

TOWARDS AN EFFECTIVE WITNESS TO FOLK MUSLIMS IN GHANAIAN CONTEXT

Dieudonne Komla Nuekpe*

I. INTRODUCTION

II. UNDERSTANDING FOLK MUSLIMS

III. JESUS AS AN ANCESTOR IN THE GHANAIAN
FOLK CONTEXT

IV. THE HOLY SPIRIT AS A BRIDGE TO FOLK MUSLIMS

V. THE POWER OF LIFESTYLE AND CHARACTER

VI. THE POWER OF ORAL WORD PROCLAMATION

VII. THE GRACE, LOVE, AND TRUTH OF JESUS TO
FOLK MUSLIMS

VIII. BECOMING WITNESSES INSTEAD OF JUDGES

IX. CONCLUSION

* National Head of the Church of Pentecost in Ghana

■ ABSTRACT

Many missionaries struggle to effectively share the gospel with Muslims due to a lack of appropriate approaches. Among the numerous reasons for unsuccessful witness to Muslims, one significant roadblock is a lack of appropriate contextualization of the gospel message. This paper posits that in Ghana, where Muslims are predominantly influenced by African Traditional Religion, an understanding of folk Islam will open doors to effectively share the gospel. Christians can successfully engage folk Muslims with the gospel by presenting Jesus as an ancestor in the Ghanaian folk context, introducing the Holy Spirit, leaning on the power of oral Word proclamation, and presenting the truth with the grace and love of Jesus Christ.

Keywords: Folk Muslims, Folk Islam, African Traditional Religion, Christian Witness, Sharing the Gospel, Holy Spirit, Ancestor, Contextualization

I . INTRODUCTION

It is not uncommon to find missionaries who express disillusionment at continued unsuccessful attempts to effectively share the gospel with Muslims. Bishop Timothy Olufosoye, while reporting on his missions to Muslims in Gambia, remarked that “we’ve toiled all night and caught nothing,” a favorite refrain of many missionaries working among Muslims. Samuel Zwemer (1890–1929) made a similar complaint, having worked among Muslims in Egypt and Saudi Arabia for more than thirty-eight years.¹ The same was said of Henry Martyn (1781–1812), who dedicated seven good years in ministry to Muslims in India: “He preached, learned the languages, and translated the New Testament into Persian and Urdu and supervised its translation into Arabic. But all his efforts were rewarded with only one Muslim convert, Abdul Masih.”² They, like the disciples in Luke 5:5, toiled without catching the fish they sought. In Luke, Jesus at the shore instructs the disciples to “put out into the deep and let down your nets for a catch” (Luke 5:4). A non-fisherman, a carpenter from Nazareth asked an expert fisherman to “do again” in bad conditions what he had already tried and failed to do in good condi-

1 John Azumah, “Islam and Contextualization: The Insider Movement in Islam,” in John Azumah and Peter G. Riddell, eds., *Islam and Christianity on the Edge: Talking Points in Christian-Muslim Relations into the 21st Century* (Brunswick East, Australia: Acorn Press Ltd, 2013), chap. 1 Kindle.

2 Azumah, “Islam and Contextualization,” in Azumah and Riddell, eds., *Islam and Christianity*, chap. 1 Kindle.

tions, as if he was suggesting a new approach of catching fish.³ At that moment, everything changed drastically from toil to a bountiful harvest of fish. Like the story of the disciples, in the face of many frustrations that missionaries encounter in their attempts to reach out to Muslims, there must be new opportunities that change the story.

Among the reasons attributed to missionaries' failure in sharing the gospel effectively with Muslims is "the fact that Christianity is too sublime and sophisticated for 'untutored' minds while Islam, being a sensual and materialistic religion, appealed to less unsophisticated minds."⁴ However, this paper argues that among the reasons for Muslims' resistance to the gospel is the fact that many missionaries have lumped all Muslims together as part of a monolithic religion, without discerning each geographical context's historical and cultural heritage from which Islam emerged. Like other West African nations, Ghanaian Islam is generally influenced more by folk Islam than orthodox Islam. Thus, Christians must understand folk Islam to effectively engage Ghanaian Muslims with the gospel. After discussing the worldview of folk Muslims, this essay suggests how Christians can reach out to folk Muslims by presenting Jesus as an ancestor in the Ghanaian folk context, revealing the Holy Spirit, proclaiming the Word orally, and modelling the grace and love of Jesus.

3 James R. Edwards, *The Gospel According to Luke*, Pillar New Testament Commentary, Accordance electronic ed. (Grand Rapids: Eerdmans, 2015), 154.

4 Azumah, "Islam and Contextualization."

II . UNDERSTANDING FOLK MUSLIMS

Samuel Zwemer has noted that “Islam in its contacts with animism has not been the victor but rather the vanquished.”⁵ Any given Muslim culture contains three religio-cultural components, namely “the normative Islamic features, Hadith-based Muslim traditions, and pre-Islamic traditions.”⁶ The mixture of these three religio-cultural components of Islam comprises the faith expression of folk Muslims. More than seventy percent of the world’s Muslims are influenced by folk Islam,⁷ and Ghana is not an exception.

Folk Islamic practices, which Bill Musk refers to as “the Unseen Face of Islam,”⁸ did not simply occur overnight but as the result of several centuries of Islam’s adaptation to the traditional and cultural milieu. Ghanaian folk Islam, like African Traditional Religion (ATR), does not have prescribed, rigid rules or doctrines but varies according to the practitioners. Adherents

5 Samuel Zwemer, *The Influence of Animism on Islam* (New York: McMillan, 1920), 18, cited in Sampson Kenneth Kofi Twumasi, “Understanding the Folk Islam of the Dagbani Speaking People: A Prerequisite to Evangelism in North Ghana” (PhD diss., Andrews University, 1996), 49.

6 Kim, Travis, and Travis, “Relevant Responses,” in *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues among Muslims*, 2nd ed., ed. J. Dudley Woodberry (Pasadena, CA: William Carey Library, 2011), 240.

7 Philip L. Parshall, *Bridges to Islam: Christian Perspective on Folk Islam* (Downers Grove, IL: IVP, 2006), 2.

8 Bill A. Musk, *The Unseen Faces of Islam: Sharing the Gospel with Ordinary Muslims* (Sutherland, Australia: Marc Evangelical Missionary Alliance, 1989).

have no specific temples, mosques, or systematic procedures for worship. Some missiologists view it as “religious schizophrenia caught rather than thought.”⁹ Due to its potential to attract the uneducated and peasant classes, folk Islam is referred to as low or popular Islam, which emphasizes that the orthodox form of Islam has been altered. Bill Musk sums up the practices of folk Islam as follows:

Popular Islam has added a whole life-way of animistic beliefs and practices. The use of the rosary for divining and healing, the use of amulets and talismans, the use of a hair-cuttings and nail-trimmings, the belief and practice of saint-worship, the use of charms, knots, magic, sorcery, the exorcism of demons, the practice of tree and stone worship, cursing and blessing these and many other animistic practices belie the gap between the theological religion and the actual religion.¹⁰

For example, the Qur’an asserts that God is nearer to every human being “than his own jugular vein” (50:16) and that God is “the Light” of the heavens and the earth (2:255).¹¹ However, in practical terms, folk Muslims struggle to see the nearness of God in a way that overcomes their fear of jinn (“spirits”) or how

9 Sampson Kenneth Kofi Twumasi, “Understanding the Folk Islam of the Dagbani Speaking People: A Prerequisite to Evangelism in North Ghana” (PhD diss., Andrews University, 1996), 59.

10 Parshall, *Bridges to Islam*, 2.

11 Mahmoud M. Ayoub, *Islam: Faith and History* (Oxford: Thomson Press, 2004), 156.

light brightens their daily paths and the dark world around them. The nonorthodox practices they engage in seem to give them the assurance or security that they may not feel from a God who is professed to be close but seemingly far away. Thus, folk Islam addresses the “here and now” problems of Muslims who experience troubled lives and unresolved life questions. It is not uncommon to see such Muslims engaging in ritual prayer five times a day while still consulting local shrines in their communities.

Among the practices of folk Muslims in Ghana is the practice of ancestor worship. They believe the ancestors are living dead who can give baraka (“blessing”) and protect them from spiritual harm. Because of this, some folk Muslims bury the corpses of family close to their houses with the aim of keeping a close relationship. Food is offered to them on special days, and when a child is born into the community, the ancestors are consulted through a Muslim soothsayer to discover which of the ancestors has returned back to earth. Children are named after these ancestors so that the child can receive baraka from the returning ancestor and maintain spiritual contact with them.¹² At the tomb of ancestors, special prayers called *dhikr* (“remembrances”)¹³ of God are offered by repeating selected names from the ninety-nine names of God. Some Muslims, especially of the Tijaniyya, believe their ances-

12 Twumasi, “Understanding Folk Islam,” 95.

13 *Dhikr* is a Sufi practice of chanting divine names or qur’anic phrases (Qur’an 18:24; 33:41; 62:10) repeatedly for blessing. One such phrase is, for instance, la ilaha illa Allah (“no god but God”). It is an internal sob or cry of yearning accompanied sometimes with music and dancing. *Oxford Encyclopedia of the Islamic World*, s.v. “Dhikr.”

tors pass on to them the ability to perform miracles and render services such as the “reversal of curses, protection from blows, gunshots and knives, [and] treatment of sexual weakness.”¹⁴

Some Ghanaian folk Muslims believe they cannot come before God’s presence with their petitions because of a failure to strictly keep the ritual prayers or because of their sins. The ancestors then serve as intercessors or intermediaries between them and God, which is forbidden by orthodox Islam. Folk Muslims believe that their tribal or ethnic saints or their ancestors are at the door of Muhammad. Since the ancestors know them very well and are able to sympathize with them, the ancestors bring their petitions to Muhammad, who is believed to be at the door of God. Through the ancestors, Muhammad becomes the final advocate and intercessor.¹⁵ This concept of ancestor worship among Ghanaian folk Muslims fuses ATR ancestor worship and some elements of Islamic faith. However, the Qur’an asserts that there can be no intercessor except one appointed by God, as it is written: “None shall have the power of intercession, but such a one as has received permission from God most gracious” (Q 19:87).¹⁶ Due to their connection with the ancestors, Jesus can be presented to

14 Benedikt Pontzen, *Islam in a Zongo: Muslim Lifeworlds in Asante, Ghana* (Cambridge: Cambridge University Press, 2021), 139, Kindle.

15 David W. Shenk, “The African Christian and Islamic Mysticism: Folk Islam,” cited in John Azumah and Lamin Sanneh, *African Christian and Islam* (Cumbria, UK: Langham Monograph, 2013), 255.

16 Shenk, “Islamic Mysticism,” cited in Azumah and Sanneh, *African Christian and Islam*, 255.

Ghanaian folk Muslims as an ancestor to draw them to the saving knowledge of Christ.

III. JESUS AS AN ANCESTOR IN THE GHANAIAN FOLK CONTEXT

Jesus means different things to different people (Matt 16:13–20; Luke 9:18–21; Mark 8:27–30). As already mentioned, folk Muslims in Ghana believe and worship their ancestors, who are believed to be closer to God and able to provide *baraka* and intercede on their behalf. The ummah among folk Muslims goes beyond the living and is extended to the living dead, hence the veneration of the ancestors. This concept can become a bridge for sharing the gospel to folk Muslims. Kwame Bediako asserts:

Strange as it may seem, theological affirmations are meaningful ultimately, not in terms of what adherents say, but in terms of what persons of other faiths understand those affirmations to imply for them. In other words, our Christian affirmations are validated when their credentials and validity are tested not only in terms of the religious and spiritual universe in which Christians habitually operate, but also—indeed especially—in terms of the religious and spiritual worlds which persons of other faiths inhabit. For it is in those “other worlds” that the true meaning of Jesus Christ becomes apparent and validated.

Christian history shows that as Christian faith engages with new cultures, new insights about Jesus Christ emerge.¹⁷

The Christian theological understanding of Jesus Christ can only be meaningful to folk Muslims if this understanding is made relevant to the cultural understanding of folk Muslims.

A journey through the book of Hebrews with folk Muslims may be a good start. This Injil reveals Jesus as an ancestor par excellence, the perfect medium or link between the living and the dead in terms of “ancestral relationship.” Jesus qualifies beyond all Ghanaian ancestors as a member of the folk Muslim clan and as the universal savior. He is “a spirit father,” an “Elder brother,” a friend, an intercessor for the family (Heb 2:10–18; 1 John 2:1; Rom 8:34), the “Revealer of truth” (John 16:7), and a mediator (1 Tim 2:5).¹⁸ Bediako explains that the essential message of Hebrews is that Jesus embodies God’s fullest self disclosure to humanity in the person of Jesus, a revelation superior to all revelations.¹⁹ The epistle points to Jesus as completely sufficient for salvation. In it, Jesus is superior to angels (Heb 1:4; 10:8), superior to all leaders (Heb 3:1–3), superior to priests (Heb 4:14–

17 Kwame Bediako, “Christianity, Islam and the Kingdom of God: Rethinking their Relationship from an African Perspective,” *Journal of African Christian Thought* 7, no. 2 (December 2004): 6.

18 Kwame Bediako, *Jesus and the Gospel in Africa: History and Experience*, Theology in Africa (Maryknoll, NY: Orbis Books, 2004), 25–26.

19 Bediako, “Christian Faith and African Culture: An Exposition of the Epistle to the Hebrews,” *Journal of African Christian Thought* 13, no. 1 (June 2010): 45–57.

7:28), and offers better sacrifices sufficient for the remission of sins (Heb 9:11–10:18).²⁰ Folk Muslims' quest for ritual washing and purification finds fulfillment in the "ritual purification of the blood of Jesus," which in Hebrews is a better sacrifice. In Hebrews, God spoke to our forefathers in many ways and at many times by means of the prophets of old, including Moses, whom Muslims affirm to be a messenger of God. However, God has now communicated through Jesus:

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs (Heb 1:1–4).

Mbiti notes that ancestors are those who play the role of parents for their living kinsmen, and the living consult them to determine their destiny and wellbeing.²¹ They are the pathfinders of the living community, the great ummah of folk Muslims. Death is

20 Veerman, David R., "Introduction to Hebrews," in *Life Application Study Bible, New International Version*, ed. Bruce Barton (Grand Rapids, MI: Tyndale 1989), 26–32.

21 John Mbiti, *Concepts of God in Africa* (London: SPCK, 1970), 230.

not annihilation or even separation in the African context; thus, the ancestors remain “the living dead.” They are responsible for channeling the life force within the community and able to exert influence on the vitality of the community.²² Given this context, Bediako writes,

Purification rites and sacrificial offerings to achieve social harmony are ineffectual. It is a death with eternal sacrificial significance that deals with our mortal failures and infringements of social relationships. Christ’s death heals our wounded and soiled consciences and overcomes once and for all and at their roots, all that in our heritage brings us grief, guilt, shame, and bitterness. As a true Elder Brother and Saviour he is in the presence of our Father and displaces mediatorial function of our natural “Spirit-fathers.”²³

Ghanaian folk Muslims offer prayers to their ancestors with the hope that they will connect them to Muhammad for *bara-ka*. However, in the Ghanaian context, Muhammad would not have met all the needed requirements to become a true ancestor because his hands were stained with blood. Among the qualifications is the ability to live a long life, live an exemplary life worthy of emulation, and be a “hero ancestor” who “died young

22 Samuel O. Nichols, “African Christian Theology and the Ancestors: Christology, Ecclesiology, Ethics and their Implications beyond Africa,” *Journal of African Christian Thought* 8, no. 1 (June 2005): 27–35.

23 Bediako, *Jesus and the Gospel*, 27.

defending the community and thus may not have fulfilled the traditional requirements for ancestorhood.”²⁴ Traditionally, hero ancestors are revered and memorialized through specific rituals because of their level of sacrifice and self-denial for the good of the community. Jesus was a hero ancestor because he died a tragic death defending his community, Israel (Luke 4:18–19). The cross was the ultimate example of self-denial and self-sacrifice Jesus showed on earth (Matt 10:38). He was not married, did not have physical offspring, and died a good death as traditionally required of normal ancestors. Because he demonstrated a high level of moral decency, a sinless life that no other ancestor has ever attained in Ghana, Jesus became the ancestor par excellence within the folk context. His commitment to his community and his self-sacrifice were necessary to preserve and protect the values and religious beliefs of the community. From a Ghanaian folk perspective, therefore, Jesus has power to mediate between God and his community (1 Tim 2:5) and offer protection from existential evil in the community.²⁵ Presenting him to folk Muslims as such will prepare the way for the gospel. It is a way to bring folk Muslims to Jesus who need to be supported with truth encounters in the gospel through a systematic or gradual process of loving discipleship.

24 Eric Clark Jawanza, “Reconceiving the Doctrine of Jesus as Saviour in Terms of the African Understanding of an Ancestor: A Model for the Black Church,” *Black Theology: An International Journal* 8, no. 2 (2010): 150.

25 Jawanza, “Reconceiving Jesus as Saviour,” 8:155.

The experience of the Ghanaian folk Muslims could be likened to those in Hebrews 5:11–14, where the writer urges the readers to move onto spiritual maturity, “leaving behind the elementary truths which brought them into Christianity and with which their former beliefs and practices were largely compatible, and establishing a deeper spiritual foundation for their faith.”²⁶ There is always a point of entry in every religion. There is a time to rely on ritual practices and a time to transition from a reliance on material rituals and regulations to sustain faith to rely on Jesus as the only sustenance of faith. Folk Muslims may need to come to faith through these ritual practices but must be gradually helped to transition to real faith in Jesus to receive “mercy and find grace in time of need” (Heb 4:16). Just as the audience in Hebrews had to transition from their Judaic context to New Testament Christianity, so also folk Muslims will transition from their folk context to Christianity and from Abraham to Jesus as a common ancestor.²⁷ This must be done through discipleship and loving follow-up.

26 Denis J. Green, “Guidelines from Hebrews for Contextualization,” in *Muslims and Christians on the Emmaus Road: Crucial Issues in Witness Among Muslims*, ed. J. Dudley Woodberry (Pasadena, CA: MARC, 1989), 240.

27 Green, “Guidelines for Contextualization,” 240.

IV. THE HOLY SPIRIT AS A BRIDGE TO FOLK MUSLIMS

S. P. Steinhaus noted that opening a conversation with Muslims to share about the person of Jesus makes Muslims rebuff dialogue. However, when the Holy Spirit is used, Muslims are often attracted and yield to discussion.²⁸ Folk Muslims are concerned with the real challenges of this world, and this must be the terrain on which Christians meet them through the work of the Holy Spirit.

Muslims believe in the work of *Agya no Sumsum* (“the Spirit of the Father”), because the Qur’an speaks about the Holy Spirit at least four times and the Spirit about seventeen times. Muslims have been taught that the Holy Spirit refers to the angel Gabriel. However, a careful look at the Qur’an shows that Islam has a similar understanding of the Holy Spirit as with Christian thought. Steinhaus groups the Qur’an’s verses on the Holy Spirit into four categories: the Holy Spirit referring to angel Gabriel (16:102; 17:85; 19:17; 26:193; 40:15), the Spirit as breathed into man in the process of creation (15:29; 32:9; 38:72), the Spirit that has the function to strengthen and indwell Jesus and believers (2:87, 253; 5:110; 58:22), and the Spirit mentioned in cases that are hard to interpret (4:171; 12:87; 16:2; 42:52; 66:12; 70:4;

28 S. P. Steinhaus, “The Spirit-First Approach to Muslim Evangelism,” *International Journal of Frontier Missions* 17, no. 4 (Winter 2000): 20, https://www.ijfm.org/PDFs_IJFM/17_4_PDFs/03_Steinhaus.pdf.

78:38; 97:4).²⁹ Although the Qur'an does not have one uniform description of the Holy Spirit, Muslims are likely to heed stories on the works of the Holy Spirit in the Bible. Qur'an 2:87 and 2:253 both state, "we strengthened Jesus with the Holy Spirit," and Qur'an 5:110 states of Jesus, "I strengthened thee with the holy spirit so that thou spakest unto mankind in the cradle as in maturity." Qur'an 58:22 says, "As for such, He hath written faith upon their hearts and hath strengthened them with a spirit from Him," implying that the Holy Spirit not only strengthens but also provides miracle-working power.

The Bible has verses that can be used as bridges to explore the Spirit's work in sustaining folk Muslims. For instance, Ephesians 3:16 states, "I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being." The Holy Spirit is the unseen actor who provides power for speaking/preaching (Acts 1:8), signs and wonders (Acts 2:17), visions (Acts 7:55), directing and guiding (Acts 8:39), encouraging (Acts 9:31), anointing (Acts 10:38), appointing leaders (Acts 20:28), prophecy (Acts 21:4), etc., and Jesus will "give the Holy Spirit to those who ask him" (Luke 11:13).³⁰

The Holy Spirit is the source of righteous life, good character, increased spiritual devotion to Allah, and the assurance of salvation. Folk Muslims may struggle to fill the letter of the Quranic laws and are often left frustrated by their inability to meet all the

29 Steinhaus, "Spirit-First Approach," 17:24.

30 Steinhaus, "Spirit-First Approach," 17:28.

requirements of the Sunnah. They look to the letter of the law (Qur'an) without the Spirit and have no other source of power except the Qur'an and their devotional practices. Their ardent quest for right living or holy living can be likened to the Pentecostal emphasis on holiness. The struggle for holiness, therefore, can become a bridge by which Pentecostals present Jesus to folk Muslims. Pentecostals posit that none can live a holy life without the enabling power of the Holy Spirit (Gal 5:16). They can present the Holy Spirit to folk Muslims as the power source for right living, staying clean, and fulfilling the letter of Allah's laws. Steinhaus observes:

[Folk Muslims] may be doing everything right but they still lack the assurance that God will find them pleasing. Moreover, they struggle with the battle against the flesh. Lust, greed, malice and other such vices rage in their hearts even though they know they should not. Yet after years of struggling against them, the battle rages on.³¹

Jesus' manifesto in Luke 4:18 reveals Christ's appointment to deliver people from the oppression of Satan by the Holy Spirit, and Luke 11:13 reveals that this Spirit is available to all. Specific biblical examples (in the Injil) can be used to show how the Holy Spirit responds to those who have struggled to live rightly. In this sense, the example of Paul's struggle in Romans 7 and the solu-

31 Steinhaus, "Spirit-First Approach," 17:26.

tion through the sustaining power of the Holy Spirit in Romans 8:2–9 is an applicable example to open Muslims’ hearts to the gospel.

Furthermore, Pentecostals may introduce the Holy Spirit to Muslims as the source of spiritual power that confronts *jinn*. Pentecostalism’s mission strategy embraces healing and deliverance through the Holy Spirit. Clinton E. Arnold notes that the writers of the synoptic Gospels meant for the healing and deliverance performed by Jesus to serve as a pattern for subsequent mission practice. He prepared His disciples for this kind of ministry in the world, to cast out demons and to heal every disease and affliction (Matt 10:1, Mark 3:14–15, Luke 9:1–2).³² Pentecostals believe that authority over demons and deliverance of the oppressed was not limited to the twelve disciples of Christ but was passed down from the seventy (Luke 10:1–20) to modern-day missionaries.³³ They believe the Holy Spirit has been poured upon God’s new covenant people of this age, anointing and empowering them to proclaim the good news of the kingdom of God, to proclaim liberty to the captives and the oppressed (Luke 4:18), and to enable sight to those who are blinded by the god of this age (2 Cor 4:4). Pentecostals reference the extraordinary miracles and healing that took place in Paul’s ministry through the power of the Holy Spirit

32 Clinton E. Arnold, “The Kingdom, Miracles, Satan, and Demons,” in *The Kingdom of God*, eds. Christopher W. Morgan and Robert A. Peterson (Wheaton, IL: Crossway, 2012), 169.

33 Arnold, “Kingdom,” in Morgan and Peterson, *Kingdom of God*, 169.

(Acts 19:11).³⁴ They view Satan as a strong man against people, but believe he can be overcome by the Holy Spirit: “No one can enter a strong man’s house and plunder his goods unless he first binds the strong man then he may plunder his goods” (Matt 12:29; Mark 3:27; Luke 11:22).³⁵ Folk Muslims face similar oppressive situations, and the Holy Spirit’s power within the mission of the kingdom of God is available to folk Muslims who turn to Jesus.³⁶

V. THE POWER OF LIFESTYLE AND CHARACTER

Michael W. Goheen observes that mission is the “participation of God’s people in God’s mission to renew the whole creation and the whole lives of all its peoples and cultures.”³⁷ Christopher Wright puts it this way: “God’s mission involves God’s people living in God’s way in the sight of the nations.”³⁸ He implies that Christian living attracts the world to Christ. This is even more true when reaching out to Muslims, because in some contexts, Muslims are warned never to touch the Bible or read it because it is corrupt. Therefore, it is crucial for Christians to visibly live

34 Arnold, “Kingdom,” in Morgan and Peterson, *Kingdom of God*, 169.

35 Arnold, “Kingdom,” in Morgan and Peterson, *Kingdom of God*, 171.

36 Arnold, “Kingdom,” in Morgan and Peterson, *Kingdom of God*, 169.

37 Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History and Issues* (Downers Grove, IL: IVP Academic, 2014), 117.

38 Christopher J. H. Wright, *The Mission of God’s People: A Biblical Theology of the Church’s Mission* (Grand Rapids, MI: Zondervan, 2010), 22–23.

lives congruent with the gospel.

Wherever folk Muslims are, their presence is visible through their practices, the call for prayer, and the sound of the minaret. Azumah observes that in Africa Muslims “eat” Islam daily, because by default, they have monopolized the meat industry and ritually slaughter the animals in line with the Qur’an. Thus, even more so, “a visible and a public Christian presence in a Muslim neighborhood is vital as a witness to Muslims.”³⁹ Jesus uses leaven, light, salt, and a city on a hill to describe his followers (Matt 5:14–16); Paul states, “You yourselves are our letter, written on our hearts, known and read by everybody” (2 Cor 3:2). Both call Christians to live a remarkable life as a countercultural community, living publicly in a way that reflects God’s character in Christ.⁴⁰

In Antioch, the disciples were called Christians because they abandoned their former ways and became followers of Christ’s way (Acts 11:26).⁴¹ Regarding this, it is important to note that the Holy Spirit is the agent of the renewed life and character that reflects God’s kingdom principles. A life without the Holy Spirit is a carnal or worldly life (Gal 5:16) that drives people away from

39 John Azumah, “Christian Witness to Muslims: Rationale, Approaches and Strategies,” *Missionalia* 34, no. 1 (April 2006): 14.

40 Howard Peskett and Vinoth Ramachandra, *The Message of Mission*, The Bible Speaks Today (Downers Grove, IL: InterVarsity, 2003), 123, cited in Michael Goheen, *A Light to the Nations: The Missional Church and the Biblical Story* (Grand Rapids, MI: Baker, 2011), 25.

41 David Peterson, *The Apostles: PNTC* (Grand Rapids, MI: Eerdmans, 2009), 356, Accordance Bible Software.

Christ instead of bringing them closer. Many moral failures can occur when missionaries are not filled with the Holy Spirit; they can fall prey to worldly temptations, including greed, pride, and sexual sin. Thus, the disciples received the Holy Spirit's baptism as evidenced on the day of Pentecost. As Wolfgang Vondey points out, it is an experience necessary for an effective Christian life and the transformation of a believer's character.⁴²

VI. THE POWER OF ORAL WORD PROCLAMATION

Shenk suggests that the first word in the Qur'an is the command "recite," so the very meaning of the Qur'an is "re-cite." Muslims believe that the Qur'an is a recitation of the revelation that God sent through Muhammad (Qur'an 13:39). The implication of this is that Muslims will be more attracted by oral proclamation, since the Qur'an was intended for recitation. Based on this awareness, Christians can present the gospel to Muslims. The Word of God itself is powerful enough through hearing to bring faith (Rom 10:17), transformation, and conviction into the heart of listeners regardless of their religious background. This is because, unlike the Qur'an, the Bible is not just a book but God incarnate. "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and

42 Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (New York: Bloomsbury, 2017), 84.

of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart” (Heb 4:12). Paul also expresses confidence that the gospel itself is the power of God to transform and save: “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek” (Rom 1:16). Based on the power of God foretold in the prophets (Rom 1:2), he challenged the philosophies, religious leaders, and religions of his time that vied for attention. The power here implies the intrinsic efficacy of the gospel, which is able to provide solutions to humanity’s deepest needs.⁴³ Thus, faithful proclamation of the Word of God can bring about faith in Muslims.

Dudley Woodberry has also noted that oral communication strategies, such as chronological Bible storytelling, dramatized audio of Bible stories or video clips through mobile phones, and charting, are workable strategies in most Muslim communities.⁴⁴ Muslim communities in Ghana possess a mostly oral culture. In Ghana, open-air rallies and public crusades are permitted by the government, so Christians who want to engage folk Muslims can launch crusades or rallies close to Muslim communities and proclaim the gospel through speakers. In Muslim-dominated areas in Ghana, such as Nima and Madina, former Muslims often tes-

43 Everett F. Harrison and Donald A. Hagner, “Romans,” in *Romans–Galatians*, vol. 11, *Expositor’s Bible Commentary*, rev. ed. (Grand Rapids, MI: Zondervan, 2008), 41–42.

44 Woodberry, *From Seed to Fruit*, 30.

tify of being converted to Christianity through open-air crusades or rallies where the gospel message was proclaimed in public and an altar call was made. The Jesus Film projected in a local dialect has also proven effective. Converts later sneak to nearby churches and are gradually integrated into the Christian community. It is, however, important to respect the Muslim community leaders by giving them notice of the rally or crusade and even inviting them to the program. Due to the community life in Ghana and the good relationship between Christians and Muslims in Ghana, you always find Muslims standing from afar to listen to messages. One thing to note during these evangelism events is that the choice of terms is very important.⁴⁵ Since Muslims hold Muhammad in high esteem, no derogatory remarks are to be made about the Qur'an or Muhammad.

Additionally, it is popularly observed in Ghana that most people dance to gospel music and enjoy music during some festivals and public events. Music is a core part of African culture; therefore, gospel music strategically composed with the gospel message can attract Ghanaian folk Muslims to Christ, especially the Sufi. Even though music and the playing of musical instruments is banned in mosques, you can hear Muslims outside the mosque singing in praise of Allah.⁴⁶ Muslims attend Christian funerals and some festivals where gospel music forms a significant part of

45 Maikudi Kure, "Evangelism among Muslims: Notes from Nigeria," *Transformation* 17, no. 1 (January 2000): 18.

46 Parshall, *New Paths*, 207.

the ceremony, so this shared love of music is an added advantage to Christian–Muslim engagement.

VII. THE GRACE, LOVE, AND TRUTH OF JESUS TO FOLK MUSLIMS

Another way folk Muslims in Ghana can be reached is through the message of God’s grace. Although folk Muslims often refer to Muhammad as the most gracious, deliverance for Muslims is based on works and merit, which explains their strict adherence to the pillars of Islam as devotional duties. The grace in Christianity by simply trusting Jesus can appeal to folk Muslims if they become aware that they cannot be delivered through endless works. Jesus demonstrated his love and grace towards the world in that “while we were enemies” (Rom 5:10) he died for us. After suffering from his enemies on the cross, he said, “Father forgive them, for they do not know what they are doing” (Luke 23:34). Through the cross, Christians believe Jesus offers salvation that cannot be earned by human works and is only received by grace through faith in Christ (Eph 2:8–9) to all who believe, as demonstrated towards the criminal crucified at Christ’s right hand (Luke 23:39–43). Jesus proclaimed peace and love and showed grace, even to the point of freeing Judas who betrayed him and all who opposed him (Luke 23:34; Matt 5:44). According to the

Scriptures, Christ died for humanity's sins, was buried, and, on the third day, resurrected (1 Cor 15:3-4).

The Qur'an admonishes Muslims that "there shall be no compulsion in acceptance of the religion" (2:256).⁴⁷ Jesus revealed himself as "the way, the truth, and the life" (John 14:6) but never forced people to believe in Him. The decision for or against faith is left to individuals. In contrast, Qur'an 8:39 encourages Muslims to fight non-Muslim believers until there is no more *fitnah* ("disbelief"). The Prophet Muhammad said he was sent with the sword so that Allah alone might be worshipped. He boasted that "I have been made victorious by terror."⁴⁸ In Islam, God only extends mercy to people who first make a step to God in repentance.⁴⁹

The gospel of Jesus is grace-centered, so Christians must appeal to Muslims based on Jesus's grace. Jesus, as the Messiah, seeks for the sinner and sacrificed his life for the sinner's redemption (Matt 9:11, 13). Jesus conquered the world through the cross, not by sword or hatred, and is known as the "Prince of Peace" (Isa 9:6). He never encouraged his followers to kill people who disbelieve His message. Thus, the love and grace of Jesus, in light of Qur'an 2:256, can be an effective tool to attract Muslims to Christ. Jesus is the Word made flesh who lived among men "full of grace and truth" (John 1:14), so he calls all believ-

47 David W. Shenk, *Journeys of the Muslim Nation and the Christian Church: Exploring the Mission of Two Communities* (Scottsdale, PA: Herald Press, 2003), 159.

48 Howard Shin, *The Dividing Worldviews of Jesus and Muhammad* (Bloomington, IN: Bestbow Press, 2015), 92.

49 Shenk, *Journeys*, 159.

ers to bear witness about him in grace. “Be completely humble and gentle, be patient, bearing with one another in love” (Eph 4:2); “Live a life of love” (Eph 5:2a).⁵⁰

Jeff Liverman asserts that the commitment to work in the local language and culture are very essential to engaging Muslims effectively.⁵¹ Folk Muslims must be reached in their own cultural practices, and what they identify with is a culture of fear. They cry, “Who shall roll away the fear of death and dangers of everyday life?” Folk Muslims, unlike orthodox Ghanaian Muslims, have need of salvation from fear instead of from sin.⁵² Sin means little to folk Muslims, so the emphasis must be on the grace of God, the love of God, and the power of God to save from fear and danger. Forgiveness, salvation, and everlasting life must be presented as a free gift of God’s grace to those who believe in Jesus. The emphasis must be placed on Jesus who gives grace and who saves from fear and death itself because of his demonstration of power over death through the resurrection.

50 Nik Ripken, “Grace and Truth: Towards Christlike Relationships,” in Woodberry, *From Seed to Fruit*, 370.

51 Jeff Liverman, “Unplowed Ground: Engaging the Unreached,” in Woodberry, *From Seed to Fruit*, 15.

52 J. Dudley Woodberry, “The View from a Refurbished Chair,” in *Missiological Education for the Twenty-First Century: The Book, The Circle, and the Sandals, Essays in Honour of Paul E Pierson*, eds, J. Dudley Woodberry, Charles Van Engen, and Edgar J. Elliston, American Society of Missiology Series 23 (Eugene, OR: Wipf and Stock, 2005), 194.

VIII. BECOMING WITNESSES INSTEAD OF JUDGES

Sharing the gospel with folk Muslims is a call to be a witness and not an advocate or a judge. When engaging folk Muslims, care must be taken not to stand in judgment of their beliefs and practices or condemnation of their Prophet Muhammad. The Bible clearly states the role of the believer in his engagement with outsiders, including folk Muslims: “You will receive power when the Holy Spirit comes on you; and you will be my witness in Jerusalem, and in all Judea and Samaria and to the ends of the earth” (Acts 1:8). The role of the believer is to testify of what has been seen, felt, heard, and touched concerning Christ, a simple witness about his death, resurrection, and ascension. John Azumah describes this through a courtroom illustration:

In a courtroom, some of the principal characters include the judge, advocates/lawyers, witnesses and, of course, the accused and accuser. The duty of the advocates or lawyers is to argue the cases in order to seek conviction or acquittal, the witnesses are simply called upon to testify to what they have seen, heard, or experienced while the judge has the task of passing judgment as well as the sentence.⁵³

God is the judge, the Holy Spirit is the advocate, and the believer is called upon to act as a witness (John 14:26; Acts 1:8).

53 Azumah, “Christian Witness to Muslims,” 34:5–21.

In sharing the gospel with folk Muslims, the core truth must be presented, and the conviction left to the Holy Spirit.

Based on his experience with African Muslims, Samuel Ajayi Crowther remarked, “After many years’ experience I have found that the Bible, the sword of the Spirit, must fight its own battle, by the guidance of the Holy Spirit···The average African Christian knew the Bible better than the average African Muslim knew the Qur’an because of the translatability of the Bible.”⁵⁴ Engaging Muslims through polemical debate is like playing against a football team on their own playing ground. They are very familiar with the terrain and the corners from where they can easily score a goal effortlessly. Crowther recalls his own experience:

As a fervent young evangelist, keeping school in a village where there were numbers of Muslim recaptives, Crowther found a boy wearing a charm, Crowther cut it off, telling the boy to take it home, as such superstitions were not permitted in a Christian school. This brought the father with a wrathful complaint. Crowther offered to answer him in front of the Muslim elders, and duly appeared with his Bible and Sale’s Koran. At the end of his long life, he could still recall the humiliation of that encounter. All his well-marshalled arguments were useless. For Muslims, there was only one argument: God did not have a son.⁵⁵

54 Samuel Ajayi Crowther, “Experiences with Heathens and Mohammedans in West Africa,” (London: SPCK, 1892), 28, cited in Walls, *Cross-Cultural Process*, 162.

55 Crowther, “Experiences with Heathens,” 28, cited in Walls, *Cross-Cultural Process*, 143.

Like Crowther, several Christian leaders today engage Muslims in debates that lead to polemical confrontations, which results in lost opportunities to engage Muslims. Polemical approaches cannot produce the desired result of transformation in folk Muslims and historically have not done so. According to Andrew F. Walls, in Charles Wesley's mind, "Muhammad was above all the great imposter, or, in Charles Wesley's phrase, 'the Arab thief, as Satan bold' whose doctrine should be chased back to hell."⁵⁶ Such antagonistic expressions must be avoided at all cost. Argument and criticism of Muhammad based on his weaknesses only lead to violent opposition. It is like a young man in love with a beautiful lady. When he first approaches the lady, all he can tell her are the bad things about her parents and family and proposes that she come to him for a better life and security. No lady would agree to a man who accuses her parents in front of her face. In a like manner, no Muslim will be pleased to follow a Christian who accuses Muhammad.⁵⁷ Raymond Lull (ca. 1235–1316) poetically wrote, "interreligious discourse, rather than military crusades, was the high road to evangelization of persons of other faiths."⁵⁸

56 George Osborn, ed., "For the Turks," *Poetical Words of John and Charles Wesley*, vol. 6 (London: Wesleyan Methodist Conference Office, 1870), 137, cited in Andrew F. Walls, *The Cross-Cultural Process in Christian History: The Missionary Movement in Christian History* (Maryknoll, New York: Orbis Books, 2002), 137.

57 John Azumah, "Historical Survey of Islam and Christian-Muslim Relations in Africa," (Lecture delivered at the Sannet Institute, Accra, Ghana, November 4, 2021).

58 Raymond Lull, "Historical Paradigms of Mission," 25, cited in Hyung Jin Park, "MI 9300 History of Mission and World Christianity" (Lecture delivered at Torch Trinity Graduate University, Seoul, South Korea, October 21, 2020).

In his mature years as a missionary in Niger, Crowther sought common ground in the nexus of the Qur'an and the Bible, in order to engage Muslims through loving and friendly relationships. He approached Muslims by presenting Jesus as a great prophet, Jesus' miraculous birth, and Gabriel as the messenger of God, whom Muslims believe cannot make a mistake. Qur'an 3:42–47 and 19:16–21 confirm Gabriel's announcement of the miraculous birth of Jesus. The Jesus whose birth Gabriel announced proclaimed himself to be the “way the truth and the life” and commanded his followers to teach about Him to all nations (John 14 and Matt 28). Instead of using the title Son of God, which Muslims reject, the Son of Man before whom “all nations shall assemble” can appeal to Muslims (Matt 25, Luke 12:39).⁵⁹

In such ways, the gospel can be shared with folk Muslims on the basis of the full conviction of the core Christian message without diluting or hiding any element. It must be presented just as it is with grace, love, respect, humility, and patience, as it is said, “Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect” (1 Pet 3:15). As Woodberry observed,

Our approach must start with what phenomenologists of religions call empathy—trying to enter into the religious experience of Muslims. This means, performing mental ablutions to

59 Crowther, “Experiences with Heathens,” cited in Walls, *Cross-Cultural Process*, 143–44.

cleanse away preconceived ideas and sitting at the feet of Muslims to learn from both scholars and common people.⁶⁰

Nik Ripken has noted that more Muslims are eager to give ear to these discussions than is generally supposed. Moreover, the Qur'an itself encourages openness of Muslims to Christians.⁶¹ Ghanaian folk Muslims first see themselves as Ghanaian and are thus able to open up in non-confrontational conversations on the basis of Ghanaian brotherhood.

Folk Muslims in the Ghanaian context generally lack in-depth scriptural knowledge of their own faith, so a patient discursive approach or a meeting for gracious understanding will help them to trust in the Christian gospel of grace. Richard D. Love has noted that the following list of scriptures prove effective in engaging folk Muslims:

The Son of God appeared for this purpose, that He might destroy the works of the Devil (1 Jn. 3:8); You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil; for God was with Him (Acts 10:38); For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins (Col. 1:12-14); When he had disarmed the rulers and authorities, he made a public

60 Woodberry, "Refurbished Chair," 193.

61 Ripken, "Grace and Truth," 369.

display of them, having triumphed over them through him (Col. 2:15); Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil (Heb. 2:14). He raised Him from the dead, and seated Him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. And He put all things in subjection under His feet (Eph. 1:20–22); Through the resurrection of Jesus Christ, who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him (1 Pet. 3:21–22).⁶²

Folk Muslims are established in many practices induced by fear, and they have no assurance of their destiny. By works and faithfulness, they hope Muhammad will grant them entrance to paradise. However, the prophet himself was not sure of his eternal destiny when giving counsel on the destiny of man (Qur'an 5:266). In contrast, Jesus spoke on eternal life, salvation, and human destiny with a precise assurance (John 5:24; 10:28; Luke 23:42–43); he knew exactly where he came from, where he was going, and the destiny of those who believe in him (John 14:2–3; 16:5). Such assurance can be a persuasive tool when engaging Muslims with the gospel. However, the engagement must always

62 Richard D. Love, "Church Planting among Folk Muslims," *International Journal of Frontier Missions* 11, no. 2 (April 1994): 89.

be in love and with great wisdom as the Scriptures have instructed. “Conduct yourselves with wisdom towards outsiders, making the most of the opportunity” (Col 4:5). Apostle Paul states, “We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ” (Col 1:28), and James describes the practical aspect of this approach as “the wisdom that comes from heaven is first of all pure; then peace-loving, considerate; submissive, full of mercy and good fruit, impartial, and sincere. Peacemakers who sow in peace raise a harvest of righteousness” (James 3:17–18).⁶³

IX. CONCLUSION

Folk Muslims in Ghana have not completely parted from their historic and cultural heritage, which include a high respect for and worship of ancestors and their relevance in the Ghanaian community. Because folk Muslims fuse elements of ATR with Islamic faith in their quest for an intimate relationship with God, Jesus’ fulfillment of the Ghanaian traditional requirement of an ancestor qualifies Him to meet their needs. However, the presentation of Jesus as an ancestor alone is not enough to ground folk Muslims in the Christian faith. Such analogies serve as a gateway or a bridge over which folk Muslims can gradually transition to saving faith that comes through loving discipleship and

63 Ripken, “Grace and Truth,” 375.

follow-up. As Christians take opportunities to present the Holy Spirit, backed by an exemplary lifestyle, folk Muslims will begin to open their heart to the message of the gospel. As they hear the Word of God preached (Rom 1:16, 10:17) and encounter the grace and love of Jesus, they will begin to cross the bridges to know him.

These methods cannot be a universal approach to sharing the gospel with Muslims; they are cooked in the pot of West Africa and are specific to a Ghanaian context. Additionally, every Muslim is a unique individual, and the strategy that may work when sharing the gospel with one Muslim may not necessarily work for another due to various factors, such as knowledge about the Qur'an and the Bible, level of spirituality, and commitment to one's faith. Nevertheless, the approaches presented in this essay may help prompt other mission thinkers to engage in critical contextualization that builds bridges with the indigenous religious practices of other cultures. Because Islam and Muslims are not monolithic, the Holy Spirit can lead Muslims to Christ case by case—even through ways completely unorthodox or unfamiliar to the human mind. For example, using the concept of ancestor worship may sound unorthodox and could tempt experts in Islam to consider me as a non-fisherman suggesting a new way of fishing to the Galilean experts, but there are contexts where orthodoxy is not likely to aid conversation with Muslims about the gospel.

Mission gives rise to theology; thus, the context within which

folk Muslims live determines the approach to be used in sharing the gospel. Building a bridge with the Holy Spirit in sharing the gospel with folk Muslims in Ghana is conducive for Christians with a Pentecostal background, especially because African Pentecostals share some common heritage with folk Muslims in terms of their reliance on the spirit world and manifestations of power and their stress on a pure lifestyle aided by the sustaining power of the Holy Spirit. Speaking with Muslims about the Holy Spirit may be most productive in contexts where a religious experience is shared between the indigenous religion and Pentecostalism.

Nevertheless, the power of lifestyle, the grace and love of Jesus, and being a witness instead of a judge are viable approaches in any context. An exemplary Christian life attracts, the grace and love of Christ appeal, and a simple witness draws the inquiring mind. Good strategies and proclamation are acts of men, but conviction and conversion are acts of God that solely depend on the conviction of the Holy Spirit. While this researcher emphasizes folk Muslims, further research that examines Christians' engagement with orthodox Muslims can also benefit the field of mission.

■ 참고문헌

- Arnold, Clinton E. “The Kingdom, Miracles, Satan, and Demons.” In *The Kingdom of God*, edited by Christopher W. Morgan and Robert A. Peterson, 153–78. Wheaton, IL: Crossway, 2012.
- Ayoub, Mahmoud M. *Islam: Faith and History*. Oxford: Thomson Press, 2004.
- Azumah, John. “Christian Witness to Muslims: Rationale, Approaches and Strategies.” *Missionalia* 34, no. 1 (April 2006): 5–21.
- _____. “Historical Survey of Islam and Christian–Muslim Relations in Africa.” Lecture delivered at the Sannet Institute, Accra, Ghana, November 4, 2021.
- _____. “Islam and Contextualization: The Insider Movement in Islam.” In Azumah, John and Riddel, Peter G, eds., *Islam and Christianity on the Edge: Talking Points in Christian–Muslim Relations into the 21st Century*. Brunswick East, Australia: Acorn Press Ltd, 2013.
- _____. “Muslim–Christian Relations in Ghana: Too Much Meat Does Not Spoil the Soup.” *Current Dialogue* 36 (December 2000): 1–5. <http://www.wcc-coe.org/wcc/what/interreligious/cd36-01.html>. Accessed June 9, 2021.
- Azumah, John and Lamin Sanneh, eds. *The African Christian and Islam*. Cumbria, UK: Langham Monographs, 2013.
- Bediako, Kwame. “Christian Faith and African Culture: An Exposition of the Epistle to the Hebrews.” *Journal of African Christian Thought* 13, no. 1 (June 2010): 45–57.

- _____. “Christianity, Islam and the Kingdom of God: Rethinking their Relationship from an African Perspective.” *Journal of African Christian Thought* 7, no. 2 (December 2004): 1–57.
- _____. *Jesus and the Gospel in Africa: History and Experience*. Theology in Africa. Maryknoll, NY: Orbis Books, 2004.
- Crowther, Samuel Ajay. “Experiences with Heathens and Mohammedans in West Africa.” London: Society for Promoting Christian Knowledge, 1892, 28. In Andrews F. Walls, *The Cross-Cultural Process in Christian History: Studies in the Transmission and Reception of Faith*, Maryknoll, NY: Orbis Books, 2002.
- Edwards, James R. *The Gospel According to Luke*. Pillar New Testament Commentary. Accordance electronic ed. Grand Rapids: Eerdmans, 2015.
- Goheen, Michael W. *Introducing Christian Mission Today: Scripture, History and Issues*. Downers Grove, IL: IVP Academic, 2014.
- Green, Denis J. “Guidelines from Hebrews for Contextualization.” In *Muslims and Christians on the Emmaus Road: Crucial Issues in Witness among Muslims*, edited by J. Dudley Woodberry, 233–50. Pasadena, CA: MARC, 1989.
- Harrison, Everett F. and Donald A. Hagner. “Romans.” *Romans-Galatians*. Vol. 11. Expositor’s Bible Commentary, rev. ed. Grand Rapids: Zondervan, 2008.
- Jawanza, Eric Clark. “Reconceiving the Doctrine of Jesus as Saviour in Terms of the African Understanding of an Ancestor: A

- Model for the Black Church.” *Black Theology: An International Journal* 8, no. 2 (2010): 140–59.
- Kure, Maikudi. “Evangelism among Muslims: Notes from Nigeria.” *Transformation* 17, no. 1 (January 2000): 17–19.
- Liverman, Jeff. “Unplowed Ground: Engaging the Unreached.” In Woodberry, *From Seed to Fruit*: 16–23.
- Love, Richard D. “Church Planting among Folk Muslims.” *International Journal of Frontier Missions* 11, no. 2 (April 1994): 87–91.
- Mbiti, John S. *Concepts of God in Africa*. London: SPCK, 1970.
- Musk, Bill. *The Unseen Faces of Islam: Sharing the Gospel with Ordinary Muslims*. Sutherland, Australia: Marc Evangelical Missionary Alliance, 1989.
- Nichols, Samuel O. “African Christian Theology and the Ancestors: Christology, Ecclesiology, Ethics and their Implications beyond Africa.” *Journal of African Christian Thought* 8, no. 1 (June 2005): 27–35.
- Osborn, George, ed. “For the Turks.” *Poetical Words of John and Charles Wesley*. Vol. 6. London: Wesleyan Methodist Conference Office, 1870. Cited in Andrew F. Walls, *The Cross-Cultural Process in Christian History: The Missionary Movement in Christian History*. Maryknoll, New York: Orbis Books, 2002.
- Parshall, Philip L. *Bridges to Islam: Christian Perspective on Folk Islam*. Downers Grove, IL: IVP, 2006.
- Peskett, Howard and Vinoth Ramachandra. “The Message of Mission.”

- Cited in Michael Goheen, *A Light to the Nations: The Missionary Church and the Biblical Story*. Grand Rapids, MI: Baker Academic, 2011.
- Peterson, David. *The Apostles: PNTC*. Grand Rapids, MI: Eerdmans, 2009. Accordance Bible Software.
- Pontzen, Benedikt. *Islam in a Zongo: Muslim Lifeworlds in Asante, Ghana*. Cambridge: Cambridge University Press, 2021.
- Raymond Lull, "Historical Paradigms of Mission." Quoted in Hyung Jin Park, "MI 9300 History of Mission and World Christianity." Lecture delivered at Torch Trinity Graduate University, Seoul, South Korea, October 21, 2020.
- Ripken, Nik. "Grace and Truth: Towards Christlike Relationships." In Woodberry, *From Seed to Fruit*, 367–79.
- Samuel O., Nichols. "African Christian Theology and the Ancestors: Christology, Ecclesiology, Ethics and their Implications beyond Africa." *Journal of African Christian Thought* 8, no. 1 (June 2005): 27–35.
- Shenk, David W. "The African Christian and Islamic Mysticism: Folk Islam." In Azumah and Sanneh, *African Christian and Islam*, 251–72.
- _____. *Journeys of the Muslim Nation and the Christian Church: Exploring the Mission of Two Communities*. Scottsdale, PA: Herald Press, 2003.
- Shin, Howard. *The Dividing Worldviews of Jesus and Muhammad*. Bloomington, IN: Bestbow Press, 2015.

- Steinhaus, S. P. "The Spirit–First Approach to Muslim Evangelism." *International Journal of Frontier Missions* 17, no. 4 (Winter 2000): 23–30. https://www.ijfm.org/PDFs_IJFM/17_4_PDFs/03_Steinhaus.pdf.
- Twumasi, Sampson Kenneth Kofi. "Understanding the Folk Islam of the Dagbani Speaking People: A Prerequisite to Evangelism in North Ghana." PhD diss., Andrews University, 1996.
- Veerman, David R. "Introduction to Hebrews." In *Life Application Study Bible, New International Version*, edited by Bruce Barton. Grand Rapids, MI: Tyndale, 1989.
- Vondey, Wolfgang. *Pentecostal Theology: Living the Full Gospel*. New York: Bloomsbury, 2017.
- Woodberry, J. Dudley, ed. *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues among Muslims*, 2nd ed. Pasadena, CA: William Carey Library, 2011.
- _____. "The View from a Refurbished Chair." In *Missiological Education for the Twenty–First Century: The Circle and the Sandals, Essays in Honour of Paul E Pierson*, edited by J. Dudley Woodberry, Charles Van Engen, and Edgar J. Elliston. *American Society of Missiology Series* 23. Eugene, OR: Wipf and Stock, 2005.
- Wright, Christopher J. H. *The Mission of God's People: A Biblical Theology of the Church's Mission*. Grand Rapids, MI: Zondervan, 2010.
- Zwemer, Samuel. *The Influence of Animism on Islam*. New York: McMillan, 1920, 18. Cited in Sampson Kenneth Kofi Twumasi, "Under–

standing the Folk Islam of the Dagbani Speaking People: A Prerequisite to Evangelism in North Ghana.” PhD diss., Andrews University, 1996.

■ 한글초록

가나의 민속 무슬림들을 향한 효과적인 복음 전도

듀도네 콤라 누엑페

많은 선교사들이 무슬림들에게 효과적으로 복음을 증거할 수 있는 적절한 방법을 찾기 위해 고심하고 있다. 무슬림들을 향한 복음증거의 노력들이 성공적이지 못한 수많은 원인가운데 가장 중요한 것은 수용자들의 세계관을 이해하고 그에 따라 복음의 메시지를 적절하게 상황화하지 못하는 것에 있다. 이러한 인식을 가지고 본 논문은 아프리카 전통신앙(African Traditional Religion, ATR)의 영향을 강력하게 받은 가나의 무슬림들에게 효과적으로 복음을 증거하기 위해서는 민속 이슬람에 대한 이해가 필수적임을 논구하고 있다. 보다 구체적으로, 저자는 가나의 기독교인들은 민속 신앙적 영향에 사로잡혀 있는 무슬림들에게 하나님의 말씀을 증거함에 있어 성령의 능력을 의지하여 민속신앙의 주술적 세계를 능가하는 성령의 능력을 소개하며, 예수를 후손들을 위해 자신을 희생한 조상과 연결하여 소개하는 상황화의 방식을 통하여 예수 그리스도의

은혜와 사랑을 증거할 수 있음을 제안하고 있다.

주제어: 민속 이슬람, 아프리카 전통 종교, 무슬림 전도, 성령, 조상숭배, 상황화