exploring methods of enhancing religious tolerance in missions for outreach and conversation with people of other faiths.
- iii. Explore the effective ways that can be used by Christians to successfully be able to minister the word of God to the Muslims.

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**APPENDICES**

APPENDIX I: Informed Consent

**TOPIC: FACTORS HINDERING CHRISTIAN EVANGELISM AMONG MUSLIMS: A CASE OF MCK NYAMBENE SYNOD, MERU COUNTY.**

I, the respondent, have read and understood that the involvement in this process is voluntary and will not expect any payment or rewards. I also understand that the information sought is for academic work and will be treated confidentially.

With this understanding, I consent to be a participant in this process.

Signature-----

Date -----

Thank you

APPENDIX II: Letter of  
Introduction

Kenya Methodist University  
Department of Counseling Psychology  
P. O. Box 267- 60200  
MERU

To Whom It May Concern:

Dear Sir/ Madam,

**RE: REQUEST FOR YOUR INVOLVEMENT IN RESEARCH**

My name is Rev. Faith Kananu Gitonga, currently a student at Kenya Methodist University, pursuing a Master's degree in Mission Studies.

This questionnaire is part of my research project to look at **FACTORS HINDERING CHRISTIAN EVANGELISM TO MUSLIMS: A CASE OF MCK NYAMBENE SYNOD, MERU COUNTY.**

Your cooperation in completing the questionnaire will be of great value to me. Please do not put your name or any other identifying information on the questionnaire. Although I will know who has completed each questionnaire, this information will not be disclosed to anyone else by me, and there is no other way in which anyone could find out your identity. If there is any question you feel is not appropriate for you, you are not obliged to answer it. Please tick and fill in spaces appropriately.

Your cooperation will be highly appreciated.

Thank you in advance.

Yours sincerely,

Faith Kananu Gitonga,

## APPENDIX III: Questionnaire: The Ability to Evangelize Muslims

### INTRODUCTION

Dear respondent,

I am a postgraduate student at Kenya Methodist University currently pursuing a Master's Degree in Mission Studies. I am researching the topic: **FACTORS HINDERING CHRISTIAN EVANGELISM TO MUSLIMS: A CASE OF MCK NYAMBENE SYNOD, MERU COUNTY**

You have been selected to assist in providing the required information as your views will be considered relevant to this study. The response you give will be treated with the highest confidentiality.

Thank you.

### PERSONAL INFORMATION

#### 1. Gender

Male

Female

#### 2. Age

a) 20-24 years       b) 25-29       c) 30-34       d) 35-39

e) 40-44       f) 45-49       g) 50 and above

#### 3. Level of Education

a) Primary       b) Secondary       c) Tertiary       d) Degree

e) Postgraduate

### RESEARCH QUESTIONS:

1. What is evangelism in your view?.....

2. Have you ever evangelized to Muslims?

Yes  No

3. What in your opinion is the importance of evangelism to Muslims?

.....  
.....

4. In your assessment what is the impact of evangelism on Muslims in the Nyambene Maua area?

a) Highly effective       b) effective       c) ineffective       d) highly   
infective

5. What strategies of evangelism have you ever engaged in evangelizing to Muslims?.....

7. Do you think it is important to minister the word of God to Muslims? Please explain

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8. How much time in a week do you allocate for evangelism?-----

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9. How often do you evangelize to Muslims?-----  
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10. How many days in a week do you evangelize to Muslims? -----  
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11. Do you think it is necessary to increase the time allocated to evangelizing to Muslims? Please explain-----  
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12. Do you think Christians not being committed to doing evangelism has contributed to the Muslims not converting to Christianity? -----  
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13. Are you bothered by the fact that Muslims are not becoming Christians? Please explain  
-----  
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14. Do you know of any Muslim who has converted to Christianity in MCK Nyambene Synod?

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

15) In your assessment what is the impact of the gospel of Jesus Christ on Muslims in the MCK Nyambene Maua area?

- a) Highly effective
- b) Effective
- c) Ineffective
- d) Highly infective

16) How do Christians relate with Muslims in MCK Nyambene Synod?

- a) Good
- b) very good
- c) not good

16) What other agendas bring people's interaction between Christians and Muslims in MCK

Nyambene Synod?

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

17) What is your recommendation regarding evangelism to Muslims?

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

APPENDIX IV: Questionnaire on Theological Training

I am a postgraduate student at Kenya Methodist University currently pursuing a Master of Arts degree in mission. I am researching the topic: How can Christians effectively evangelize to Muslims: a case study of Christians reaching out to Muslims in the Nyambene Maua area. You have been selected to assist in providing the required information as your views will be considered relevant in this study. The response you give will be treated with the highest confidentiality.

Thank you.

**PERSONAL INFORMATION**

1. Have you ever evangelized by a Christian?.....

a) Yes

b) No

2. Are there workshops/trainings done on Christians on evangelism to Muslims?.....

.....

b) Have you attended any of such workshops?

.....

a) Yes

b) No

c) If you have what are the recommendations?

.....  
.....

3) How is your relationship with Muslims? -----

-----  
-----  
-----

4) Do you find it easy to evangelize to Muslims?

Explain.....

.....  
.....

5) In your opinion, do you think that you have all that it takes to do evangelism to the Muslims?-----

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6) Please comment on whether the training you received during theological studies has made you effective in reaching out to the Muslims-----

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7) What would you say is the main reason behind the ministers' failure to have the urgency in reaching out to Muslims? -----

-----  
-----

8) What leadership position do you hold in your church? -----

-----

1) Do you have programs to train your members on evangelism to Muslims? If yes

how

often-----

2) How often do you interact with Muslims to share the good news of Jesus? -----

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-----

3) How would rate your evangelism skills on Muslims ?-----

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-----

4) In your opinion, does the lack of training of ministers/lay preachers affect the work of evangelism among Muslims?-----

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5) In your opinion, does the unpreparedness of Christians affect evangelism to Muslims? please explain.-----

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6) How is the Receptiveness of the gospel of Jesus Christ by Muslims in MCK Nyambene Synod?

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

## APPENDIX V: Questionnaire on Receptiveness of The Gospel

I am a postgraduate student at Kenya Methodist University currently pursuing a Master of Arts degree in mission. I am researching the topic: How can Christians effectively evangelize to Muslims: a case study of Christians reaching out to Muslims in the Nyambene Maua area. You have been selected to assist in providing the required information as your views will be considered relevant in this study. The response you give will be treated with the highest confidentiality.

Thank you.

### PERSONAL INFORMATION

#### 1) Gender

Male

Female

#### 2) Age

a) 20-24 years       b) 25-29       c) 30-34       d) 35-39

e) 40-44       f) 45-49       g) 50 and above

#### 3) Level of Education

a) Primary       b) Secondary       c) Tertiary       d) Degree

e) Postgraduate

### RESEARCH QUESTIONS:

4) Has someone shared with you about salvation?.....

5) Have you ever encountered the saving power of Jesus Christ?

Yes  No

6) What in your opinion is the importance of becoming a Christian?

.....

.....

7) Have you ever been reached by the gospel of Jesus?

8) Do you understand what salvation is?