

THESIS ABSTRACT

Master of Arts in Missiology

Adventist University of Africa

Theological Seminary

Title: LIVED EXPERIENCES OF MUSLIM CONVERTS TO ADVENTISM IN THE SOUTH-WEST GHANA CONFERENCE: A CONTEXTUALIZED MISSION STRATEGY

Researcher: Ernest Obeng

Faculty Advisor: Olaotse Obed Gabasiane, PhD

Date Completed: November 2024

The South-West Ghana Conference (SWGCC) of the Seventh-day Adventist (SDA) Church sparsely wins Muslims into the Adventist Church. Therefore, this study used a phenomenological qualitative research design to investigate the lived experiences of Adventist Muslim Background Believers (AMBBs) in SWGCC to develop a contextualized mission strategy to reach Muslims. Semi-structured interviews were conducted on seven AMBBs within SWGCC. The data collected was harnessed to create a seven-step mission strategy to reach Muslims in SWGCC.

The lived experience of Muslim converts to Adventism in SWGCC demonstrated that they face challenges during and after their conversion, and their worldview is transformed after becoming Adventists. Many factors contributed to the decision of AMBBs to be Adventist Christians. It is recommended that all pastors,

elders, and members in all church departments in SWGC collaborate after thorough training on missions to Muslims to lead many of them to a saving knowledge of Jesus.

Keywords: Contextualization, Conversion, Mission, Worldview, Experience, Muslims

Adventist University of Africa

Theological Seminary

LIVED EXPERIENCES OF MUSLIM CONVERTS TO
ADVENTISM IN THE SOUTH-WEST GHANA
CONFERENCE: A CONTEXTUALIZED
MISSION STRATEGY

A thesis

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

by

Ernest Obeng

November 2024

LIVED EXPERIENCES OF MUSLIM CONVERTS TO ADVENTISM
IN THE SOUTH-WEST GHANA CONFERENCE:
A CONTEXTUALIZED MISSION STRATEGY


A thesis

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

by

Ernest Obeng


APPROVAL BY THE COMMITTEE:



Primary Advisor
Olaotse Obed Gabasiane, PhD

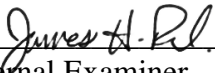


Programme Director, MAMiss
Olaotse Obed Gabasiane, PhD



Secondary Advisor
David Odhiambo, PhD

Dean, Theological Seminary
Feliks Ponyatovskiy, PhD



External Examiner
Jim Park, PhD

Adventist University of Africa

Date: April 2025

Dedicated to my wife, Janet Obeng
and my daughter, Henrietta Erica Obeng

TABLE OF CONTENTS

LIST OF TABLES	viii
ACKNOWLEDGEMENTS	ix
CHAPTER	
1. INTRODUCTION	1
Background of the Study	1
Statement of the Problem	6
Purpose of the Study	7
Significance of the Study	7
Research Questions	8
Limitations	8
Delimitations	9
Reflexivity	9
Methodology	10
Research Approach and Design	10
Population and Sampling	11
Data Collection, Procedure, and Analysis	11
Ethical Consideration	12
Definition of Terms	12
Chapter Outline	13
2. BIBLICAL-THEOLOGICAL FOUNDATION OF CONVERSION	14
Biblical Definition of Conversion	14
Repentance	16
God's Sovereignty, Covenant, and Faith	17
Holy Spirit and Ecclesiology	18
The Process of Conversion	19
Conversion in the Bible	19
Old Testament	19
The conversion of Abram	19
The conversion of Rahab	22
The conversion of Ruth	23
The conversion of Naaman	25
New Testament	26
The conversion of Peter	27
The conversion of Matthew	28
The Samaritan woman	29

The conversion of Paul.....	30
The conversion of the Thessalonians	32
Conversion in Ellen G. White Writings	32
Missiological Implications of Conversion.....	34
Summary.....	35
3. LITERATURE REVIEW	37
Religious Conversion from Islam to Christianity.....	38
Definition of Conversion.....	38
Consequences of Conversion	38
Different Models of Conversion	39
Sociological and Psychological Understanding of Conversion	40
Factors of Conversion from Islam to Christianity.....	41
Motivations for Muslim Conversion out of Islam.....	42
Specific Strategies to Reach Muslims in Ghana	42
History of Islam in Ghana and Its Missiological Implications.....	43
The Islamic Worldview	44
Definition of Worldview	45
Three Fundamental Principles of the Islamic Worldview.....	46
Tawhid (Monotheism).....	46
Khilafah (Vicegerency or Caliphate).....	46
‘Adalah (Justice).....	47
The Islamic Concept of the Universe.....	48
The Islamic Religion	49
Islamic Tradition	50
Shahadah (confessing the faith).....	51
Salat (Prayer).....	52
Sawm (Fasting)	53
Zakat (Giving of Alms).....	53
Hajj (Pilgrimage to Mecca).....	54
Islamic Beliefs.....	54
Belief in Allah alone.....	54
Belief in angels/jinn and Satan.....	54
Belief in the holy books	55
Belief in the day of reckoning.....	56
Belief in prophets.....	57
Belief in predestination and freewill.....	57
The Islamic Culture	58
Definition of Culture.....	58
Islamic rites of passage	58
Missiological Implications of the Islamic Worldview	62
Challenges of Mission to Muslims	65
Approaches to Reaching Muslims.....	67
Christian-Muslim Dialogue.....	67
Paul’s Tent Method	67
Camel Method	68
Institutional Model	69

Contextualization	69
Non-contextualization	71
Uncritical contextualization	72
Critical contextualization	72
Summary.....	73
4. METHODOLOGY	75
Research Setting	75
The Geographical Boundaries of Ghana	75
Western Region of Ghana	76
The South-West Ghana Conference	77
Research Approach and Design.....	77
Population and Sampling.....	79
Data Collection Procedure.....	81
Data Analysis.....	83
Ethical Consideration	85
Issues of Trustworthiness	86
Summary.....	88
5. DATA ANALYSIS AND FINDINGS	89
Description of the Participants	89
Findings and Discussions	90
The First Research Question	90
Worldview before conversion	90
Missiological implications of the pre-conversion worldview	93
Worldview after becoming Adventists.....	94
Missiological Implications	95
Differences between the worldviews of Adventist Muslim	
Background Believers.....	96
Missiological implications of the differences in worldviews	96
The Second Research Question.....	97
The Third Research Question.....	98
Challenges Adventist Muslim Background Believers face	
during conversion.....	98
Missiological implications	102
Challenges Adventist Muslim Background Believers face	
after becoming Adventists.....	103
Missiological implications	105
The Fourth Research Question.....	106
Factors leading to conversion of Adventist Muslim	
Background Believers.....	106
Missiological implications.....	108
Proposed contextualized strategy to reach Muslims in South-	
West Ghana Conference.....	111
Pictorial model of strategy	114
The strategic plan for proposed strategy	115

6. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	120
Summary.....	120
The Worldview of Adventist Muslim Background Believers before and after Conversion	122
Challenges of Adventist Muslim Background Believers during and after Conversion	122
Factors that Led to the Conversion of Adventist Muslim Background Believers	122
Missiological Implications	123
Proposed Strategy.....	123
Conclusion.....	124
Recommendations	124
 APPENDIXES	 125
A. INFORMED CONSENT FORM.....	126
B. INTERVIEW QUESTIONS	129
C. TRANSLATED INTERVIEW QUESTIONS.....	130
D. BACK-TRANSLATED INTERVIEW QUESTIONS	131
E. FOCUS GROUP INTERVIEW QUESTIONS.....	132
F. ETHICS REVIEW BOARD APPROVAL	133
G. SOUTH-WEST GHANA CONFERENCE APPROVAL.....	134
H. TRIANGULATION MATRIX.....	135
 BIBLIOGRAPHY.....	 137
VITA	148

LIST OF TABLES

1. Differences between the Worldviews of Adventist Muslim Background Believers	96
2. Whipping the Enthusiasm of Pastors and Members in Mission to Muslims	115
3. Making Resources for Muslim Missions Available to Pastors and the Laity.....	116
4. Conference-wide Prayers for Muslims on Fridays and during Ramadan	116
5. Collecting Testimonies of Muslims having Dreams and Visions of Jesus.....	117
6. Creating Opportunities for Members, Elders and Pastors to have Muslim Friends	118
7. Ensuring Collaboration between other Departments and the Adventist Muslim Relations Department	119
8. Developing House Churches to Assimilate Adventist Muslim Background Believers	119
H1. Triangulation Matrix.....	135

ACKNOWLEDGEMENTS

I want to thank the Almighty God from a sincere heart for making it possible for this thesis to come to fruition. Besides, I would like to appreciate the enormous efforts of my beautiful and hardworking wife—Janet Obeng—for her support in caring for our daughter and home while I was studying. Moreover, I appreciate the late Pr. Henry Sanford Obeng, who trained me for life and ministry.

I also appreciate the leadership of the Adventist University of Africa (AUA) and the West-Central Africa Division (WAD) for creating the opportunity for studies which has benefited me and my colleagues. Vincent Injety, PhD, Robert Osei Bonsu, PhD, Olaotse Obed Gabasiane, PhD, David Odhiambo, PhD, and Feliks Ponyaktovskiy, PhD, have been instrumental in making my dream of completing a masters programme come true. I thank my parents – Elder Daniel Obeng and Madam Grace Mensah, for their enormous prayers, support, and upbringing. I appreciate the measureless effort of my siblings, especially Pr. Sampson Derius Obeng for their guidance and counsel.

I highly appreciate Pr. Adeefe Kwakye, Pr. Isaac Ofori-Atta, Pr. William A. Cobbina, Pr. Benjamin Wiredu, Pr. Daniel Armstrong Kumah, Elder Gabriel Duku Yeboah and Prof. Daniel Berchie for mentoring me. I thank all my colleague pastors and workers at the SWGC of SDA, Sekondi, for their prayers and pastoral counsel, especially Pr. James Addo Borzah who acted as the Elubo district pastor while I was studying in Kenya. Finally, I thank the leadership and members of the Elubo District

of SDA for their prayers and support, notably Elder Daniel Oppong, Elder George Amoako, and Elder Solomon Tiekou.

CHAPTER 1
INTRODUCTION

Background of the Study

The Great Commission to make disciples of all nations from Jesus to all His disciples includes making disciples of Muslims as they come to the saving knowledge of Jesus Christ (Matt 28:19-20). However, reaching out to Muslims to lead to their possible conversion has been a colossal task for Christendom.¹ The Seventh-day Adventist (SDA) Church, as a Christian denomination, is not excluded from the difficulty in reaching out to Muslims.²

This dilemma is worse in the territorial jurisdiction of the South-West Ghana Conference (SWGK) of the SDA Church. South-West Ghana Conference is one of the best conferences in the Southern Ghana Union Conference (SGUC) regarding soul winning but cannot win many Muslims from its territory into the fold of Christ.³ As a result, there are few Muslims who are baptized occasionally in a while.⁴

¹Duane Alexander Miller, *Living among the Breakage: Contextual Theology Making and Ex-Muslim Christians* (Eugene, OR: Wipf and Stock Publishers, 2016), 3.

²Marc Coleman, "The Muslim Spiritual Progress Scale: Aiding Muslims in Coming to Christ," *Journal of Adventist Mission Studies* 8, no. 2 (2012): 129-62.

³General Conference of the Seventh-day Adventists, *Adventist Church Management System* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2024), accessed March 5, 2024, <https://acmsnet.org>.

⁴Ibid.

For instance, SWGC contributed 569 souls out of the 6935 souls won to Christ in the SGUC at the end of 2022.⁵ Besides, I served as the district pastor of the Mpohor district of SWGC between 2018 and 2022. Currently, I am the district pastor in the Elubo district in SWGC. In my eight years of ministry as church pastor, chaplain and district pastor, 510 souls have been led to Christ to God's glory. However, only two of these souls are Muslims demonstrating how rarely Muslims are won to the Adventist Church in SWGC.

This situation presupposes that the traditional method of evangelism of using public campaigns is doing little to bring Muslims to the saving knowledge of Jesus Christ. Coupled with this challenge is how fast Islam is growing in Ghana. It is estimated that Ghana will become a Muslim majority by 2096 considering how fast Islam is spreading in the country through biological growth.⁶ Muslim men can marry up to four women and give birth to as many children as they want contributing to their high growth rate in Ghana.⁷

The above has precipitated the need to find the factors that cause the few Muslims to convert to the SDA Church in SWGC and to use those factors as a springboard to develop a contextualized strategy to win more Muslims in SWGC. Without this investigation, the Adventist Muslim Relations and the Personal

⁵General Conference of Seventh-day Adventists, Office of Archives and Statistics, *Annual Statistical Reports* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2023), 34.

⁶Eric Jean-Ive Abrahams-Appiah, "Ghana to Become a Majority Muslim Nation by 2096: A Critical Examination of Ghana's 2000, 2010, 2021 Censuses and Its Implications for Christian Missions," *E-Journal of Religious and Theological Studies* 9, no. 9 (2023): 455-71.

⁷Bernard Lewis and Buntzie Ellis Churchill, *Islam: The Religion and the People* (Upper Saddle River, NJ: Wharton School Publishing, 2009), 113.

Ministries departments in SWGC will continue to be less informed of what results in the conversion of Muslims in SWGC territory. As a result, it will affect the efficacy of any plan they make for intentionally reaching Muslims in SWGC.

Some scholars have conducted research to investigate factors leading to Muslim conversion to Christianity in the entire world.⁸ Others have conducted a similar inquiry on some continents such as Europe⁹ and Africa.¹⁰ Others have sought

⁸Mohammad Hassan Khalil and Mucahit Bilici, “Conversion out of Islam: A Study of Conversion Narratives of Former Muslims,” *The Muslim World* 97, no. 1 (2007): 111-24; J. Dudley Woodberry, Russell G. Shubin, and G. Marks, “Why Muslims Follow Jesus: The Results of a Recent Survey of Converts from Islam,” *Christianity Today* 51, no. 10 (2007), 80-85; Jerry Trousdale, *Miraculous Movements: How Hundreds of Thousands of Muslims are Falling in Love with Jesus* (Nashville, TN: Thomas Nelson, 2012).

⁹Szaboles Keri and Christina Sleiman, “Religious Conversion to Christianity in Muslim Refugees in Europe,” *Archive for the Psychology of Religion* 39, no. 3 (2017): 283-294.

¹⁰Ben Naja, “A Jesus Movement among Muslims: Research from Eastern Africa,” *International Journal of Frontier Missiology* 30, no. 1 (2013): 27; Akimana Canisius and Gordon S. Bonham, “Sharing Jesus with Muslims: A Survey of Church Leaders in Africa,” *Great Commission Research Journal* 13, no. 2 (2021): 37-48.

to understand the same phenomenon in specific countries in the Turkey,¹¹ the United States of America,¹² Iran,¹³ Cambodia,¹⁴ Tanzania,¹⁵ Kenya¹⁶ and Ghana.¹⁷

However, research conducted on this issue worldwide, some continents and countries usually with few exceptions used the quantitative research methodology.¹⁸

This paper used qualitative phenomenological inquiry to give elaborate details

¹¹James Bultema, “On Cross-cultural Transmission: Muslims Coming to Christ in Turkey,” *International Journal of Frontier Missiology* 27, no. 1 (2010): 27-31.

¹²Georges Houssney, “Factors Leading to Conversion of Muslims to Christ,” *Biblical Missiology*, April 8, 2013, accessed December 15, 2024, <https://biblicalmissiology.org/blog/2013/04/08/factors-leading-to-conversion-of-muslims-to-christ/>.

¹³Miller, *Living among the Breakage*.

¹⁴Thomas W. Seckler, *Experiencing the Gospel: An Examination of Muslim Conversion to Christianity in Cambodia* (Eugene, OR: Wipf and Stock Publishers, 2020).

¹⁵Akimana Canisius, “Factors Affecting Muslim Evangelism: A Study of Free Pentecostal Church of Babati Council Town, Tanzania,” *World Journal of Research and Review (WJRR)* 11, no. 4 (2020): 52-57.

¹⁶Rebecca Jepkemei Lagat, “Towards Understanding Mission to Muslims in Kenya: A Missio-Dei Perspective,” *Missionalia: Southern African Journal of Missiology* 45, no. 3 (2017): 220-235, accessed on February 16, 2024, <https://doi.org/10.7832/45-3-190>.

¹⁷George Oduro, “A Strategy to Contextualize Seventh-day Adventist Music to Reach Muslims in Breman Asikuma” (MA thesis, Adventist University of Africa, Nairobi, Kenya, 2014); Pascal Alla-Hoki, “Developing a Strategy to Reach Muslims through Adventist Education in Ngaoundere” (MA thesis, Adventist University of Africa, Nairobi, Kenya 2014); Newman Osaforo-Adu Amankwah, “A Strategy of Evangelizing Sunni-Tijaniyya Muslims in Konongo-Odumasi Municipality in Ghana through Fun Games with Adventist Men’s Organization” (MA thesis, Adventist University of Africa, Nairobi, Kenya 2013).

¹⁸Woodberry, Shubin, and Marks, “Why Muslims Follow Jesus,” 80-85.

concerning factors that led to the conversion of Muslims to the Adventist Church. The quantitative and qualitative research methods complement each other.¹⁹

Moreover, most of the research conducted to investigate the phenomenon under study is done in areas where Muslims are a majority but this study investigated it in Ghana where Muslims are a minority. Also, the sample of most of these studies consisted of Muslims converted to Evangelicals and Orthodox churches and so on, but did not include those who converted to the SDA Church as this study sought to do. These were the population gaps this study filled.

Furthermore, there is a dearth of literature on this phenomenon in Ghana due to scarce research done to know what leads to Muslims coming to Christ in Ghana. The few scholars who have studied the conversion of Muslims into the SDA Church in Ghana investigated how to use a particular strategy such as music,²⁰ Adventist Education²¹ and sports²² to reach Muslims. However, there seems to be inadequate use of the qualitative phenomenological study to investigate the lived experiences of AMBBs which this study sought to do to fill the knowledge and methodological gaps.

¹⁹Diane Arnkoff et al., "Quantitative and Qualitative Research Can Complement Each Other: Reply to Rennie," *Psychotherapy Research* 6, no. 4 (1996): 269-76.

²⁰Oduro, "A Strategy to Contextualize Seventh-day Adventist Music to Reach Muslims in Breman Asikuma."

²¹Alla-Hoki, "Developing a Strategy to Reach Muslims through Adventist Education in Ngaoundere."

²²Amankwah, "A Strategy of Evangelizing Sunni-Tijaniyya Muslims."

Statement of the Problem

South-West Ghana Conference is known for winning many souls to the SDA Church in the SGUC.²³ However, SWGC is struggling to win Muslims in its territory to the SDA Church. There have been few Muslims who have been converted to the SDA Church in SWGC due to the difficulty in winning Muslims to Christ in SWGC.²⁴ The SDA Church is struggling to effectively reach out to Muslims because of the unavailability of effective approaches to this challenge.

Muslims are gradually increasing their population in the western region where SWGC operates. This growth has historical underpinnings. In 1892, the Dagomba, Namumba and Gonja tribes in northern Ghana sacked people of the Salaga tribe from northern Ghana. This led to a massive immigration of northerners to the southern part of Ghana increasing its Muslim population.²⁵ This explains the gradual increase of Muslims in the western region. Muslims make up 9.4% of the population in Ghana's western region as of 2017. Northern Ghana still has the highest concentration of Muslims in Ghana. However, Muslims live in Zongo communities which have spread across Ghana. Settlers in Zongo communities are immigrants from Sahelian areas of West Africa. The common language spoken in such communities is Hausa.²⁶

Muslims in the western region settle at a place and before the citizens of the place realize it, they would have brought their Muslim relatives and friends to create a

²³General Conference of the Seventh-day Adventists, *Adventist Church Management System*.

²⁴*Ibid.*

²⁵J. A. Braimah and J. R. Goody, *Salaga: The Struggle for Power* (London: Longmans, 1969), 222.

²⁶Tanko Ali Yahaya, "Zongo: The Eleventh Region?" Accessed May 5, 2024, <https://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=281461>.

vast Zongo community. Arab countries sponsor Muslims in Ghana and hence they can have two to three mosques in small villages and more cities. The opportunity for reaching Muslims is to capitalize on the high religious tolerance in Ghana. There is a peaceful cordial relationship between Muslims and Christians in the western region of Ghana and the country at large.²⁷ This can be used to cross cultural boundaries and reach Muslims.

There was therefore the need to investigate the factors that led to the conversion of these few Muslims to develop a contextualized strategy for gospel ministry to Muslims in SWGC. This study seemed not to have been done in SWGC using the phenomenological approach.

Purpose of the Study

This thesis investigated the lived experiences of Muslim converts to the SDA Church in SWGC. This was to ascertain the factors that led to the conversion of AMBBs and the challenges they encountered after their conversion. This study aimed to use the data collected to develop a contextualized strategy for gospel ministry to Muslims in SWGC.

Significance of the Study

The study will benefit the following: first, district pastors in SWGC will be abreast with a working evangelistic strategy to reach Muslims in SWGC. Second, the Adventist-Muslim Relations (AMR) department in local churches, districts and SWGC will be able to train members using the findings of this study to relate better

²⁷Mustapha Abdul-Hamid, "Christian-Muslim Relations in Ghana: A Model for World Dialogue and Peace," *Ilorin Journal of Religious Studies* 1, no. 1 (2011): 21-32.

with Muslims for soul-winning. Third, the Personal Ministries department in local churches, districts, and SWGC will use these contextualized strategies to win Muslims to Christ. Finally, conferences in the SGUC and Northern Ghana Union Conference (NGUC) of the SDA Church in Ghana can adopt this contextualized strategy for gospel ministry to Muslims in their territories.

Research Questions

This study sought to answer the following four questions:

1. What is the worldview of the AMBBs in the SWGC?
2. What is the biblical-theological foundation of conversion?
3. What are the challenges AMBBs face in SWGC during and after conversion?
4. What contextualized strategy can be developed to reach Muslims in SWGC?

Limitations

This study was faced with two potential shortcomings. First, though the study is focused on SWGC AMBBs, not every district had a representation in the sample size because not every district in SWGC has AMBBs. Other districts had but they were difficult to locate for interviews because of a lack of internet access for Zoom interviews.

Second, some AMBBs could not communicate fluently in English and if compelled may have provided scanty details of their lived experiences for lack of vocabulary. Therefore, I interviewed such AMBBs in a Ghanaian language called Twi and later transcribed and translated them into English for data analysis.

Delimitations

The study was limited to AMBBs in the twenty-four districts in SWGC. These selected AMBBs had been converted to Adventism within the past fifteen years and below. This helped to provide current information on the phenomenon under study. The selected AMBBs were eighteen years and above including male and female. Their lived experiences data were collected only through face-to-face in-depth interviews via Zoom.

Reflexivity

My passion for investigating missions to Muslims especially in SWGC stems from my experiences, values and beliefs. I officially started my gospel ministry as a pastor on October 1, 2016 in SWGC after I had served as a Teaching Assistant at Valley View University for a year. I served as a Church pastor in the Prince Emmanuel SDA Church, in Takoradi, Ghana for two years. At the same time, I doubled up as a chaplain for Adventist students in two tertiary institutions and an Adventist hospital, Nagel Memorial Adventist Hospital, Takoradi.

As a chaplain in the hospital, I had to minister to some Muslim nurses who were mostly friendly and sometimes more approachable even more than their Christian counterparts. My challenge however was how they could be reached with the gospel to lead to their conversion into the SDA Church. I have always longed to know the dynamics that go into an effective mission to these Muslims beyond the level of friendly relationships.

In my current district, I serve as the local manager of the Adventist basic schools where I preach on Wednesdays to the students. Among these students are Muslim children some of whom sometimes feel reluctant to engage in worship activities such as prayers and singing of gospel songs. Recently, I intentionally gifted

these Muslims with Bibles each to send home. I have little idea of the impact this will make in their homes considering how difficult it is to reach Muslim families.

My personal experience as discussed above may have made me overly anxious when I was interviewing the Muslim converts to the SDA Church in SWGC. However, I exercised enough self-control to let them flow in giving out information on their conversion. This helped me have the best data to analyze to draw valuable conclusions.

Methodology

This section briefly discusses the methodology for the study. It includes the research approach and design, population and sampling, data collection procedure and analysis, and ethical considerations.

Research Approach and Design

This study employed the qualitative research approach. This approach uses varying methods to enable people to investigate the social world and gain an understanding of peculiar ways people or a community live.²⁸ Again, this study employed phenomenological research, a research design under the qualitative research approach. Phenomenological research consists of a researcher describing experiences lived by people concerning a phenomenon as delineated by them.²⁹

²⁸John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2016), 28.

²⁹John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (London: Sage Publications, 2018), 26.

Population and Sampling

The study was conducted on AMBBs within SWGC's jurisdiction. South-West Ghana Conference is in the southwestern part of Ghana and comprises twenty-four districts. The AMBBs included current members of the SDA Church. Seven non-randomly selected AMBBs from the twenty-four districts in SWGC were included in the sample.³⁰

Data Collection, Procedure, and Analysis

Data was collected depending on the research question to be answered. Information from prior research on the worldview of Muslims was gathered to answer research question 1 of what Muslims' worldview is. To answer research question 2 on the biblical-theological foundation of conversion, data was collected through a literary survey of the Bible—the Old Testament and the New Testament, to have a biblical-theological foundation for conversion. A similar survey was conducted in the writings of Ellen G. White to determine her viewpoint on conversion.

Moreover, to answer research question 3 on challenges facing AMBBs, interviews were conducted with AMBBs who are still Adventists. Adventist Muslim Background Believers in these categories who are not fluent in English were interviewed in Twi, a popular Ghanaian language. Then, I transcribed³¹ and translated the data collected into English. A focus group³² discussion of six AMBBs was also conducted to ensure triangulation.

³⁰S. Dukes, "Phenomenological Methodology in the Human Sciences," *Journal of Religion and Health* 23, no. 3 (1984): 197-203.

³¹ Ibid.

³²C. Bradbury-Jones, S. Sambrook, and F. Irvine, "The Phenomenological Focus Group: An Oxymoron?" *Journal of Advanced Nursing* 65, no. 3 (2009): 663-71.

The data collected from documents, focus group discussions and interviews of AMBBs were analyzed and synthesized using the research questions as a guideline to provide thematic sections of the analysis.³³ The analyzed and synthesized data was used to develop a strategy for contextualized missions to Muslims in SWGC.

Ethical Consideration

The study obtained ethical clearance from the Adventist University of Africa Institutional Scientific and Ethics Review Committee (AUA-ISERC)³⁴ by submitting its consent form and data collection instruments to them for review and approval. After the approval, all AMBBs to be interviewed signed the consent form before they were interviewed.

Definition of Terms

This section defines some terms relevant to the study.

Contextualization means taking all necessary steps to ensure that Christianity is expressed in a way that is appropriate for insiders and their circumstances.³⁵

Conversion is a process through which people shun their gods to follow God Almighty.³⁶

³³Saraswati Dawadi, “Thematic Analysis Approach: A Step by Step Guide for ELT Research Practitioners,” *Journal of NELTA* 25, no. 1-2 (2020): 62.

³⁴Adventist University of Africa, “Ethics and Review Board,” accessed April 10, 2024, <https://www.aua.ac.ke/ethics-and-review-board/>.

³⁵Charles H. Kraft, *Issues in Contextualization* (Pasadena, CA: William Carey Library, 2016), 88.

³⁶Paul G. Hiebert, “Worldview Transformation,” in *From the Straight Path to the Narrow Way: Journeys of Faith*, ed. David H. Greenlee (Waynesboro, GA: Authentic Media, 2005), 24.

Missions refer to the several precise initiatives the church embarks on to perform missionary tasks worldwide specifically to spread the gospel.³⁷

Worldview also refers to culturally moulded presuppositions that underline how a group of individuals in a society tend to perceive and react to reality.³⁸

Chapter Outline

Chapter 1 comprised the introduction of the study as begun above. Chapter 2 dealt with the biblical foundation of conversion. Chapter 3 consecutively dealt with the literature review and chapter 4 delved into the Methodology of this study. Chapter 5 analyzed the data and developed a strategy to reach Muslims with the gospel in SWGC. Finally, chapter 6 gave the summary, conclusion and recommendations.

³⁷Craig Ott, Stephen J. Strauss, and Timothy Tennent, *Encountering Theology of Mission Biblical Foundations, Historical Developments, and Contemporary Issues* (Grand Rapids, MI: Baker Academic, 2010), xv.

³⁸Kraft, *Issues in Contextualization*, 37.

CHAPTER 2

BIBLICAL-THEOLOGICAL FOUNDATION OF CONVERSION

Conversion is a trendy term in Christianity. However, it is understood differently within major Christian denominations. This chapter seeks to answer the following questions concerning conversion: 1. What is the biblical definition? 2. Does conversion happen instantaneously or gradually? 3. What factors contributed to the conversion of people in the Bible? 4. What challenges did converts in the Bible face after their conversion? 5. What do the writings of Ellen G. White say on conversion?

To answer these questions, I selected the conversion of Abram, Rahab, Ruth and Naaman to represent the whole conversion process as demonstrated in the Old Testament (OT). In the New Testament (NT), the conversion narratives are that of Peter, Matthew, the Samaritan woman, and the Thessalonians. The chosen conversion stories in the OT are stories of worshippers of different gods before their conversion to worship the True God.

The ones in the NT are stories of people who, before accepting Christ, had a distorted knowledge of the True God of Israel since they were already in Judaism. On the other hand, some of the conversion stories in the NT in this chapter discussed those who turned away from worshipping idols to the worship of God. In this chapter, therefore, I attempted to develop a biblical theological foundation of conversion.

Biblical Definition of Conversion

Conversion is an English word that occurs only once in traditional English versions of the Bible, namely Authorized Version (AV), Revised Standard Version

(RSV), New American Standard Bible (NASB), and New King James Version (NKJV).¹ The one-time appearance of the word “conversion” in English Bible versions occurs in Acts 15:3. Moreover, it is a translation of the Greek noun *epistrophe*. *Epistrophe* is translated as a change of one’s beliefs or conversion.²

The context of some of the NT uses of *epistrophe* indicates a meaning of non-Christians becoming Christians (Acts 3:19; 9:3; 2 Cor 3:16; Acts 11:21; 14:15; 15:19; 26:18; 1 Thess 1:9; in Acts 26:20).³ Conversion is explicitly indicated as turning from idols or vain things to serve the living and true God in the NT (1 Thess 1:9; Acts 14:15).

The Hebrew word equivalent in idea to conversion, as translated from the Greek *epistrepho*, is *šûb* vb. translated as “to turn, to return.”⁴ It “refers to turning toward or away from something, often used with the sense of turning away from God (apostasy) (Num 32:15; Josh 22:21–29; Judg 2:19; 1 Sam 15:11; 1 Kg 9:6; Jer 8:4–5; Ps 126:1) or turning back toward God (repentance) (Jer 8:4–5; Ezek 14:6).”⁵ Apart from its 1000 + occurrences in the Hebrew Bible with no theological interest, it is

¹R. T. France, “Conversion in the Bible,” *Evangelical Quarterly: An International Review of Bible and Theology* 65, no. 4 (1993): 291-310.

²James Swanson, *Dictionary of Biblical languages with Semantic Domains: Greek New Testament* (1997), s.v. “Epistrophe.”

³France, “Conversion in the Bible,” 295.

⁴Ben Yashar and Zipor, “*šûb*,” *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green and Douglas W. Stott (Grand Rapids, MI: Eerdmans, 2004), 14:295.

⁵*Ibid.*

used 100+ times about human connection with God. *Epistrepho* occurs thirty-nine (39) times in the New Testament.⁶

It is most often used in the context of Israel's covenant with God.⁷ This special use called individual persons and Israel as a community to "turn away" from evil or other gods and to "return" to God (Hos 6:1; 14:1). Generally, the verb is used intransitively, but sometimes there is an agent either God (Ps 80:4,7,14,19) or someone else (prophets, Neh 9:26; priest, Mal 2:6) who must turn Israel back to their true loyalty.⁸ Therefore, the biblical definition of conversion is the turning away of a person from idols or evil to return to God in repentance.

Repentance

Erickson defines repentance as a state in which a person abandons sin on the basis of deep sorrow for his or her sins.⁹ As indicated, *shuv*, the main Hebrew word for repentance, means "to go back again" or "to return."¹⁰ It is consistently used in the OT to depict the state in which people genuinely repent with a conscious effort of separating from sin (2 Chr 7:14).¹¹ Repentance is a gift from the Spirit of God (Ezek 36:26 ff). The two aspects of repentance are future conversion, an eschatological

⁶George V. Wigram and Ralph D. Winter, *The Word Study Concordance*, s.v. "Epistrepho."

⁷France, "Conversion in the Bible," 295.

⁸Ibid.

⁹Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker, 1985), 935.

¹⁰Ernst Würthwein, "Metanoeo," *Theological Dictionary of the New Testament (TDNT)*, ed. Geoffrey W. Bromiley, Gerhard Kittel, and Gerhard Friedrich, trans. Geoffrey W. Bromiley and Gerhard Kittel (Grand Rapids: Eerdmans, 1967), 4:980.

¹¹Erickson, *Christian Theology*, 936.

event and an urgent effort of biblical prophets to call people in obstinacy to God listening to them to repentance. God requires both the people of the covenant and all people of other nations to repentance (Jer 12:14-17:18:1-12).¹²

There are main Greek terms for repentance in the NT. The first is *metamelomai*, meaning “to have a feeling of care, concern, or regret.”¹³ This regret refers to the emotional feeling of not doing what one did. The second Greek term is *epistrepho*, usually used in the LXX for the translation of *shuv* and it means “to turn toward or to return or to convert.”¹⁴ The third Greek word is *metanoeo* meaning “to think differently about something, or to have a change of mind.”¹⁵ Given the above, repentance is a change in a person’s life usually with the focus on turning to God.¹⁶

God’s Sovereignty, Covenant, and Faith

The doctrine of God’s sovereignty emphasizes His absolute authority and control over all creation, guiding every event and circumstance to fulfil His eternal purposes. This sovereignty is expressed through His covenant promises, in which God commits Himself to His people, pledging to love, redeem, and transform them.¹⁷

¹²Christopher Wright, “Implications of Conversion in the Old Testament and the New,” *International Bulletin of Missionary Research* 28 (2004): 14-19.

¹³Erickson, *Christian Theology*, 936.

¹⁴Georg Bertram, “Epistrepho,” *Theological Dictionary of the New Testament (TDNT)*, ed. Gerhard Friedrich, trans. by Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1971), 7:723.

¹⁵Erickson, *Christian Theology*, 937.

¹⁶Bertram, “Epistrepho,” *TDNT*, 728.

¹⁷C. H. Pinnock, “God’s Sovereignty in Today’s World,” *Theology Today* 53, no. 1 (1996): 15-21.

Faith, then, is the divinely enabled response to God’s covenant invitations, where believers entrust themselves to His sovereignty, resting in His goodness, wisdom, and power. As the sovereign God initiates and sustains the covenant relationship, faith becomes the essential link between God’s gracious promises and the believer’s experience of salvation, sanctification, and ultimate glorification.¹⁸

Holy Spirit and Ecclesiology

The Holy Spirit is the agent of regeneration, granting new life to believers (John 3:5-8; Titus 3:5). He convicts individuals of sin, righteousness, and judgment, thereby leading them to repentance (John 16:8-11). Furthermore, the Holy Spirit enables people to have faith in Jesus Christ and to accept Him as Lord and Savior (Eph 2:8-9; 1 Cor 12:3). He also seals believers, marking them as God's own and guaranteeing their inheritance (Eph 1:13-14; 4:30).¹⁹

The Holy Spirit forms the church by bringing believers together into a unified body (1 Cor 12:13; Eph 4:4-6). He distributes gifts and ministries to believers, empowering them to serve and build up the church (1 Cor 12:4-11; Eph 4:11-12). Additionally, the Holy Spirit promotes unity and fellowship among believers, helping them to live in harmony and love (Eph 4:3-6; Phil 2:1-4). He guides and directs the church, leading believers into truth and wisdom (John 16:13; Acts 13:1-3).²⁰

¹⁸Pinnock, “God’s Sovereignty in Today’s World.”

¹⁹Linus Pius Thliza, “The Relationship between the Church and the Holy Spirit: Towards a Pneumatological Ecclesiology,” *Focus – Francis’ Synodality and the Future of a Divided Church*, 30 (2023): 95.

²⁰*Ibid.*

The Process of Conversion

From the above discussion, it is clear that conversion is a process. This process is initiated by God either by Himself through a theophanic encounter with a person or through a human agent. Besides, God initiates conversion through the Holy Spirit leading people to the truth (John 16:13). When Adam and Eve sinned in the Garden of Eden, God initiated their conversion process (Gen 3:9-15). God also works through the church as an agent for spreading the gospel to lead people.

The next step in the conversion process is for the receiver of the gospel to repent. Repentance is an important step towards conversion. It is a person turning away from sin and moving towards God through a genuine confession of sins (Acts 2:38; Rom 10:9-10). After a person's conversion, he or she must depend on the Holy Spirit to continue living a sanctified life till death. This will help secure the person's salvation. The ultimate goal of conversion is salvation which is the gift of eternal life (John 3:16; Rom. 6:23).

Conversion in the Bible

Old Testament

In this section, I discussed the conversion of some key figures in the OT to glean the factors that led to their conversion and whether the conversion occurred instantly in their lives or gradually. The OT figures discussed are Abram, Rahab, Ruth and Naaman.

The conversion of Abram. Abram was an idol worshipper before God called him (Josh 24:2, 14).²¹ He, with his family, worshipped other gods in Ur after the

²¹William D. Barrick, "Living a New Life: Old Testament Teaching about Conversion," *The Master's Seminary Journal* 11, no. 1 (2000): 27.

flood. However, his conversion from idolatry to the worship of God was initiated by a theophanic encounter he had with God. God called Abram to move from his country, family and father's house to a land He would show Abram (Gen 12:1-3). God promised Abram that He would make Abram a great nation, bless him and make his name great. Abram responded to God's call and left the land of Ur to the land of Canaan (Heb 11:18).

Abram was seventy-five years old when God called him to leave Ur to make out of him a great nation (Gen 12:4). However, the challenge he had was he and his wife had no child because Sarai was barren (Gen 11:29). This issue of infertility followed him even after he had converted from idol worship. The same issue eventually tempted him to break the covenant of pieces he had with God (Gen 15; 16).

God allowed Abram to renew his faith in God by a new covenant of circumcision during which time God changed the name of Abram to Abraham which meant "a father of many nations" (Gen 17:5). Abraham grew in his walk with God till Sarah, his wife gave birth to the promised son, Isaac. Isaac was born fourteen years after Ishmael was born (Gen 16:16; 21:5). His ultimate faith in God was demonstrated when he was willing to offer Isaac as a burnt offering on Mount Moriah upon the request of God to test him (Gen 22:1-12).

Abraham's conversion from idolatry to the worship of God was the call from God to him in a theophanic encounter.²² This call required Abraham to completely break away from his past.²³ The Bible does not tell whether the call was in the form of a dream or vision but it could be either. However, there was no human agency in the

²²"Get Thee Out" [Gen 12:1], *Seventh-day Adventist Bible Commentary*, ed. Francis D. Nichol (Hagerstown, MD: Review & Herald, 1978), 1:293.

²³Ibid.

conversion of Abraham. It is clear from the above story of Abraham that his conversion did not happen instantly. It took some time before he was fully converted. Even his movement from Ur to Canaan was over a while. This gradual conversion of Abraham made him steadily grow in faith in God.

In connecting the story of Abraham to the experience of AMBBs, Abraham had to leave behind his cultural heritage and identity when he yielded to God's call to leave his country and kindred. It is also possible that Abraham's family rejected his decision to follow the one true God. He also experienced spiritual uncertainty so Abraham had to trust God Whom he barely knew.

In the same way, AMBBs are seen as abandoning their cultural heritage and Islamic traditions. Since Islam is a religion that is propagated along with its Arabian Peninsula culture, Muslims are inculturated in the Arabian culture. Therefore, leaving Islam is like abandoning one's cultural heritage and identity including your way of dressing, eating, worship and so on. Adventist Muslim Background Believers, like Abraham, face rejection, ostracism and persecution from their families and communities. They also struggle with spiritual uncertainty in which they struggle with doubt and fears about their new faith especially if they lack support and guidance.

As Abraham's test of faith strengthened his belief in God, the struggles AMBBs go through can be an effective way God uses to root them in the faith in Jesus. They will be able to grow spiritually as they abide in Jesus despite the challenges they face.

The conversion of Rahab. Scholars suggest that apart from Joshua, Rahab is the second most important person in the book of Joshua.²⁴ Rahab, before her conversion, was a gentile harlot in Jericho. The poverty of her extended household forced her into prostitution.²⁵ This is the same as how Muslims are forced to remain in Islam to preserve their family honour. Jericho was a pagan city where idols were worshipped. The outstanding mercy she extended to the two spies that Joshua sent to spy on Jericho initiated her eventual incorporation into the covenant people of Israel (Heb 11:31; James 2:2, 26).²⁶ Her belief in the God of Israel was ignited when she heard about how God led the Israelites from Egypt to the place near Jericho.

According to what she said to the two spies sent by Joshua, (1) She knew God had given the Israelites the land of Canaan (Josh 2:9), (2). She let them know the terror of them had been upon all the inhabitants of Jericho (Josh 2:9), (3) She had heard about how God parted the Red Sea for the Israelites to pass and what they did to the two Amorite kings (Josh 2:10), and (4) She knew that the God of Israel was the God of heaven and earth (Josh 2:11).

Rahab's testimony presupposes that she had already believed in the God of Israel and was waiting for an opportunity to worship Him. Rahab's knowledge of Israel's history and God's plan for their future is remarkable. She spoke of the

²⁴Richard S. Hess, *Joshua: An Introduction and Commentary*, Tyndale Old Testament Commentaries 6 (Downers Grove, IL: InterVarsity, 1996), 80, 81; David Merling, "Rahab: The Woman Who Fulfilled the Word of YHWH," *Andrews University Seminary Studies* 41, no. 1 (2003): 31.

²⁵Robert B. Coote, "The Book of Joshua," *The New Interpreter's Bible (NIB)*, ed. Leander E. Keck (Nashville, TN: Abingdon Press, 1998), 2:592.

²⁶Kelly J. Godoy de Danielson, "Women on the Outside Looking In: Rahab and Ruth as Foreign Converts to the People of God," *The Asbury Journal* 75, no. 2, (2020): 258.

conquest of the land as if it were already a completed event. The miracles God performed for Israel in Egypt and Transjordan instilled in Rahab the belief that God could also grant Israel the land of Jericho.²⁷

Upon requesting the protection of her parents and siblings during the destruction of Jericho, her conversion led to the conversion of her entire family (Josh 2:12). The nature of her conversion led her and her relatives to geographically move from the land of idolatry (Jericho) to live in Israel for the rest of their lives in the worship of the God of Israel (Josh 6:25).

Rahab's conversion was due to the testimonies about God's power she had heard. Her faith in God began when she heard about God's miraculous workings in the lives of the Israelites. Then, she demonstrated this faith by hiding the two spies and making a covenant with them to spare her life and that of her family.

The conversion of Rahab did not happen instantaneously but started in her heart long before the visit of the two spies to her residence. This is surely not a coincidence but happened that way under the instrumentality of the Holy Spirit. This is because many of the people of Jericho had probably heard what Rahab heard but her knowledge led to her belief in God.

The conversion of Ruth. Ruth was a Moabite whom an Ephrathite man from Benjamin in Judah married. Her husband was one of the two sons of Naomi and Elimelech (Ruth 1:2,4). Unfortunately, her husband and his brother who was also married to another Moabite wife, Orpah died (Ruth 1:5). Naomi, her mother-in-law, wanted to return to Judah because she had first lost her husband and then her two sons as a stranger in the land of Moab. Therefore, she entreated Ruth and Orpah to return

²⁷Donald H. Madvig, "Joshua," *The Expositor's Bible Commentary (EBC)*, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan, 1992), 3:262.

to their mothers' houses (Ruth 1:8). Whereas Orpah returned to her mother's house, Ruth insisted on going to Judah with Naomi.

Orpah is often portrayed as unfeeling and stubborn for abandoning Naomi. However, a close reading of the text reveals that, although she was reluctant to leave, she obeyed Naomi's wishes. By returning to her homeland, Orpah also returned to her gods. In ancient times, it was believed that a deity held power only within the geographical region inhabited by their worshippers. Therefore, leaving one's land signified a separation from one's gods.²⁸ Orpah and her fellow Moabites worshipped a variety of gods the famous among them was Chemosh (Num 21:29; Judg 11:24).²⁹

Naomi's remark on the return of Orpah in persuading Ruth to do the same is significant in helping us understand what it meant to return to her mother's house. The Bible says, "And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law" (Ruth 1:15). This implies that the relationship Ruth and Orpah had with Naomi as in-laws made them cease from worshipping their gods as long as they were under the roof of Naomi.

Whereas Orpah returned to serve her gods, Ruth was convinced that the God of Israel was the true God and would accompany Naomi to her people and her God. After arriving at Bethlehem with Naomi, Boaz eventually married Ruth. She later became an ancestor of Christ long after her death (Ruth 4:13).

Ruth converted from idol worship to worship God because of the good interpersonal relationship Naomi had with her as her mother-in-law. It is highly possible she shared testimonies about God with Ruth. If the relationship between her

²⁸Madvig, "Joshua," 3:522, 523.

²⁹Kathleen A. Robertson Farmer, "The Book of Ruth," *NIB*, 2:901.

and Naomi were not good, she would not have insisted on returning to Judah with Naomi leaving behind her mother and other cherished relatives in Moab. The conversion of Ruth did not happen instantly but it took some time.

The conversion of Naaman. Naaman was a Syrian army commander who was highly esteemed in Syria (2 Kgs 5:1). By being a Syrian at that time, he was not a worshipper of the God of Israel but an idol worshipper. Coupled with this spiritual problem, he had a medical problem of being a leper suffering from leprosy despite his fame in Syria (2 Kgs 5:1). There was a young maid who had been brought to Syria from the land of Israel and was serving the wife of Naaman. This girl suggested to her madam that her husband visit the prophet Elisha in Samaria. She believed he would be made well from his leprosy should he accept to go (2 Kgs 5:2, 3).

Naaman immediately agreed. After consulting the king of Syria, arrangements were made. Eventually, he went to visit the prophet Elisha (2 Kgs 5:9). Naaman was initially resistant to the instruction given to him by Elisha. However, upon the encouragement of his servants, he agreed and followed the instructions which led to his healing from leprosy (2 Kgs 5:10-14).

Naaman's conversion to believe in the God of Israel after his healing can be inferred from his statement to Elisha after returning from the river Jordan.³⁰ The Bible says, "Then he returned to the man of God, he and all his company, and he came and stood before him. and he said, "Behold, I know that there is no God in all the earth but in Israel; so accept now a present from your servant" (2 Kgs 5:15).

³⁰Mordechai Cogan and Hayim Tadmor, *II Kings: A New Translation with Introduction and Commentary*, The Anchor Bible 11 (Garden City, NY: Doubleday, 1988), 67.

Also, his request for a “two mules’ load of earth from Samaria to send to Syria and offer a burnt offering to no other god but the Lord was a great demonstration of his faith in the God of Israel. Besides, it also meant that Naaman wanted to elude persecution from his master, the king of Syria so that whenever circumstances forced him to bow ceremonially to the Aramean gods with his king; he might in reality be placing his knees in the soil of the true God of Israel making him a secret believer in the true God.³¹ The nature of the fatal persecutions that accompany Muslims’ conversion to Christianity requires that Muslim converts follow the footsteps of Naaman by practising their faith in secrecy to elude unnecessary persecutions.

The witness of the young maid who served Naaman’s wife led to his conversion. Her simple suggestion and its eventual fruitfulness led to Naaman’s acknowledgement of the one true God. The other servants who encouraged Naaman when he was almost giving up on the instruction by Elisha also contributed immensely to his healing which led to his conversion.

Naaman’s conversion also did not happen instantly. It took him time to heed the maid’s suggestion to go to Samaria. His healing from leprosy was not instant because he had to follow the instructions from the prophet Elisha to dip himself in the river Jordan seven times. After Naaman’s healing, he acknowledged the God of Israel as above all gods.

New Testament

This section discussed the conversion of Peter, Matthew, and the Samaritan woman in the gospels of the NT. Besides, it discussed the conversion of Paul and the Thessalonians. I have selected these stories of conversion to represent two ways

³¹R. D. Patterson and Hermann J. Austel, “1, 2 Kings,” *EBC*, 4:190.

conversion occurred during the New Testament times; the conversion of people from Judaism to Christianity and those from paganism to Christianity. The conversion of Peter, Matthew, and the Samaritan woman represents the conversion from Judaism to Christianity. The conversion of the Thessalonians will represent the conversion of people from paganism to Christianity.

The conversion of Peter. The conversion of Peter to a belief in Jesus Christ was not a conversion from paganism to Christianity but from Judaism to Christianity. Judaism was supposed to have naturally ushered in Christianity. However, because a majority of the Jews did not accept Jesus Christ as their Lord and Savior, the two eventually became different religions.³²

Jesus met Simon Peter and Andrews, his brother at the Sea of Galilee. When He met them, they were fishing, but He bid them to follow Him so He could make them fishers of men. Right away, the two of them followed Jesus (Mark 1:16-20). Peter's conversion with other disciples occurred instantaneously according to Mark 1:16-20.

Nevertheless, Luke's account of the same incident gives a detailed perspective of Peter's conversion. In Luke 5:1-11, Jesus met Peter and his colleague fishermen at the seashore when they had toiled all night fishing but had not caught any fish. Though Peter was hesitant, they harvested many fish when he obeyed Jesus' command to cast the net into the water. This miracle caused Peter to acknowledge the Lordship of Jesus Christ. Then, Jesus promised Peter that He would make Peter a fisher of men. It was then that Peter left all to follow Jesus.

³²Scot McKnight, *Turning to Jesus: The Sociology of Conversion in the Gospels* (Louisville, KY: Westminster John Knox, 2002), 40.

Before Peter's conversion at the Sea of Galilee, he had had a prior meeting with Jesus through the introduction of Jesus to him by his brother Andrews (John 1:35-51). In other words, Peter had a relationship with Jesus before accepting to leave everything to follow Jesus at the seashore.³³ The factor that led to Peter's conversion in this narrative was the miracle of a bumper harvest of fish that he witnessed Jesus perform. This convinced Peter that Jesus was the Lord, and he decided to leave all he had to follow Jesus. Peter's conversion was not instantaneous. He had a prior relationship with Jesus before encountering him at the Sea of Galilee.

Peter's conversion was progressive; he had to be ordered to eat from the unclean basket (Acts 10:34) for him to be converted to the idea that there was neither Jew nor Gentile. Perhaps, Muslim conversions should not be expected to be complete, only growing in sanctification with time, as in the case of Peter, Abraham and many others.

The conversion of Matthew. Matthew is also known as Levi in the Bible. He was a tax collector, and Jesus saw him sitting at a tax booth collecting tax. Jesus told Matthew to follow Him and immediately, Matthew got up and followed Jesus. Jesus then went to Matthew's house and dined with him and many other tax collectors and sinners (Mark 2:13-17; cf. Matt 9:9-13). Matthew's quick conversion leads to whether he had prior knowledge of Jesus. It is a high probability that Matthew had heard a lot about Jesus. Therefore, he immediately responded positively when the call came from

³³Walter Bussell Bowie, "Call of the First Disciples (5:1-11)," *The Interpreter's Bible (IB)*, ed. George Arthur Buttrick (New York, NY: Abingdon Press, 1952), 8:100.

Jesus to follow Him.³⁴ Matthew's immediate positive response is the same as what Andrew, James, Peter and John did.³⁵

The factor that led to Matthew's conversion was Jesus' direct discipleship call to him. This probably may have been preceded by his prior knowledge about Jesus. Matthew's conversion appeared instantaneous on a surface level. Nevertheless, he probably knew Jesus before he was called to discipleship. Hence, it was not hard for him to leave his office to follow Jesus when he was called.

The Samaritan woman. The Jews and the Samaritans have a similar background which could be traced to Abraham and Jacob. However, throughout history, with the invasion of the Assyrians into the Northern Kingdom of Israel where there were ten tribes of Israel, the Samaritans' blood relation to the patriarchs got corrupted by gentile blood. This brought about a great enmity between the Jews and the Samaritans because the Jews despised the Samaritans for not being real Israelites.³⁶ The hatred was so bad that the Mishnah, a Jewish rabbinic commentary, states that "He that eats the bread of the Samaritans is like one that eats the flesh of swine."³⁷

Because of this hostility, the Samaritans were difficult to reach with the gospel of the Messiah Who had come to fulfil the prophecy. Jesus' strategy to evangelize the

³⁴McKnight, *Turning to Jesus*, 42.

³⁵Craig L. Blomberg, *Matthew*, The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture (NAC) 22 (Nashville, TN: B & H Publishing, 1992), 155.

³⁶Arthur John Gossip, "The Gospel according to St. John: Exposition," *IB*, 8:524, 525.

³⁷Herbert Danby, trans., *The Mishnah: Translated from the Hebrew with Introduction and Brief Explanatory Notes* (Oxford, England: Clarendon Press, 1933), 49.

Samaritans was an excellent one. He began a deep conversation with the Samaritan woman by Jacob's well, which probed into the woman's secrets (John 4:7-18). In the interaction, Jesus made it known to the woman who He was, the Messiah who was to come (John 4:25, 26). When the woman was fully convinced about who Jesus was, she left Jesus to the city of Sychar. Through her testimony, she invited all the Samaritan people to go and see Jesus, the Messiah (John 4:28, 29).

The conversion of the Samaritan woman also went through a process and took some time. Jesus had to interrogate her for some time before she was fully convinced that Jesus was the Messiah. Even though her conversion occurred within some hours of her encounter with Jesus, her prior knowledge about the God of Abraham and Jacob and the Messiah helped her understand Jesus.³⁸

The conversion of Paul. Paul was a Jew of the Pharisee sect who was committed to Judaism to the extent that he dedicated his life to making sure the followers of Jesus were killed to the level of their extinction (Acts 9:1, 2). Therefore, Paul, before his conversion from Judaism to Christianity, was the Christian church's number one enemy.³⁹ Paul's conversion account can be divided into three main sections:

1. The appearance of Jesus on the road to Damascus (Acts 9:1-9).
2. The ministry of Ananias to Paul (Acts 9:10-18).
3. The final confirmation of Paul's conversion was demonstrated by his bold witness in the Jewish synagogues of Damascus (Acts 9:18b-22).⁴⁰

³⁸Gossip, "The Gospel according to St. John."

³⁹John B. Polhill, *Acts*, NAC 26 (Nashville, Tennessee: B and H Publishing, 1992), 233.

⁴⁰*Ibid.*

While persecuting the people of the Way, later known as Christians (Acts 11:25), Paul thought he was doing that in favour of God but he was sincerely wrong. The situation he found himself in is the same situation many Muslims find themselves. They are ready to kill Christians with the mindset of fighting for Allah whom they believe to be the True God who does not want anything or anybody associated with Him. However, they are also sincerely mistaken.

On his journey to Damascus, Paul had his conversion experience when Jesus revealed Himself to him in a vision to make Paul know his mistake (Acts 9:3-6). Jesus, afterwards, instructed Paul to go to Damascus and wait for further instructions. Paul was eventually baptized by Ananias who was initially reluctant to go to Paul nor baptize him but was compelled by God to do so (Acts 9:10-18). Paul was transformed from being the fiercest enemy of the church to becoming its greatest spokesman and theologian.⁴¹

The main factor of Paul's conversion was his vision of Jesus speaking to him directly from heaven. His first challenge was the reluctance of the apostles and the disciples to accept him as part of them, as seen in Ananias' reluctance to go and see him after he had converted. His second challenge after conversion was constant persecution. He was constantly persecuted in the same way he persecuted Christians. The Lord Jesus Christ continues to reveal Himself to the Muslims through dreams and visions, even those who are persecutors of Christians as Paul was.⁴²

⁴¹Robert L. Maddox Jr., "Acts," *Layman's Bible Book Commentary* (Nashville, TN: Broadman Press, 1979), 19:58.

⁴²Ibrahim Abed Al-Masih, "Dreams and Visions among Muslims," *Journal of Adventist Mission Studies* 18, no. 2 (2023): 106-126.

The conversion of the Thessalonians. In 1 Thessalonians 1:9, it is clear that the believers in Thessalonica had converted from idol worship to the worship of the living and true God. The Greek word *epistrepho*, meaning “turning,” was used by Paul to describe conversion. During Paul's time, the concept of “turning” was commonly discussed. In philosophical circles, “to turn,” *epistrephe*, was one of the key terms used to describe the process of adopting a new philosophy.⁴³

However, before their conversion, Paul and Silas did not have it easy when they tried to evangelize in Thessalonica. When Paul explained and demonstrated to them the relevance of Christ's death and resurrection to humanity, some devout Greeks and some leading women converted. The Thessalonians received the word of God despite constant persecution from the Jews (1 Thess 1:6).⁴⁴

Even though their ministry at Thessalonica was short-lived, the gospel they preached there led to the establishment of the Christian church there despite the persecution orchestrated by the envious Jews who were at Thessalonica. The conversion of people in Thessalonica did not happen immediately but took some time.

Conversion in Ellen G. White Writings

Ellen G. White defines conversion as “a change of heart, a turning from unrighteousness to righteousness.”⁴⁵ Genuine conversion is when a person hates the

⁴³Abraham J. Malherbe, *Paul and the Thessalonians: The Philosophic Tradition of Pastoral Care* (Philadelphia, PA: Fortress, 1987), 26.

⁴⁴Abraham Smith, “1 & 2 Thessalonians,” *NIB*, 11:694.

⁴⁵Ellen G. White, *In Heavenly Places* (Washington, DC: Review and Herald, 1995), 29.

sins he once loved and walks in the path of holiness. A converted person relies on the merit of Christ and exercises great faith in Him.⁴⁶

She asserts that after the fall of humanity, our natural abilities to overcome sin have been perverted. Therefore, we cannot overcome temptations and sin with our strength. She stressed the above point by saying: “His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil.”⁴⁷ In addition, to buttress the same point, she made this profound statement: “Education, culture, the exercise of the will, human effort ... are powerless. They may produce an outward correctness of behavior, but they cannot change the heart.”⁴⁸

However, God, the initiator of our redemption and salvation, through Jesus Christ has provided an opportunity to gain the strength to overcome sin by having a saving faith and relationship with Jesus. Jesus died on the cross to provide forgiveness of sins and empowerment to overcome sin. Jesus, according to Ellen G. White, is the “matchless gift” of God through whom God has made provision for eternal life.⁴⁹

The empowerment of humanity to overcome sin is also made possible through the instrumentality of the Holy Spirit who is the “transforming agency” through whom human beings can experience conversion.⁵⁰ Conversion transforms a person

⁴⁶White, *In Heavenly Places*, 29.

⁴⁷Ellen G. White, *Steps to Christ* (Washington, DC: Review and Herald, 1892/1977), 19.

⁴⁸*Ibid.*, 18.

⁴⁹*Ibid.*, 68.

⁵⁰E. G. White, *Desire of Ages* (Nampa, ID: Pacific Press, 1898/2005), 391.

supernaturally to have “a new life altogether.”⁵¹ Ellen G. White clarifies that God does not force anyone to accept this gift of supernatural transformation through conversion. However, everyone has the choice to “come to Christ.”⁵² Repentance, a key component in conversion, according to E. G. White, is “sorrow for sin and a turning away from it.”⁵³

Conversion, in a nutshell, according to E. G. White, is a supernatural process of transformation and not natural which is orchestrated by the indwelling of the Holy Spirit. The human response to God’s conversion provision is to accept or reject it. By accepting it, one is empowered by God to turn away from sin and turn to God. Because it is a process, conversion, according to Ellen G. White does not happen instantly but takes time.

Missiological Implications of Conversion

Firstly, there should be an emphasis in effective prayer ministry to commit people who need to be converted into the hands of God to have theophanic encounters. Like that of Abraham, God can reach people through dreams and visions. Therefore, missions for converting souls should be soaked in prayers ascending to God for Him to lead souls to Himself.

Secondly, witnessing Jesus through the sharing of testimonies of His goodness should be done effectively to lead souls to Christ. Rahab got converted by hearing how miraculously God was leading the Israelites to the promised land. Therefore,

⁵¹White, *Desire of Ages*, 172.

⁵²White, *Steps to Christ*, 19.

⁵³Ibid.

when people hear about the Lord's miraculous works in the lives of believers, they will be attracted to seek God.

Thirdly, Christians must be taught to have good interpersonal relationships with unbelievers in their families, workplaces and communities. Naomi's good interpersonal relationship with Ruth led to her conversion. Seminars and Bible studies should be organized on how to relate to people. This will help church members relate well with people wherever they find themselves.

Fourthly, there should be discipleship to assist new converts in passing through conversion-related challenges. New converts face many challenges which when they are not assisted to overcome and sail through will lead them to backslide from the faith.

Finally, conversion does not happen instantaneously but happens over some time. Therefore, missionaries should be patient when leading souls to Christ. Moreover, some mission endeavours should be long-term to allow for the gradual process through which people convert and accept God as their God.

Summary

The biblical definition of conversion is the turning away of a person from idols or evil to return to God in repentance. In the Old Testament, people converted to serve the God of Israel from pagan religious worship in obedience to God's call (Abraham), to escape the impending destruction of their home country (Rahab), to follow the footsteps of a close relative (Ruth) and to have healing mercies (Naaman). In the New Testament, people believed in Jesus Christ for different reasons. Some of these reasons were miracles in their lives (Peter) and Jesus revealing their secrets (the Samaritan woman) and so on.

The factors that led to the conversion of people in both the OT and the NT are

1. Divine revelation through dreams and/or visions
2. The hearing of the Miraculous works God wrought in the lives of the Israelites.
3. The exemplary lifestyle of their close relations.
4. The proclamation of the Word of God to them by prophets and apostles.
5. The personal encounters with Jesus Christ.

The challenges they faced after their conversion are

1. Delay in deliverance from personal problems like childlessness by God.
2. The challenge of adapting to the culture of the Israelites.
3. The persecution of converted people by unbelieving Jews and Gentiles.

It can be concluded therefore that conversion does not occur instantaneously in a person's life but takes time. The time it takes varies from person to person and people experience conversion differently.

CHAPTER 3

LITERATURE REVIEW

The literature review discusses the outcomes of previous studies closely related to the one being undertaken.¹ It relates a study to the grander, continuing discourse in the literature and fills in gaps, extending prior studies.² A literature review gives the synopsis of sources explored in researching a particular topic, showing how the research fits into a larger field of study. This literature review employs diverse sources such as journal articles, magazines and books.

This literature review began with a discussion on the religious conversion from Islam to Christianity. It proceeded with the historical context, which consists of the history of Islam in Ghana. Moreover, it included a discussion of the worldview of Muslims and its missiological implications. Besides, the study delineated the challenges of mission to Muslims. Then, it delineated approaches for reaching Muslims. Finally, there was a summary and conclusion.

¹Creswell and Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*.

²Ibid.

Religious Conversion from Islam to Christianity

Definition of Conversion

Engel defined conversion as a process through which a person gains a saving faith in Christ.³ On the other hand, Greenham added that when a person's conversion leads to a saving faith in Christ, it results in a fundamental transformation in his or her life.⁴ According to Hiebert, conversion involves many transformations. It involves changes in the way people relate to their families, friends and other Christians on the social level. On the psychological level, it involves new ways of seeing and feeling about themselves and interpreting their new beliefs into their personal lives. On the cultural level, it involves a new way of living.⁵

Consequences of Conversion

There are consequences of conversion. According to scholars, consequences of conversion include forgiveness of sin,⁶ being reconciled to God⁷ and eternal life (John

³James Engel, "The Road to Conversion: The Latest Research," *Evangelical Missions Quarterly* 26, no. 2 (1990): 184-185.

⁴Arnt Bryan Greenham, "Muslim Conversions to Christ: An Investigation of Palestinian Converts Living in the Holy Land" (PhD diss., Southeastern Baptist Theological Seminary, Wake Forest, NC, 2004), 34.

⁵Hiebert, "Worldview Transformation."

⁶Helmut Burkhardt, *Christ Werden: Bekehrung und Wiedergeburt – Anfang des Christlichen Lebens* (Giessen, Germany: Brunnen, 1999), 53.

⁷Johannes Triebel, *Bekehrung als Ziel der missionarischen Verkündigung: Die Theologie Walter Freytags und das ökumenische Gespräch* (Erlangen, Germany: Ev. Luth. Mission, 1976), 213.

3:16). All converts are regenerated⁸ and justified.⁹ When a convert experiences salvation, there is a complete human life transformation.¹⁰ Converts to Christianity become part of God's family on earth.¹¹ They develop a new relationship with Jesus which results in a positively transformed relationship with other people. Kasdorf asserted that for spiritual conversion to be deep and permanent in temporal and spiritual life, it should be a process influencing and transforming the total life of the convert.¹²

Different Models of Conversion

Many people experience conversion differently hence the existence of the different conversion models. The two models are the sudden, dramatic conversion and the conversion that takes place through a gradual process. Peace demonstrated these two models. He posits that Mark, in the gospel of Mark, gives a varying conversion paradigm different from that of Paul in which he narrates the process of conversion of the twelve disciples.¹³

⁸John Stott, *Christian Mission in the Modern World* (Downers Grove, IL: InterVarsity, 1975), 114.

⁹Alister McGrath, *Christian Theology: An introduction*, 2nd ed. (Malden, NC: Blackwell, 1997), 437-440.

¹⁰David Bosch, *Transforming Mission: Paradigm shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1991), 107.

¹¹Wright, "Implications of Conversion in the Old Testament and the New," 14-19.

¹²Hans Kasdorf, *Christian Conversion in Context* (Scottsdale, PA: Herald Press, 1980), 25.

¹³Richard V. Peace, *Conversion in the New Testament: Paul and the Twelve* (Grand Rapids, MI: Eerdmans, 1999), 4.

Mark indicates how the disciples were converted from their perspective of Jesus just as a great teacher to the recognition that He is the Son of God, the Messiah. Paul's conversion varied from that of the disciples. It was a one-time event while that of the disciples was a gradual process. Bryant also subscribes to the fact that Paul's conversion was a sudden one.¹⁴ However, he also uses the conversion of Augustine, to illustrate the other model of conversion in which it occurs over a lifetime.¹⁵

Sociological and Psychological Understanding of Conversion

Rambo describes the nature of conversion in terms of the length a person goes socially and culturally to be considered a convert.¹⁶ Rambo also gives five types of conversion namely apostasy or defection, intensification, affiliation, institutional transition and tradition transition. His conversion type called tradition transition best portrays the kind of conversion investigated in this thesis. Tradition transition is the movement of an individual or group from one major religious tradition to another, moving from one worldview, ritual system, symbolic universe and lifestyle to another.¹⁷

He added that it is a complex process that often takes place in a context of cross-cultural contact and conflict.¹⁸ Kasdorf touches on the psychological

¹⁴Darrol M. Bryant, "Conversion in Christianity: From Without and from Within," *Lamb & Bryant* 1, no. 2 (1999): 177-190.

¹⁵*Ibid*,

¹⁶Lewis R. Rambo, *Understanding Religious Conversion* (New Haven, CT: Yale University, 1993), 12-14.

¹⁷*Ibid.*, 14.

¹⁸Seppo Syrjänen, *In Search of Meaning and Identity: Conversion to Christianity in Pakistani Muslim Culture* (Helsinki, Finland: Finnish Society for Missiology and Ecumenics, 1984), 33.

understanding of conversion by asserting that conversion is an empirical happening, profoundly affecting both, the rational as well as the emotional, the relational as well as the behavioural aspects of one's lifestyle.¹⁹

Factors of Conversion from Islam to Christianity

Miller and Johnstone asserted the following factors have contributed to the increase in Believers from Muslim Backgrounds (BMB) worldwide. Firstly, there is a massive increase in prayer for the Muslim world. Secondly, there is a far greater involvement in Christian outreach. Thirdly, globalization has forced changes in the Muslim world and has exposed many people to new ideas through interactions in their daily lives and radio, satellite TV and the internet. Finally, social and political turmoil in the Muslim world has caused many Muslims to question their faith.²⁰

The sampling size for the inquiry into the conversion of Muslims to Christianity in the world by Miller and Johnstone was 750 Muslim Background Believers (MBBs) from 30 countries.²¹ 750 MBBs to represent the whole world is insufficient, meaning other MBBs from other countries must be investigated. Also, questionnaires administered during these studies were preset, hence restricting the answers received from the MBBs. Therefore, using interviews under qualitative research for a deeper understanding of the phenomenon under study was justified.

Houssney conducted similar research in the United States of America and submitted that Muslims converted to Christianity as a result of the love of Christians,

¹⁹Kasdorf, *Christian Conversion in Context*, 68.

²⁰Duane Alexander Miller and Patrick Johnstone, "Believers in Christ from Muslim Background: A Global Census," *Interdisciplinary Journal of Research on Religion* 11, no. 10 (2015): 12.

²¹Woodberry, Shubin, and Marks, "Why Muslims Follow Jesus," 80-85.

their disappointment with Islam, dreams and visions, the Christian concept of God and the Bible. In his findings, he realized the Bible and Muslims' connections with Christians played a major role in their conversion.²² Naja's investigation of Muslim conversion to Christianity in Africa resulted in the same factors as Housney's.²³

Motivations for Muslim Conversion out of Islam

Khalil and Bilici categorized the motivation for Muslim conversion out of Islam into two namely intellectual motivations and experiential/social motivations. The rational motivations included the status of women in Islam, the contradiction between Sharia and human rights, the problematic nature of the Quran and the character of the prophet Muhammad (Peace Be Upon Him) and other Muslim leaders. On the contrary, the experiential motivations consisted of encounters with bad Muslims, Muslims' ill-treatment of women and Muslims' state of illusion regarding their religion.²⁴

Specific Strategies to Reach Muslims in Ghana

Scholars have found that music,²⁵ Adventist Education²⁶ and sports²⁷ are efficacious strategies to reach Muslims in Ghana. However, there seems to be

²² Housney, "Factors Leading to Conversion of Muslims to Christ."

²³Naja, "A Jesus Movement among Muslims," 27.

²⁴Khalil and Bilici, "Conversion out of Islam."

²⁵Oduro, "A Strategy to Contextualize Seventh-day Adventist Music to Reach Muslims in Breman Asikuma."

²⁶Alla-Hoki, "Developing a Strategy to Reach Muslims through Adventist Education in Ngaoundere."

²⁷Amankwah, "A Strategy of Evangelizing Sunni-Tijaniyya Muslims."

inadequate use of the qualitative phenomenological study to investigate the lived experiences of AMBBs in Ghana which this study sought to do to fill the knowledge and methodological gaps.

History of Islam in Ghana and Its Missiological Implications

This section consists of the history of Islam in Ghana and its missiological implications.

The first Abrahamic monotheistic religion to come to Ghana was Islam which arrived in the 10th Century. It is currently the second-largest religion in Ghana after Christianity making up 20 per cent of the country's population in 2021.²⁸ Among this Muslim population, 51% are Sunni Islam followers; 16% are Ahmadiyya adherents and 8% are Shia Islam followers. The rest are non-denominational.²⁹ The presence of Sufism is low in Ghana. However, the Tijaniyyah and the Qadiriyyah Sufi orders are still present among Ghanaian Muslims.

Mande and Hausa-speaking Traders from the Sahel regions of West Africa brought Islam to Ghana. They introduced Islam through their commercial activities.³⁰ Islam came to Ghana through the north and north-western Ghana by the Mande traders. The Borno and Hausa traders introduced Islam through the north-eastern

²⁸Ghana Statistical Service, "Ghana 2021 Population and Housing Census," accessed April 29, 2024, <https://census2021.statsghana.gov.gh/>.

²⁹Pew Research Center, "The World's Muslims: Unity and Diversity," *Pew Research Center* (blog), August 9, 2012, accessed May 6, 2024, <https://www.pewresearch.org/religion/2012/08/09/the-worlds-muslims-unity-and-diversity-executive-summary/>.

³⁰Benedikt Pontzen, "Islam in a Zongo: Muslim Lifeworlds in Asante, Ghana," *The International African Library* 62 (New York: Cambridge University Press, 2021).

corridor of Ghana. The lucrative and competitive nature of the slave trade aided the growth of Islam in Ghana.³¹

The way Islam was introduced to Ghana through commercial activities has led to its growing in the country silently. This silent growth coupled with high tolerance among Muslims and Christians in Ghana has led to the near absence of aggressive and massive effort on the side of both Muslims and Christians to win each other to their faith. Muslims in some communities in the western region of Ghana preach their doctrines at local information centres.

However, their major means of expanding is through giving birth to many children and guarding those children from converting to Christianity. This implies that critical consideration should be given to how to win the hearts of Muslim children to faith in Jesus in this study. Besides, the peaceful coexistence between Muslims and Christians must be utilized in developing the strategy to convert them to the Adventist faith.

The Islamic Worldview

Any mission to a non-Christian requires investigation into the worldview of the person. It is therefore incumbent in this study for the Islamic worldview to be investigated to know how Muslims view the world, supernatural beings and so on and its influence on their cultural and religious practices to understand the lived experience of Muslim converts to the Adventist Church. This section, therefore, explored the Islamic worldview. It began with the definition of worldview. It also

³¹Peter K, Turkson, “Ghana, If Islam Becomes an Enigma,” accessed on December 1, 2024, <https://www.oasiscenter.eu/en/ghana-if-islam-becomes-an-enigma>.

gave the three fundamental principles of the Islamic worldview. Then, the Islamic concept of the Universe was considered. Finally, it discussed Islam as a religion.

Definition of Worldview

Worldview is “a set of basic assumptions about reality, which builds the foundation for our beliefs, values and resulting behaviour, hence, culture manifested in behaviour patterns.”³² The Islamic worldview is theistic and ethical. It is theistic because it is a fundamental belief in Islam that God brought life and existence into being. This concept of God is basic to the Islamic worldview.³³ There are two sources upon which the Muslim worldview is based, the Qur’an and Sunnah.³⁴ The literal meaning of the Qur’an is “recitation” or “readings.”³⁵

Muslims believe that the Qur’an is a direct word from God whereas the Sunnah are tradition about the prophet Muhammad’s exemplary life recorded in the hadith. Hadith are records of Muhammad’s teachings, deeds and sayings as noted by his friends.³⁶ In Islam, the Holy Qur’an is the final revelation for humankind. Also, the prophet Muhammad sealed all prophets (Qur’an 33:40).³⁷

³²P. G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker, 1985), 45.

³³Muhammad Abdullah and Muhammad Junaid Nadvi, “Understanding the Principles of Islamic Worldview,” *The Dialogue*, 6, no. 3 (2011): 270.

³⁴*Ibid.*, 271.

³⁵Michael D. McCullar, *A Christian’s Guide to Islam* (Macon, GA: Smyth & Helwys Pub., 2008), 23.

³⁶Abdullah and Nadvi, “Understanding the Principles of Islamic Worldview,” 271.

³⁷Mohamed Aslam Mohamed Haneef, “Islam, the Islamic Worldview and Islamic Economics,” *IJUM Journal of Economics & Management* 5, no. 1 (1997): 42.

Three Fundamental Principles of the Islamic Worldview

There are three fundamental principles upon which the Islamic worldview is based. These are *Tawhid* (Monotheism), *Khilafah* (Vicegerency) and *'adalah* (Justice).³⁸

Tawhid (Monotheism). The Islamic worldview has a belief in Allah as the Only God. Allah is the One who created the Universe and reigns supreme over it. According to this belief, Allah is Omnipotent, Omnipresent and Sustainer of the world including human beings. The concept of Tawhid permeates all aspects of life in the Islamic worldview.³⁹ The very essence of being a Muslim is to believe in God's Oneness (Qur'an 112:1-4). Muslims believe that the One God they worship is the same as the God of Christians and Jews. The Qur'an forbids Muslims to take any being or thing as their object of worship except Allah.⁴⁰

The doctrine of Tawhid is very relevant to help missionaries to know that though Muslims practice Monotheism as Christians practice but there is divergence in views concerning the doctrine of Trinity as Christians believe. Muslims do not believe Jesus Christ and the Holy Spirit are part of the Godhead. This helped to understand the worldview transformation of AMBBs from a belief in no association with Allah to a belief in the Godhead.

Khilafah (Vicegerency or Caliphate). Under this principle, Muslims believe that human beings are not sovereign because sovereignty is the prerogative of only

³⁸Abdullah and Nadvi, "Understanding the Principles of Islamic Worldview," 272.

³⁹Haneef, "Islam, the Islamic Worldview and Islamic Economics," 44.

⁴⁰Abdullah and Nadvi, "Understanding the Principles of Islamic Worldview."

Allah. However, human beings are vicegerent of Allah and are not permitted to exercise any authority which Allah has not delegated to them as stipulated in the Qur'an or the Sunnah. The privilege of vicegerency was given by Allah to every believer in the community and not to a special group of people. Hence, everyone who believes is Allah's Caliph and is by that individually responsible to Allah. As vicegerents of Allah on earth, everything in the world is given to human beings as a trust.⁴¹

This principle of *Khilafah* is a bridging principle since Adventists also believe in stewardship, the fact that human beings have no authority on their own but have been entrusted by God to take care over His creation and obedient unto God.

‘Adalah (Justice). Justice “is a concept of moral rightness based on ethics, rationality, law, natural law, religion or equity, along with the punishment of the breach of said ethics.”⁴² In the Islamic worldview, when things are placed in their rightful order, then justice is achieved. This principle insists on the equal treatment of every human being. ‘Adalah is an important moral virtue in Islam in such a way that it is next in importance to the belief in God as the only object of worship and the prophethood of Muhammad⁴³ Justice is even required in polygamous marriages, which are not prohibited in Islam. Muslim husbands of many wives are to treat all of them equally.

⁴¹Abdullah and Nadvi, “Understanding the Principles of Islamic Worldview,” 273.

⁴²Ibid., 274.

⁴³Ibid., 275.

The Bible also promotes fair treatment of every human being as believed by Muslims in the principle of Adalah. This should also be a congruent point in worldview comparison between Christians and Muslims.

The Islamic Concept of the Universe

In Islamic understanding, the universe consists of society, human and non-human beings and visible and invisible forces.⁴⁴ The universe refers to the heavens, the earth, and everything between them. Apart from the visible/material world, the world of the *gha'ib* (invisible), an equally real world, also exists to the Muslim.⁴⁵ To the Muslim, the world is a living reality and not a machine.

This reality is in levels. There is the world of spirits (*'alam ar-ruh*), the world of angels (*'alam al-mla'ka*), the world of jinn (*'alam al-jinn*), the world of human beings (*'alam al-ins*) and the other world of eschatology (*'alam al-akhira*).⁴⁶ Human beings have a choice to decide whether to be Muslims or not. However, the rest of the Universe is all in submission to Allah, hence Islamic.⁴⁷

The belief in the world of spirits, angels and spirits have been abused especially by folk Muslims which is a dominate Islamic practice in Ghana. Therefore, the effect of the fear of spirits and evil forces by Muslims should be curtailed and an alternate source of supernatural power, the Christian God should be provided for believing Muslims to lead them to a knowledge and acceptance of Jesus Christ.

⁴⁴El-Sayed El-Aswad, *Religion and Folk Cosmology: Scenarios of the Visible and Invisible in Rural Egypt* (Westport, CT: Praeger, 2002), 2.

⁴⁵Haneef, "Islam, the Islamic Worldview and Islamic Economics," 45.

⁴⁶El-Sayed El-Aswad, *Muslim Worldviews and Everyday Lives* (Lanham, MD: Rowman & Littlefield Publishers, 2012), 26.

⁴⁷*Ibid.*, 27.

The Islamic Religion

The Arabic word “Islam” means submission to Allah and having peaceful interpersonal relationships with people.⁴⁸ The prophet Muhammad gave the religion he founded in the seventh century the name Islam.⁴⁹ There have been several sects of the Islamic religion. However, the two largest of these sects are the *Sunni* and the *Shi’a*.⁵⁰ *Sunnah* is the Arabic word from which *Sunni* is derived and means the tradition of Muhammad the prophet. *Sunni* is the largest sect, with about ninety per cent of all Islamic followers.⁵¹

Shi’a is second to *Sunni*. Its adherents were Islamic followers whose forefathers supported ‘Ali ibn Abi Talib. He was a cousin and son-in-law to Muhammad who supposedly was to be the fourth caliph but was murdered in AD 661.⁵² There are several divisions of the *Shi’a* sect among which are the Twelvers, *Ismaili*, *Zaydi*, *Druz*, *Nizari* and *Bohara*. Among these, three are dominant, the Twelvers, *Ismalis* and the *Zaydis*.⁵³

Both *Sunni* and *Shi’a* practice either formal Islam or folk Islam. Formal Islam is when a Muslim follows an elaborate legalistic code of rituals and laws. However, the domain of folk Islam is spirits, demons, blessing, cursing, healing and sorcery.

⁴⁸El-Aswad, *Muslim Worldviews and Everyday Lives*, 19.

⁴⁹Patrick Sookhdeo, *A Christian’s Pocket Guide to Islam* (Scotland: Christian Focus Publisher, 2001), 9.

⁵⁰El-Aswad, *Muslim Worldviews and Everyday Lives*, 17.

⁵¹*Ibid.*

⁵²Sookhdeo, *A Christian’s Pocket Guide to Islam*, 65.

⁵³El-Aswad, *Muslim Worldviews and Everyday Lives*, 17.

Folk Muslims are Muslims who live in fear of the spirit world.⁵⁴ Hence, they seek power beyond themselves to fight this fear. They usually use power objects like bracelets or necklaces that contain Quranic verses. Folk Muslims wear these objects with the belief that they give them protection from evil and healing from sicknesses. Folk Muslims make up seventy (70) per cent of the Muslim world.⁵⁵

Islam in Ghana is influenced more by Folk Islam than orthodox or formal Islam.⁵⁶ The study considered how the quest to seek deliverance from demon possession and spiritual problems leads people from Islam to Christianity and eventually into the Adventist Church. Folk Muslims are won to Christ if they encounter the power of Jesus in delivering people from satanic captivity.

Islamic Tradition

Tradition is “anything which is transmitted, passed or handed down from past to the present, from one generation to another generation, is considered authoritative, or deferred without argument.”⁵⁷ Tradition and religion are intimately linked. Before a religion is founded, it starts with revelation and it is relayed to succeeding generations through tradition.⁵⁸

⁵⁴Richard Deane II Love, “The Theology of the Kingdom of God: A Model for Contextualized and Holistic Evangelism among the Sundanese, with Special Reference to the Spirit Realm” (DMin diss., Westminster Theological Seminary, Chestnut Hill, Pennsylvania, 1992), 41.

⁵⁵Phil Parshall, *Bridges to Islam* (Grand Rapids, MI: Baker Book House, 1983), 16.

⁵⁶Dieudonne Komla Nuekpe, “Towards an Effective Witness to Folk Muslims in Ghanaian Context,” *Muslim-Christian Encounter* 15, no. 1 (2022): 10.

⁵⁷Edward Shils, *Tradition* (London: Faber and Faber, 1981), 12.

⁵⁸Pakistan Lahore and Humaira Ahmad, “Islamic Tradition and Its Defining Characteristics,” *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 60.

Like the Islamic worldview, the Islamic tradition is also based on the Qur'an and the Sunna. The Islamic way of life was developed from these highly revered sources and was exhaustively expounded upon in the *Shariah*—Islamic law. *Shariah* means “the path.” It is the standard way of life which all Muslims are obliged to follow which is passed on from generation to generation.⁵⁹

Shariah is the moral code of Islam⁶⁰ and at its center are the five pillars of Islam. All Muslims must follow these pillars to know the will of God. They are *Shahadah*, *Salat*, *Zakat*, *Sawm* and *Hajj*.⁶¹ These five pillars are briefly discussed below.

Shahadah (confessing the faith). The word *Shahadah* from its Arabic root, means “to testify.”⁶² The *Shahadah* can be compared to the profession of faith in Christianity and the Hebrew Shema. It is like the Muslim's creed or statement of faith.⁶³ Every Muslim confesses to attest to the Oneness of God and the significant priesthood of Muhammad. This confession goes like this in Arabic: *La ilaha illah wa Muhammadur rasul al-Lah*, translated, as “There is no God but Allah and Muhammad

⁵⁹John L. Esposito, “Introduction: The Islamic Tradition,” accessed April 18, 2024, <https://www.usccb.org/committees/ecumenical-interreligious-affairs/introduction-islamic-tradition>.

⁶⁰Kathleen Tracy, *Islamic Culture in Perspective* (Hockessin, DE: Mitchell Lane Publishers, 2015), 6.

⁶¹Sookhdeo, *A Christian's Pocket Guide to Islam*, 49.

⁶²*Ibid.*, 50.

⁶³McCullar, *A Christian's Guide to Islam*, 35.

is of God.”⁶⁴ A person becomes a Muslim only by publicly acknowledging this Oneness of God and the position of Muhammad as His messenger.⁶⁵

Salat (Prayer). *Salat* is a tradition passed on to all succeeding generations of Muslims to pray five times a day.⁶⁶ The Arabic names for these times of prayer are *fajr* (at dawn before sunrise), *zuhr* (soon after mid-day), *asr* (mid-afternoon), *maghrib* (soon after sunset) and *isha* (after nightfall).⁶⁷ *Jumma* is the term for the weekly holy day of Muslims, Friday. Prayers on *Jumma* replace the customary mid-day prayer. There is a special clothing prescription for a Muslim to wear during these five prayer times. The dress for Muslim men is brimless hats or turbans. It is required of all Muslims to remove their shoes during prayer time.⁶⁸

Muslims perform ablution before prayers. There are three kinds of ablution namely *wudu*, *ghusl* and *tayammum*. The *wudu* is performed with water and four body parts are washed using specific rules. These four parts are the face, from the top of the forehead to the chin and as far as each ear; the hands and arms up to the elbows. During the washing, a fourth part of the head is rubbed with a wet hand and the feet are washed up to the ankles.

Ghusl is the kind of ablution when the body is completely washed after some defilements. A Muslim performing *ghusl* pours water three times on the right and the

⁶⁴McCullar, *A Christian's Guide to Islam*, 34.

⁶⁵Felicity Moran, “Islamic Culture and Traditions,” accessed April 18, 2024, <https://study.com/academy/lesson/islamic-muslim-culture-origin-traditions-beliefs.html>.

⁶⁶McCullar, *A Christian's Guide to Islam*, 35.

⁶⁷Sookhdeo, *A Christian's Pocket Guide to Islam*, 54.

⁶⁸*Ibid.*

left shoulders and then does the same on his or her head.⁶⁹ Afterwards, he or she rinses the mouth. Also, he or she put water in the nostrils and washes the entire body.

Tayammum is a kind of ablution done using sand or earth hence known as purification by sand or earth. This is performed during emergencies where water becomes unavailable and the nearest water is more than two miles away. Also, when a Muslim's sickness prevents him or her from using water, he or she can perform *tayammum*. After the ablution, Muslims offer prayers facing toward Mecca.⁷⁰

Sawm (Fasting). Muslims everywhere fast during the twenty-nine or thirty days of Ramadan to commemorate the first revelation of Muhammad. Ramadan is the ninth month. During Ramadan fasting, Muslims are supposed to abstain from food, drink, perfumes, tobacco and sexual relations specifically between the hours of sunrise and sunset. Muslims can eat during the month of Ramadan only at night. The only group of people exempted from fasting during Ramadan are young children and the mentally disabled as well as those who are sick or on a journey or pregnant.⁷¹

Zakat (Giving of Alms). *Zakat* is the compulsory alms every Muslim of full age gives according to his ability. Muslims offer alms to the poor and needy, indebted people, travellers and newly converted Muslims. *Zakat* cannot be used to build mosques, defray funeral expenditures neither pay the debt of a dead person nor give to parents, grandparents, children or grandchildren.⁷²

⁶⁹Sookhdeo, *A Christian's Pocket Guide to Islam*, 51.

⁷⁰Ibid., 52.

⁷¹Ibid., 55.

⁷²Ibid., 56.

Hajj (Pilgrimage to Mecca). It is the expectation of Islam from every able Muslim to pursue a pilgrimage to Mecca at least once in their lifetime.⁷³ During a pilgrimage to Mecca, a Muslim will visit sacred places of Muhammad's life and participate in traditional prayers. This Hajj is enjoined in the Qur'an (Qur'an 22:27-29). Muslims dress in white when they arrive at Mecca for Hajj and a very paramount rite, they participate in is to walk around the Kaba, seven times. The walk-around the Kaba is known as tawaf. During tawaf, a Muslim is supposed to kiss the Black stone.

Islamic Beliefs

The beliefs of Muslims are known as the Six Articles of Faith and are discussed below.

Belief in Allah alone. Muslims believe in the oneness of Allah (God) known as the *Tawhid*. There is no argument for the existence of Allah in the Qur'an. The Qur'an assumes that Allah exists.⁷⁴ Muslims recite *Shahadah* in the presence of Muslim witnesses as already indicated that "there is no God but God and Muhammad is his prophet." This confession is the foundation of Islamic theology. Aslan posited, "When Muslims cry *Allahu Akbar!* (literally, 'God is greater!'), what they mean is not God is greater than this or that, but that God is simply greater."⁷⁵

Belief in angels/jinn and Satan. It is believed in Islam that Allah created angels with light and are known as His messengers.⁷⁶ Angels, in Islamic thought, are pure and sexless surrounding the throne on which Allah is seated in the seventh

⁷³Moran, "Islamic Culture and Traditions."

⁷⁴Sookhdeo, *A Christian's Pocket Guide to Islam*, 15.

⁷⁵Reza Aslan, *No god but God* (New York, NY: Harper and Row, 2005), 150.

⁷⁶Sookhdeo, *A Christian's Pocket Guide to Islam*, 16.

heaven. They attend to Allah serving as His messengers and play the role of guardianship to Muslims (Qur'an 41:30-31). Some of these angels also serve as escorts for the dead whereas others serve as mediators on behalf of human beings.⁷⁷ There are two recording angels for each person. Two important angels are mentioned in the Qur'an who are Gabriel and Michael (Qur'an 2:97-98).⁷⁸

In Islam, there is also a fallen angel named Satan called *Iblis* as found in Christianity. The account of the Qur'an on Satan is that he was present when Adam was created but refused to bow down to him and worship him as Allah commanded all angels (Qur'an 38:77). There is a controversy in Islamic theology about whether Satan is a fallen angel or a jinn. Jinns are invisible creatures born of smokeless fire (Qur'an 15:26, 27). They are seen to have power and intelligence and can be good or bad.⁷⁹

Belief in the holy books. There are four holy books acknowledged by Muslims namely the Qur'an and three portions of the Bible which are the Pentateuch or Law of Moses, the Psalms of David and the Gospel of Jesus (Qur'an 4:13). Muslims refer to Christians and Jews as the *ahl-al-kitab* "People of the Book." Muslims claim that Allah gave the Qur'an to Muhammad because Jews and Christians distorted the Scriptures Allah gave them.⁸⁰ They believe the Qur'an to be the final and complete revelation from Allah.⁸¹

⁷⁷McCullar, *A Christian's Guide to Islam*, 38.

⁷⁸Ibid., 39.

⁷⁹Ibid., 40.

⁸⁰Sookhdeo, *A Christian's Pocket Guide to Islam*, 16.

⁸¹McCullar, *A Christian's Guide to Islam*, 41.

Belief in the day of reckoning. It is believed in Islam that there is a judgment day during which Allah will use scales of justice and call all people to give an account of themselves individually.⁸² Resurrection, judgment, paradise and hell are taught in the Qur'an. The Qur'an teaches that when a person dies, his body will return to dirt whereas his soul goes into an unconscious state. Allah will summon everyone alive and the dead at the time of judgment to receive their respective eternal positions.

Allah will pass the final judgment and individuals will pass on a narrow bridge, *Jahannam* to their assigned destinations. While walking on the bridge, those who are evil will slip into hell while the righteous will enter paradise.⁸³ Therefore, on the day of reckoning, the righteous will go to paradise and the unrighteous to hell.

There is a great disparity between the heaven of Christianity and the paradise of Islam. In the Islamic paradise, the righteous will have a completely spiritual non-earthly enjoyment and living. Those who make it to paradise will have culinary treats and sensual delights. They will be given fine clothes, drinks, fountains of honey and exotic fruits. *Houris* who are beautiful virgins will be given to men in Paradise for their sexual benefits (Qur'an 44; 56).⁸⁴

Islam teaches that there are seven entrances and levels of hell. In commensuration of a person's evil life led on earth, he or she will be tormented in hell. The unrepentant and idolaters, in hell, will be given clothes of pitch to wear. The only source of water in hell will be boiling water and pus.⁸⁵

⁸²McCullar, *A Christian's Guide to Islam*, 41.

⁸³Ibid.

⁸⁴Ibid.

⁸⁵Ibid., 43.

Belief in prophets. It is taught in Islam that Allah's will is revealed to human beings through prophets. Even though Muslims see Abraham as the first Muslim, they still see Adam as the first prophet. There are 124,000 prophets referred to in Islamic holy writings. There are two types of prophets in Islam, messengers and the actual prophets. Messengers were sent with specific messages to deliver to people. The actual prophets were given the authentic text to present to the people.⁸⁶

There are nine major prophets among the numerous prophets in Islam, Noah, Abraham, David, Jacob, Joseph, Job, Moses, Jesus and Muhammad. These prophets are not the objects of worship in Islam. Their lives serve as examples for emulation to humanity.⁸⁷ Muhammad is the final messenger who seals all the prophets. He witnessed as well as warned people.⁸⁸

Belief in predestination and freewill. Islam teaches that Allah has preordained all events. In other words, Allah has decided all things. Muslims are however divided on whether as a result of the teaching of predestination, human beings have no complete free will. While a minority of Muslims believe human beings have complete free will, a majority of them hold that people naturally act out their assigned parts to play by Allah supporting the doctrine of predestination.⁸⁹

⁸⁶McCullar, *A Christian's Guide to Islam*, 43.

⁸⁷Sookhdeo, *A Christian's Pocket Guide to Islam*, 17.

⁸⁸McCullar, *A Christian's Guide to Islam*, 43.

⁸⁹*Ibid.*, 87.

The Islamic Culture

In this section, the study defined culture. Then, it considered the Islamic culture in terms of their rites of passage namely birth, marriage and death. Besides, it considered the Islamic way of life concerning their food, clothing and festivals.

Definition of Culture. The explanation of culture by Luzbetak is employed in this section. Culture is

a design for living and it is a plan according to which society adapts itself to its physical, social, and ideational environment. A plan for coping with the physical environment would include such matters as food production and all technological knowledge and skill. ... Cultures are but different answers to essentially the same human problems.⁹⁰

Islamic rites of passage. The following are the Islamic rites of passage.

Birth. In Islamic cultures, there is a great importance attached to family and community. Relatives care for one another and are friendly to the people they are surrounded with. Therefore, significant events such as birth and marriage bring the entire community for celebration.⁹¹ The birth of a child to an Islamic home brings joy to the entire community, especially to his or her immediate family. The Qur'an forbids parents from becoming unhappy at the birth of a child based on the child's gender.⁹²

After the birth of a child, he or she is bathed and dressed. Then, the father would whisper the *adhan* (call to prayer) into the baby's right ear. The baby's tongue is also rubbed with sugar, crushed date or honey to show the wish of the parents for

⁹⁰Louis J. Luzbetak, *The Church and Cultures* (Techny, IL: Divine Word, 1963), 60-61.

⁹¹Charlotte Guillain, *Islamic Culture* (Chicago, IL: Heinemann Library, 2013), 28.

⁹²Abdulkader Tayob, *Islam: A Short Introduction: Signs, Symbols and Values* (Oxford, England: Oneworld Publications, 1999), 45.

the baby to have a fulfilled life. A naming ceremony known as *aqiqah* is organized for the baby on the seventh day after birth when friends and relatives come together to listen to the child's name.⁹³ The baby is then circumcised if he happens to be a boy as a sign of his belongingness to the Islamic faith.⁹⁴

Marriage. Muslim men are allowed to marry up to four wives whereas Muslim women are allowed to marry one husband.⁹⁵ There is a contract called a *nikah* in Islam to which both a groom and his bride must consent before an Islamic marriage ceremony comes off. *Nikah* stipulates the conditions of the marriage they are entering into. A couple would only be considered married after they have agreed to this consent. The groom gives the bride a special gift.

The couple usually also get gifts from their families and friends. Islamic wedding takes place in a family home. During the ceremony, certain portions of the Qur'an are read and special prayers are offered with an Imam or a marriage officer officiating. *Walimah* is the name of the celebration that follows Islamic weddings when delicious meals are eaten with family and friends.⁹⁶

Death. When a Muslim is close to death, and it is noticed by his or her relatives, they would help him or her to ask Allah for forgiveness and say the *Shahadah* if he or she could or hear it from the relatives before he or she passes away. This assures them of direct entry to heaven.⁹⁷ After death, the corpse is washed,

⁹³Guillain, *Islamic Culture*, 29.

⁹⁴Cath Senker, *Islam: Signs, Symbols and Stories* (New York, NY: The Rosen Publishing Group, 2010), 22.

⁹⁵Lewis and Churchill, *Islam*, 113.

⁹⁶Guillain, *Islamic Culture*, 30.

⁹⁷Petras Bahadur, "Rituals and Beliefs Surrounding Death in Islam," *Journal of Adventist Mission Studies* 16, no. 1 (2020): 175.

perfumed oil smeared on it by the relatives and then there is a special white cloth with which the body is wrapped. Then, *Salaat al-Janazah*, an Islamic funeral prayer is offered before the wrapped dead body is buried. There is a three-day period of mourning for the dead.⁹⁸

Food. The Qur'an has stipulated the rules regarding foods Muslims can eat and those they cannot eat. *Halal* is the name given to foods Muslims are permitted to eat and *haram* for forbidden foods. Pork and meat from improperly slaughtered animals as well as alcohol are the foods included in *haram*. Properly butchering an animal for food involves saying a blessing as the animal's throat is cut.⁹⁹

Clothing. Modesty is a principle for dressing highly required of Muslim men and women. This principle requires them to cover parts of their bodies and wear loose-fitting clothes. The application of this principle varies from country to country. Muslim men and women in Pakistan wear a long, loose shirt and pants called *Shalwar-kameez* whereas in Saudi Arabia Muslim men wear a long robe with a scarf on their heads called a *Keffiyeh* or *shemagh*. Muslim women who cover their heads cover it with a scarf or *hijab*. They can also wear an *abaya* or *burqa*, a long gown and a *niqab*, a veil over their faces.¹⁰⁰

Festivals. Some blessed days, *mubaraka* days are celebrated by Muslims and serve as their festival days.¹⁰¹ These festivals include

- a. Ramadan: There is a month on the Islamic calendar called Ramadan when Muslims who are adults fast by not eating or drinking between dawn and

⁹⁸Guillain, *Islamic Culture*, 32.

⁹⁹Ibid., 36.

¹⁰⁰Ibid., 34.

¹⁰¹El-Aswad, *Muslim Worldviews and Everyday Lives*, 33.

sunset. They would break the fast with dates, water and a good meal at sunset each day of Ramadan. This fasting symbolizes self-control and teaches Muslims not to be greedy.¹⁰²

- b. *‘Id al-Fitr*: This feast follows the Ramadan fast. Muslims wear new clothes and eat a special dinner during this festival. Rich Muslim people assist the poor Muslims so that none of them is left out of the celebration that takes place during this festival.¹⁰³
- c. *‘Id al-Adha*: This is the feast of sacrifice. This feast is used to commemorate the test of the prophet Ibrahim’s faith by Allah. Muslim families slaughter either a sheep, goat or cow to symbolize that all Muslims should give up their needs for Allah willingly.¹⁰⁴
- d. Islamic New Year: This is called the Day of the Hijrah, the time Muslims believe Muhammad moved from Mecca to dwell in Medina in 622 CE. His movement to Medina is believed to have led to the spread of the religion of Islam. Stories about Muhammad are shared during the Islamic New Year.¹⁰⁵
- e. *Lailat ul-Miraj*: Muslims believe there was a night when Muhammad travelled to heaven to be taught by Allah and this night is celebrated in this festival. It was during this visit to heaven that Muhammad was told to tell Muslims to pray five times a day. Reading of the Qur’an and offering of special prayers are used to mark this day.¹⁰⁶

¹⁰²Senker, *Islam: Signs, Symbols and Stories*, 24.

¹⁰³Ibid., 26.

¹⁰⁴Ibid., 28.

¹⁰⁵Guillain, *Islamic Culture*, 26.

¹⁰⁶Ibid., 27.

- f. *Lailat ul-Qadr*: This is known as the night of power and falls getting to the end of Ramadan, the night Muslims believe Muhammad received the first words of the Qur'an. Muslims celebrate it by reading the Qur'an.¹⁰⁷

The discussion above on the Islamic tradition enables missionaries to know how complex a religious system Islam is in which AMBBs left to join the Adventist faith to recognize the power of the Holy Spirit to win Muslims from Islam to the Adventist Church.

Missiological Implications of the Islamic Worldview

Firstly, the marriage of Muslims in which the men are allowed to marry up to four wives indicates that the rate at which Muslims multiply in number is higher than Christians in general who are into heterosexual monogamous marriages. This paints a picture of how daunting the task of mission to Muslims is since it becomes more difficult as the day goes by.

It may be a challenge for any wife in a polygamous marriage to join a new faith as she already belongs. Besides, Muslim men who cherish multiple wives, may be demotivated by the restrictive monogamous marriage practice in Christianity. They may also fear being labelled adulterers where their former faith would have them covered.

Secondly, the quest to develop a strategy to reach Muslims so that they convert into the Adventist faith should take into consideration how the Islamic worldview transforms in a Muslim leading to conversion to the Adventist faith. The worldview of Muslims has elements which are similar to that of Christians but

¹⁰⁷Guillain, *Islamic Culture*, 27.

become divergent on some levels. There should be an attempt to see how the common elements can be capitalized upon to build bridges to reach Muslims.

Thirdly, the knowledge that the majority of Muslims in Ghana are folk Muslims implies that the strategy to win Muslims in the western region of Ghana should take into consideration how to win Muslims who have a strong belief in spirits and are afraid of them. These spirits are part of the ‘middle’ forces in Paul Hiebert’s flaw of the excluded middle.¹⁰⁸ The flaw of the excluded middle is a theory he developed to address a prevailing problem missionaries face. They could not solve the spiritual problems of the people they reached with the gospel and refused to address such issues.

In expounding on the flaw of the excluded middle, he developed an analytical framework of two dimensions. These two dimensions are the seen-unseen dimension and the organic-mechanical continuum. The organic-mechanical continuum consists of two fundamental analogies: seeing things as living beings in relationship to one another and as inanimate objects acting upon one another like parts in a machine.¹⁰⁹

Another term Hiebert used to refer to the seen-unseen dimension is imminence-transcendence.¹¹⁰ This is about the physical world which our five senses can see, touch, feel, smell and hear. To explain this empirical world, people use folk sciences. Within this same dimension, other beings and forces we cannot sense with our senses are believed to live on the earth with human beings and animals concurrently.

¹⁰⁸Paul G. Hiebert, “The Flaw of the Excluded Middle,” *Missiology: An International Review* 10, no. 1 (1982): 35-47.

¹⁰⁹Ibid.

¹¹⁰Ibid.

This realm, the middle forces, comprises spirits, ghosts, ancestors, demons, and gods/goddesses. Folk Muslims' worldview misconstrues these middle forces, which Western missionaries mistakenly excluded from their thinking and missionary activities. Therefore, the excluded middle refers to a missionary ignoring the existence of supernatural beings and their influence on people when reaching out with the gospel.

Hence, in developing a contextualized strategy to reach Muslims—mostly Folk Muslims in SWGC, there was an aspect that addressed the issue of the flaw of the excluded middle. The existence of these spiritual powers was not ignored in this study but biblical principles were gleaned to address it. This enriched the strategy this study sought to develop to prevent AMBBs from being victims of dual allegiance and syncretism.

An Adventist Muslim Background Believer is said to have a dual allegiance when he or she shows loyalty to the Christian God but also depends on other non-Christian deities and beliefs in Islam, his or her previous religion.¹¹¹ Syncretism occurs when some elements of one religion are adopted into another through assimilation, which changes the basic tenets or nature of the two religions.¹¹² In interacting with AMBB, this research sought to find out how Folk Islam was a factor in their conversion experiences.

¹¹¹Charles H. Kraft, *Anthropology for Christian Witness* (MaryKnoll, NY: Orbis Books, 2004), 201.

¹¹²S. R. Imbach, "Syncretism," *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker, 1984), 1062.

Challenges of Mission to Muslims

The first challenge is societal expectations, family pressure and strong punitive measures for those who convert from Islam.¹¹³ Muslim societies are shame and honour communities in which it is a shame for a person to convert from the Islamic faith to Christianity.¹¹⁴ This shame affects not only the convert but his or her family as well.

As a result, to deal with this shame, a highly radical Muslim community will go to the extent of killing a Muslim who converts to become a Christian. In his esteemed article, Osindo cites two lived experiences of Muslim converts who were killed after their conversion to the Adventist Church.¹¹⁵ This makes it difficult for Muslims to even open their minds up to the gospel for possible conversion experiences.

Secondly, the religious dogma of Muslims based on the Quran which often contradicts the Bible poses a challenge in sharing the gospel with Muslims.¹¹⁶ As a result of this, there are challenging theological differences in Muslim monotheism and eschatological beliefs. Besides, it is difficult to convince a Muslim to have a belief in the Bible as the authoritative Word of God. Any Christian who attempts to reach Muslims encounters difficulty in using the Quran to persuade them that the Bible is the authentic and supreme Word of God.

¹¹³Oscar Osindo, "Discipling Muslim Insiders: A Working Framework" *Journal of Adventist Mission Studies* 12, no. 2. (2016): 221.

¹¹⁴Pnina Werbner, "Veiled Interventions in Pure Space: Honour, Shame and Embodied Struggles among Muslims in Britain and France," *Theory, Culture & Society* 24, no. 2 (2007): 165.

¹¹⁵Osindo, "Discipling Muslim Insiders."

¹¹⁶Coleman, "The Muslim Spiritual Progress Scale," 1.

Thirdly, the misapprehension of what Christianity is in the Muslim community is a challenge in winning Muslims to Christ. Muslims view Christians as people who eat pork, drink alcohol, dress inappropriately and are perpetrators of sexual immorality.¹¹⁷ This mindset makes Muslims despise Christians in general. The challenge then is for an Adventist to convince Muslims that he or she is a different kind of Christian who keeps the Commandment of God and the teachings of the Bible. Muslims also see Christianity as a Western religion rather than a true religion from God.¹¹⁸

Fourthly, Muslims have a works-based approach to salvation whereas the Bible has a grace-based approach to salvation (Surah 5:19; 42:26; cf. Eph 2:8, 9). Therefore, it becomes difficult for a Muslim to grasp the concept that Jesus is the Way that replaces their Shariah, which serves as their way to Allah. They cannot understand that humanity is saved by grace through faith in Jesus Christ.

Fifthly, the radicalization of some elements, in the Islamic community, such as the prophet Muhammad, the Quran and Allah makes it difficult to reach Muslims with the gospel.¹¹⁹ These untouchables in Islam make it life-threatening to communicate the gospel with Muslims. Any belittling statement against these untouchables can cost the life of a Christian witness.

Finally, the inadequate contextualized Adventist approaches to mission to Muslims make attempts to reach Muslims in local communities futile. There seems to be a lack of contextualizing the Adventist message to reach Muslims in individual

¹¹⁷Lewis and Churchill, *Islam*, 2.

¹¹⁸Coleman, "The Muslim Spiritual Progress Scale."

¹¹⁹*Ibid.*

communities. The traditional methods of evangelism are not adjusted locally through contextualization to make the gospel relevant and easy to be assimilated by Muslims.

Approaches to Reaching Muslims

This section discussed the approaches Christians in general and the SDA Church, in particular, use or have considered to reach Muslims with the gospel.

Christian-Muslim Dialogue

This is a mission strategy for winning Muslims to Christianity whereby Christian missionaries engage in theological conversations among Muslims to discuss theological similarities and differences. These dialogues initiate the working of the Holy Spirit upon the hearts of some of these Muslims till some give their lives to Christ. Dialogue for reaching Muslims must be done in a genuine and respectful engagement. The focus in these dialogues is the implications of the Christian and Muslim faiths for individuals and societies in this life and the future. The SDA Church has been engaging in dialogue with Muslims for decades.¹²⁰

Paul's Tent Method

Paul the Apostle was a tentmaker by profession and used it to sustain himself financially during his missionary journeys. Paul's tent method is a mission strategy gleaned from Paul. This strategy for missions to Muslims is when Christian professionals, scientists, engineers, computer technicians etc. integrate work and witness in various parts of the world.

These missionaries are called tentmakers who are missions-minded Christians who do their secular and professional work to support themselves but engage in cross-

¹²⁰Jerad Whitehouse, "Communicating Adventist Beliefs in the Muslim Context," *Journal of Adventist Mission Studies* 2, no. 2 (2006): 69-88.

cultural evangelism simultaneously.¹²¹ Under the guise of their professional work, they can gradually win Muslims for Christ.

Camel Method

There is an ancient Muslim tradition that Allah has hundred names. However, a man can only know ninety-nine of them and only the camel knows the hundredth name. This is why the name “camel” method is used. Though this is only tradition, this method seeks to capitalize on this Muslim tradition to let Muslims know the unknown name of Allah that the camel supposedly knows. The camel method is based on the premise that the hundredth name of Allah is Isa (Jesus).¹²²

The camel method uses one particular passage in the Qur’an Sura Al ‘Imraan 3:42-55 to open the door with a Muslim so that you can begin to share Isa with him. This passage serves as a bridge to direct Muslims to the New Testament. Besides, this Quranic passage is about the virgin birth of Jesus Christ, miracles and the resurrection of Isa al-Masih, Jesus the Messiah. It is used in the camel method to whet the appetite of Muslims to seek the biblical versions of these teachings. In other words, these common ground teachings in the Quran lead Muslims to the more elaborate and refined versions of such teachings in the Bible.¹²³

¹²¹Ruth Siemens, “Why Did Paul Make Tents?” Tent International, accessed May 14, 2024, <https://tentinternational.org/why-did-paul-make-tents>.

¹²²Kevin Greeson and Randy Owen, *Muslim Evangelism Training for Christians* (Nashville, TN: Broadman and Holman Publishers, 2005), 12.

¹²³Ken Walker, “‘Camel’ Evangelism under Fire,” ChristianityToday.com, accessed October 19, 2024, <https://www.christianitytoday.com/ct/2010/april/3.14.html>.

Institutional Model

This is an approach in which missionaries attempt to reach Muslims with the gospel through hospitals, schools and orphanages. In this model, schools open to everyone are built by missionaries. Then, they incorporate biblical teachings into their curricular activities. These biblical teachings lead Muslim students and teachers to the truth as found in the Bible.¹²⁴ Hospitals are places where anyone who is sick can go to receive healing. Hence, missionary hospitals are used to reach Muslim patients. As they receive treatment the truth of the gospel is sown into their lives leading to their conversion.¹²⁵

In Adventist education, the SDA Church has built educational institutions from basic schools to the tertiary level. These institutions serve as mission grounds for reaching the students with the Adventist message. Adventist hospitals and clinics across the globe use the health ministry as a means of reaching Muslims for Christ.¹²⁶

Contextualization

Certain difficulties arise in missions to Muslims leading to the eventual conversion of some of them. Some of these difficulties have to do with how much knowledge about Christianity and belief in Christ a Muslim who desires to convert to Christianity will need to be a true Christian convert. Besides, what should be the

¹²⁴Rebecca J. Lagat, 'The Role of Christian Institutions in Witnessing to Students of the Muslim Faith: The Case of the University of Eastern African Baraton in Kenya,' *Die Skriflig* 50, no. 1 (2016): 1-10, accessed December 18, 2024, <http://dx.doi.org/10.4102/ids.v50i1.209>.

¹²⁵John Loughborough, *The Church: Its Organization, Order and Discipline* (Hagerstown, MD: Review and Herald, 1907), 103.

¹²⁶*Ibid.*

thought of a converted Muslim about his or her Prophet Muhammad whom they revered so much in Islam?

Also, is there a need for a Muslim convert to Christianity to abandon the Qur'an outrightly in his or her life or can they still make some reasonable use of the Qur'an? Moreover, can they maintain some Islamic worship forms even after conversion?¹²⁷ How can the challenge of a Muslim convert being rejected from his family and ejected from his or her strongly knitted community be resolved for him or her to be safe, secure employment, marry and be properly buried after death?¹²⁸ These are some of the many challenges missiologists have tried to resolve through discussion on the contextualization of the gospel among Muslims.

Contextualization means doing whatever is necessary to ensure Christianity is expressed in ways appropriate to Muslims and their context.¹²⁹ It also refers to "attempts to communicate the Gospel in word and deed and to establish the church in ways that make sense to people within their local cultural context, presenting Christianity in such a way that it meets people's deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain within their own culture."¹³⁰

The Islamic religion is a religion which expands together with its unique culture mostly steeped in the first-century culture of the Arabian Peninsula. Muslims dress, eat and marry differently from Christians. It is therefore incumbent on the part

¹²⁷Warren F. Larson, "Critical Contextualization and Muslim Conversion," *International Journal of Frontier Missions* 13, no. 4 (1996): 189.

¹²⁸Ibid.

¹²⁹Kraft, *Issues in Contextualization*, 88.

¹³⁰Darrell L. Whiteman, "Contextualization: The Theory, the Gap, the Challenge," *International Bulletin of Missionary Research* (1997): 2.

of missionaries to be able to adapt the Christian message in a way through contextualization that will make Christianity relevant to Muslims.

Paul G. Hiebert identified three forms of contextualization: non-contextualization, uncritical contextualization and critical contextualization.¹³¹ The question addressed in these forms of contextualization is what people should do with their past customs when they become Christians. According to Hiebert, this question has been answered differently in different eras with non-contextualization and uncritical contextualization. However, he developed the critical contextualization to address this question.

Non-contextualization. This contextualization addressed this question during colonialism between 1800-1950. It was an era which promoted cultural evolution and the superiority of science. Missionaries in this period refused to modify their gospel ministry and mission approach to meet the specific needs of the non-Western societies they evangelized. It was a monocultural and mono-religious era which condemned every other cultural custom apart from the Western culture.¹³² Converts to Christianity were taught to abandon their old customs.

Though this contextualization maintained the exclusivity of Christ and the oneness of humanity, it led to hidden syncretism whereby the new converts retained their old customs in secret. The use of non-contextualization to reach Muslims has been highly unsuccessful. When Muslims are forced to abandon their old customs outright and publicly their families and communities abandon or sometimes kill them.

¹³¹Paul G. Hiebert, "Critical Contextualization," *Missiology: An International Review* 12, no. 3 (1984): 287.

¹³²*Ibid.*, 106.

Uncritical contextualization. During the era that succeeded colonialism, uncritical contextualization was used to address the question of whether new converts to Christianity could retain their old customs or not.¹³³ Uncritical contextualization sees the good in all cultures in the world and debunks the idea of the superiority of Western cultural forms.

It affirmed the priesthood of all believers and allowed Christians in individual countries with specific cultures and people groups to decide on how the gospel could be adapted to their unique cultural context. This form did not consider the pervasiveness of sin and how it has stained all cultures. In an attempt to contextualize the gospel into local cultures, they weakened aspects of the gospel.¹³⁴

Critical contextualization. Hiebert developed a four-step process under this form of contextualization to propose an appropriate and faithful contextualization. Exegesis of culture is the first step. Here, a missionary identifies the cultural challenges and gathers information about them. Then, the missionary investigates these customs with the local people to understand them.

The next step is an exegesis of the Scriptures concerning those customs to see how the Bible addresses the customs examined. The missionary plays a key role in this step to enlighten the communities on the right comprehension of appropriate Scriptural texts that speak on those customs.¹³⁵

Appropriate or faithful response is the third step. In this step, the local Christians assess their customs in light of their biblical understanding gained in the

¹³³Hiebert, "Critical Contextualization," 108.

¹³⁴Ibid.

¹³⁵Ibid., 109, 110.

second step. The final step is they can accept the old practices, reject them or create a new contextualized cultural practice to meet the same need the former one addressed. The missionary and the local Christians will develop the new contextualized practice based on their evaluation done in previous steps.

Gordon R. Doss, building upon Hiebert's critical contextualization termed it faithful contextualization but with the same process of contextualization as discussed above.¹³⁶ This study adopted faithful contextualization in developing a contextualized strategy for the mission to Muslims in SWGC. The cultural practices of Muslims will be examined to determine the needs they meet and the ones to be maintained, modified or eradicated accordingly as espoused by faithful contextualization.

Summary

Conversion is a process through which a person develops a saving faith in Jesus Christ leading to the eventual transformation of his or her life. The historical context shows that Islam was introduced to Ghana in a non-violent way leading to the high tolerance between Christianity and Islam. This was considered. Therefore, the strategy developed to reach Muslims will not disrupt the peace between Christians and Muslims in the western region of Ghana but build bridges that lead Muslims to the Adventist faith.

Besides, the Islamic worldview is expressed in the five pillars and the six articles of faith in Islam. The five pillars are *shahadah*, *hajj*, *sawm*, *salat* and *zakat*. The six articles of faith are the belief in Allah alone, angels and Satan, Holy Books

¹³⁶Gordon R. Doss, "Faithful Contextualization: Crossing Boundaries of Culture with the Eternal Gospel," accessed July 3, 2024, <https://www.ministrymagazine.org/archive/2015/12/faithful-contextualization>.

like the Qur'an, Sunnah and Hadiths, the day of reckoning, prophets, predestination and free will. The basic tenet of the Islamic worldview is the belief in the oneness of Allah with human beings serving as his vicegerents.

The Islamic worldview has some similarities with the Christian worldview but has significant differences. This study considered how the worldview of Muslims is transformed before their conversion into the SDA Church and how it should be gradually transformed into the Adventist worldview. In developing a strategy to missions to Muslims, the challenges in evangelizing Muslims discussed above were critically considered and contextually addressed to fit the situation in the western region of Ghana. The approaches for reaching Muslims which have been perused previously were considered in developing the new contextualized strategy this study sought to develop.

CHAPTER 4

METHODOLOGY

This chapter discussed the methodology used to understand the conversion experience of AMBBs to the SDA Church in SWGC. Methodology is the aspect of research that involves obtaining knowledge about the world to answer research questions.¹ The methodology helps one obtain information through various means, such as interviews, focus group interviews, etc.² This data enables the researcher to unravel what he or she intends to understand.

Research Setting

The Geographical Boundaries of Ghana

Ghana, a West African country, is officially known as the Republic of Ghana. To the south, It borders the Gulf of Guinea and the Atlantic Ocean. In the west, Ghana shares a border with Ivory Coast. Then, in the north and the east, it borders Burkina Faso and Togo respectively. Ghana covers 239,567 km².³ Ghana's population is the second largest in the whole of West Africa and it has over 32 million inhabitants.⁴

¹Dipak Kumar Bhattacharyya, *Research Methodology* (New Delhi, India: Excel Books, 2006), 17.

²John W. Creswell, *Qualitative Inquiry & Research Design: Choosing among Five Approaches*, 2nd ed (Thousand Oaks, CA: Sage Publications, 2007), 117.

³John, G. Jackson, *Introduction to African Civilization* (Accra, Ghana: Citadel Press, 2001), 199-200.

⁴Ghana Statistical Service, "Ghana 2021 Population and Housing Census," accessed April 29, 2024, <https://census2021.statsghana.gov.gh/>.

Accra is the capital of the Republic of Ghana. It happens to be its largest city. Other important ones in Ghana include Kumasi, Tamale and Sekondi-Takoradi. There are multiple ethnic groups in Ghana. The largest ethnic group in Ghana is the Akan. Ghana is a Christian country with 71.3% of Ghanaians being Christians. A fifth of the Ghanaian population are Muslims while those who practise traditional faiths or without religion form a tenth. There are sixteen regions into which Ghana is divided: Ashanti, Brong Ahafo, Central, Eastern, Greater Accra, Northern, Upper East, Upper West, Volta, Western, Savannah and Bono East.⁵

Western Region of Ghana

South-West Ghana Conference is a conference in the western region of Ghana. Therefore, a geographical briefing on it was in order. Located in the southern part of Ghana is the western region. From the Ivory Coast, the western region is in the west. It is in the east of the central region. Its capital is Sekondi-Takoradi. The southernmost location of Ghana is Cape Three Points. There is crude oil in Cape Three Points.⁶

The area coverage of this region is 13,842 km² and has a population of 2,060,585.⁷ The main languages spoken in this region are Akan, French and English. The Akans form the dominating culture in this region. The highest rainfall in Ghana is

⁵Ministry of Foreign Affairs and Regional Integration, “Regions,” accessed April 29, 2024, <https://mfa.gov.gh/index.php/about-ghana/regions/>.

⁶Ghana Health Service, “Profile-Western Region,” accessed May 3, 2024, <https://ghs.gov.gh/profile-western-region/>.

⁷Ghana Statistical Service, “Ghana 2021 Population and Housing Census.”

in the western region. The economy is dominated by many small and large-scale gold mines together with offshore oil platforms.⁸

The South-West Ghana Conference

The union under which the SWGC operates is the Southern Ghana Union Conference of the West-Central Africa Division. South-West Ghana Conference was established in 1995 and organized in 1998. Its territory was further divided and reorganized in 2017. There are 24 districts in SWGC with 143 churches. Church membership is 24,732 out of a region with a population of 2,060,585. It has 28 ministers.⁹

Research Approach and Design

This study employed the qualitative research approach. This approach uses varying methods that enable people researching to investigate the social world to gain an understanding of peculiar ways people or a community live.¹⁰ Qualitative research helps explain experiences in life for a better understanding of their meaning. In this type of research, researchers are enabled to unravel how complex a situation is through a deep exploration of the behaviours and experiences of people.¹¹ Since this research sought to investigate the lived experiences of AMBBs to understand their conversion experience, challenges and change of worldview, qualitative research was most appropriate for the study.

⁸Ghana Statistical Service, “Ghana 2021 Population and Housing Census.”

⁹South West Ghana Conference, *Seventh-day Adventist Yearbook* (Nampa, ID: Pacific Press Publishing Association, 2019), 406.

¹⁰Swinton and Mowat, *Practical Theology and Qualitative Research*.

¹¹Immy Holloway, and Stephanie Wheeler, *Qualitative Research in Nursing* (New York, NY: Wiley, 2002), 296.

Specifically, this study employed a phenomenological qualitative research approach. Phenomenological research consists of a researcher describing experiences lived by people concerning a phenomenon as delineated by them.¹² Researchers undertaking phenomenological studies emphasize describing what is common among all the participants as they experience a phenomenon.¹³ Reducing these individual experiences with a phenomenon to describing its universal essence is the fundamental purpose of phenomenology.¹⁴

There are two types of phenomenology namely hermeneutic phenomenology and empirical, transcendental or psychological phenomenology. Hermeneutic phenomenology deals with interpreting the lived experiences of people on a phenomenon.¹⁵ In this type, the researchers identify a phenomenon they are interested in and reflect on important themes of the lived experience. Then, they describe it in writing while ensuring it relates to the topic under study. Not only is the phenomenon described but the researcher interprets what the lived experience means.¹⁶

However, in transcendental phenomenology, there is less focus on the researcher's interpretation but an extensive focus on the description of the experiences of participants.¹⁷ The researchers doing this will have to bracket by putting their

¹²Creswell and Creswell, *Research Design*, 13.

¹³Creswell, *Qualitative Inquiry & Research Design*, 57.

¹⁴Max Van Manen, *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy* (New York, NY: State University of New York Press, 1990), 177.

¹⁵*Ibid.*, 4.

¹⁶Manen, *Researching Lived Experience*, 26.

¹⁷Clark Moustakas, *Phenomenological Research Methods* (London: SAGE, 1994), 34.

experiences aside to have a new understanding of the phenomenon they are studying.¹⁸

The procedure for this research includes a researcher identifying a phenomenon of interest. Then, the researcher brackets his or her experiences and collects data from individuals who have experienced that phenomenon. Data is analyzed in this phenomenology by reducing the gathered data to important statements and combining them into themes.¹⁹

The more appropriate approach of phenomenology when examining the context of participants' lived experiences with an understanding of a phenomenon obtained through the interaction between researcher and participant is hermeneutic phenomenology.²⁰ Therefore, since this study investigated the lived experiences of AMBBs in their context and intended to have an interplay between the researcher and participants, hermeneutic phenomenology was selected.

Population and Sampling

A population is a whole set of people with definite characteristics.²¹ There are two types of populations in research; the target population and the accessible population. The target population refers to people with specified characteristics in a particular geographic location. On the other hand, the accessible population, a subset of the target population, refers to people within the target population the researcher

¹⁸Moustakas, *Phenomenological Research Methods*, 34.

¹⁹Creswell, *Qualitative Inquiry & Research Design*, 60.

²⁰Ragnar Fjelland and Eva Gjengedal, "A Theoretical Foundation for Nursing as a Science," *Interpretive Phenomenology: Embodiment, Caring and Ethics in Health and Illness*, ed. Patricia Benner (London: SAGE, 1994), 11.

²¹Leroy R. Thacker II., "What Is the Big Deal about Populations in Research?" *Progress in Transplantation* 30, no. 1 (2020): 3.

can have his or her hands on to conduct the research.²² In this study, the target population was AMBBs within the jurisdiction of SWGC. The specific characteristic upon which they were selected was their conversion from Islam to the SDA Church.

Sampling is a method of obtaining information about an entire population through deduction from a small number of people from the population.²³ The rationale for sampling is that not everyone in a population can be studied in given research.²⁴ Sampling involves the decision about the people to interview or events to observe. Sampling should closely link the purpose and the research questions of the study.

Two sampling methods are used in research depending on approach and design. They are purposeful or purposive and random sampling. Qualitative methodologies use purposeful sampling instead of random sampling, which is used in quantitative research. Purposeful sampling consists of choosing a restricted number of participants with the capacity to help the researcher understand the research problem and the study's central phenomenon.²⁵ Therefore, this study employed purposeful sampling to select participants. The selected participants were made aware of the problem statement and the reason for the study.²⁶

The type of purposeful sampling used in this phenomenological study is homogenous sampling. Homogenous sampling consists of choosing similar cases. This provides a focus in the research but encourages individual participants to

²²Thacker II., "What Is the Big Deal about Populations in Research?" 3

²³Shahid N. Khan, "Qualitative Research Method-Phenomenology," *Asian Social Science* 10, no. 21 (2014): 298.

²⁴Keith F. Punch, *Introduction to Social Research: Quantitative and Qualitative Approaches* (Thousand Oaks, CA: SAGE Publications, 1998), 193.

²⁵Creswell, *Qualitative Inquiry & Research Design*, 125.

²⁶Ibid.

describe their experiences from their peculiar perspective to help understand the studied phenomenon.²⁷ Therefore, this study selected AMBBs who are current SDA Church members converted within the past fifteen years and below to ensure homogeneity. Also, the AMBBs were eighteen years old and above but included males and females.

The recommended range of sample sizes for a phenomenological study is 3 to 10 participants²⁸ and 5 to 25 participants.²⁹ Following these recommendations, the sampling size of the AMBBs was seven non-randomly selected AMBBs. They were from the twenty-four districts in SWGC.

Data Collection Procedure

The presupposition in this phenomenological study was that only when the researcher interacts with the participants can the lived experiences of AMBBs be adequately collected. As such, in-depth interviews were conducted with AMBBs who are still Adventists.³⁰ Interviews give a researcher the chance to discover valuable information from participants.³¹ The study considered the environment and the

²⁷Creswell, *Qualitative Inquiry & Research Design*, 127.

²⁸Dukes, "Phenomenological Methodology in the Human Sciences," 197-203.

²⁹D. E. Polkinghorne, "Phenomenological Research Methods," *Existential-Phenomenological Perspectives in Psychology*, ed. R. S. Valle and S. Halling (New York, NY: Plenum Press, 1989), 41-60.

³⁰Kathy Charmaz, *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis* (Thousand Oaks, CA: Sage, 2006), 25.

³¹Robert Y. Cavana, Brian L. Delahaye, and Uma Sekaran, *Applied Business Research: Qualitative and Quantitative Methods* (Brisbane, Australia: John Wiley & Sons, 2001), 138.

circumstances interviews were conducted to inform the organization interview.³² The study contacted AMBBs interviewed through personal contacts and social networking.³³

There are three types of in-depth interviews in qualitative phenomenological research. First, structured interviews are interviews where the researcher creates questions that he or she does not change throughout the interview process. Second, there is the semi-structured when the researcher starts with a set of questions which additional questions can be added to them or replaced during the interview process. Third, there is the unstructured interview in which a researcher starts with a general research focus and allows the development of questions during the interview process.³⁴

This study employed the semi-structured interview to collect data using a start-up set of questions in one sitting. The interview questions are in Appendix B. A focus group³⁵ discussion was also conducted to collect data from six different AMBBs to ensure triangulation with a different set of questions in Appendix D. The focus group discussion was conducted through a Zoom meeting.

³²Jerry W. Willis, *Foundations of Qualitative Research: Interpretive and Critical Approaches* (Thousand Oaks, CA: SAGE Publications, 2007), accessed November 14, 2024, <https://doi.org/10.4135/9781452230108>.

³³D. Weaks, "Unlocking the Secrets of 'Good Supervision: A Phenomenological Exploration of Experienced Counsellors' Perceptions of Good Supervision," *Counselling and Psychotherapy Research* 2, no. 1 (2000): 33-39.

³⁴Corrine Glesne, *Becoming Qualitative Researchers: An Introduction*, 4th ed. (Boston, MA: Pearson, 2011), 102.

³⁵Bradbury-Jones, Sambrook, and Irvine, "The Phenomenological Focus Group," 663-71.

The interviews and focus group discussions lasted between thirty and sixty minutes³⁶ and approval from participants was sought to audio-tape the interview. This provided a precise account of the interview. Interviews were conducted in English language. However, AMBBs who are not fluent in English were interviewed in Twi, a Ghanaian language. Then, I transcribed³⁷ the data collected and translated it into English.

Data Analysis

The audio recordings were transcribed before data analysis commenced in this study. Transcription is in three types:³⁸ verbatim transcription in which every word, pause, stutter and filler word is transcribed; intelligent transcription in which the researcher interprets the transcribed words by excluding pauses, stutter and filler words and correcting grammar. There is also edited transcription in which the transcribed data is edited to ensure readability.³⁹

This study employed intelligent transcription to transcribe the audio-recorded data of participants. Then, the transcripts were coded. Coding in qualitative research is the systematic categorization of excerpts in qualitative data to find themes and

³⁶Barbara DiCicco-Bloom and Benjamin F. Crabtree, "The Qualitative Research Interview," *Medical Education* 40, no. 4 (2006): 315.

³⁷*Ibid.*, 294.

³⁸Jörg Hecker and Neringa Kalpokas, "Transcripts in Research | Overview, Types and Examples," ATLAS.ti, accessed May 7, 2024, <https://atlasti.com/guides/qualitative-research-guide-part-2/research-transcripts>.

³⁹*Ibid.*

patterns. Coding serves as a switching interface for data collection and rigorous data analysis.⁴⁰ When done well, coding leads to excellent qualitative research.⁴¹

The first step in coding is thorough reading of the interview transcripts. This is to get a general comprehension of the phenomenon before breaking the information in the transcript down into small units of data. These broken-down data are assigned codes. A code is a word or short phrase to identify portions of data.⁴²

The two coding categories, first cycle coding and second cycle coding, were employed in this study. The first cycle coding involved initial data coding and was supplemented by the second cycle coding to identify themes from the codes derived from the first cycle and to refine the initial codes.⁴³ Notes were written during the first cycle of coding as a reflection on the emerging themes from the coding process.⁴⁴ The taking of reflective notes is referred to as writing “interpretive summaries” and identifying “emerging themes” in hermeneutic phenomenology.⁴⁵

The second cycle of coding helped to understand the phenomenon through an interaction between the understanding of the researcher and the information generated from the participants.⁴⁶ The identified themes were grouped according to their

⁴⁰Kate Caelli, “Engaging with Phenomenology: Is It More of a Challenge Than It Needs to Be?” *Qualitative Health Research* 11, no. 2 (2001): 273-281.

⁴¹A. L. Strauss, *Qualitative Analysis for Social Scientists* (Cambridge, England: Cambridge University Press, 1987), 27.

⁴²J. Saldana, *The Coding Manual for Qualitative Researchers* (Los Angeles, CA: Sage, 2009), 3.

⁴³*Ibid.*, 81.

⁴⁴*Ibid.*, 32.

⁴⁵D. M. Wojnar and K. M. Swanson, “Phenomenology: An Exploration” *Journal of Holistic Nursing* 25, no. 3 (2007): 177.

⁴⁶*Ibid.*

similarities and used to answer the research questions. The analyzed and synthesized data were then used to develop a strategy for contextualized missions to Muslims in SWGC.

Ethical Consideration

The researcher is solely responsible for ensuring that ethical issues are religiously considered during the research process.⁴⁷ Ethical issues are extremely significant in qualitative research because it is an approach which intrudes on participants' lives. The following guidelines were followed to ensure that ethical prohibitions were avoided in the research process.

First, the participants in this research were educated that their involvement in the research was optional. They were also educated on all aspects of the study. The study obtained ethical approval from the Adventist University of Africa Institutional Scientific and Ethics Review Committee (AUA-ISERC)⁴⁸ by submitting its consent form (Appendix A) and data collection instruments to them for review and approval. After the approval, all AMBBs interviewed signed the consent form before they were interviewed.

Second, the study assured participants of the anonymity of their identity and the confidentiality of the data collected. While transcribing the audio recordings, if the participant mentioned a person's name, that name was omitted or replaced with a pseudonym. The collected data in the form of audio recordings was secured in a

⁴⁷Lawrence W. Neuman, *Social Research Methods: Qualitative and Quantitative Approaches*, 7th ed. (Boston, MA: Allyn and Bacon, 2011), 143.

⁴⁸Adventist University of Africa, "Ethics and Review Board."

password-tight folder on my computer to ensure its confidentiality. Then, after the entire research was completed, they were deleted appropriately.

Issues of Trustworthiness

The trustworthiness of the data collection and analysis processes was ensured by implementing the following: primary validation criteria, secondary validation criteria and triangulation. The primary criteria are indispensable to every qualitative research. It is essential because it prevents researcher bias and wrong portrayals of participants' experiences.⁴⁹ To provide extra quality, secondary criteria are used and are flexible subject to the research question and study design.⁵⁰

Credibility was the foremost primary criterion to ensure validity in this study. Credibility is the accuracy of interpretation of the data.⁵¹ The second primary criterion used in this study was authenticity referring to the attempt of the researcher to maintain the "authenticity of the person" or phenomenon within an interpretive context.⁵²

Criticality was the third primary criterion to ensure validity. Criticality is the need to be self-critical in a researcher's approach to data analysis. The fourth primary criterion was integrity which refers to the need for a researcher's interpretation to be grounded within the data collected still valuing the interpretive process' subjectivity.

Issues of credibility, authenticity, criticality and integrity were addressed in this study as follows. The researcher engaged in a long interaction with participants

⁴⁹R. Whittmore, S. K. Chase, and C. L. Mandle, "Validity in Qualitative Research," *Qualitative Health Research* 11, no. 4 (2001): 529.

⁵⁰Ibid.

⁵¹Ibid., 530.

⁵²Ibid.

through in-depth interviews. Second, the researcher checked interpretations recursively against the data. Finally, the study results were presented in humility recognizing subjective elements in qualitative research.

Explicitness, vividness and thoroughness were the secondary criteria used in this study. Explicitness requires a researcher to provide an audit trail. An audit trail refers to a conscientious record of investigator-generated data which will enable readers to follow the methodology and interpretations of the researcher. Vividness consists of a researcher presenting data so well. This makes readers experience and comprehend the essence of the phenomenon. This was achieved through an explicit and detailed presentation of rich data. Thoroughness refers to a researcher having enough sampling and data collection coupled with an elaborate analysis that helps to have impeccable answers to the research questions.

Finally, triangulation was used to ensure the validity of this research. Using various methods or data sources to have a detailed and exhaustive comprehension of a phenomenon is called triangulation.⁵³ Information is conveyed from varying sources as a qualitative research strategy in triangulation. Method, investigative, theory and data-source triangulation are the four types of triangulations. Method triangulation is when different methods of collecting data about a particular phenomenon are

⁵³M. Q. Patton, "Enhancing the Quality and Credibility of Qualitative Analysis," *Health Sciences Research* 34 (1999): 1189-1208.

employed in research.⁵⁴ Investigative triangulation is when two or more researchers participate in one study to give diverse observations and conclusions.⁵⁵

When a researcher uses divergent theories to analyze and interpret data, theory triangulation is done.⁵⁶ Data source triangulation consists of collecting data from dissimilar types of people such as individuals, groups, families and communities to have broad perspectives on a phenomenon.⁵⁷ Data source triangulation was employed by collecting data from the seven AMBBs in SWGC to ensure triangulation in this study.

Summary

In a nutshell, this study employed phenomenological qualitative research to study the lived experiences of Muslim converts to the SDA Church in SWGC. Seven (7) AMBBs were interviewed through semi-structured interviews. The collected data was analyzed through coding and synthesis of emerging themes to answer research questions. The issues of trustworthiness were ensured through primary and secondary criteria.

⁵⁴D. F. Polit and C. T. Beck, *Nursing Research: Generating and Assessing Evidence for Nursing Practice* (Philadelphia, PA: Lippincott Williams and Wilkins, 2012), 15.

⁵⁵N. K. Denzin, *Sociological Methods: A Sourcebook* (New York, NY: McGraw-Hill, 1978), 20.

⁵⁶Nancy Carter et al., "The Use of Triangulation in Qualitative Research," *Oncology Nursing Forum* 41, no. 5 (2014): 545.

⁵⁷*Ibid.*

CHAPTER 5

DATA ANALYSIS AND FINDINGS

This chapter analyzed the data and discussed the findings of this research. The data analysis focused on understanding the lived experience of AMBBs on their conversion from Islam to the SDA Church in SWGC. The main significance of this study was to contribute to the knowledge base spawned by the Adventist Muslim Relations department on the lived experience of Muslim converts to the SDA Church.

As indicated in Chapter 1 of this study, a more focused gathering of the data was achieved by developing a question guide in both English (see Appendix B) and Twi (see Appendix C) languages. There was a different question guide for the focus group discussion which is in Appendix E. These question guides were employed in the interviews and the focus group discussions. The chapter proceeded with a description of the participants. Then, it continued with the findings and discussions. The findings were based on the research questions to be answered. Finally, there was a summary of the chapter.

Description of the Participants

The data was obtained through in-depth interviews. Accurate data was collected through semi-structured interviews. Moreover, homogeneous purposive sampling of participants was employed to aid in engaging the most appropriate participants in the interviews. Homogenous sampling is a purposive sampling in which a researcher chooses cases similar to a phenomenon.

This study was phenomenological. Its purpose was to establish the lived experiences of Muslim converts to the SDA Church in SWGC. I therefore employed the manual method of processing the data. In addition, this study utilized the thematic model approach¹ in data analysis. This thematic model identified and established emerging themes from the data collected through the in-depth interviews.

Seven participants were interviewed. These participants are AMBBs from the SWGC of SDA territorial jurisdiction. They have been Adventists for a maximum of fifteen years. Five of them are female participants and two of them are male participants. The pseudonyms I used for the seven participants were P1, P2, P3, P4, P5, P6, and P7. Besides, I used FGD to represent data from the focus group discussion.

Findings and Discussions

The First Research Question

The first research question to be answered was, what is the worldview of the AMBBs in the SWGC? To answer this question from the findings, I categorized the worldview of AMBBs into worldviews before their conversion when they were Muslims and worldviews after conversion when they became Seventh-day Adventists (SDAs).

Worldview before conversion. These were the worldview of AMBBs before their conversion to Christianity.

Belief in supernatural beings. Before their conversion to Christianity, AMBBs believed in the existence of supernatural beings like God, angels, jinns and Iblis

¹J. Attride-Stirling, "Thematic Networks: An Analytic Tool for Qualitative Research," *Qualitative Research* 1, no. 3 (2001): 385-405.

(Satan). They thought that the God of Muslims differed from the God of Christians. Muslims believe God is just one and does not have associates. Jinns are demons who possess people and cause them to work for them by making them Malaams. In explaining their past belief about God, P1 said:

We were told that we have God. This God is a different God from that of Christianity. Anyone who said that Muslims and Christians were serving the same God was wrong. That is why whenever a Muslim goes out, that fellow doesn't eat any food served by a Christian. We were told to live a clean life and not involve ourselves with *Kafirs* which means unclean people.

Belief in judgment after death. According to P5, judgment begins after death when the person is buried. Snakes, tigers and other wild animals visit the dead person who did bad things when alive in the grave and torment him or her. P7 commented concerning judgment after death,

If you did what was good while alive and you die and go to the grave you will just see God. But if you did not do what was right while alive, the devil, who is Munkar, will come to you and beat you with sticks.

Therefore, apart from the wild animals tormenting a person who died after living a bad life, Munkar will also beat him or her with sticks.

Belief in salvation by works and heaven. According to P2, she believed when she was a Muslim that salvation was obtained by obeying the five pillars of Islam namely Shahadah, Salat, Zakat, Ramadan, and Hajj. This was the same belief P1 had. P1 added that she believed killing a Christian in the name of Allah would make a Muslim obtain salvation and go to heaven. Moreover, a Muslim woman would get salvation by staying a virgin till marriage, obeying her parents and not dressing anyhow. However, data from FGD indicated that a Muslim woman who does not marry in her lifetime would not have salvation. If a Muslim allows himself or herself to be killed by a Christian, he or she would not go to heaven.

In answering what a Muslim is to do to obtain salvation, P1 explained her belief in salvation this way:

To pray every day, the salat namely *fajr, dhuhr, asr, maghrib* and *isha*. We also believed that if you allow yourself as a Muslim to be killed by a Christian, you will not go to heaven. If you allow a Christian to defeat you in any way, you will not go to heaven. However, if you kill a Christian in the name of Allah you will go to heaven. Why would you allow an unclean being to defeat a clean being? That is why you see today that some Muslims fight. Even in the mosque, you see them with knives and things. These are things to protect themselves. So, when a Muslim and a Muslim are fighting you would not see anyone killing each other. But when a Muslim and a Christian are fighting, any Muslim around should help that Muslim to defeat the Christian. All these teachings are in the Qur'an and the aHadith.

The AMBBs believed that there was heaven before their conversion to Adventism. However, in the heaven that they believed, according to P4, Muslim men who go to heaven will marry many women—virgins for that matter. This belief is substantiated also in Surah Al-Rahman 55:72.

Belief in the Quran's revelation. Through the FGD, it became clear that AMBBs believed that the Quran was revealed by God to Muhammad verbatim by the angel Jibril. P2 narrated, in answer to her belief in the revelation of the Quran, that they were told Muhammad was in a cage praying. Then, an angel went to him and told him, to read, this is the book, the Quran, and Muhammad started reading the Quran. This supported her belief in the Quran as the verbatim word of God which was in heaven but revealed to the prophet Muhammad within 23 years.

Her narration is supported by the Islamic tradition which holds that the Quran is a miraculous book because of the nature in which it was revealed to Muhammad. Muhammad did not know how to read and write but it is claimed that he was

miraculously enabled to recite the entire Quran bit by bit (Sura al-A'raf 7:106, 157-158).²

This belief makes Muslims hold the Quran in high esteem. They do not hold it anyhow and perform a ritual before picking the Quran when it falls. P1 explained the high respect for the Quran:

The respect for the Qur'an is the priority of any Muslim. You keep the Qur'an in a holy way. You don't mishandle it. We were told it was the holy Quran. Whenever we eat, we wash our hands with soap before we touch the Qur'an. Where you keep the Qur'an should be a holy environment meaning the place should be neat. You don't allow a Christian to touch the Quran. You should not bring the Quran outside. If you bring it outside it means you are coming to learn it. You must wash your hands before holding the Quran. When you are holding the Quran and it falls, you are to recite Surah Al-Fatiha before you pick the Qur'an back.

Belief in Jesus as a prophet and not God. Even though AMBBs believed in Jesus before their conversion; they made it clear through the FGD that it was different from how Christians believed in Jesus. According to the FGD, they believed Jesus did not create everything but was just a messenger. They also believed Muslims were the people who followed the footsteps of Jesus but Christians did not. For example, Jesus performed ablution but Christians do not. His dressing style was what Muslims follow but Christians deviate from it. They therefore saw Christians as unbelievers and unclean.

Missiological implications of the pre-conversion worldview. These were the missiological implications I gleaned from the Pre-conversion worldview. Firstly, the pre-conversion worldview demonstrates how hard it is for Muslims to have a worldview transformation. This presupposes that the discipleship program for

²Mathewson Frederick Denny, *An Introduction to Islam* (Boston, MA: Prentice Hall, 2011), 174.

AMBBs should be vigorously thought through and implemented to ensure that AMBBs gradually shift their worldview from the Islamic to the Adventist worldview.

Secondly, the fear of being labelled as *kafirs* meaning unbelievers in Islam causes Muslims to block their minds and opportunities for being exposed to the Christian truth. This means that the Muslim mission requires that the initial interactions among Muslims and Adventists should not be evangelistic but should be purely on a friendship basis which naturally leads to religious discussions mostly initiated by the Muslims themselves.

Finally, religious discussions that are borne out of intimate relationships and friendships with Muslims should lead to reaching Muslims with their hardcore beliefs. These discussions should lead Muslims to acknowledge how they are honestly mistaken and be willing to change their Islamic ways to the Adventist ways of life.

Worldview after becoming Adventists. These are the worldview of AMBBs after becoming Adventists.

Belief in the Triune God. Adventist Muslim Background Believers currently believe God is One and loves everyone. According to the FGD, the Oneness of God does not mean that there is no Trinity. God is a Triune God consisting of God the Father, the Son and the Holy Spirit. All these three distinct personalities Who are of one essence make up the Godhead. P2 said, “As for me, the Triune God was a new thing to me. In Islam, we don’t have God the Father, God the Son and God the Holy Spirit.”

Belief in Jesus as God. Adventist Muslim Background Believers, through FGD, believe Jesus is the Way, the Truth and the Life. Without Him, no one can see God. He is the only Way to Salvation. He died on the cross to save humanity from their sins. He resurrected the third day after His death on the cross and ascended to

heaven. He has promised to return to take His ransom to heaven where He is. Jesus is part of the Godhead. So, He is God and the Godhead created nothing without Him.

Belief in judgment after death. Through the FGD with AMBBs, it was clear that AMBBs believe there is judgment after death but this judgment does not start in the grave. Judgment will be executed when Jesus comes the second time on the living wicked to die and join the already dead wicked. After a thousand years of vacation in heaven, Jesus will return with the saints to the earth. Then, the wicked dead will be resurrected and burnt to ashes.

Belief in salvation by grace and heaven. Adventist Muslim Background Believers believe that salvation is by grace alone through faith in Jesus. In other words, a person does not do good works to obtain salvation but does them as a fruit or outward indication that he or she has been saved by grace through faith in Jesus. Besides, heaven is where the saints will worship God forever singing and praising God. There will be no marriage in heaven.

Missiological Implications. Firstly, if some Muslims have been able to have a worldview shift from the Islamic to the Adventist worldview, it means Muslims can convert and accept Christian teachings. The influence and the instrumentality of the Holy Spirit should not be underrated in Muslim missions since the Holy Spirit makes it possible for Muslims to convert from Islam to Christianity or the Adventist Church.

Secondly, the AMBBs through the FGD, acknowledged that they now have ultimate freedom in Christ because while in Islam they were forced to do all their religious activities even when they did not understand the rationale for which they should do so. This freedom in Christ should be used to attract Muslims to the Adventist Church.

Finally, missionaries should be made aware that this new worldview orientation of the AMBBs did not come to them on a silver platter, so there should be an intentional discipleship of them to usher them naturally to the Adventist faith. This requires also that enough patience is exercised with AMBBs in teaching them biblical truth which is in the opposite direction from the teachings of the Quran.

Differences between the worldviews of Adventist Muslim Background

Believers. The Table 1 below shows the differences between the worldviews of AMBBs before and after their conversion.

Table 1. Differences between the Worldviews of Adventist Muslim Background Believers

Worldview of AMBBs before Conversion	Worldview of AMBBs after Conversion
God is one God without associates.	God is a Triune God comprising God the Father, God the Son, and God the Holy Spirit
Salvation is by works.	Salvation is by grace through faith in Jesus Christ.
Jesus is not God.	Jesus is God.
The Quran is a divine book given through verbatim revelation.	The Quran is not a divine book and is not inspired.
There is the marriage of many women by Muslim men in heaven.	There is no marriage in heaven.
Jinns are different from angels.	All evil spirits, including Satan, are part of fallen angels.

Missiological implications of the differences in worldviews. The first missiological implication of the differences between the worldviews as indicated in the above table is these differences pose a serious challenge in converting Muslims. These differences demonstrate how herculean a task it is to lead a Muslim to a saving faith in Jesus Christ. Missionaries should be cognizant of these differences and be able to develop their theological discussions with Muslims to bridge these differences and cross over to the biblical worldview.

Finally, enough time and resources should be invested in nurturing AMBBs even when they have reached a point when they are baptized to disabuse their minds of any faulty theological knowledge they may have because of their Islamic backgrounds. Any lapse in the nurturing and discipleship of AMBBs will be a very challenging experience for them which should be jealously guarded and avoided.

The Second Research Question

The second research question is: what is the biblical-theological foundation of conversion? This question was answered in Chapter 2 of this study. From the discussion in Chapter 2, the following conclusions were made. The biblical definition of conversion is the turning away of a person from idols or evil to return to God in repentance.

In the Old Testament, people converted to serve the God of Israel from pagan worship for various reasons: Abraham obeyed God's call, Rahab sought to escape the destruction of her homeland, Ruth followed the path of a close relative, and Naaman desired healing mercies. In the New Testament, individuals believed in Jesus Christ for different reasons, including witnessing miracles in their lives, as with Peter, or experiencing Jesus revealing their secrets, as in the case of the Samaritan woman.

The factors that led to the conversion of people in both the OT and the NT are

1. Divine revelation through dreams and/or visions
2. The hearing of the Miraculous works God wrought in the lives of the Israelites.
3. The exemplary lifestyle of their close relations.
4. The proclamation of the Word of God to them by prophets and apostles.
5. The personal encounters with Jesus Christ.

The challenges they faced after their conversion are

1. Delay in deliverance from personal problems like childlessness by God.
2. The challenge of adapting to the culture of the Israelites.
3. The persecution of converted people by unbelieving Jews and Gentiles. It

can be concluded therefore that conversion does not occur instantaneously in a person's life but takes time. The time it takes varies from person to person and people experience conversion differently.

The Third Research Question

The third research question is: what are the challenges AMBBs face in SWGC during and after conversion? The answer to this question is divided into challenges AMBBs face during conversion and after conversion.

Challenges Adventist Muslim Background Believers face during conversion. The challenges AMBBs face during their conversion.

Being forced to revert to Islam. The AMBBs during their conversion to Christianity were sometimes forced to revert to Islam after becoming Christians. Two of the participants (P2, P3) were forced to go back to Islam after they had been exposed to Christianity and were willing to follow Jesus. P3 was forced to go back to the mosque and while there, he would pray to Jesus while the rest were doing the normal Muslim prayers. Even when they reverted, some were asked not to visit the mosque for a while since they had contaminated themselves by visiting Christian fellowships.

This was how P3 narrated how he was forced to revert to Islam and what he did:

At age six or so, I left home. Something happened and I had to join my maternal uncle who happened to be a Christian, so I was with my maternal uncle for almost ten years. I was schooling there and attending church with him until somewhere Junior High School (JHS) two I had to go back to my

parents. That was when the whole trouble started. My parents were unaware that I was attending a Christian church. So, they said that I had to start praying and it was difficult for me because it was not part of me. After six years of age, I did not know any religion but Christianity. So, I was forced to be a Muslim at the age of somewhere fourteen. I had a terrible experience. I was beaten and all that. So, elders had to call me to advise that even if I didn't want to do it because it was my father and mother I had to just obey. After all, even my Bible tells me I had to follow my parents. The difficult part of it was if you do not go to salat you won't eat. If you don't go by what they are asking you to do you won't eat. As a child how can you live without eating? I had to run back to my uncle. My father said that he could not give birth and that the child would be controlled by my maternal uncle, especially concerning religion. I found it difficult so I had to obey their request. But anytime I go to the mosque with them whatever they say I would also be praying to Jesus Christ in my mind. When they bend and say some things, I would also bend and say things to my Lord. That was what I was doing continuously.

P2 narrated how she was forced to revert to Islam after she had accepted to be a Christian while she was in Senior High School.

I was asked to go back to the Qur'an because I had become a *munafiq*. I had left Islam believed to be the best religion because they follow the footsteps of Jesus Christ. Christians don't follow Jesus because when Jesus came, he started washing the feet among other things but Christians don't do ablutions. So, I was beaten seriously. I was asked to go to *makaranta* again and visit the Qur'an. That was a great punishment I will never forget. I was caned and taken to Imam and vowed not to revisit any church but to understand what my parents were saying. I was asked not to even go to the mosque for a while because I had visited the Christian church, I was unfit to be close to them for a while. This disturbed me a lot. It brought me down. It was a painful experience and the love that was there between my father and me went down drastically. He would not talk to me as previously he would wake me up and tell me, it was time for *faqr*, *asr*, *maghrib*, and *dhuhr* prayers.

Physical assaults. Most of the respondents in FGDs testified that they suffered physical assaults during their conversion to Christianity. Physical assaults included beatings. They were beaten with canes and whips. Sometimes, they were slapped by their Muslim relatives when they were suspected of attempting to convert to Christianity. These beatings sometimes left indelible marks on their backs. Verbal abuse was also part of the physical abuse. They were called *munafiqun* meaning evil persons by friends and relatives. Sometimes, water was poured on them.

This was how P1 narrated her ordeal after confessing in a Christian church that she wanted to be a Christian and stay in the church and the news about it reached his family before reaching home from the church:

By the time I got home my family, my uncles were waiting for me. I come from a giant home. They removed my clothes and gave me lashes. They beat me up. They tied me and beat me up. In my family, if you do something wrong and they want to beat you for you to feel, they tie you up and beat you. If you go and have sex and they catch you, they would remove all your clothes and cane inside the private part which you used to have sex. They would cane you so that you would not use that place to have sex again. This is the kind of family I am coming from. I come from a family where you would never say no to Islam, a family where Islam is their food, Islam is their medicine, Islam is their bed, Islam is their everything. I come from an aggressive family. When I returned from church, I was mercilessly beaten. All my things were taken. My dad instructed them from Saudi Arabia on what to do to me so I could feel unhappy in the house.

P3 also recounted how he was beaten mercilessly by his father after the father had learnt that he had become a Christian after staying with his maternal uncle. This was how he put it:

I remember I went to school and came back and I took my books and I was going for some classes. My father called me back and asked me did you eat when you came from school? I said yes. He asked again who provided the food. I said, "My mother." He said who gave your mother the food? I said you. So, who gave you the food? Then he started beating me and told me didn't I know that it was God who gave him the food to provide for the house? The whip he used and the beating he gave me gave me a mark which I still have on my body. The mark reminds me so much of what happened on that horrible day.

Denial of food and personal belongings. According to the FGD, one of the common challenges AMBBs suffered during their conversion was a denial of food and personal belongings. The moment their parents realized they were associating themselves with Christianity, they would not provide food for them anymore. If they persisted in their decision to become Christians, they were sacked from their homes without going out with their personal belongings such as clothes and shoes.

Those families who could still give them food would ostracise these AMBBs during mealtime. They were made to wait for every child in the family to eat before they could be given something. Nobody among their siblings would put their hands where the AMBBs put their hands in a food shared by all the siblings in a big bowl. Sometimes the moment they put their hands in food, all the siblings would rise from the food because an unbeliever had put his or her hands in the food shared by faithful Muslims.

P2 recounted this with the denial of food and belongings: “I was not to talk with my siblings or share anything in common with them. Even food they would have to eat. After everyone had eaten, then I had to go for mine.” This was how P3 also narrated the ordeal of being denied the peace of mind to eat together with his siblings:

One other bitter experience was that any time they brought food, we used to eat together as siblings. My father has three wives. Each woman would bring food and we would all gather around one bowl, siblings, stepbrothers and stepsisters. Any time they brought the food and we gathered around, if I put my hand in it, they would leave and not eat it. When I put my hand in the food, nobody would touch the portion where I put my hand. I was getting neglected in the family but I managed through though it was bitter.

Family neglect and rejection. The AMBBs suffered family neglect and were rejected by their families. Their fathers threatened to disown them. In Islam, when a father’s child leaves Islam, they are taught that the father will not go to heaven because he could not train his child in the Islamic faith. Due to this, fathers threaten and sometimes disown their children for becoming Christians. They were rejected not only by their nuclear families but by their extended families.

P2 narrated her ordeal concerning family neglect and rejection this way:

It was a painful experience and the love that was there between my father and me went down drastically. He would not talk to me as previously he would wake me up and tell me it was time for *fajr*, *dhuhr*, *asr*, *maghrib* and *isha* prayers. My daddy stopped doing all these things and it pained me. I remember I went to my hometown, and one of my uncles said *munafiq*, meaning evil person. Someone who has betrayed Islam. Those days when I go

to my place, I put on the hijab to feel okay and they would tell me you are no longer a Muslim so don't put on the hijab. When they told me those things I felt bad and said to myself, are they rejecting me or what? As I speak my siblings don't call me unless I call them. those days we were not like that. My father used to call me often but has stopped unless I call him. When you leave Islam, they see you to have gone astray so they will leave you like that.

Denial of education. According to data from the FGD, parents ceased to pay their school fees when they realized these AMBBs had started attending Christian churches. Some suffered starvation and wretchedness while in school because their parents ceased sponsoring them. P1 could not further her education after Junior High School because she became a Christian. Due to this, by the time she had the opportunity to go to the Senior High School under the sponsorship of the SDA Church, she was twenty-five years old.

Missiological implications. The following are the missiological implications I gleaned from the challenges AMBBs faced during their conversion to the Adventist Church.

Firstly, the challenges Muslims face when deciding to become Christians and eventually Adventists are enormous. Hence, the mission to Muslims must be done in such a way as to prevent unnecessary persecution. It should be done as silently as possible. This implies that Muslim missions are different from the traditional way of winning souls through public evangelistic campaigns in which flyers, banners and sometimes announcements are made on television and radio stations.

Finally, Muslim converts must be implanted in their communities as silent witnesses about Jesus. This will enable the ministry to Muslims to be perpetrated by AMBBs without the knowledge of their fellow Muslim relatives and friends. These AMBBs who will be insiders in their local context should have a different identity from the general traditional Adventist identity.

Challenges Adventist Muslim Background Believers face after becoming Adventists. The following are challenges AMBBs face after becoming Adventists.

Maltreatment by the Adventist Church. From the FGDs, AMBBs suffered at the hands of Adventist pastors when they stayed with them in their mission house because they had no place to stay after becoming Adventists. Elders stopped sponsoring them when some church members falsely accused them without any basis. Adventist Muslim Background Believers who did not change their Islamic names were always ridiculed at church whenever their names were mentioned.

This was how P1 described two Adventist pastors who maltreated her:

You know, joining the SDA Church was not an easy road for me. I didn't take it lightly when I stayed with two Adventist pastors successively. It was a maltreatment but I see it to be salvatory. The devil was using them to paint an ugly picture of Christianity to me. When I went to the house, I saw them as angels but later they began changing. Why would they treat me nicely in the beginning and later change like that? I asked myself that question and I realized that accepting Christ, I wouldn't take that easy. There would not be fish in the food I would eat. If there were fish it would be the fish head. I would be washing and washing coupled with a lot of chores that stressed me. After doing all that, I was not appreciated. I was treated in a way that appeared as if I was not a human. I didn't see Christ's love in them but I was doing all I could to win their hearts but anything I did remained futile. I didn't know what to do but God was my strength. The devil was using different angles to take me out of the church. So, he was using people close to me, people I stayed with. The devil followed me wherever I went. When the maltreatment started, one elder came to the house and realized that I was crying while I was washing. So, he asked me why I was crying. I told him that my hands were hurting because of the detergent I was using to wash, my fingers were hurting but the pastor's wife said that I should continue the washing.

Withdrawal of sponsorship from previous Christian denomination. Most of the respondents did not become SDAs right away from Islam. They became Christians and joined other Christian denominations before eventually becoming Adventists. Due to this, when they became Adventists, these churches such as the Christ Apostolic Church (CAC) stopped sponsoring their house rent and feeding.

Members of such churches began to ridicule and withdraw from them. They would stop going to their houses and calling them on phones.

P1 recounted this traumatic experience concerning this:

The mission and the church buildings of the Christ Apostolic Church (CAC) were close to the SDA Church. When I was going to church that Saturday, the CAC people had a program in front of their church. So, they saw me there with the Adventist Church. By the time I got home, they told me they would not pay for the rent again. The next week, all my CAC friends stopped coming to my house. They did not even see me again. Some of them wouldn't receive my calls.

Delays in marriage. Some AMBBs had delayed marriages because of their Muslim background after becoming Adventists. Christian men were afraid to marry them because their families disowned them and they did not know how they would marry a woman who had no family to support them or engage with them for the marriage rites. This was how P1 narrated her ordeal:

In 2023, I got married and even before the marriage the Adventist young men who would come to my life didn't want to marry me because of my background. Because I was from a Muslim background, they were afraid, which family would stand by me? I didn't have a family? My Muslim background affected my marriage plans. Anybody that came into my life and realized that I have a Muslim background left me. It took time before I married. I aged before I married. Even though no one was coming I still prayed that it would happen. I prayed to God that I needed a man who wouldn't be mindful of my background, who doesn't want to come into my life because of my background but somebody who sees Christ in my life, somebody who sees God's child, somebody who would see me as a child of God, a daughter of God and would accept me in his life. The prayer worked. The person who came was also looking for a woman who didn't even have a family which may trouble him. Somebody was also praying for a woman who would not be moved by her family. Lo and behold he got a woman who was not moved by her family. So, God has also blessed me with a family, a husband and a child and I am still in the church.

Discomfort in adjusting to the Adventist lifestyle and worship. Adventist Muslim Background Believers felt uncomfortable adjusting to the Adventist lifestyle which differed from how they led their lives and worshipped as Muslims. The female Muslim converts especially P1, P2 and P6 felt very uncomfortable when they needed

to dress like Christians by removing their veils. They felt as if they were naked when they dressed without veils on their heads.

Another worship style which made them feel shy and uncomfortable was when they entered Adventist Churches and saw men and women sitting together for worship. In Mosques, men and women can never worship together. They are usually separated during worship. There is no way Muslim men and women can be together without a partition separating them or having their worship in separate halls during worship.

After being asked about the obstacles she encountered after becoming an Adventist, P2 responded:

It was very difficult for me to remove my veil. Whenever I did not have a veil on me, I felt like I was exposing myself. I normally felt shy when I saw men and women sitting together. I would ask myself, why are they sitting together in the same room? People used to look at me because I had a black mark on my forehead because of my prayers.

Missiological implications. Firstly, the Adventist Church community should be educated on how to relate with AMBBs in less harsh Muslim communities that enable them to join the traditional Adventist Church. For example, how P1 was treated by the two Adventist pastors was enough to have sent her back to her former church, Christ Apostolic Church (CAC) or worse still to Islam. If those pastors had been educated on how sensitive Muslim conversion to Christianity is and the need to show AMBBs sympathy and ultimate care, they would have behaved differently towards them.

Finally, the house church model should be contextualized in a way to mimic the Islamic worship styles which do not contradict the Bible. This includes separating men from women during worship and sitting on the floor without chairs during

worship in the house churches. This means AMBBs who lead out these house churches should be well-oriented to be able to perform their roles well.

The Fourth Research Question

The fourth research question is what contextualized strategy can be developed to reach Muslims in SWGC? To answer this question, I first listed factors that practically led to the conversion of AMBBs to the SDA Church in SWGC as I could glean from the collected data. Secondly, I gave the missiological implications of the worldview of AMBBs, the challenges they faced and the factors that led to their conversion. Thirdly, I proposed a contextualized strategy for Muslim missions in SWGC based on them.

Factors leading to conversion of Adventist Muslim Background Believers.

The following are factors that led to the conversion of the AMBBs.

Exposure to Christianity at Christian schools. Most of the AMBBs were introduced to Christianity when they attended Christian schools. The Bible stories shared in such schools caused them to ask questions and compare what they learnt in Islam and the new Christian teachings. P1 said she attended the Methodist school where students were told Bible stories every Wednesday.

When she was in Islam, she was inattentive to the stories shared at the *madrassa*. She began paying attention to Bible stories because her Muslim mother had fallen sick and was sent to Christian pastors. She would go to her Christian teachers, ask questions and receive answers after listening to stories about David, Hannah and so on. Then, she would go back to her grandfather and ask him questions such as why Muslims worship all the time without mentioning the name of Jesus but Muhammad. Eventually, these interactions led her to become a Christian.

Acquaintance with Christians. From the FGDs, most AMBBs became Christians and eventually Adventists because they were acquainted with Christians. Some became Christians because they stayed with Christian relatives when they were young and went to Christian churches with them. Others lived in houses surrounded by Christian houses. As they mingled with their neighbours who were Christians, they got to know about Christianity and eventually converted. These Christian neighbours sometimes invited them to attend churches with them and when they did, they were led to their conversions.

Some of their close Christian friends had one-on-one Bible studies with them to answer all their questions about Christianity. Others received Christian literature from their Christian acquaintances which they read and exposed them to profound Scriptural teachings from the Bible.

Seeking deliverance for demon-possessed or suffering relatives. According to the FGDs, some Muslims were forced to seek spiritual deliverance for their relatives from Christian churches when they could not have that deliverance in Islam. These relatives suffered badly from demon possession which *Mallams* in Islam could do nothing about. These Muslims were counselled to seek Christian help. They, therefore, visited the prayer ministries of Christian churches where they were exposed to Christianity.

Evangelistic campaigns. Few respondents were exposed to the Adventist teachings during evangelistic campaigns organized by the SDA Churches. Some listened to the evangelistic messages because they were selling at the sites where the meetings were held. P4, a respondent interviewed in Twi, shared how she eventually became an Adventist after attending two evangelistic campaigns. She narrated:

Ɔmo beyɛɛ nyamesɛnka kɛsɛ wɔ Sekunde. Ɔmo yɛɛ nkyerɛkyerɛ faa ɔkwan a yɛbɛfa so ahyehyɛ yen ho, nkanka ahyɛnsodeɛ basaa egugu yen ntaadeɛ so.

Siantra a yekò asòre Memenda. Efri saa brè no na m'ani hyèe aseè se egye nkyerèkyerè no ho. Asòre no bèyèe nkyerèkyerè biom, ewò na mebòò esu. Translated, the Adventists organized an evangelistic campaign at Sekondi. During the campaign, the preacher preached about how to dress, especially avoiding dresses with messy symbols. He also taught why Christians must go to church on Saturdays. From that point on, I started to take an interest in their teachings. Later, the Adventists organized another evangelistic meeting, and then I was baptized into the SDA Church.

Exposure to Adventist music. Two respondents were attracted to the SDA Church because they listened to Adventist songs. P6 got exposed to Adventist music after accompanying relatives to a thanksgiving service at an Adventist Church where Adventist songs were sung which gingered her interest in the church. The other, P5, heard an Adventist song being sung at dawn during a dawn broadcasting by an Adventist Church. This was how P5 narrated the experience:

Fiada dasuo mu da bi meda hò a na metee se nkoròfoò bi de nnwomtoò nam kurom èkò. Nde bi kasae kyerè me se, mindi òmò ekyi na òmò ne nokware asòre no, m'enttie. Adèe kyee Memenda anapa no, nde no kasae biom nti m'annkò edwuma mpo, mekò Memeneda Akwanhwefòò Asòre da no. Translated, One Friday dawn, I was asleep when I heard some people singing through the town. Someone told me I should follow them because they are the true Church but I didn't obey the voice. The next morning, Saturday, the voice spoke again to me so I didn't even go to work but went to the Adventist Church.

P6 also recounted that,

Mene m'abusuafo kòyèe ndaase som memeneda bi, na ehò na metee akwanhwefòò ndwom. Na awoseè guu me. Efri saa brè no me hyèe ase se meretwe me ho efri kramosom mu nkakrakra. Meyè òbaa detònni, na dakor bi a mewò m'dwuma mu no, òbarima bi baa hò bisaa me se, meyè kwanhweni anaa? Na mekaa se daabi na mmom m'ani gye wòn som ho. Annkyè koraa na mehyia me kunu ma yèbòò me ne no asu wò akwanhwefòò som mu. Translated, I went for a thanksgiving service on Saturday with my family where I heard the songs of the SDA Church. I felt goosebumps when I heard the songs. From that point on, I started slowly withdrawing from Islam. I am a female saleswoman. One day while I was at work, a man came to me and asked me if I was an Adventist and I said no but I like their worship service. I soon met my husband and was baptized with him in the SDA Church.

Missiological implications. First, pastors, elders and church members in SWGC must be educated on the worldview, traditions and theology of Islam so that they can understand Muslims in their communities and relate accordingly. The above

findings have demonstrated that Muslims have different worldviews and cultural practices to which many pastors, elders and members have not been exposed.

For missions to Muslims to be effective in SWGC, there must be an intentional education of all pastors, elders, and church members on how Muslims in SWGC view the world, their understanding of God, salvation, and the revelation of the Quran and so on. They must also be sensitized to see the need for them to be interested in learning how to reach Muslims since Muslims need to be reached with the gospel.

Second, the Quran must be used as the initial book of reference for engaging Muslims in doctrinal teachings since they do not accept to be taught from the Bible because they believe the Bible is corrupted. Their respect for the Quran was illustrated by P1 who said that when the Quran falls, the person holding the Quran needs to recite Surah Al-Fatihah before taking it back. Though the meaning of Quranic verses cited by Muslims to support the idea that the Bible is corrupted is wrong, they are still the verses Muslims use.

Six verses are used to say the Bible was corrupted: Surat Al- 'Imran 3:78; Surat Al-Baqarah 2:75, 78-79; Surat An-Nisa 4:46; Surat Al-Maidah 5:13, 41. However, these verses mean that the people of the book misinterpreted the Bible but the Scriptural texts were not tampered with. Therefore, these same texts can be used to lead Muslims to have ultimate faith in the Bible and have faith in Jesus Christ.

Third, Missions to Muslims in SWGC must be as silent as possible. Due to the challenges AMBBs go through when their families find out they have become Christians, Missions to Muslims should be down in secrecy without publicizing them. This can also be achieved when Muslim converts are not extracted from their families but are disciplined in such a way that they get integrated and planted into their families

as missionaries to win their family members. Adventist Muslim Background Believers should be organized into house churches which will be highly contextualized to elude suspicion from other Muslims. Every aspect of their worship will mimic Islamic worship but the central focus of the worship will be Jesus Christ.

Fourth, the mission to Muslims must be saturated with prayers. This is because Muslims pray five times a day in their religious practices. To minister to such people, therefore, the missionary must be prayerful by committing the Muslims into the hands of God, himself or herself also into God's hands for wisdom to go about the Muslim missions. Islam is a religion in which demonic powers are working mightily to keep the Muslims captives in delusion. Regular and effective prayers by pastors, elders and members will free Muslims. Jesus will reveal Himself to them through dreams and visions.

Finally, there must be a different discipleship program for AMBBs. When Muslims are converted to the SDA Church, they come with their worldview from their previous religious affiliation. Besides, when Muslims convert to the SDA Church, their worldview does not change into a biblical worldview outright. The preaching of the gospel demands the transformation of all unbiblical worldviews.³

Therefore, the worldview of Muslim converts needs to be transformed through their growing and maturing spiritually in Jesus. This can be achieved through effective discipleship and teaching of these new converts. New AMBBs must be educated on God's nature and the nature of reality from the biblical perspective. Besides, they must be taught to understand righteous living in Christ.⁴

³Paul G. Hiebert, "Conversion and Worldview Transformation," *International Journal of Frontier Missions* 14, no. 2 (1997): 85.

⁴Ibid.

Proposed contextualized strategy to reach Muslims in South-West Ghana

Conference. From the above findings and discussions, the study proposed this contextualized strategy for missions to Muslims in SWGC. After providing the composition of this proposed strategy, the study provided a strategic plan for achieving it. The proposed strategy is a seven-point strategy which includes the following steps.

First, the enthusiasm of pastors and members of SWGC in the mission to Muslims must be improved. From the FGD, it takes a long time for Muslims to know about the SDA Church. One of the focus group members narrated how his uncle had been an Adventist rising to be the Conference president in his area but did not hear about the Adventist Church until he became one himself. This means there are no conscious efforts by the church to mission to Muslims. Some even do not see the need. Therefore, in this first step of the proposed contextualized strategy, seminars and revivals should be organized for pastors and the laity on why and how of mission to Muslims.

Second, resources for Muslim missions must be made available to pastors and the laity in SWGC. The interest in Muslim missions is not there because of the inaccessibility of study resources for ministries to Muslims. These resources should be made available to pastors and the laity in SWGC to equip them to be knowledgeable about the mission to Muslims. Some of these resources have information that motivates people to ministry to Muslims.

Since the membership of SWGC is 24,732, 25000 copies of each of the materials published by the General Conference of SDA Adventist Muslim Relations Department will be distributed to members and pastors. These books are *Theology to Missions to Muslims* and *Practical Guideline for Reaching Muslims, Prophets and*

Books, What the Quran say about the Bible and What the Quran say about the Descent of Isa.

Third, regular conference-wide prayers for Muslims in SWGC on Fridays and Ramadan fasting should be organized. These prayers will lead to miracles among Muslims in SWGC. Considering the herculean task of missions to Muslims, only regular and fervent prayers from pastors and church members can lead them to Christ. Muslims in SWGC will begin to see dreams and visions of Jesus calling them out of Islam to the SDA Church.

Fourth, there must be a confidential avenue for receiving testimonies from Muslims who receive dreams and visions of Jesus. This will be a plan for receiving feedback after the regular prayers are offered for miracles among Muslims. This avenue can be a website purposefully designed for Muslims to type their testimonies. Members can distribute cards on which there is the inscription, if you have seen the man in white in your vision or dream, contact this website and type your testimony there.

Fifth, opportunities must be created for pastors, elders and members of SWGC to make friends with Muslims in their communities. During the FGD, AMBBs testified that relationships with Muslims in a cordial way are paramount to winning their hearts and leading them eventually to Christ. Having Christian friends and acquaintances was one of the factors through which Muslims became AMBBs. Therefore, there should be intentionality in creating conducive atmospheres in which pastors, elders and members of SWGC can interact freely with Muslims and befriend them.

These atmospheres can be created when pastors and members are involved in distributing foods and offering helping hands for Muslims during Ramadan,

organizing sports competitions between Muslims and Adventists annually and organizing literacy classes for men and women in Muslim communities. As the Adventists are made to mingle with the Muslims and with proper training in relating with them, good friendships can be created and eventually lead to religious discussions.

Sixth, there should be a collaboration among all other departments of churches in SWGC with the Adventist Muslim Relation (AMR) department for effective missions to Muslims. Adventist Muslim Relation department, left to itself, will not be able to accomplish the task of missions to Muslims. Muslim ministry is for every SDA member and department. Therefore, there should be a healthy collaboration among all the other departments in SWGC with the AMR department.

Leaders and members of departments in the churches in SWGC should be trained on how to use their various ministries to reach Muslims. For example, annual cooking competitions can be organized with Muslim women by the Women's Ministries under the auspices of the AMR department. Besides, there can be a collaboration of the AMR department with the health department to organize free medical screening and health expos in Muslim communities

Finally, the house church model should be implemented to accommodate AMBBs. Due to the frequent challenges that accompany Muslims when they openly convert to the Adventist Church, it is appropriate for AMBBs to be organized into house churches as was the practice of the early church. When they could not meet in the synagogues they met in their houses (1 Cor 16:19; Col 4:15; Acts 2:42). Pastors and church leaders should be oriented on the need for the house church model in nurturing and discipling AMBBs and house churches should be created when Muslims are won secretly to faith in Christ.

Pictorial model of strategy. The Figure 1 below is a pictorial model of the strategy discussed above.

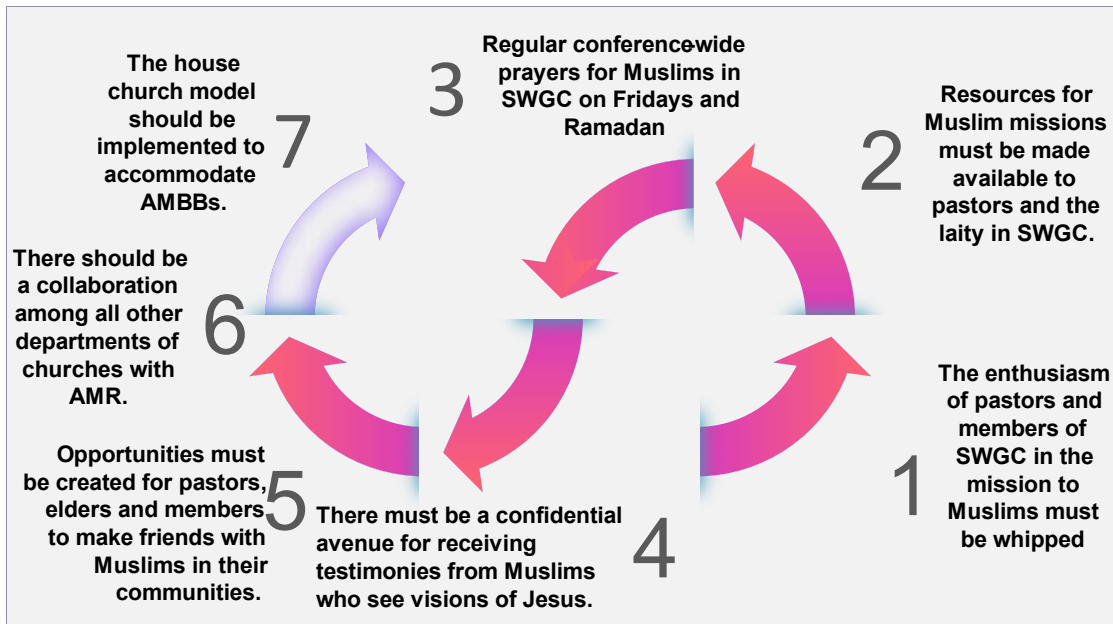


Figure 1. Pictorial Model of Strategy

The strategic plan for proposed strategy. Tables 2 to 8 give the strategic plan for achieving the proposed strategy for the Muslim mission in SWGC.

Table 2. Whipping the Enthusiasm of Pastors and Members in Mission to Muslims

	Activities or Task/Action Steps	Resources/Inputs Needed	Responsibility (Action By)	Location
1.	Organize seminars and revivals for pastors on the why and how of Mission to Muslims.	Provide Training Materials – Handouts.	SWGC AMR Director	SWGC Headquarter
2.	Mobilize and Train the Laity for Muslim Ministry	Providing Training Materials- Handouts	SWGC AMR Director And Pastors in SWGC	Districts and Churches in SWGC

Table 3. Making Resources for Muslim Missions Available to Pastors and the Laity

Activity/ Step No.	Activities/ Action Steps	Resources/Inputs Needed	Responsibility (Action By)	Location
1.	Giving materials on Muslim Missions to Pastors and Laity	25,000 copies of Theology to Muslims and Practical Guideline for Reaching Muslims. 25000 copies of Prophet and Books, What the Quran say about the Bible and What the Quran say about the Descent of Isa	SWGC AMR Director SWGC Publishing Director	SWGC Headquarter, All Churches and Districts in SWGC
2.	Translate Resources into the Twi Ghanaian Language	Translators from English to Twi Remuneration for Translators Money for Printing Translated Materials	SWGC AMR Director, Hired Translators, Advent Press	SWGC Headquarter

Table 4. Conference-wide Prayers for Muslims on Fridays and during Ramadan

Activity/ Step No.	Activities or Task/Action Steps	Resources/Inputs Needed	Responsibility (Action By)	Location
1.	Praying for Muslims on Fridays	Hymn books Bibles	SWGC AMR Director SWGC Pastors SWGC Elders SWGC Members	All Churches all Districts Houses of Members Workplaces of Members
2.	Praying for Muslims during Ramadan	Hymn books Bibles	SWGC AMR Director SWGC Pastors SWGC Elders SWGC Members	All Churches all Districts Houses of Members Workplaces of Members

Table 5. Collecting Testimonies of Muslims having Dreams and Visions of Jesus

Activity/ Step No.	Activities or Task/Action Steps	Resources/Inputs Needed	Responsibility (Action By)	Location
1.	Develop, print and distribute cards to Muslims to report on dreams of a man in white.	Cards	SWGC AMR Director SWGC Pastors SWGC Elders SWGC Members	All Churches all Districts
2.	Create a website on which dreams of a man in white can be received	Website Website Designer	SWGC AMR Director	SWGC Headquarter

Table 6. Creating Opportunities for Members, Elders and Pastors to have Muslim Friends

Activity/ Step No.	Activities or Task/Action Steps	Resources/Inputs Needed	Responsibility (Action By)	Location
1.	Distribute Foods and offer helping hands for Muslims during Ramadan	Food items, cutlasses, wheelbarrows	SWGC AMR Director SWGC Pastors SWGC Elders SWGC Members	All Churches all Districts
2.	Organize sports competitions between Muslims and Adventists annually	Footballs, Volleyballs, Indoor games like ludo	SWGC AMR Director SWGC Pastors SWGC Elders SWGC Members	All Churches All Districts
3.	Organize literacy classes for men and women in Muslim communities	Literacy class materials, Marker Boards, Markers, SWGC English and Twi Teachers	SWGC AMR Director SWGC Pastors SWGC Elders	All churches, All Districts

Table 7. Ensuring Collaboration between other Departments and the Adventist Muslim Relations Department

Activity/ Step No.	Activities or Task/Action Steps	Resources/Inputs Needed	Responsibility (Action By)	Location
1.	Organize annual cooking competitions together with the Women's Ministries Department	Food items, cooking experts	SWGC AMR Director SWGC Women's Ministries Director	All Churches all Districts
2.	Collaborate with the health department to organize free medical screening and health expos in Muslim communities	Thermometers, Health books, First aid boxes and medicines	SWGC AMR Director SWGC Health Director	All Churches All Districts

Table 8. Developing House Churches to Assimilate Adventist Muslim Background Believers

Activity/ Step No.	Activities or Task/Action Steps	Resources/ Inputs Needed	Responsibility (Action By)	Location
1.	To educate SWGC Officers, pastors and elders on the need and implementation of house churches for MBB.	House Church development and implementation resource material from GC AMR	SWGC AMR Director	SWGC Headquarter
2.	Create House Churches for MBB.	Bibles Hymns	SWGC AMR Director SWGC Pastors SWGC Elders	All Churches All Districts

CHAPTER 6

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter summarizes the whole study of the lived experiences of Muslim converts to Adventism in the SWGC of the SDA Church. Each chapter is briefly summarized. Then, the findings in Chapter 5 are summarized under the worldview of AMBBs before and after conversion, the challenges of AMBBs during and after conversion, factors that led to the conversion of AMBBs, missiological implications and the proposed strategy. Besides, the chapter provided conclusions and recommendations.

Summary

The study was introduced in Chapter 1, presenting the problem the study intended to resolve. Besides, it phenomenologically explored the lived experiences of Muslim converts to Adventism in the SWGC of the SDA Church to develop a contextualized mission strategy for reaching Muslims with the gospel. This research was necessary because the SWGC has not been successful in reaching Muslims and leading them to faith in Jesus because of inadequate research and knowledge on how Muslims convert to Adventism in its territorial jurisdiction. Chapter 1 also gave the methodology the research employed.

Chapter 2 provided a biblical-theological foundation for conversion. The conversion was found to be the turning away of a person from idols or evil to return to

God in repentance. People got converted both in the OT and the NT through divine revelation through dreams, hearing of the miraculous works of God, the exemplary lifestyle of close relatives who were worshippers of God, hearing of the proclamation of the Word of God and personal encounters with Jesus. After their conversion, they faced challenges such as delay in deliverance from personal problems, difficulty in adapting to the culture of the Israelites and persecution by unbelieving Jews and Gentiles.

Chapter 3 reviewed literature by consulting major authors in the area of Islamic studies and the conversion of Muslims to Christianity. The reviewed literature indicated that conversion is a process through which a person develops a saving faith in Jesus. The Islamic worldview was explored through its five pillars and six articles of faith. The five pillars are *shahadah*, *hajj*, *sawm*, *salat* and *zakat*. The six articles of faith are the belief in Allah alone, angels and Satan, Holy Books, the day of reckoning, prophets, predestination and free will. It was found out that the basic tenet of the Islamic worldview is the belief in the oneness of Allah with human beings serving as his vicegerents.

Chapter 4 discussed in detail the methodology employed in this research. The study utilized phenomenological research, a type of qualitative research which investigates the lived experiences of people. Seven non-randomly selected AMBBs in the SWGC were interviewed through in-depth interviews. Moreover, a focus group discussion of six AMBBs was also utilized to gather data. The data was collected through audio recordings, transcribed and coded with emerging themes. These emerging themes were used for data analysis and findings in Chapter 5.

The Worldview of Adventist Muslim Background Believers before and after Conversion

They believed in supernatural beings namely God, angels and jinns. Besides, they believed in judgement after death which starts in the grave. Moreover, they believed in salvation by works and heaven where they would be marrying of many women by men. In addition, they also believed in the Quran's verbatim revelation. Finally, they believed in Jesus as a prophet and not as God. After their conversion, AMBBs believe in the Triune God, Jesus as God, judgment after death and salvation by grace.

Challenges of Adventist Muslim Background Believers during and after Conversion

During their conversion, AMBBs suffered being forced to revert to Islam, physical assaults, denial of food and personal belongings, family neglect and rejection and denial of education. After becoming Adventists, they suffered maltreatment by pastors, elders, and church members, withdrawal of sponsorship from previous Christian denominations, delay in marriages and discomfort in adjusting to the Adventist lifestyle and worship.

Factors that Led to the Conversion of Adventist Muslim Background Believers

The following factors led to the conversion of AMBBs:

1. Exposure to Christianity at Christian schools,
2. Acquaintance with Christians,
3. Seeking deliverance for demon-possessed or suffering relatives,
4. Evangelistic campaigns, and

5. Exposure to Adventist music.

Missiological Implications

1. Pastors, elders, and church members in SWGC must be educated on the Islamic worldview, traditions and theology to understand Muslims and relate with them accordingly.
2. The Quran must be used as the initial book of reference for engaging Muslims in doctrinal teachings since they do not accept to be taught from the Bible.
3. The mission to Muslims must be as silent as possible.
4. The mission to Muslims must be saturated with prayers.
5. There must be different discipleship programs for AMBBs.

Proposed Strategy

1. The enthusiasm of pastors and members of SWGC in their mission to Muslims must be whipped.
2. Resources for Muslim missions must be made available to pastors and the laity in SWGC.
3. There must be conference-wide regular prayers for Muslims in the territorial jurisdiction of SWGC on Fridays and Ramadan fasting.
4. There must be a confidential avenue for receiving testimonies from Muslims who see visions of Jesus.
5. Opportunities must be created for pastors, elders and members of SWGC to make friends with Muslims in their communities.
6. There should be a collaboration of all other departments of churches in SWGC with the Adventist Muslim Relation (AMR) department for effective missions to Muslims.

7. The house church model should be implemented to accommodate AMBBs.

Conclusion

In conclusion, the lived experience of Muslim converts to Adventism in SWGC has shown that they go through challenges during and after their conversion and have their worldview transformed after becoming Adventists. Besides, many factors contribute to their decision to be Adventist Christians. Moreover, when all pastors, elders, and members in all departments of the church collaborate after thorough education on the Muslim mission, many Muslims will be led to a saving knowledge of Jesus Christ.

Recommendations

The study makes the following recommendations:

1. The proposed strategy for reaching Muslims in this study can be adopted by all conferences under the two Unions in Ghana namely the SGUC and the NGUC.
2. There should be further research on how the house church model of Muslim discipleship can be implemented in SWGC.
3. AMBBs can be trained in Muslim missions and be effective in reaching other Muslims.
4. There should be adequate budget for Adventist Mission to Muslims.
5. There should be research on planning how to best protect AMBBs from Muslim religionists and some of the hostile Adventist Community
6. This research work should be protected for my safety due to the sensitive information on Muslims it documents.

APPENDIXES

APPENDIX A
INFORMED CONSENT FORM

You are being asked to participate in a research study entitled: Lived Experiences of Muslim Converts to Seventh-day Adventism in South-West Ghana Conference: A Contextualized Mission Strategy.

The information below tells you about what is involved in the research, what you will be asked to do, and the potential risks and benefits of participating in this study. You are encouraged to ask questions and seek clarification about the nature of the study.

Please note that choosing whether to participate in this research is voluntary and entirely your choice. You may refuse to participate or discontinue your participation at any time during the study.

The purpose of this study: is to ascertain the factors that lead to the conversion of Muslims to Seventh-day Adventism.

Your participation: You will be asked to participate in an interview. This means you will be asked to share your experience on how you were led from a Muslim Background to Seventh-day Adventism. The interview will take about one (1) hour to complete. You will be asked to answer questions on how you became an Adventist from a Muslim Background.

Benefits and Risks: If you participate, you will contribute to knowledge about the conversion of Muslims to the SDA Church which will be used to develop a contextualised strategy for gospel ministry to Muslims in the SDA Church in the SWGC.

There are no identifiable risks in participation. However, you may experience emotional discomfort depending on how traumatic your experience in your conversion to the Adventist Church is. You will be made to answer the next question when you become very emotional in answering the question relating to your challenges. If your emotions become too much, the interview will be rescheduled to another appropriate time.

Confidentiality: Your personal information will be kept confidential. Your interview responses will be anonymized so they will not be identified in any report or publication of this study.

Please carefully read and sign this form if you are willing to participate in the study.

1. My participation in this research project is voluntary. There is no explicit or implicit coercion whatsoever to participate.
2. I may withdraw and discontinue participation at any time without penalty.
3. I understand that if I feel uncomfortable during the interview, I have the right to decline to answer any question or end the interview or discussion.
4. I understand that the interview will be audio-recorded to accurately capture my own words and a transcript will be produced for data analysis.
5. I understand the researcher will not identify me by name in any reports using information from this interview or discussion.

If you have any ethical concerns about your participation in this research, contact the Institutional Scientific Ethics Review Committee, Adventist University of Africa: ethics@aua.ac.ke

I have read and fully understood the statements on this form. All my questions were answered satisfactorily. I voluntarily agree to participate in this study.

Participant's Signature _____ Date _____

Researcher's Signature _____ Date _____

Contact the supervisor of the research if you need more information or have questions:

Obed Olaotse Gabasiane, PhD (gabasiano@ua.ac.ke)

Thank you.

Ernest Obeng

(MA Missiology Programme, obenge@ua.ac.ke, +233247003664)

APPENDIX B

INTERVIEW QUESTIONS

(For Adventist Muslim Background Believers (AMBBs)
Individuals and Focus Group)

1. Can you share with me about your previous experience as a Muslim?
2. What was your perspective on the world when you were a Muslim?
3. How did you come to be part of the SDA Church?
4. What challenges did you experience while deciding to join the Adventist Church?
5. How has your perception of God and the cosmos changed since your transition/conversion?
6. What obstacles have you encountered after joining the SDA Church?
7. How many years have you been a member of the SDA Church?

APPENDIX C

TRANSLATED INTERVIEW QUESTIONS

(From English to Twi)

Translation by Maxwell Amponsah

NKYEREKYEREMU NSEMMISA

(Ma Akwanhwefoɔ Agyidifoɔ a wɔfi Nkramo mu)

1. Wobetumi ne me akyɛ suahunu a woadi kan anya sɛ nkramoni?
2. Na w'adwene yɛ dɛn wɔ wiase no ho bere a na woyɛ nkramoni no?
3. Eyɛɛ dɛn na wobekaa Memeneda Akwanhwefoɔ Asɔre no ho?
4. Ohaw ben na wuhyiaɛ bere a wosii gyinaɛ sɛ wobekɔ akɔka Akwanhwefoɔ asɔre no ho?
5. Okwan ben so na w'adwene a na ɛwɔ Onyankopɔn ne wiase ho asesa fi bere a wosakrae/sakrae?
6. Akwanside ben na woahyia bere a wokɔka Akwanhwefoɔ Asɔre no ho?
7. Mfɛɛ ahe na woayɛ Memeneda okwanhwɛni?

APPENDIX D

BACK-TRANSLATED INTERVIEW QUESTIONS

Back Translation by Google Translate
(For the Adventists from Muslim Background)

1. Can you share with me your first experience as a Muslim?
2. What was your view of the world when you were a Muslim?
3. How did you become involved with the SDA Church?
4. What challenges did you face when joining the Adventist Church?
5. How has your view of God and the world changed since your conversion?
6. What obstacles have you faced when joining the SDA Church?
7. How many years have you been an Adventist?


APPENDIX E

FOCUS GROUP INTERVIEW QUESTIONS

1. What circumstances could have made you convert sooner from Islam?
2. Can you describe the burden you feel to reach your relatives and friends who are still Muslims?
3. How was your perception of the SDA Church before becoming one?
4. How was your relationship with SDAs when you were a Muslim?
5. What resources would you need to help you reach out to Muslims?
6. What does it take to attract Muslims to the Adventist Church?
7. How can new AMBBs be best nurtured differently from how you were by the Adventist Church?
8. How can AMBBs be granted safety and refuge from their former vengeful Muslim counterparts?

APPENDIX F

ETHICS REVIEW BOARD APPROVAL



Adventist University of Africa
Developing Leaders for Service
A Private Chartered University Accredited by Commission for University Education, Kenya



30th September 2024

Ernest Obeng
Theological Seminary
Adventist University of Africa

Reference: AUA/ISERC/09/09/2024

Dear Ernest Obeng

RE: Lived Experiences of Muslim Converts to Adventism in the South-West Ghana Conference: A Contextualized Mission Strategy

This is to inform you that the Adventist University of Africa Institutional Scientific Ethics Review Committee (AUA-ISERC) has reviewed and approved your above research proposal. Your application approval number is AUA/ISERC/2024/035. The approval period is 30th September 2024 – 29th September 2025.

This approval is subject to compliance with the following requirements;

- i. Only approved documents (including informed consent and study instruments) will be used.
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by AUA-ISERC.
- iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to AUA-ISERC within 72 hours of notification.
- iv. Any changes anticipated or otherwise that may increase the risks or affect the safety or welfare of study participants and others, or affect the integrity of the research must be reported to AUA-ISERC within 72 hours.
- v. Submission of a request for renewal of approval at least 60 days prior to the expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vi. Submission of an executive summary report within 90 days upon completion of the study to AUA-ISERC.


Prior to commencing your study, you are expected to obtain permissions or any other clearances needed.

Yours Sincerely



Josephine Ganu, Ph.D.
Chair, Institutional Scientific Ethics Review C'ttee
ethics@aua.ac.ke

ADVENTIST UNIVERSITY OF AFRICA
ETHICS REVIEW COMMITTEE
PRIVATE BAG MBAGATHI - 00503,
NAIROBI - KENYA



Physical Address: Advent Hill, Magadi Road, Ongata Rongai, Kajiado, Kenya | Tel: +254 730 733400
Postal Address: Private Bag, Mbagathi, 00503 Nairobi, Kenya | Email: info@aua.ac.ke | Web: www.aua.ac.ke

APPENDIX G
SOUTH-WEST GHANA CONFERENCE APPROVAL

South-West Ghana Conference
of Seventh-day Adventists®
OFFICE OF THE EXECUTIVE SECRETARY

AKO42 MERCER STREET
SEKONDI-TAKORADI, GHANA
WS-007-5396
POST OFFICE BOX 568, SEKONDI
+233 3122 93419
SWGCSDA@GMAIL.COM



October 25, 2024

PR. ERNEST OBENG
SEVENTH-DAY ADVENTIST CHURCH
ELUBO DISTRICT
ELUBO

Dear Pastor,

RE: LETTER OF DATA COLLECTION APPROVAL

On behalf of the South-West Ghana Conference Administration, I am writing to officially approve your request for data collection related to your thesis at the Adventist University of Africa (AUA), titled "Lived Experience of Muslim Converts to Adventism in the South-West Ghana Conference: A Contextualized Mission Strategy."

We understand that this research aims to explore the experiences of Adventist Muslim Background Believers (AMBBs) within the South-West Ghana Conference (SWGCC) and to develop strategies for effectively reaching out to this group.

We sincerely believe, as stated, that the insights gained from this study will significantly contribute to understanding how to engage with Muslim converts in the region. We acknowledge that you are planning to conduct interviews with the identified AMBBs from various districts within SWGCC, starting from October 28, 2024.

Considering the above, we hereby grant you approval to proceed with this important research without any reservations.

Sincerely,

Pr. Daniel Armstrong Kumah
(Executive Secretary)

cc: The Officers, SWGCC

APPENDIX H

TRIANGULATION MATRIX

Table H1. Triangulation Matrix

Data Collection Instrument	Description	Data Sources	Implementation Technique	Data Analysis Method
Qualitative Interviews	Semi-structured interviews were conducted with 7 AMBBs in SWGC 2 Male AMBBs were interviewed. 5 Female AMBBs were interviewed	AMBBs in SWGC	Using one-to-one, face-to-face Zoom interviews. Using a Semi-structured Interview Guide to interview the AMBBs The interviews were recorded with permission.	Qualitative Methods.
Documents	Accessing relevant Documents to answer research question 2 on the biblical-theological foundation of conversion.	Peer-reviewed journal articles, books, Bible and writings of Ellen G. White	The peer-reviewed articles, books, Bible and writings of Ellen G. White were read and themes relevant to the study were gleaned and synthesized for the literature review and the biblical-theological	Qualitative methods

Focus Group Discussion	<p>A Focus Group Discussion was conducted with 6 AMBBs in SWGC</p> <p>4 Male AMBBs 2 Female AMBBs</p>	AMBBs in SWGC	<p>foundation of conversion</p> <p>Using a Zoom face-to-face Group Discussion</p> <p>Using a semi-structured interview guide for the focus group discussion</p> <p>The focus group discussions were recorded with permission.</p>	Qualitative methods
------------------------	---	---------------	---	---------------------

BIBLIOGRAPHY

- Abdul-Hamid, Mustapha. "Christian-Muslim Relations in Ghana: A Model for World Dialogue and Peace." *Ilorin Journal of Religious Studies* 1, no. 1 (2011): 21-32.
- Abdullah, Muhammad, and Muhammad Junaid Nadvi. "Understanding the Principles of Islamic Worldview." *The Dialogue* 6, no. 3 (2011): 265-269.
- Abrahams-Appiah, Eric Jean-Ive. "Ghana to Become a Majority Muslim Nation by 2096: A Critical Examination of Ghana's 2000, 2010, 2021 Censuses and Its Implications for Christian Missions." *E-Journal of Religious and Theological Studies* 9, no. 9 (2023): 455-71.
- Adventist University of Africa. "Ethics and Review Board." Accessed April 10, 2024. <https://www.aua.ac.ke/ethics-and-review-board/>.
- Al-Masih, Ibrahim Abed. "Dreams and Visions among Muslims." *Journal of Adventist Mission Studies* 18, no. 2 (2023): 106-126.
- Alla-Hoki, Pascal. "Developing a Strategy to Reach Muslims through Adventist Education in Ngaoundere." MA thesis, Adventist University of Africa, Nairobi, Kenya 2014.
- Amankwah, Newman Osaforo-Adu. "A Strategy of Evangelizing Sunni-Tijaniyya Muslims in Konongo-Odumasi Municipality in Ghana through Fun Games with Adventist Men's Organization." MA thesis, Adventist University of Africa, Nairobi, Kenya 2013.
- Arnkoff, Diane, Carol R. Glass, Irene Elkin, James Levy, and John Gershefski. "Quantitative and Qualitative Research can Complement Each Other: Reply to Rennie." *Psychotherapy Research* 6, no. 4 (1996): 269-76.
- Aslan, Reza. *No god but God*. New York, NY: Harper and Row, 2005.
- Attride-Stirling, J. "Thematic Networks: An Analytic Tool for Qualitative Research." *Qualitative Research* 1, no. 3 (2001): 385-405.
- Bahadur, Petras. "Rituals and Beliefs Surrounding Death in Islam." *Journal of Adventist Mission Studies* 16, no. 1 (2020): 173-192.
- Barrick, William D. "Living a New Life: Old Testament Teaching about Conversion." *The Master's Seminary Journal* 11, no. 1 (2000): 19-38.

- Bertram, Georg. "Epistrepho." *Theological Dictionary of the New Testament*. Edited by Gerhard Friedrich. Translated by Geoffrey W. Bromiley. Grand Rapids, MI: Eerdmans, 1971. 7:714-729.
- Bhattacharyya, Dipak Kumar. *Research Methodology*. New Delhi, India: Excel Books, 2006.
- Blomberg, Craig L. *Matthew*. The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture 45. Nashville, TN: B & H Publishing, 1992.
- Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, NY: Orbis, 1991.
- Bowie, Walter Bussell. "Call of the First Disciples (5:1-11)." *The Interpreter's Bible*. Edited by George Arthur Buttrick. New York, NY: Abingdon Press, 1952. 8:100-103.
- Bradbury-Jones, C. S. Sambrook, and F. Irvine. "The Phenomenological Focus Group: An Oxymoron?" *Journal of Advanced Nursing* 65, no. 3 (2009): 663-71.
- Braimah, J. A., and J. R. Goody. *Salaga: The Struggle for Power*. London: Longmans, 1969.
- Bryant, Darrol M. "Conversion in Christianity: From Without and from Within." *Lamb & Bryant* 1, no. 2 (1999): 177-190.
- Bultema, James. "On Cross-cultural Transmission: Muslims Coming to Christ in Turkey." *International Journal of Frontier Missiology* 27, no. 1 (2010): 27-31.
- Burkhardt, Helmut. *Christ Werden: Bekehrung und Wiedergeburt – Anfang des Christlichen Lebens*. Giessen, Germany: Brunnen, 1999.
- Caelli, Kate. "Engaging with Phenomenology: Is It More of a Challenge Than It Needs to Be?" *Qualitative Health Research* 11, no. 2 (2001): 273-281.
- Canisius, Akimana. "Factors Affecting Muslim Evangelism: A Study of Free Pentecostal Church of Babati Council Town, Tanzania." *World Journal of Research and Review* 11, no. 4 (2020): 52-57.
- Canisius, Akimana, and Gordon S. Bonham. "Sharing Jesus with Muslims: A Survey of Church Leaders in Africa." *Great Commission Research Journal* 13, no. 2 (2021): 37-48.
- Carter, Nancy, Denise Bryant-Lukosius, Alba DiCenso, Jennifer Blythe, and Alan J. Neville. "The Use of Triangulation in Qualitative Research." *Oncology Nursing Forum* 41, no. 5 (2014): 545-547.
- Cavana, Robert Y., Brian L. Delahaye, and Uma Sekaran. *Applied Business Research: Qualitative and Quantitative Methods*. Brisbane, Australia: John Wiley & Sons, 2001.

- Charmaz, Kathy. *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis*. Thousand Oaks, CA: Sage, 2006.
- Cogan, Mordechai, and Hayim Tadmor. *II Kings: A New Translation with Introduction and Commentary*. The Anchor Bible 11. Garden City, NY: Doubleday, 1988.
- Coleman, Marc. "The Muslim Spiritual Progress Scale: Aiding Muslims in Coming to Christ." *Journal of Adventist Mission Studies* 8, no. 2 (2012):129-62.
- Coote, Robert B. "The Book of Joshua." *The New Interpreter's Bible*. Edited by Leander E. Keck. Nashville, TN: Abingdon Press, 1998. 2:592-720.
- Creswell, John W. *Qualitative Inquiry and Research Design: Choosing among Five Approaches*. 2nd ed. Thousand Oaks, CA: Sage Publications, 2007.
- Creswell, John W., and J. David Creswell. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. London: Sage Publications, 2018.
- Danby, Herbert, trans. *The Mishnah: Translated from the Hebrew with Introduction and Brief Explanatory Notes*. Oxford, England: Clarendon Press, 1933.
- Dawadi, Saraswati. "Thematic Analysis Approach: A Step by Step Guide for ELT Research Practitioners." *Journal of NELTA* 25, no. 1-2 (2020): 62-71.
- Denny, Mathewson Frederick. *An Introduction to Islam*. Boston, MA: Prentice Hall, 2011.
- Denzin, N. K. *Sociological Methods: A Sourcebook*. New York, NY: McGraw-Hill, 1978.
- DiCicco-Bloom Barbara, and Benjamin F. Crabtree. "The Qualitative Research Interview." *Medical Education* 40, no. 4 (2006): 314-321.
- Doss, Gordon R. "Faithful Contextualization: Crossing Boundaries of Culture with the Eternal Gospel." Accessed July 3, 2024.
<https://www.ministrymagazine.org/archive/2015/12/faithful-contextualization>.
- Dukes, S. "Phenomenological Methodology in the Human Sciences." *Journal of Religion and Health* 23, no. 3 (1984): 197-203.
- El-Aswad El-Sayed. *Muslim Worldviews and Everyday Lives*. Lanham, MD: Rowman and Littlefield Publishers, 2012.
- _____. *Religion and Folk Cosmology: Scenarios of the Visible and Invisible in Rural Egypt*. Westport, CT: Praeger, 2002.
- Engel, James. "The Road to Conversion: The Latest Research." *Evangelical Missions Quarterly* 26, no. 2 (1990): 184-185.
- Erickson, Millard J. *Christian Theology*. Grand Rapids, MI: Baker, 1985.

- Esposito, John L. "Introduction: The Islamic Tradition." Accessed April 18, 2024. <https://www.usccb.org/committees/ecumenical-interreligious-affairs/introduction-islamic-tradition>.
- Farmer, Kathleen A. Robertson. "The Book of Ruth." *The New Interpreter's Bible*. Edited by Leander E. Keck. Nashville, TN: Abingdon Press, 1998. 2:889-946.
- Fjelland, Ragnar, and Eva Gjengedal. "A Theoretical Foundation for Nursing as a Science." *Interpretive Phenomenology: Embodiment, Caring and Ethics in Health and Illness*, ed. Patricia Benner, 3-26. London: SAGE, 1994.
- France, R. T. "Conversion in the Bible." *Evangelical Quarterly: An International Review of Bible and Theology* 65, no. 4 (1993): 291-310.
- General Conference of Seventh-day Adventists. *Adventist Church Management System*. Silver Spring, MD: General Conference of Seventh-day Adventists, 2024. Accessed March 5, 2024, <https://acmsnet.org>.
- General Conference of Seventh-day Adventists, Office of Archives and Statistics. *Annual Statistical Reports*. Silver Spring, MD: General Conference of Seventh-day Adventists, 2023.
- "Get Thee Out" [Gen 12:1]. *Seventh-day Adventist Bible Commentary*. Edited by Francis D. Nichol. Hagerstown, MD: Review & Herald, 1978. 1:293-293.
- Ghana Health Service. "Profile-Western Region." Accessed May 3, 2024. <https://ghs.gov.gh/profile-western-region/>.
- Ghana Statistical Service. "Ghana 2021 Population and Housing Census." Accessed April 29, 2024. <https://census2021.statsghana.gov.gh/>.
- Glesne, Corrine. *Becoming Qualitative Researchers: An Introduction*. 4th ed. Boston, MA: Pearson, 2011.
- Godoy de Danielson, Kelly J. "Women on the Outside Looking In: Rahab and Ruth as Foreign Converts to the People of God." *The Asbury Journal* 75, no. 2, (2020): 256-270.
- Gossip, Arthur John. "The Gospel according to St. John: Exposition." *The Interpreter's Bible*. Edited by George Arthur Buttrick. Nashville, TN: Abingdon Press, 1952. 8:524-525.
- Greenham, Arnt Bryan. "Muslim Conversions to Christ: An Investigation of Palestinian Converts Living in the Holy Land." PhD diss., Southeastern Baptist Theological Seminary, Wake Forest, NC, 2004.
- Greeson, Kevin, and Randy Owen. *Muslim Evangelism Training for Christians*. Nashville, TN: Broadman and Holman Publishers, 2005.
- Guillain, Charlotte. *Islamic Culture*. Chicago, IL: Heinemann Library, 2013.

- Haneef, Mohamed Aslam Mohamed. "Islam, the Islamic Worldview and Islamic Economics." *IJUM Journal of Economics and Management* 5, no. 1 (1997): 39-65.
- Hecker, Jörg, and Neringa Kalpokas. "Transcripts in Research: Overview, Types and Examples." ATLAS.ti. Accessed May 7, 2024.
<https://atlasti.com/guides/qualitative-research-guide-part-2/research-transcripts>.
- Hess, Richard S. *Joshua: An Introduction and Commentary*. Tyndale Old Testament Commentaries 6. Downers Grove, IL: InterVarsity, 1996.
- Hiebert, Paul G. *Anthropological Insights for Missionaries*. Grand Rapids, MI: Baker, 1985.
- _____. "Conversion and Worldview Transformation." *International Journal of Frontier Missions* 14, no. 2 (1997): 83-86.
- _____. "Critical Contextualization." *Missiology: An International Review* 12, no. 3 (1984): 287-296.
- _____. "The Flaw of the Excluded Middle." *Missiology: An International Review* 10, no. 1 (1982): 35-47.
- _____. "Worldview Transformation." In *From the Straight Path to the Narrow Way: Journeys of Faith*, ed. David H. Greenlee, 23-50. Waynesboro, GA: Authentic Media, 2005.
- Holloway, Immy, and Stephanie Wheeler. *Qualitative Research in Nursing*. New York, NY: Wiley, 2002.
- Houssney, Georges. "Factors Leading to Conversion of Muslims to Christ." *Biblical Missiology*, April 8, 2013. Accessed December 15, 2024.
<https://biblicalmissiology.org/blog/2013/04/08/factors-leading-to-conversion-of-muslims-to-christ/>.
- Imbach, S. R. "Syncretism." *Evangelical Dictionary of Theology*. Edited by Walter A. Elwell. Grand Rapids, MI: Baker, 1984. 1062-1063.
- Jackson, John, G. *Introduction to African Civilization*. Accra, Ghana: Citadel Press, 2001.
- Kasdorf, Hans. *Christian Conversion in Context*. Scottsdale, PA: Herald Press, 1980.
- Keri, Szaboles, and Christina Sleiman. "Religious Conversion to Christianity in Muslim Refugees in Europe." *Archive for the Psychology of Religion* 39, no. 3 (2017): 283-294.
- Khalil, Mohammad Hassan, and Mucahit Bilici. "Conversion out of Islam: A Study of Conversion Narratives of Former Muslims." *The Muslim World* 97, no. 1 (2007): 111-24.

- Khan, Shahid N. "Qualitative Research Method-Phenomenology." *Asian Social Science* 10, no. 21 (2014): 298-298.
- Kraft, Charles H. *Anthropology for Christian Witness*. MaryKnoll, NY: Orbis Books, 2004.
- _____. *Issues in Contextualization*. Pasadena, CA: William Carey Library, 2016.
- Lagat, Rebecca Jepkemei. "The Role of Christian Institutions in Witnessing to Students of the Muslim Faith: The Case of the University of Eastern African Baraton in Kenya," *Die Skriflig* 50, no. 1 (2016): 1-10. Accessed December 18, 2024. [http:// dx.doi.org/10.4102/ids.v50i1.209](http://dx.doi.org/10.4102/ids.v50i1.209).
- _____. "Towards Understanding Mission to Muslims in Kenya: A Missio-Dei Perspective." *Missionalia: Southern African Journal of Missiology* 45, no. 3 (2017): 220-235. Accessed on February 16, 2024. <https://doi.org/10.7832/45-3-190>.
- Lahore, Pakistan, and Humaira Ahmad. "Islamic Tradition and Its Defining Characteristics." *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 58-74.
- Larson, Warren F. "Critical Contextualization and Muslim Conversion." *International Journal of Frontier Missions* 13, no. 4 (1996): 189-191.
- Lewis, Bernard, and Buntzie Ellis Churchill. *Islam: The Religion and the People*. Upper Saddle River, NJ: Wharton School Publishing, 2009.
- Loughborough, John. *The Church: Its Organization, Order and Discipline*. Hagerstown, MD: Review and Herald, 1907.
- Love, Richard Deane II. "The Theology of the Kingdom of God: A Model for Contextualized and Holistic Evangelism among the Sundanese, with Special Reference to the Spirit Realm." DMin diss., Westminster Theological Seminary, Chestnut Hill, Pennsylvania, 1992.
- Luzbetak, Louis J. *The Church and Cultures*. Techny, IL: Divine Word, 1963.
- Madvig, Donald H. "Joshua." *The Expositor's Bible Commentary*. Edited by Frank E. Gaebelein. Grand Rapids, MI: Zondervan, 1992. 3:262-280.
- Malherbe, Abraham J. *Paul and the Thessalonians: The Philosophic Tradition of Pastoral Care*. Philadelphia, PA: Fortress, 1987.
- Manen, Max Van. *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy*. New York, NY: State University of New York Press, 1990.
- McCullar, Michael D. *A Christian's Guide to Islam*. Macon, GA: Smyth & Helwys Publication, 2008.

- McGrath, Alister. *Christian Theology: An Introduction*. 2nd ed. Malden, NC: Blackwell, 1997.
- McKnight, Scot. *Turning to Jesus: The Sociology of Conversion in the Gospels*. Louisville, KY: Westminster John Knox Press, 2002.
- Merling, David. "Rahab: The Woman Who Fulfilled the Word of YHWH." *Andrews University Seminary Studies* 41, no. 1 (2003): 31-44.
- Miller, Duane Alexander. *Living among the Breakage: Contextual Theology Making and Ex-Muslim Christians*. Eugene, OR: Wipf and Stock Publishers, 2016.
- Miller, Duane Alexander, and Patrick Johnstone. "Believers in Christ from Muslim Background: A Global Census." *Interdisciplinary Journal of Research on Religion* 11, no. 10 (2015): 1-19.
- Ministry of Foreign Affairs and Regional Integration. "Regions." Accessed April 29, 2024. <https://mfa.gov.gh/index.php/about-ghana/regions/>.
- Moran, Felicity. "Islamic Culture and Traditions." Accessed April 18, 2024. <https://study.com/academy/lesson/islamic-muslim-culture-origin-traditions-beliefs.html>.
- Moustakas, Clark. *Phenomenological Research Methods*. London: SAGE, 1994.
- Naja, Ben. "A Jesus Movement among Muslims: Research from Eastern Africa." *International Journal of Frontier Missiology* 30, no. 1 (2013): 27-29.
- Neuman, Lawrence W. *Social Research Methods: Qualitative and Quantitative Approaches*. 7th ed. Boston, MA: Allyn and Bacon, 2011.
- Nuekpe, Dieudonne Komla. "Towards an Effective Witness to Folk Muslims in Ghanaian Context." *Muslim-Christian Encounter* 15, no. 1 (2022): 7-49.
- Oduro, George. "A Strategy to Contextualize Seventh-day Adventist Music to Reach Muslims in Breman Asikuma." MA thesis, Adventist University of Africa, Nairobi, Kenya, 2014.
- Osindo, Oscar. "Discipling Muslim Insiders: A Working Framework." *Journal of Adventist Mission Studies* 12, no. 2. (2016): 220-241.
- Ott, Craig, Stephen J. Strauss, and Timothy Tennent. *Encountering Theology of Mission Biblical Foundations, Historical Developments, and Contemporary Issues*. Grand Rapids, MI: Baker Academic, 2010.
- Parshall, Phil. *Bridges to Islam*. Grand Rapids, MI: Baker Book House, 1983.
- Patterson, R. D., and Hermann J. Austel. "1, 2 Kings." *The Expositor's Bible Commentary*. Edited by Frank E. Gaebelein. Grand Rapids, MI: Zondervan, 1988. 4:190-210.

- Patton, M. Q. "Enhancing the Quality and Credibility of Qualitative Analysis." *Health Sciences Research* 34 (1999): 1189-1208.
- Peace, Richard V. *Conversion in the New Testament: Paul and the Twelve*. Grand Rapids, MI: Eerdmans, 1999.
- Pew Research Center. "The World's Muslims: Unity and Diversity." *Pew Research Center* (blog). August 9, 2012.
<https://www.pewresearch.org/religion/2012/08/09/the-worlds-muslims-unity-and-diversity-executive-summary/>.
- Pinnock, C. H. "God's Sovereignty in Today's World." *Theology Today* 53, no. 1 (1996): 15-21.
- Polhill, John B. *Acts*. The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture 26. Nashville, TN: B and H Publishing, 1992.
- Polit, D. F., and C. T. Beck. *Nursing Research: Generating and Assessing Evidence for Nursing Practice*. Philadelphia, PA: Lippincott Williams and Wilkins, 2012.
- Polkinghorne, D. E. "Phenomenological Research Methods." In *Existential-Phenomenological Perspectives in Psychology*, ed. R. S. Valle and S. Halling, 41-60. New York, NY: Plenum Press, 1989.
- Pontzen, Benedikt. *Islam in a Zongo: Muslim Lifeworlds in Asante, Ghana*. The International African Library 62. Cambridge, UK: Cambridge University Press, 2021.
- Punch, Keith F. *Introduction to Social Research: Quantitative and Qualitative Approaches*. Thousand Oaks, CA: SAGE Publications, 1998.
- Rambo, Lewis R. *Understanding Religious Conversion*. New Haven, CT: Yale University, 1993.
- Robert L. Maddox Jr. "Acts." *Layman's Bible Book Commentary*. Nashville, TN: Broadman Press, 1979. 19:11-140.
- Saldana, J. *The Coding Manual for Qualitative Researchers*. Los Angeles, CA: Sage, 2009.
- Seckler, W. Thomas. *Experiencing the Gospel: An Examination of Muslim Conversion to Christianity in Cambodia*. Eugene, OR: Wipf and Stock Publishers, 2020.
- Senker, Cath. *Islam: Signs, Symbols and Stories*. New York, NY: The Rosen Publishing Group, 2010.
- Shils, Edward. *Tradition*. London: Faber and Faber, 1981.

- Siemens, Ruth. "Why Did Paul Make Tents?" Tent International. Accessed May 14, 2024. <https://tentinternational.org/why-did-paul-make-tents>.
- Smith, Abraham. "1 & 2 Thessalonians." *The New Interpreter's Bible*. Edited by Leander E. Keck. Nashville, TN: Abingdon Press, 2000. 11:694-713.
- Sookhdeo, Patrick. *A Christian's Pocket Guide to Islam*. Scotland: Christian Focus Publisher, 2001.
- South West Ghana Conference. *Seventh-day Adventist Yearbook*. Nampa, ID: Pacific Press Publishing Association, 2019.
- Stott, John. *Christian Mission in the Modern World*. Downers Grove, IL: InterVarsity, 1975.
- Strauss, A. L. *Qualitative Analysis for Social Scientists*. Cambridge, England: Cambridge University Press, 1987.
- Swanson, James. *Dictionary of Biblical Languages with Semantic Domains: Greek New Testament*. Oak Harbor, WA: Logos Research Systems, 1997.
- Swinton, John, and Harriet Mowat. *Practical Theology and Qualitative Research*. London: SCM Press, 2016.
- Syrjänen, Seppo. *In Search of Meaning and Identity: Conversion to Christianity in Pakistani Muslim Culture*. Helsinki, Finland: Finnish Society for Missiology and Ecumenics, 1984.
- Tayob, Abdulkader. *Islam: A Short Introduction: Signs, Symbols and Values*. Oxford, England: Oneworld Publications, 1999.
- Thacker II, Leroy R. "What Is the Big Deal about Populations in Research?" *Progress in Transplantation* 30, no. 1 (2019): 1-3.
- Thliza, Linus Pius. "The Relationship between the Church and the Holy Spirit: Towards a Pneumatological Ecclesiology." *Focus – Francis' Synodality and the Future of a Divided Church* 30 (2023): 95-109.
- Tracy, Kathleen. *Islamic Culture in Perspective*. Hockessin, DE: Mitchell Lane Publishers, 2015.
- Triebel, Johannes. *Bekehrung als Ziel der missionarischen Verkündigung: Die Theologie Walter Freytags und das ökumenische Gespräch*. Erlangen, Germany: Ev. Luth. Mission, 1976.
- Trousdale, Jerry. *Miraculous Movements: How Hundreds of Thousands of Muslims Are Falling in Love with Jesus*. Nashville, TN: Thomas Nelson, 2012.
- Turkson, Peter K. "Ghana, if Islam Becomes an Enigma." Accessed December 1, 2024. <https://www.oasiscenter.eu/en/ghana-if-islam-becomes-an-enigma>.

- Walker, Ken. "Camel' Evangelism under Fire." ChristianityToday.com. Accessed October 19, 2024. <https://www.christianitytoday.com/ct/2010/april/3.14.html>.
- Weaks, D. "Unlocking the Secrets of 'Good Supervision:' A Phenomenological Exploration of Experienced Counsellors' Perceptions of Good Supervision." *Counselling and Psychotherapy Research* 2, no. 1 (2000): 33-39.
- Werbner, Pnina. "Veiled Interventions in Pure Space: Honour, Shame and Embodied Struggles among Muslims in Britain and France." *Theory, Culture & Society* 24, no. 2 (2007): 161-186.
- White, E. G. *Desire of Ages*. Nampa, ID: Pacific Press, 1898/2005.
- _____. *In Heavenly Places*. Washington, DC: Review and Herald, 1995.
- _____. *Steps to Christ*. Washington, DC: Review and Herald, 1892/1977.
- Whitehouse, Jerad. "Communicating Adventist Beliefs in the Muslim Context." *Journal of Adventist Mission Studies* 2, no. 2 (2006): 69-88.
- Whiteman, Darrell L. "Contextualization: The Theory, the Gap, the Challenge." *International Bulletin of Missionary Research* 21, no. 1 (1997): 2-7.
- Whittemore, R., S. K. Chase, and C. L. Mandle. "Validity in Qualitative Research." *Qualitative Health Research* 11, no. 4 (2001): 522-537.
- Wigram, George V., and Ralph D. Winter. *The Word Study Concordance*. Wheaton, IL: Tyndale House Publishers, 1979.
- Willis, Jerry W. *Foundations of Qualitative Research: Interpretive and Critical Approaches*. Thousand Oaks, CA: SAGE Publications, 2007. Accessed November 14, 2024. <https://doi.org/10.4135/9781452230108>.
- Wojnar, D. M., and K. M. Swanson. "Phenomenology: An Exploration." *Journal of Holistic Nursing* 25, no. 3 (2007): 172-180.
- Woodberry, J. Dudley, Russell G. Shubin, and G. Marks. "Why Muslims Follow Jesus: The Results of a Recent Survey of Converts from Islam." *Christianity Today* 51, no. 10 (2007): 80-85.
- Wright, Christopher. "Implications of Conversion in the Old Testament and the New." *International Bulletin of Missionary Research* 28 (2004): 14-19.
- Würthwein, Ernst. "Metanoeo." *Theological Dictionary of the New Testament*. Edited by Geoffrey W. Brommley, Gerhard Kittel, and Gerhard Friedrich. Translated by Geoffrey W. Brommley and Gerhard Kittel. Grand Rapids: Eerdmans, 1967. 4:980-989.
- Yahaya, Tanko Ali. "Zongo: The Eleventh Region?" Accessed May 5, 2024. <https://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=281461>.

Yashar, Ben, and Zipor. "šûb." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by David E. Green and Douglas W. Stott. Grand Rapids, MI: Eerdmans, 2004. 14:295-301.

VITA

Personal Data

Name: Ernest Obeng

Date of birth: 5th July, 1992

ID Number: S2024243

Marital Status: Married

Academic Achievements

2015 Bachelor of Arts in Theological Studies (BA Th)

Work Experience

December 2022 to Date: District Pastor, Elubo District

November 2018 to December 2022: District pastor, Mpohor District

May – October 2018: Acting District Pastor, Takoradi West District

October 2016 – April 2018: Ministerial Intern, Prince Emmanuel SDA Church,
Takoradi

October 2016 – April 2018: Ministerial Intern/Chaplain, Nagel Memorial
Adventist Hospital, Takoradi;
GNAAS Takoradi Technical University, Takoradi;
GNAAS, Nursing and Midwifery Training
College, Sekondi.

June-July, 2014: Ministerial Attachment, Valley View District of SDA

2014-2016: Member, Alone with God Hour Team (4:30 am-5:30 am), Valley
View Radio

2014-2015: SRC Editor, Valley View University.

2013-2015: Student Pastor, Philadelphia Worship Center, Valley View
Church.

2011-2015: Work-study: Valley View University.

May-June, 2011: Teacher: Nananom Senior High School, Winneba Junction

June-August, 2011: Account Clerk: Adventist Preparatory School, Winneba