A Program For Training In Personal Christian Witnessing To The Muslim Of Indonesia

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ABSTRACT

A PROGRAM FOR TRAINING IN PERSONAL CHRISTIAN WITNESSING TO THE MUSLIM OF INDONESIA:

by

Dumas Tambunan

Chairperson: Norman Miles
This project was designed to develop a program of instruction for training layman in their personal Christian witnessing to the Muslims of Indonesia. The lay people involvement is very important at this time.

Sharing Christian witnessing is a challenge to the lay people of Indonesia. They need to give their countrymen the good news of Jesus Christ. They need instruction to equip them for this great and rewarding service.

The first chapter reviews passages from Scripture and from the writings of Ellen G. White about the functions of lay people in the church. The participation of the laity in the ministry of the Gospel is necessary to fulfill
Christ's command. Representative contemporary literature was reviewed to examine its explication of Scripture. It emerged that the primary task of the pastors, evangelists, prophets, and teachers is to train the lay people for the ministry of the Gospel.

Chapter 2 draws attention to the need to understand the culture and social mores of the people in order for Christian witnessing to be most effective. The work of Christians—especially the Seventh-day Adventists— in Indonesia from 1904 to 1986 is discussed. The Christian work among the Muslim has grown notably since 1965.

Chapter 3 discusses methods and approaches in personal witnessing to the Muslims of Indonesia. The results of Survey of the Former Muslims in Indonesia are examined for contribution to understanding how lay Christians can share their faith to these people. Hospitality, the truth of the Adventist teaching, health messages, and the prohibitions of the unclean foods are found to be the most attractive features of the Adventist church to the Muslims.

Chapter 4 includes the conclusions and recommendations. The recommendations are based on the responses of the respondents to the survey discussed in chapter 3. Primarily, recommendations include: (1) that the Adventist Hospitality Seminar (AHS) be conducted in every church; (2) that the Lay Evangelists' Training Seminar (LETS) be more extensively conducted; and (3) that the decision of 1963
Islamic Conference in Beirut [i.e., that "every worker should study Muslim faith and also the language of Arabs"] be implemented.
A PROGRAM FOR TRAINING IN PERSONAL
CHRISTIAN WITNESSING TO THE
MUSLIM OF INDONESIA

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Dumas Tambunan
August 1987
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APPROVAL BY THE COMMITTEE

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Date Aug 24, 1957
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INTRODUCTION

The great commission of Jesus Christ, "Go therefore and make disciples of all nations" (Matt 28:19, RSV),\(^1\) compels His people to go forward and take the Gospel into all the world.

From the early days, the Seventh-day Adventist church has believed that evangelism— the proclamation of the Gospel—is the very heart of Christianity. Public evangelism has played a major role in the growth and the development of the denomination.\(^2\) This church has also realized that its mission is to carry the three angels messages (Rev 14:6-12) to "every nation, and kindred, and tongue, and people" (vs. 6).

Evangelism in the Seventh-day Adventist church is what makes every other facet of its work secondary. The church was built on evangelism. Each new generation is challenged to take the torch of evangelism and pass it on to future generations. This is reckoned to be the most important work for every Christian. The apostle Paul says:

\(^1\)Matt 28:19 (RSV). This translation is used in this research unless stated otherwise.

"When he ascended on high he led a host of captives, and he gave gifts to men. And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers" (Eph 4:8,11). Paul further suggests that the work of these gifted leaders is "to equip the saints for the work of ministry, for building the body of Christ" (vs. 12).

The church also recognizes that much of the growth of the church has been due to lay people's involvement in the ministry. Enoch Oliveira, vice-president of General Conference of Seventh-day Adventists, recently reported about the progress of the church in South Pacific Division, saying, "It took the Division 87 years to reach a membership of 100,000, a milestone achieved in 1972. Twelve years later membership had risen to more than 170,000--and in great measure this can be ascribed to lay involvement." Then he added, "In some areas of the Solomon Islands, we have the astonishing ratio of one Adventist to every four inhabitants." He remarked that "this remarkable success is based on the vigorous participation of the lay membership. It definitely is not a clergy-centered movement."¹

Since evangelism is so important to this church in finishing the task that has been given by Christ, surely a "lay-centered movement" in Indonesia is just as essential as in the other parts of the world mission like the Solomon

Islands and South America.

For a long time, the idea of evangelism as the work of the ordained minister or evangelist has been firmly rooted in the mind of many members as well as the ministers themselves. There is great need to recognize that the Bible explains that every person who accepts Jesus Christ as his/her personal Savior is His minister. The "saints" (Eph 4:12) include all the members of the church that have been equipped to finished the task. Witnessing is imperative to the followers of Christ because they have been commissioned to do so.

Until 1985, the membership of the two unions in Indonesia (East and West) was about 96,000 as compared to the population of 1986 of about 168,400,000. These figures show that the ratio is one Adventist to 1,754 non-Adventists. This a big challenge to the lay people of Indonesia. Believing as they do that the preaching of the Gospel to the world must precede the return of our Lord, they need to see the importance of their participation if they want that return to be soon.

Furthermore, church pastors must recognize the challenge to see that their churches become training centers. Their primary job is "to equip the saints" (Eph 4:12) for witnessing. Ellen G. White clearly stated: "Ministers should not do the work which belongs to the church, thus wearying themselves, and preventing others from
performing their duty. They should teach the members how to labor in the church and in the community.\textsuperscript{1}

Again she states: "Christ intends that His ministers shall be educators of the church in gospel work. They are to teach the people how to seek and save the lost."\textsuperscript{2}

\textsuperscript{1}Ellen G. White, "Appeals For Our Missions," Historical Sketches of the Foreign Mission of the Seventh-day Adventist: with Reports of the European Missionary Councils of 1883, 1884, and 1885, and a narrative by E. G. White of Her Visit and Labor in these missions (Basle: Imprimere Polyglotte, 1886), p. 291. The writings of this author are accepted by the Seventh-day Adventist Church as inspired by God. She was one of the first pioneers of this church.

CHAPTER I

THE RATIONALE OF THE RESEARCH PROJECT

The theological foundation, the review of representative contemporary literature, and evangelism (including personal evangelism) are discussed in this chapter.

Theological Foundation for Personal Evangelism
With Reference to the Scripture and Ellen G. White's Writings

The Great Commission of Jesus Christ to His Church is: "You must go out to the world and proclaim the Gospel to every creature." These are quite staggering words. "Go out to the whole world." Jesus did not say, "Go only to Jerusalem," but "Proclaim ... to every creature." The command was total. The Gospel commission was to evangelize all the people of the world.

There is no evidence that this commission has ever been rescinded. It is as valid today as it was in the first century. Nobody has the right to reduce the scope of Christ's commission to fit his own inclinations.

How could the Gospel be preached to everyone? It seems to be an insurmountable task in this century, just as

1Mark 16:15 (Phillips)
it would have seemed in the first century when the commission was given. There were only a few disciples then, and the Roman Empire was vast. How much more difficult the task is today with the world's more than four billion people. Did the Lord then give Christians an impossible commission? How could they preach to the world?

The task in Indonesia is intimidating as well. The population is approximately 168,400,000, while the Seventh-day Adventist church membership is about 96,000. This means there is one Adventist to every 1,754 non-Adventist.

The key question is: How can the task be accomplished? The answer is suggested in Eph 4:11-12:

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.

The apostle Paul is saying that ministry is not the job of the minister alone but also the job of all believers. The job of the minister, i.e., that of full-time "professional" person (whether he be a pastor, evangelist, prophet or apostle), is to train members to do the work of ministry. Ellen G. White puts it this way: "The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others... Let all be taught to work."¹

For a long time many Christians have thought that "evangelism" or "preaching the Gospel" is the work of the full-time minister or evangelist. This key text says, however, that every Christian must share the gospel because there will never be enough ministers and evangelists to reach the whole world. However, there are enough lay people. There are more than five million members in the Seventh-day Adventist church today, and 96,000 of them are found in Indonesia. They can, with the power of the Holy Spirit, "preach the gospel to every creature."

It is strange then that in the present-day church a pattern has developed whereby the layman employs a minister to do the whole job of ministry, while he sits back as a spectator—cheering on the pastor and occasionally assisting him, but seldom ministering himself, much less allowing the pastor to train him to do so.

Ellen White observes:

It is a fatal mistake to suppose that the work of soul saving depends alone upon the ministry. Those who stand as leaders in the church of God are to realize that the Saviour's commission is given to all who believe in His name. God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands".¹

"Every Christian is to be a missionary."² The woman whom Jesus met at the well who stirred up Samaria was a lay


The Lord's plan to use His gifts in the church "to equip God's people for work in His service" \(^1\) is unfortunately obscured by the punctuation of the KJV. The intent in the original seems clear: apostles, prophets, evangelists, pastors, and teachers are not given their gifts that they alone should minister, but rather that they should equip and train the members to minister. "The main part of the ministry of the clergy should be to enable the laity to fulfill their peculiar, inalienable ministry." \(^2\)

Leighton Ford points out that part of the blame for this misunderstanding of the nature of ministry may rest on a misplaced comma. He states:

Amazingly, a tiny mistranslation in our Bibles may have contributed to our misunderstanding. We have been operating on "the fallacy of the misplaced comma" in the fourth chapter of Ephesians. In this famous passage Paul is describing the various gifts and offices which the risen Christ has given to the Church. Most of the older versions and some newer ones translate Ephesians 4:11-12 in this sense: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for the building up the body of Christ."

The apparent meaning of this is that the evangelist (or pastor) has a threefold task: (1) to equip the saints; (2) to do the work of ministry; (3) to build up the Body of Christ. Actually, there should be no comma

\(^1\)Eph 4:11-12 (NEB)

between these first two phrases. Even a different preposition is used. In "for the equipment of the saint" it is pros, while in "for the work of ministry" it is eis—or, as it would be better to say, "unto the work of ministry." A more accurate translation, then, runs: "And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and some teachers, to equip God's people for work in his service . . . " (NEB). Or as Philips correctly paraphrases, "His gifts were made that Christians might be properly equipped for their service."

The error is a small one in grammar, but a great one in practical consequences. For it now appears that the clergy's main task is not to do the work of the church, but to equip God's people to do this work. The clergyman still has a particular ministry—evangelizing or shepherding or teaching. But this is a means to fulfill his main business: preparing Christians to serve.

In terms of evangelism, the old pattern will not do. It is not enough for the layman to pay the preacher to win souls, or even help him to do so. The pattern is that the minister helps the layman to evangelize.¹

Richard Peace shares some interesting mathematics regarding the possibility of preaching the Gospel to the whole world by acting on this Pauline principle. A faithful Christian seeks to share the Gospel message with others, and in six months, his labors are rewarded. One of his friends becomes a Christian. Together now, these two Christians share the Gospel. At the end of that first year, they each have won another to Christ. There are now four Christians.

This pattern continues through the second year. Each Christian wins one person to Christ every six months. The new converts in turn join the witnessing band. Hence, in the middle of the second year there are a total of eight,

and by the end of the year there will be sixteen. If this continues, at the end of the fifth year there will be 1,024 members. If this pattern continued unabated for just sixteen years there would be over four billion Christians. Mathematically, in one generation, it is possible to preach the Gospel to every creature.¹

It is clear to everyone that in the 2,000 years that we have had to preach the Gospel, the world has never been considered fully Christian. All too few Christians are, in fact, sharing the Gospel with their friends; instead they give the responsibility to their ministers.

Down through the ages, when Paul's principle that "every Christian is to be an evangelist" has been followed, spectacular results have occurred.

Before the end of Paul's life, he was able to declare that the Gospel had been "preached to every creature under heaven" (Col 1:23). That so much could be accomplished by so few in such a short time is truly amazing. Their objective was always before them— to preach the Gospel to every person in every place. They engaged in house-to-house ministry. "Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ."²

²Acts 5:42 (NIB)
The Pastor's Role

Based on the proper meaning of Eph 4:11-12, the work of every minister is to train his members for service.

Ellen White states:

Our ministers are not to spend their time laboring for those who have already accepted the truth . . . . Just as soon as a church is organized, let the minister set the members to work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching.¹

The church should be a training school for every member to work for the Lord. White puts it this way:

Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for Christian workers . . . . There should not only be teaching, but actual work under experienced instructor. Let the teachers lead the way in working among the people, and other, uniting with them, will learn from their example.²

Albert Victor Olson subscribes to the same opinion that the work of ministers should be the work of a teacher. God has made them teachers of the flock and He wants them to educate the flock in every work so that all talents are used. Ministers do the labor instead of educating others to take the responsibility of the cause.³

Laity is not just a resource if desired. It has a duty and ministers are responsible to allow them to fulfill

¹White, Testimonies, 7:19-20.
²Idem, Ministry of Healing, p. 149.
"Ministers should not do the work which belongs to the church, thus wearying themselves, and preventing others from performing their duty. They should teach the members how to labor in the church and in the community."\(^1\)

**Review of Representative Contemporary Literature on Lay Witnessing**

The members of the Crosscreek Baptist Church in Pelham, Alabama, are working together with their minister in a program called "Share Ministry." The foundation of the "Share Ministry" program is based on Eph 4:11-12 as follows:

1. All believers are ministers called to serve Christ.

2. Distinctions among believers are according to function and role, not rank.

3. Ministry is the work of the whole church.

4. Pastoral ministry is the enabling, equipping, guiding function necessary to make the church effective in ministry.

5. Pastoral ministers should relate to one another and to all believers as equals before God and in service to the church.

6. Pastoral ministers accomplish their work best when they work as servant-leaders.

7. Prominence, authority, and influence come from faithfulness in service, not from position, role or function.

8. Ministry is most effective and fulfilling when conducted according to spiritual gifts and motivated by the Holy Spirit.

9. Interdependency is the nature of the church's relationships, both among the believers and with other bodies.¹

Elton Trueblood observes the need of the church today as follows:

We cannot be satisfied to leave Christian work to ordained clergymen. The number one Christian task of our time is the enlargement and adequate training of our ministry which, in principle, included our total membership . . . We cannot settle for anything less.²

It emerges that the church that depends only on its pastors or evangelists for outreach work is violating the intention of Jesus Christ. Leighton Ford states:

A church which bottlenecks its outreach by depending on its specialists--its pastors or evangelists--to do its witnessing, is living in violation of both the intention of its Head, and the consistent pattern of the early Christians.³

Witnessing is the responsibility of every Christian. It is not restricted to certain select people such as full-time Christian workers or evangelists, but every child of God is called to be a "fisher of man." A layman who gave himself to witnessing to individuals said: "Even if I were utterly selfish and had no care for anything but my own happiness, I would choose, if I might, under God, to be a


³Ford, p. 46.
soul winner." Then he added: "The greatest joy in my life is to see a friend become a Christian."¹

Faris Daniel Whitesell describes how the church can attain its maximum success:

No local church attains its maximum best without the personal work of the membership. The pastor cannot and should not try to do all the personal witnessing for the entire congregation. Private witnessing by all members is the New Testament way (Acts 2:4,6; 8:4). Only thus does the vital life of the Holy Spirit pulse through the church.²

All true Christians know the joy of witnessing for the Master. They can witness effectively to individuals, for the Lord promised to make them fishers of men. One day He saw Peter and his brother Andrew casting their net into the sea, for they were fishermen. Jesus said to them, "Follow me, and I will make you fishers of men."³ The Lord Jesus commands His followers to follow Him, and He Himself promised to make them fishers of men.

In the light of the New Testament, which teaches the priesthood of all believers, the "laity" must also be recognized as ordained by God to function as ministers. Martin Luther recognized this: "All Christians are truly priests and there is no distinction amongst them except as

¹Interview with Art Swanginson, Timber Ridge, Indiana, March 22, 1986.


³Matt 4:19.
to office. . . . Everybody who is baptized, may maintain that he has been consecrated as a priest, bishop or pope.¹

W. E. Robinson reports: "The two words kleros (clergy) and laos (laity) appear in the New Testament, but, strange to say, they denote the same people, not different people."² Bishop Lightfoot says: "All Christians are God's laity (laos) and all are God's clergy (kleros)."³

David A. Womack subscribes to the same opinion:

The church I see in the future has a high degree of lay participation. The role of the clergy will be to teach laymen how to evangelize their own communities and to create the conditions in which spontaneous evangelistic movements will occur. The role of the laity will be to preach the Gospel, present an effective Christian witness in every setting and to bring converts into the kingdom of God.⁴

It is very important that the laity discover and recognize its role as ministers and witnesses. This is the first and basic step. "The first step in the renewal of the church is to encourage as many laymen as possible to see themselves as ministers."⁵


Although evangelism is the duty of each missionary and full-time Christian worker, there can be no great forward movement until laymen are brought to participate in this sacred service. Truly, Islam has a great lesson to teach Christians in this regard, for that religion was spread in regions like Indonesia by Muhammad's followers who went there in pursuit of commerce.\footnote{J. Christy Wilson, \textit{The Christian Message to Islam} (New York: Fleming H. Revell Company, 1950), p. 98.}

Since it has been established that evangelism is the task of both pastor and layman, we must define from a Biblical standpoint, what evangelism is, and the importance of personal evangelism in the church.

\textbf{The Biblical Background of Evangelism and Witnessing}

Old Testament evangelism was largely a matter of revivals. There were no personal efforts on the part of anyone to win souls. It must also be remembered that Old Testament revivals were not revivals in the modern sense of the word. They were not protracted meetings nor evangelistic crusades. They were periods of returning to God marked by spiritual fervor and repentance. The activity often lasted only a day or a week, but the results lived in the lives of the people for years. The history of Judah and Israel is replete with moral decline and spiritual revivals in unbroken sequence. These revival efforts were generally
promoted by patriarchs, kings, scribes, and prophets of the Old Testament. ¹

In order to gain a clear understanding of the New Testament concept of evangelism, we must reject certain false impressions which are prevalent in much of the thinking about New Testament evangelism.

What Evangelism Is Not

1. Evangelism in not "everything we do." George Sweazey points out that some people think that evangelism is everything we do. However, often we do everything but evangelism. This definition is a far cry from the concept found in the New Testament. A church could use this kind of reasoning to excuse itself from every definite commission God has assigned to it. It could say "everything we do is mission," and let the lost world outside of its immediate communion go on to eternity without a witness. This concept may be the reasoning of a church member whose faith has never been defined in his own mind and whose experience is so vague it does not seem worth sharing with others. This view may be held by the Christian who has never learned how to present the plan of salvation to the lost.² Autrey subscribes to the same idea:


Evangelism is not everything we do. One might conceivably spend all his time doing good and never evangelize. Moral righteousness is not evangelism. One never evangelizes until he stands directly before the heart's door of a sinner and clearly confronts him with the Gospel of Christ.¹

2. Evangelism is not merely leading people to unite with the church. Too many present-day evangelistic meetings are no more than a drive for church membership. The evangelists are burning too much incense at the altar of numbers. The preachers run ahead of God because they harvest while the fruit is still green.² Charles Spurgeon has said that "those who never deal in numbers have no numbers to speak of, but there is a dangerous extreme."³

A healthy New Testament evangelism will undoubtedly add great numbers to the church. The goal of the evangelism of Jesus is the conversion of the individual and not an ever-lengthening church roll. It is good to remember that "one should never decry numbers if numbers represent redeemed souls, but make sure your goal is to redeem rather than to count."⁴

3. Evangelism is not merely enlisting people in a new kind of activity. There are all kinds of clubs and organizations today. People are in an inevitable whirl of

¹Autrey, p. 27.
²Ibid.
⁴Autrey, p. 28.
endless activity. If the quest in evangelism is only to enlist for a new kind of activity, it shall have little to offer. Activity, even religious activity, is not the answer for this spiritually sick generation.

The church needs to possess divine power. If God's people are to bring this world to Him, they must have the same purpose and power which characterized the Early Church in the book of Acts. They went out, not to enlist people in a certain type of activity, but to bear witness to an experience which they had with God. They told a simple story in the power of the Holy Spirit. The moving of the Holy Spirit was witnessed on every hand. As men were converted, they were added to the churches and became witnesses. The churches at Jerusalem, Antioch, and elsewhere became vigorous organizations full of life and activity, but activity was not an end in itself. They had one desire, and that was to preach Christ. They preached Christ and were convinced that the Holy Spirit would accomplish the work of salvation.¹

4. Evangelism is not syncretism. It is not an effort at the coalescence of different forms of facts through accretions of tenets. There is a concerted effort in the "new evangelism" to syncretize.² The purpose of this approach is "just to Christianize." This method would not

¹Autrey, p. 28.
²Ibid., p. 29.
require the prospect to forsake his old communal relations
nor to break drastically with any other religious ties which
he may now hold dear. He would only pretend to live as a
Christian. This approach is a departure from the method of
the New Testament. The world which Paul faced is no
different from that of our age. It was a time of racial
hatred, social discrimination, and moral indecency. Paul
did not go to Asia Minor to work out a spiritual coalition
with the pagan religions. He did not call for a weak
allegiance but for a complete loyalty to Christ. He was
not ashamed of the distinctiveness of his Gospel. He
declared, "I am not ashamed of the gospel of Christ: for it
is the power of God unto salvation to every one who
believeth . . . For therein is the righteousness of God
revealed . . . . the wrath of God is revealed." Paul's
Gospel revealed the wrath of God and the righteousness of
God. It was furthermore the power of God. It was the only
acceptable Gospel of Christianity. "But even if we, or an
angel from heaven, should preach to you a gospel contrary to
that which we preached to you, let him be accursed." Men
cannot live like Christ until they have changed into new

1S. M. Zwemer, Evangelism Today (New York: Fleming
2Ibid., p. 19.
3Rom 1:16-18.
4Gal 1:8.
creatures by an experience with Jesus. "And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."\(^1\) Paul uses these words to show how some pagans had been saved by the Gospel from the abominable sins practiced in Corinth. Autrey states:

Syncretism would ignore the very heart of the Gospel of Christ. Men are not redeemed by writing new formulas into their creeds. Men do not receive the righteousness of Christ by adding new images and shrines to their collection of gods, not by placing new names in their religious formulas. Men must experience an inward change. They must know and accept Jesus as their savior.\(^2\)

**What Evangelism Is**

**The Biblical definition**

A definition of the word "evangelism" may be arrived at from a study of five Greek words found in the New Testament. The Greek word "euangelisto" (evangelist) is mentioned only three times in the New Testament, the Greek verb "euangelizo" (to evangelize) is mentioned fifty-two times, and the Greek word "uangelion" (the Gospel) is mentioned seventy-four times.

The word **euaggelizo**

The word euaggelizo in the Greek means "I preach glad tidings." The verb form of the word means "to gospelize." Jesus used it when He said, "Repent ye, and

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\(^1\) 1 Cor 6:11.

\(^2\) Autrey, p. 30.
believe the gospel."\(^1\) Here it means "glad tidings." The word "evangelist" is derived from this word. When Philip was designated "evangelist," the word *evaggelistas* was used (Acts 21:8). An evangelist in the New Testament sense was one who spread the good news of the kingdom.

The word *karuso*

The word *karuso* was used in connection with John, Jesus, and the early evangelists. "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel."\(^2\) Here *karuson* is used. It means "to herald." It is a picture of a messenger of an ancient king going from village to village making known a decree of the king. It is the straightforward setting forth of a truth: John came preaching (Matt 3:1). He heralded the approach of a new day. To preach is to proclaim. When one preaches he gives out a proclamation.

The word *didasko*

The word *didasko* is used more often than any other word in describing the evangelism of Jesus. "Jesus went about all the cities and villages, teaching in their synagogues".\(^3\). He explained and unraveled the great spiritual truths in conversational fashion. He not only

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\(^1\)Mark 1:15.  
\(^2\)Matt 4:23.  
\(^3\)Matt 9:35.
announced the truth, but He clarified and illustrated it. He was the master teacher. The best evangelists follow His example and teach and indoctrinate.

The word *martus*

The fourth word which must be considered is the word *martus*, "witness". "Ye shall be witness unto me." A witness in the strict sense is a proof, an evidence. Jesus said, in effect, "Ye are my proofs that Christianity is real. You are living credentials."

Webster defines witness: "One that gives evidences," "one who has personal knowledge of something," "something serving as evidence or proof." A witness then is simply one who tells what he knows, tells what he has experienced, and tells what he has actually seen. John the disciple of Jesus, stated:

Christ was alive when the world began, yet I myself have seen Him with my own eyes and listened to Him speak. I have touched Him with my own hands. He is God's message of Life. This one who is Life from God has been shown to us and we guarantee that we have seen Him: I am speaking of Christ, who is eternal Life. He was with the Father and then was shown to us. Again I say, we are telling you about what we ourselves have actually seen and heard, so that you may share the fellowship and the joys we have with the Father and with Jesus Christ His Son.  

From this word "witness" we get our word "martyr."

A martyr is one who backs up his testimony with his blood,

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1Acts 1:8.

21 John 1:1-3 (Living Bible)
like Stephen (Acts 7:58,59). A genuine New Testament witness preaches, the Gospel and dies for it also. He not only is willing to die for the Gospel but he dies to all other claims. He is set aside to one task. He is dedicated to one aim. That aim is to witness for Christ at all hazards. He may work in a factory or any kind of work for a livelihood, but he never loses his purpose in life. He is always a witness, a proof, a credential.

The word mathatas

The last word which elucidates the Biblical definition of evangelism is mathatas, "disciple." "Go therefore and make disciple of all nations." 1 The Greek word is not correctly translated in some translations by "teach." Mathateusate is the verb form used here. It is the word "disciple", and it includes more than the word "teach," because it carries the idea of converting. It means more than leading a man to become a Christian. It means to instruct him also. It means to make of him a learner, a student. It means to fulfill all that is embraced in disciplining.2

All these words can be condensed into one word. The word is "propaganda."3 The early disciples did not coin the

1Matt 29:19.
2Autrey, p. 31.
3Ibid.
word "evangelism." Evangelism was in use centuries before the Early Church was founded. "Evangelism" and "propaganda" meant something good, publicized with great effort and mighty conviction. Today, the word "propaganda" has fallen into disrepute. At present, it often means the propagation of a lie under the guise of truth. But "propaganda" has a favorable connotation when used in its correct light. The evangelism of the New Testament was marked by firm conviction. When the apostles met opposition, hardships, and imprisonment, they were not moved because they were dedicated propagandists.

The leaders of Communism have seized upon the word "propaganda" and are seeking to thoroughly sew the world down with their ideas about economics and government. They are using every possible means to make converts. They do not hesitate to use the platform, press, and every available organization to tell the world what they believe. Their system is false; their technique is clever. They offer so little, and they even use the dark passion of hate to further their ends. In spite of this, they have won much ground because they are convinced propagandists.

Christianity has so much to offer the world. It, unlike Communism, offers love instead of hate, unity instead

2Ibid., p. 39.
of strife. Christians should be determined propagandists. John Bunyan was thrown into prison at Bedford, England, because he refused to cease preaching. He did not stop preaching in prison. The crowds gathered outside his prison window to hear him. The authorities built high walls around the prison to keep him from preaching through the bars to the people. He raised his voice and preached out the window and over the walls to the crowds. He was an ardent propagandist.

People stoned Paul at Lystra. They stoned him because he was voicing a strange truth to them. They thought they had killed him. They left him alone with a few friends in a barren place outside their city. When Paul regained consciousness, he summoned all the physical strength which he had and went back to Lystra. Paul was on his way to Derbe the very next day, with hollow eyes, bruised face, blood on his beard, and the love of God in his heart. Then the account says of him and Barnabas: "And when they had preached the gospel to the city, and had taught many, they returned again to Lystra" (Acts 14:32). He was a resolute propagandist. To fail to evangelize is an indictment against our modern willingness to surrender at the first signs of indifference.

1Autrey, p. 32.

2Ibid.
The Definition

From the words that have been discussed above, we conclude that evangelism is to bear witness of the Gospel with soul aflame, and to teach and preach with the express purpose of making disciples for Jesus Christ of those who hear.

The Definition Explained--
To bear witness with soul aflame

Whitesell states that the inner drive which we call passion is basic in evangelism.\(^1\) It shows itself in a concern which burns in the heart of the Christian as it seeks to consume all dross and every impurity. It burns until every other ambition gives way and the one predominant desire is to bring men to know Christ as Saviour. When one is thus impelled, he goes out to labor not as servant, but as a son. There is no clear definition of evangelism apart from this passion.\(^2\) Goodell has described it as "love on fire."\(^3\) Paul said that the love of Christ constrained him (1 Cor 5:14). His love for Christ became an inner urge which sent him out to witness to men. Nothing grips a man like love. One will endure hardships, cross oceans, suffer intimidations and even death, for love. It was love for

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\(^1\)Whitesell, p. 22.

\(^2\)Autrey, p. 33.

lost humanity that brought Christ down from heaven to a world of sorrow to give Himself a ransom for many. This same love moved Paul to face a frowning religious and social system to preach Christ to men who had lost their way.

Autrey describes Jesus as seeing men as sheep without a shepherd, as moved with compassion (Matt 9:36). He was not merely touched; He was moved. If he had not been moved, He never would have moved them. The evangelist must personally be moved before he can move others. This passion is not mere emotionalism. There is a difference between the deep current and the foam on the surface of the wave. The keen observer can detect the difference between the mighty currents of passion for souls and foamy emotions. When the waves come in, there is always some foam. Spiritual lethargy and moral indifference are to be feared far more than emotion. The danger of today does not lie in the direction of uncontrolled emotionalism; it is in the realm of a cold, passionless Christianity.¹ Goodell calls this burning passion for souls the "inflammatory touch."²

Peter burned with this passion on the day of Pentecost. A revival broke into flame at Pentecost that lasted for four hundred years. Chrysostom and his compatriots in the fourth century moved on the ebbing tides of

¹Autrey, p. 34.
²Goodell, p. 16.
Paul had this passion which burned in his Master's heart when he declared, "Woe is unto me, if I preach not the gospel." He was not fearful of physical judgment. A consuming fire burned in Paul's soul. He had to preach. If they arrested him, he would preach to the soldiers to whom he was chained. Preaching was not optional with him; he had to do it. Wherever he was, there he preached. He told Timothy to preach in season and out of season. He said to the young preacher, "Preach on all occasions and do not let anyone curb you" (2 Tim 4:2).

Only the vigorous will impress the world. In the Great Awakening there were several schools of theology. There were the old Calvinists, the strict Calvinists, and the Liberals. The old Calvinists tried to get along with all factions and set up a middle-of-the-road system which would offend none. They succeeded in avoiding the brunt of theological criticism, but they were ignored, and having no conviction, they did not attract the masses. They soon all but disappeared. The strict Calvinists, like Jonathan Edwards, Gilbert Tennet, and Whitefield, were discussed, criticized, and hated by many; but they won a great hearing, converted thousands, and their group grew. Edwards kept a

1Autrey, p. 33.

close watch on excesses and guarded his group against most of them. The Liberals grew also in spite of their innovations and excesses. The vigorous groups always grow.¹

The Proclamation

Since evangelism includes a confrontation, there can be no adequate definition of evangelism apart from the Evangel, the directions given the sinner when he is confronted with Christ.²

The contents of the proclamation

Every message given in the New Testament magnifies Christ. When Peter and John healed the lame man in the name of Jesus Christ before a large crowd at the door of the temple (Acts 3), they took no personal credit but seized upon the opportunity to tell the story of the life, death, and resurrection of Jesus, "I have no silver and gold, but I give you what I have, in the name of Jesus Christ of Nazareth, walk (Acts 3:6). Peter concluded the witness with an appeal to the crowd to repent and believe, "Repent, then, and turn to God" (Acts 3:19, NIV).

At Pentecost Peter explained the outpouring of the Spirit by using the prophecy of Joel (Acts 2:16). He told them who Jesus was and about His great works in the earth (Acts 2:22). He spoke of His crucifixion and resurrection.

¹ Autrey, p. 34.
² Ibid, p. 35.
He corroborated his words on the resurrection by referring to what David had said centuries before about the resurrection of the Messiah (Acts 2:25-31, Ps 16:10). He pointed out how the resurrection proved that Christ was Lord (Acts 2:32-36). He closed with a call to faith and repentance (Acts 2:38). They all told the simple story of Jesus.

The proclamation also contains instructions for the sinner as to his guilty condition before God. The sinner must realize he is lost before he can be saved. As he is told the story of Jesus, God's Son, he will begin to feel that his relation to God is not right, but he is not likely to bring himself to a conviction that he is lost. "Lost" is a dark, shocking word to him, and he cringes in its presence. The task of evangelism is to help the sinner to realize his lostness, to stop denying it, and to turn to God for a way out. When he sees his condition before God, he will then be eager to listen to the "good news" that there is pardon for him; that God has provided a remedy. Christ is the remedy.¹

The purpose of the proclamation

Autrey emphasize that the apostles testified only to convince. They were not actors. It never occurred to them that they were to please their audiences. They had no idea

¹Autrey, p. 35.
The Spirit of Evangelism

It would be difficult to conceive of a definition of evangelism without consideration of the spirit of evangelism. The spirit cannot be written into definition, but it permeates and overshadows it. The spirit must match the message.2

Courage: The fitting word

The true evangelist must never give in to discouragement. He must maintain a spirit of optimism.3 Evangelism is no task for a pessimist. The winner of souls must be an incurable optimist. Jesus was optimistic because of His faith in what He was doing. He spoke of the possibility of a little leaven leavening the whole (Matt 13:33). He had faith that His cause would grow and gain momentum in the earth (Matt 13:32,32). He believed in the ultimate triumph of His cause.4

Christ's spirit of optimism was contagious. His disciples followed in His train. John, exiled on the lonely island of Patmos, continued to see Christ as a mighty

1Ibid., p. 38.
2Autrey, p. 36.
4Autrey, p. 37.

One great realization kept courage alive in these early followers of Christ. It was the conviction that all men can and should be made disciples of Christ. Dobbins describes it this way:

Men are not to be made champions of a Cause, or protagonists of a Doctrine, or Saviours of Society, or builders of a Church, or prophets of a Millennium, or snatchers of brands from the burning, or teachers of a philosophy of life, or proclaimers of ethical standards, or any such thing, primarily. Those who are in ignorance and unbelief concerning Christ, whatever their status, can and must be made disciples (learners) of Him who is the Way, the Truth, the Life; else the individual and society are without hope.¹

Paul had the same spirit which possessed Jesus and John when he said, "I can do all things through Christ which strengtheneth me".² This was not empty boasting nor blind optimism, but rather a spirit engendered by living faith in the risen Christ. He preached in Damascus and Jerusalem. He had faced determined religious leaders who were full of error. He had been stoned almost to death by the same fickle crowd which had tried to make a god of him a few hours earlier. He had come to grips with the tough Judaizers. He had done combat with almost every foe of the Christian religion. After all this and more he could say, "I can do all things through Christ." Autrey concludes that this is the testimony, therefore, not of a novice but of a

¹Dobbins, p. 34.
²Phil 4:13.
seasoned veteran of the way.¹

The Spirit basic to soul winning

The spirit of evangelism cannot endure apart from
the presence and power of the Holy Spirit. The Holy Spirit
empowers, illumines, preserves, and guides the soul-winner.
The Holy Spirit makes Christ real to the Christian. The
evangelism of the apostles became most effective after the
inauguration of the Spirit on the day of Pentecost. There
would be no conviction for sin, no enabling power, no mighty
drive, without the Holy Spirit. The enthusiasm of zealous
disciples would not long survive this world of sin without
the burning presence of the Holy Spirit.²

Personal Evangelism

Personal Evangelism Defined

Personal evangelism is more limited than evangelism
in general. It is directed towards an individual or a small
group of individuals. It is face-to-face encounter with an
individual in contrast to preaching to many from afar. It
is without intervening barriers such as podiums, television
screens, platforms, or distance. Here the witness is most
vulnerable and, consequently, most practical and effective.³

¹Autrey, p. 38.
²Ibid., p. 39.
³G. William Schweer, Personal Evangelism for Today
Personal evangelism, then, is a Spirit-led, person-to-person communication of the gospel of the kingdom by one or more Christians in such a way that the individual recipient has a valid opportunity to accept Jesus Christ as Lord and Saviour and become a responsible member of his church.¹

**Christ's Personal Evangelism**

Personal evangelism is following Christ's example. It is the basic and most important method justified by New Testament, and it is a high place in His ministry.²

Without classifying the cases, the following are examples of Jesus ministering personally to individuals:

1. Andrew, John, and Peter (John 1:35-42)
2. Philip and Nathanael (John 1:43-51)
3. Nicodemus (John 3)
4. The woman of Samaria (John 4)
5. The nobleman (John 4:46-54)
7. A leper (Mark 1:40-45)
8. The paralytic borne of four (Mark 2:1-12)
9. The call of Matthew (Mark 2:13-17)
10. The infirm man at Bethesda (John 5)
11. The man with the withered hand (Luke 6:6-11)
12. The centurion (Luke 7:1-10)
13. The widow of Nain (Luke 7:11-17)
14. The sinful woman in the house of Simon the Pharisee (Luke 7:36-50)
15. The Gadarene demoniac (Mark 5:1-20)
16. Jaiaurus and family (Mark 5:21-43)
17. The woman with an issue of blood (Mark 5:25-34)
18. The two blind men (Matt 9:27-31)
19. The dumb demoniac (Matt 9:32-34)
20. The Syrophenician woman (Matt 15:21-28)

¹Schweer, p. 15.
²Whitesell, p. 107.
How Personal Evangelism Works

From the standpoint of personal evangelism there are three categories of communication that are of the utmost importance. They must work together, and at all cost they must not contradict one another. First, there is the matter of being; second, the matter of doing; and third, the matter of telling. It takes all of these working in harmony if evangelism is to be complete and powerful.1 Jim Petersen calls it the witness of our lives, the witness of the body, and the verbal witness.2

Personal Evangelism Is Urgent

There are three reasons why personal evangelism is so important and urgent--theological, ethical, and practical.

1Ibid., p. 20.

Theological Reasons

First of all, the Scriptures represent Christ to be the only God-given means of salvation. If one believes that Christ is the only real hope of the world, that he alone is the source of redemption and new life, that one is present and eternal destiny depends upon the discovery of his significance, and that true fulfillment and purpose are only realized in him, one would realize how urgent evangelism is (John 3:18; John 3:36; John 5:24).

Second, evangelism is urgent because it is the human activity God uses to bring about the transforming experience from which all else that is Christian flows. One goal is conversion, without which the Christian life could not exist (Luke 13:3).

Third, transformed disciples represent the best hope of a just society. Spirit-blessed evangelism produces a new humanity (Eph 2:15), a new community that can learn to love neighbor, and that will not "pass by on the other side."

Fourth, evangelism is urgent because the opportunities both to do and respond to evangelism are limited. Life is the "valley of the shadow of death" (Psalm 23:4). Death is a daily possibility and a final certainty. The second coming of Christ is the second limiting factor. People must be prepared to receive Him when He comes.

Ethical Reasons

For the person of faith, evangelism is simply the
right thing to do. The story of the four lepers at the city gate of Samaria when Ben-ha-dad seized the city is a powerful Old Testament incident that subscribes to this idea. This is what the four lepers said: "We are not doing right. This is a day of good news; if we are silent and wait until the morning light, punishment will overtake us; now therefore come, let us go and tell the king's household."¹

This incident is a parable of the Christian's situation. To fail to share the good news of our discovery is to fail in doing what is right. If Christians are serious about ethics, then sharing is a moral obligation.²

Practical Reasons

Personal evangelism is the only method by which many can be reached. "The only way a large segment of unsaved people can ever be reached is through responsible, thoroughgoing personal evangelism. While a campaign has the potential of reaching some, personal evangelism has the potential of reaching all."³

Second, personal evangelism is essential to the success of most other types of evangelism. A recent survey in Canada revealed that "90 percent of those responding in

¹Kgs 7:9.
³Ibid., p. 27.
public meetings had been contacted first through personal 
witness of another individual."\(^1\) 

**Lionel B. Fletcher observes:**

From my own experience I am compelled to admit that 
preaching to crowds must be followed by conversion with 
individuals, for it is in coming into touch with 
individuals that most important work is done. Some 
people may be stirred in a big meeting; but rarely does 
a man come into the light until he is led there by 
individual instruction. The getting of a crowd, then, 
is only a means to an end— that end being the coming 
into touch afterward with individuals; and that can be 
done also in other ways, even if the crowd is never 
gathered.\(^2\)

Third, churches simply expire without evangelism. 
The life of the church is dependent upon a certain inflow 
and outflow principle similar to that which is observable in 
nature. If a body of water is to remain fresh and life-
giving, there must be both inflow and outflow. If there 
ceases to be either of those, the lake or pond "dies," like 
the Dead Sea and the Great Salt Lake in Utah.\(^3\)

Finally, it is an arresting thought that the task of 
evangelism was given exclusively to the church. The task of 
communicating the good news in such a way or ways as to give 
people the opportunity to know Christ as Lord is the duty of 
God's people. If the churches do not do their duties, it

\(^1\)Ibid.

\(^2\)Lionel B. Fletcher, *The Effective Evangelist* (New 

\(^3\)Schweer, p. 28.
simply will go undone.¹

The Members' Involvement in Indonesia

It is clear, then, that the involvement of church members is needed in bringing the good news to the world as Jesus commanded them to do, for without them the work will left undone.

The work of God in Indonesia is included in Christ's Great Commission, "Go ye into all the world, and make disciples." It seems impossible from a human point of view because 90 percent of the population are Muslims; but if the principle that Paul suggested is followed, the work of God will go forward with the power of the Holy Spirit.

When questioned about the church members' involvement in West Indonesia Union Mission of the Seventh-day Adventist Church, Jonathan Wagiran, the Church and Ministry director, explained, "Not very many are involved, you can count them on your fingers, especially those working among the Muslim brethren. The involvement of the laity in witnessing is very low." When asked whether lay training seminars, or similar programs had been conducted, again his answer was: "Very minimal." He continued, "I wish that the training work of the pastor could materialize in every church." Continuing, he added: "We have started a new method approaching Muslims through health programs conducted

¹Ibid.
in the chiefs' house by doctors and nurses from Bandung Adventist Hospital, Java. As a result, one of the speakers was invited to give a lecture on health in their Mosque on Friday [worship hour]. This is an encouraging program. We are looking forward to the time when many of our members will participate in such programs."

It is important to note that the work of the Adventist Church in Indonesia is mostly located in Christianized areas: North Sumatra (Batak People), North Celebes (Menadonese), the Moluccan islands (Ambonese), and some of Nusa Tenggara (Timor) islands, but very little advance has been made among the Muslim areas.

Indonesia is not a religious state. Its government recognizes the presence of several religions such as Islam, Catholicism, Protestantism, Confucianism, Hinduism, and Buddhism in the country.

The Pancasila (Five Principles) is the basis of the constitution. The first of these principles is belief in one God. Under this principle, the government gives equal status and rights to all religions practicing and propagating their teaching and faith. It is a guarantee of freedom of religion for its citizen.

Cooley observes that there is no officially established religion, but Islam is the major one, and the

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1Interview with Jonathan Wagiran, Jakarta, Indonesia, January 7, 1987.
Head of the Department of Religion of Indonesia is always Muslim.¹

The freedom of religion is one of the greatest gifts of the government to its people in Indonesia, and is one which all Christians and particularly Adventists need to utilize. This is the only country in the world where Islam is the dominant religion and yet allows such an opportunity for Christianity to grow. The country has been blessed by God for its religious freedom.

Shortly after the aborted coup d'etat (September 1965), the government banned the Communist party. On the basis of the Pancasila, it was decreed by the New Order that all Indonesians must believe in God and must profess a sanctioned religion. Fortunately, this new attitude of the government has opened the way for the conversion of many people to Christianity.² Willis comments that this decree has perhaps been the most important political factor in the conversion of many people to Christianity.³

Aspects of the people and lands are discussed in more detail in chapter 2.

²Cooley, p. 5.
CHAPTER II

THE SOCIAL STRUCTURES, THE COMING OF ISLAM, AND THE DEVELOPMENT OF THE CHRISTIAN CHURCH

It is necessary to know the circumstances of the land, people, cultures, and social and religious background of this study. It is also very important to understand Islam's entry and history, the development of Christian churches, and, especially, of the Seventh-day Adventist church in relation to both of these before addressing to the main point—how to bear Christian witness to the Muslim brethren in the Republic of Indonesia.

The Land

The Republic of Indonesia, which proclaimed its independence on August 17, 1945, under the leadership of Ahmad Sukarno and Muhammad Hatta, stretches from Sabang, a small island just off the northern tip of Sumatra, to Merauke, the border of West Irian and Papua New Guinea, a distance of over 3,000 miles. It contains a total of 13,667 islands, 6,044 of which are named, and only 992 of which are inhabited.¹

The islands extend between Asia and Australia, with the Indian Ocean to the west and the Philippine Islands to the north. Australia is to the south, and Papua New Guinea and the Pacific Ocean are to the east. The country has an east-west length of 3,400 miles, from 92° to 141° east longitude, and its breadth is about 1,000 miles, from 6° north to 11° south. The greater part of the country lies south of the equator, which passes through North Celebes island.\textsuperscript{1}

Five islands from the thousands are among the largest in the world. These are Sumatra, Irian Barat (west part of New Guinea), Java, Celebes, and Kalimantan (Borneo).

\textit{Indos} means East Indian and \textit{nesos} means islands. Therefore, Indonesia means East Indian Islands.\textsuperscript{2} In 1884 the name "Indonesia" was given by A. Bastian of Germany to this group of islands.\textsuperscript{3}

This nation of islands with "land and water" often called "Nusantara" is well-endowed by nature. It boasts fertile soils and abundant rain fall. Its warm and wet climate enables the production of many crops such as rubber, coffee, tea, spices, sugar, tobacco, and copra. It also


\textsuperscript{3}Soediman Kartohadiprodjo, \textit{Pengantar Tata Hukum di Indonesia I, Hukum Perdata} [Introduction to the Court of Law in Indonesia I, Civil Law] (Jakarta: P. T. Pembangun, 1956), p. 88.
possesses significant mineral resources: namely, petroleum, tin, bauxite, iron ore, coal, and also asphalt.¹

The area of the land is approximately 735,000 square miles, about twice as large as the state of Texas. Its sea area is about four times larger than the land area.²

Indonesia is the fifth most populous country in the world, following the Republic of China, India, the Union of Soviet Socialist Republics, and the United States of America.³ The estimated population in 1984 was 168,400,000 which makes its population density 221 persons per square mile.⁴

This nation is a large country, vast in its tropical rain forests covering high mountains and separated by large and impenetrable coastal swamps. Incalculable natural resources remain yet untapped, mocking the present poverty of its immense population.

Indonesia is a beautiful country, its conical volcanoes producing so rich a soil that luscious green rice fields creep high up in the mountainsides in a fantastic

¹Embassy of Indonesia, The Republic of Indonesia: The Country, the People, the History (Washington, DC: Information Division, Embassy of Indonesia, 1951), pp. 18, 19.


array of terraces. Blue skies and seas blend with green coral and waving palms, and show off its mirror like fresh water, surrounding mountains, and picturesque houses on stilts. It continues to attract an unending stream of tourists from the world over.¹

The western coast of Sumatra is lined with a long range of mountains which continues through Java, Bali, and the Lesser Sundas. New Guinea is also a region of mountains some of which are snow-covered, despite their closeness to the equator. North-central Kalimantan and the island of Celebes are also mountainous in nature.

Scattered along the mountain range from Sumatra to Flores, with a strong concentration on the island of Java, are many volcanoes.² The largest eruption in recent centuries has been in Indonesia. On August 27, 1833, a mighty eruption occurred on the island of Krakatau. The 2,640 foot high peak of the volcano collapsed to 1,000 feet below sea level, leaving only a small portion of the island standing above the sea. A tidal wave generated by the collapse killed 36,000 people in nearby Java and Sumatra and eventually reached England. Ash from the eruption colored sunsets around the world for two years. A similar, but even more powerful, eruption had taken place 68 years earlier at

²Zainuddin, p. 7.
The People

In his *The Ageless Indies*, Raymond Kennedy states:

The Indonesia people have a remarkable poise and dignity, derived from their calm, unhurried, graceful movement and their quiet, soft-spoken manner. Men and women alike have a fine posture, which is brought to perfection among the women especially, since from childhood onward they are trained in carrying burdens on their heads. Harsh voices are hardly ever heard; conversation is low-toned and subdued. It is no uncommon thing to see two or more natives working together hour after hour, relaxed in mind as in body, with never a word spoken.

The above characteristics are found among the Javanese, Sundanese, and Balinese. The Bataks and Moluccans are a more outspoken type.

Along with gracefulness and poise, extreme politeness is an outstanding characteristic of most Indonesians. It is not the formalized, ritualistic, and often insincere politeness of many Javanese, but a deep and genuine courtliness, and one finds it on all levels of native society.

Indonesia is made up of many diverse ethnic and language groups which used to be isolated from one another, (see Appendix G). These have led to differences in history, regional development, traditions, customs, and religions.

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1. Lane, pp. 525, 526.

which provide the backdrop for the efforts in seeking a unified nation. The national motto is: "Bhinneka Tunggal Ika," "Diversity Becoming Unity."¹

Within the Indonesian society, there are some 300 different ethnic groups, with some nineteen major peoples represented. Although "Indonesian" is the national language, there are more than 200 dialects in daily use (see Appendix C), most of them being in Malay-Polynesian.²

Many diversities that manifest themselves: (1) Ethnic differences—the highly pluralistic society has many ethnic groups (nearly 20) with a membership of at least one million (Javanese 49 million, Sundanese, 20 million) each proud of its own culture. (2) Customs and mores—adat isti adat, "the customary law," is divided by ethnologist into nineteen areas, each with a distinctive and autonomous system of folk-ways and mores. (3) Religious diversity—Muslims represent 85 percent of the population; Protestants, 5% percent; Catholics, 1.2 percent; Hindu Bali, 2 percent; Buddhists, .9 percent; Animists, 1.9 percent; and others, 4 percent.³

Religious diversity is the rule and is generally accepted under the "Panca Sila," the Five Principles under-

²Ibid., p. 12.
lying the Constitution. The first of these principles is belief in one God, and under it Islam, Christianity, Hinduism, and Buddhism are recognized by the government and accorded equality and full freedom before the law. The other Principles are: Nationalism, Humanitarianism—internationalism, the People's Sovereignty, and Social Justice.

Along with the stated diverse elements are many common elements that bind the people into one. They have all lived under similar geographic and climatic conditions; they have shared many common experiences over the centuries; they have all lived under colonial rule (some for 350 years); and they have struggled together in revolution to attain and protect their independence. Under these situations, the dominant concern is for unity in diversity.¹

An Indonesian proverb says: "Lain padang, lain belalang; lain lubuk, lain ikannya," or "Different fields, different locusts; different pools, different fish." The import of this folk saying, found in various forms throughout Indonesia, is that different places have differing customs. A less figurative version is "Lain desa, lain adat"—"different villages, different customary rules." The awareness of cultural variation is both profound and almost universal among Indonesians—they have lived with ethnic diversity for hundreds of years.

¹Cooley, p. 11.
The consciousness of dissimilarity has two facets, one is a sense of one's own specific cultural identity, and the other an attitude of tolerance for other mores. How specific the locus of identity is for an Indonesian, how extensive his cultural reference group is, varies considerably. For some isolated peoples it is the immediate small community, and all other villages are perceived as somewhat alien; for the most sophisticated metropolitan, the nation itself is the primary referent.¹

The proverb employs for its metaphor the biological process of speciation, the natural variation of living forms which grow up in different environments. The same process can be seen at work at the cultural level in Indonesia, as each tiny community, set in its own small valley, keeping its marriages within its own group, develops over the generations its own peculiar customs and rules. Social and physical isolation breed cultural divergence. Every Balinese hamlet, Minangkabau village, or Toraja tribe has its own distinctive regulations which are slightly or markedly different from those of its nearest neighbors. Lain desa, lain adat in these situations has specific, concrete meaning, of which any settler joining one of these villages is very much aware.²

¹Hildred Geertz, Indonesian Cultures and Communities (New York: Hraf Press, 1963), p. 76.
²Geertz, p. 76.
Lane gives the following statistics based on 1984 data:

Income: Per capita (annually), $560.00.

Health: (a) Life expectancy at birth, (1983), male—51.4, female—54.2
     (b) Birth (per 1,000 pop. 1983), 30.3
     (c) Death (per 1,000 pop. 1983), 60
     (d) Physicians (per 100,000 pop. 1977), 7
     (e) Infant mortality (per 1,000 live births 1983), 100

Education: Literacy, 64%; 86% attend primary schools, and 15% secondary schools

People: (a) Population (1984 est.), 169,442,000
     (b) Age distribution, 0 – 14 = 44.8%
          15 – 59 = 50.0%
          60 + = 5.1%
     (c) Population density: 221 per sq. mile
     (d) Urban (1980): 22.3%
     (e) Language, Indonesian.¹

Islam's Entry into Indonesia

"Malay" is an ethnic term denoting a large group of people, the bulk of whom inhabit the numerous islands which make up Indonesia and the Malay Peninsula, now called Malaysia. The Malay people are scattered on many other islands in the Pacific, Ceylon, South and East Africa, Arabia, and the United Kingdom. Wherever they settle, they carry their faith with them. Virtually all the Malays on

¹Lane, p. 569.
the Peninsula are very strict adherents of Islam.1 Elsewhere, they may vary in strictness of adherence.

The first historical reference implying conversion to Islam by the inhabitants of the Malay archipelago is dated A.D. 1281.2 The next reference was made by Marco Polo who, on his way to Europe from the court of Kublai Khan, stopped in Northern Sumatra for about five months in the year of 1292. He reported that the faith of Islam prevailed among the inhabitants of the small kingdom of Perlak, which lies in the northeast corner of Sumatra.3

Archaeological evidence indicates that Samudra, modern Aceh in the neighborhood of Perlak, became a Muslim state by the year 1297.4

When Islam entered the Indonesian archipelago, the prevailing religious pattern was a mixture of pagan animism and a mysticism superimposed on it during the Buddhist and Hindu period.5 Animism found expression primarily in spirit worship which acknowledged the existence of spirits in living persons, in the dead, and in animate objects. During

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2Ibid.

3Ibid.


5Kenneth P. Landon, Southeast Asia: Crossroad of Religions (Chicago: University of Chicago, 1949), pp. 138 – 139.
the ascendancy of Hinduism and Buddhism in the archipelago, between the ninth and thirteenth centuries, this animistic belief survived in a subdued form and exercised considerable influence over these new religions. Hinduistic practices had entered the archipelago through Indian and Malay trade exchange (notably those of the Chaivistic sect and Mahayana Buddhism). They succeeded to a large extent because they adapted to these indigenous religious beliefs and incorporated them in their own systems. The traditional wayang shows and the gamelan orchestras, which developed their strong ties with mystical practices and Hindu mythology during this period, continued to reflect a Javanese outlook on life.¹ The great Borobudur monument near Jogyakarta also shows considerable concern for ancestor worship and animism in its ornamentation, despite its many stupas and its claim to be a Buddhist shrine.²

Islam was acceptable to the Indonesians only in so far as it was able to accept the old religious patterns and associate itself with existing practices and beliefs. In this respect, Islam was fortunate, for it was introduced into the Malay area by traders from Gujerat, on the West of India, where Islam had already been subjected to Hinduism. This Gujerati version of Islam struck a responsive chord

²Landon, pp. 48, 53.
among the people of Indonesia, and it "was easy for the
Indonesians to understand it, appreciate it, and use it."\(^1\)

Islam spread through Indonesia from west to east
following the trade route. In contrast with the way it
spread in East Asia, North Africa and India (predominantly
through wars), it spread peacefully throughout the
archipelago because there had been no firmly established
caste system in Indonesian Hinduism, which provided for
fewer problems associated with the expansion of Islam. Its
spread to East Indonesia was closely associated with the
trade rivalry which developed in the archipelago after the
arrival of the Portuguese and their capture of Malacca in
1511.\(^2\)

When Malacca became a Portuguese colony in 1511,
Islamic leadership in the area was assumed by Aceh, in north
Sumatra, which extended Islam further in Sumatra. In 1524
Islam had spread throughout Sumatra island. From Aceh,
Islam had found its way all the way to Minangkabau, Padang,
West Sumatra (see figure 1).\(^3\)

The Islamization of Java was affected by the conver-
sion of the ruler of Mataram, a Hindu state. By 1478 the
Hindu supremacy on the island of Java had disappeared and

\(^1\)Landon, p. 139.

\(^2\)Zainuddin, p. 60.

\(^3\)Rauf, p. 79.
Fig. 1. SPREAD OF ISLAM IN THE MALAY ARCHIPELAGO
inhabitants had accepted the Muslim faith.¹

The Princes of Ternate and Tidore in the Moluccas were converted about the middle of the fifteenth century, and they adopted Muslim names. Soon the people of Ambon followed suit. In 1603 the Raja (king) of Palu in Celebes was converted by a trader from Minangkabau.²

The Indonesian Muslims are generally of the Sunni's and as such are more tolerant to Christianity. Ebbie C. Smith divided the Muslims of Indonesia into four parts: (1) fanatical Islam (Aceh); (2) strong Islam (Western Sumatra, West Java, Macassar and Madura island); (3) nominal Islam (north coast and southern regions of Sumatra), and (4) central and east Java dominated by Javanese Islam (see figure 2).³

Christianity's History, Growth and Development

Most non-Christians, and especially the Muslims, know only two kinds of Christianity in Indonesia. The first one is Gereja Kristen Indonesia (the Christian Church) known as Protestant, and the second one is Gereja Katolik (the Catholic Church). In fact, before 1965 (when the coup failed), there were two Christian parties in the government:

¹Ibid.
²Rauf, p. 79.
Taken from God’s Miracles by Ebbie C. Smith
(1) Partai Kristen Indonesia (Indonesian Christian Party) and (2) Partai Katholik Indonesia (Indonesian Catholic Party).

In this study, Christianity of Indonesia is discussed in three categories: (1) the Christian Church as "Protestant Mission" (2) the Catholic Church as "Catholic Mission", and (3) the Seventh-day Adventist Church.

**Protestant Mission**

The history of Protestant Christianity in Indonesia falls into four major periods: the period of Portuguese suzerainty, 1520-1615; the Dutch East India Company period, 1615-1815; the period of activity by foreign missionary societies, 1815-1930; and the period of autonomous Indonesian churches, since 1930.¹

Portuguese power was replaced by the Dutch East India Company (1605-1799), and the principle of *curius regio eius religio* ("who reigns, his religion") known in Europe was also applied in Indonesia. The Company claimed absolute rights and authority over the whole area, including its spiritual welfare. The "Seventeen Gentlemen" (Company directors) in the Dutch headquarters controlled the placement of all ministers and church workers.²

Muller-Kruger's statistics clearly shown the basic

¹Cooley, p. 40.
²Hoke, p. 284.
facts regarding the growth of the Churches in the Indonesian Council of Churches (as seen in table 1). These statistics cover the four periods mentioned above, but the emphasis is on the growth of the church from 1953 to 1967 (the autonomous period).

**The Mission Society Era**

The termination of the Trading Company in 1799 also coincided with the nadir of Protestant missions in the country. At the turn of the century, out of 500,000 nominal Christians, only 15,000 were actual communicants, and the 240 congregations had only four Dutch ministers and about 300 Indonesian school teachers.¹

In 1814, the London Missionary Society sent three giant workers to Indonesia. The first was Joseph Kam (1769-1833) of Swiss stock, influenced by the Moravian movement. He was appointed to Ambon but stayed in east Java for six months where his ministry affected the lives of several members in the city of Surabaya whom he became known as "Surabaya peitists." Through the rest of the century, Kam went to Ambon, Minahasa, Sangir, Halmahera, and Timor to witness. He was an apostle to these islands. His call for workers opened the eyes of the Dutch church to the

¹Muller-Kruger, Sedjarah Geredia di Indonesia [History of the Church in Indonesia] (Jakarta: Badan Penerbit Kristen, 1959), pp. 52, 59.
### TABLE 1

**BASIC FACTS ABOUT THE CHURCHES IN INDONESIA**

<table>
<thead>
<tr>
<th>Name of Church</th>
<th>Region</th>
<th>Date Founded</th>
<th>Membership 1953</th>
<th>Membership 1967</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Moluccan Protestant Church</td>
<td>E. Indo.</td>
<td>1534</td>
<td>276,813</td>
<td>380,000</td>
<td>37</td>
</tr>
<tr>
<td>2. Timor Evangelical Christian Church</td>
<td>SE. Indo.</td>
<td>1612</td>
<td>253,501</td>
<td>650,000</td>
<td>156</td>
</tr>
<tr>
<td>3. Minahasa Evangelical Christian Church</td>
<td>S. Sulawesi</td>
<td>1568</td>
<td>335,000</td>
<td>500,000</td>
<td>50</td>
</tr>
<tr>
<td>4. Western Indonesia Protestant Church</td>
<td>W. Indo.</td>
<td>1620</td>
<td>150,000</td>
<td>350,000</td>
<td>1,333</td>
</tr>
<tr>
<td>5. Halmahera Evangelical Christian Church</td>
<td>E. Indo.</td>
<td>1874</td>
<td>32,140</td>
<td>50,000</td>
<td>56</td>
</tr>
<tr>
<td>6. Sangir Talaud Evangelical Christian Church</td>
<td>E. Indo.</td>
<td>1568</td>
<td>135,000</td>
<td>200,000</td>
<td>50</td>
</tr>
<tr>
<td>7. West Irian Evangelical Christian Church</td>
<td>E. Indo.</td>
<td>1862</td>
<td>100,000</td>
<td>180,000</td>
<td>80</td>
</tr>
<tr>
<td>8. Sumba Christian Church</td>
<td>SE. Indo.</td>
<td>1881</td>
<td>14,230</td>
<td>31,934</td>
<td>125</td>
</tr>
<tr>
<td>9. Bali Protestant Christian Church</td>
<td>SE. Indo.</td>
<td>1932</td>
<td>2,700</td>
<td>6,900</td>
<td>155</td>
</tr>
<tr>
<td>10. Batak Protestant Christian Church</td>
<td>N. Sumatra</td>
<td>1861</td>
<td>650,000</td>
<td>819,172</td>
<td>26</td>
</tr>
<tr>
<td>Name of Church</td>
<td>Region</td>
<td>Date Founded</td>
<td>Membership 1953</td>
<td>Membership 1967</td>
<td>Increase</td>
</tr>
<tr>
<td>-----------------------------------------------------</td>
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</tr>
<tr>
<td>Simalungun Protestant Christian Church</td>
<td>N. Sumatra</td>
<td>1903</td>
<td>22,000</td>
<td>85,257</td>
<td>288</td>
</tr>
<tr>
<td>Karo Batak Protestant Church</td>
<td>N. Sumatra</td>
<td>1890</td>
<td>13,808</td>
<td>65,000</td>
<td>370</td>
</tr>
<tr>
<td>Nias Protestant Christian Church</td>
<td>W. Sumatra</td>
<td>1874</td>
<td>161,565</td>
<td>220,000</td>
<td>36</td>
</tr>
<tr>
<td>Indonesia Methodist Church</td>
<td>Sumatra</td>
<td>1903</td>
<td>5,961</td>
<td>40,000</td>
<td>574</td>
</tr>
<tr>
<td>Kalimantan Evangelical Church</td>
<td>Kalimantan</td>
<td>1866</td>
<td>29,649</td>
<td>67,667</td>
<td>128</td>
</tr>
<tr>
<td>Gospel Spreading Christian Church</td>
<td>E. Kalim</td>
<td>--</td>
<td>n.a.</td>
<td>10,200</td>
<td>n.a.</td>
</tr>
<tr>
<td>Bolaang Mengondow Evangelical Christian Church</td>
<td>N. Sulawesi</td>
<td>1904</td>
<td>23,729</td>
<td>30,600</td>
<td>26</td>
</tr>
<tr>
<td>Central Sulawesi Christian Church</td>
<td>N. Sulawesi</td>
<td>1893</td>
<td>80,000</td>
<td>126,467</td>
<td>58</td>
</tr>
<tr>
<td>Makale-Rantepao Toraja Christian Church</td>
<td>C. Sulawesi</td>
<td>1913</td>
<td>120,000</td>
<td>185,000</td>
<td>54</td>
</tr>
<tr>
<td>Mamasa Toraja Christian Church</td>
<td>C. Sulawesi</td>
<td>1929</td>
<td>20,000</td>
<td>40,000</td>
<td>100</td>
</tr>
<tr>
<td>Name of Church</td>
<td>Region</td>
<td>Date Founded</td>
<td>Membership 1953</td>
<td>Membership 1967</td>
<td>Increase</td>
</tr>
<tr>
<td>----------------------------------------</td>
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<td>----------</td>
</tr>
<tr>
<td>21. Southwest Sulawesi Protestant Church</td>
<td>SE. Sulawesi</td>
<td>1915</td>
<td>3,359</td>
<td>6,661</td>
<td>96</td>
</tr>
<tr>
<td>22. South Sulawesi Christian Church</td>
<td>S. Sulawesi</td>
<td>1851</td>
<td>n.a.</td>
<td>3,500</td>
<td>n.a.</td>
</tr>
<tr>
<td>23. East Java Christian Church</td>
<td>E. Java</td>
<td>1815</td>
<td>55,000</td>
<td>85,000</td>
<td>55</td>
</tr>
<tr>
<td>24. Java Christian Churches</td>
<td>C. Java</td>
<td>1858</td>
<td>24,813</td>
<td>76,500</td>
<td>208</td>
</tr>
<tr>
<td>25. Java Evangelical Christian Church</td>
<td>C. Java</td>
<td>1851</td>
<td>5,565</td>
<td>27,000</td>
<td>385</td>
</tr>
<tr>
<td>26. Pasundan Christian Church</td>
<td>W. Java</td>
<td>1861</td>
<td>8,234</td>
<td>15,000</td>
<td>82</td>
</tr>
<tr>
<td>27. East Java Indonesian Christian Church</td>
<td>E. Java</td>
<td>1898</td>
<td>3,000</td>
<td>15,000</td>
<td>400</td>
</tr>
<tr>
<td>28. Central Java Indonesian Christian Church</td>
<td>C. Java</td>
<td>1858</td>
<td>3,580</td>
<td>16,000</td>
<td>347</td>
</tr>
<tr>
<td>29. West Java Indonesia Christian Church</td>
<td>W. Java</td>
<td>1882</td>
<td>6,714</td>
<td>19,785</td>
<td>195</td>
</tr>
<tr>
<td>30. Church of Christ</td>
<td>W. Java</td>
<td>1905</td>
<td>2,662</td>
<td>4,000</td>
<td>46</td>
</tr>
<tr>
<td>31. United Muria Christian Church of Indonesia</td>
<td>C. Java</td>
<td>1925</td>
<td>2,200</td>
<td>5,000</td>
<td>118</td>
</tr>
<tr>
<td>Name of Church</td>
<td>Region</td>
<td>Date Founded</td>
<td>Membership 1953</td>
<td>Membership 1967</td>
<td>Increase</td>
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</tr>
<tr>
<td>Church of Jesus the Messiah</td>
<td>Java</td>
<td>1945</td>
<td>10,617</td>
<td>12,000</td>
<td>13</td>
</tr>
<tr>
<td>Bethel Full Gospel Church</td>
<td>Indonesia</td>
<td>n.a.</td>
<td>n.a.</td>
<td>200,000</td>
<td>n.a.</td>
</tr>
<tr>
<td>Surabaya Pentecostal Church</td>
<td>E. Java</td>
<td>n.a.</td>
<td>n.a.</td>
<td>20,000</td>
<td>n.a.</td>
</tr>
</tbody>
</table>

Source: Sejarah Gereja di Indonesia, by Muller Kruger
missionary opportunities in Minahasa and Timor.\(^1\)

The second worker was Ludwig Ingwer Nommensen (1834-1918) who commenced his work in the highlands of north Sumatra in 1862. He was sent out by the Rhenish Missionary Society. Actually, Nommensen was not the first missionary to the Batak people; two American missionaries, Henry Lyman and Samuel Munson, were killed by these fierce people on June 28, 1834. Hearing the death of her son (Lyman's mother) said: "My son is dead. He was my only son, but my sole regret is that I have no other to send to the Bataks in his place."\(^2\) Several times the people attempted to kill Nommensen but failed, and as a result several chiefs were converted. From 52 church members in 1866 the figure rose to 2,056 in 1876, to 7,500 in 1881, and to 103,525 in 1911. In 1971 the Batak Protestant Christian Church claimed a membership of 916,000.\(^3\)

There were four advantages that greatly aided the Rhenish Mission work among the Batak people: (1) a single language and like customs existed throughout the area; (2) one missionary society was free from competition until late in its history; (3) subsequent colonial control of the area was willing to help Christian schools in their educational

\(^1\)Hoke, pp. 286-287.


\(^3\)Ibid., p. 287.
program; and (4) the whole Bible was quickly available for the entire area in the Batak language.¹

Nellie De Waard proposes that Nommensen's secret to reaching the Batak people was that right from the beginning he had the vision that the church should be governed, led, and instructed by the Bataks. He continually stressed and promoted the training of men for the work.²

On March 13, 1873, the "Tole" or "Forward" (church leaders with missionary spirit) moved from Tarutung headquarters to the Lake Toba area, but the people there resisted them. Thus Nommensen, "the apostle to the Batak," prophecies:

O land of the lake, I hear church bells sound in through all your area, I see a multitude of your inhabitants filling the schools and churches, I see gardens on your barren hills, and neat Christian villages. Batak teachers and preachers are in your pulpits. You are now resisting King Jesus, but as surely as the ocean pushes toward the shore and cannot be turned back, so shall the Word of God of the Eternal One penetrate to you, and it will not be withstood or turned back. The sun has gone up over the land of the Bataks and who can stop him from shining right up to the shores of the Lake Toba?.³

The third missionary giant was Dr. Albert C. Kruyt,⁴ who, together with Dr. N. Adriani of the Dutch Bible Society, laid the foundation of the church in the Poso area

¹Ibid., pp. 287-289.
²Waard, p. 55.
³Ibid., p. 53.
⁴Kruger, pp. 112-114.
of central Celebes (Sulawesi). Kruyt's two avowed principles of work were that "the animistic tribes of north and central Sulawesi should be reached with the gospel before Muslim emissaries reached the area and that the gospel should be preached in indigenous terms that would win the whole society for Christ, rather than a few isolated individuals".¹

Kruyt left an area in north Sulawesi, to which he had been sent in 1891 and in which Islam was already firmly settled, and moved to Poso, the gateway to Central Sulawesi, where lived many fierce animistic tribes. Thus he applied his first principle. His second decision was to delay the baptism of any converts until he had fully acquainted himself with the customs, culture, and languages of the people. To his satisfaction, there were satisfying numbers of converts from the upper strata of society. On Christmas day 1909, Kruyt baptized 180 people of a single tribe, including the influential headman, Papa i Wunte. Then followed a staggering succession of tribe after tribe desiring to become Christians. In 1967 membership numbered 126,000.²

Catholic Mission
The first active Christian evangelism took place

¹Hoke, p. 288.
²Ibid.
when Portuguese traders and missionaries arrived in Ternate (the Moluccan Isles) in 1512, with the first Catholic mass being celebrated there in 1522. When the Jesuit, Saint Francis Xavier, arrived in Ambon in 1546, about seven congregations were functioning there.\(^1\)

The sixteenth century proved to be a time of considerable activity for the Jesuit, Dominican, and Franciscan orders. No less a personality than Francis Xavier spent nine months of his indefatigable missionary endeavor in the Moluccan area in 1546. It has been estimated that up to 200 priests played a part in establishing a church that numbered 45,000 in Ambon, 80,000 in Halmahera, 10,000 in Minahasa and Sangir, and twenty-five thousand in Timor by 1580.\(^2\)

Methods of evangelism were often based on the promise of Portuguese protection against troublesome neighboring kingdoms, meaning that the king and his subjects frequently submitted to baptism without any deeper understanding of what they are doing. Consequently, when Portuguese power declined at the end of the century, the church membership correspondingly decreased. When Dutch traders ousted the Portuguese, Roman Catholic workers were driven out, and their former work continued only in some of the smaller south-eastern islands (principally in Flores) until they were once more given limited access to Indonesia

\(^{1}\)Hoke, p. 283.

\(^{2}\)Ibid.
in the nineteenth century.\(^1\)

In recent years the Roman Catholic effort has been impressive in its planned and effective impact upon the country, emphasizing institutions as usual. Catholic membership had reached 275,000 by 1923, though of these 64,000 were Europeans. This number grew to 1.9 million in 1967, and over 2.5 million in 1971.

The Catholic Church has been very slow to involve the national people. National leaders are still very few: of thirty bishops, only four are nationals; of 1,356 priests, only 220 are nationals; of 700 brothers, only 272 are nationals; and of 3,270 sisters, only 1,370 are nationals. National leadership is needed for the progress of the church.\(^2\)

---

**The Seventh-day Adventist Church Development in Indonesia**

The first Seventh-day Adventist Mission was established at Padang, Sumatra by Ralph Waldo Munson and his wife Corrie in 1900. They were originally sent by the Methodist Church as missionaries for Burma and Singapore with the Malayan Mission in 1855. Returning to the United States in 1896 in poor health, Munson was converted and joined the Seventh-day Adventist Church in 1898. This followed the restoration of his health by the simple diet

\(^1\)Hoke, 284.  
\(^2\)Ibid., p. 284.
recommended by Dr. J. H. Kellog at Battle Creek, Michigan. He then applied to be a Seventh-day Adventist missionary to Southeast Asia. He was sent to Padang on the west coast of Sumatra.

Having left the United States for Indonesian the Fall of 1899, Munson arrived with his wife and five children at Padang on New Year's Day 1900 with only one dollar. They were expected to support themselves after their arrival.¹

They were welcomed warmly by the local government. As Munson stated: "Thus far we have met with only the kindest treatment from the government officials. Indeed, we have had nothing but kindness shown to us from any source."²

In December of 1901, Elder E. H. Gates, an officer of the Seventh-day Adventist of Western Australian Union Conference, visited the Munsons. He took Munson to Medan (North Sumatra) to study the possibility of establishing a school there. They reached Medan via Penang, Malaya. There they expected to stay with the Australian evangelist, George Teasdale, and his American wife, who had just arrived, but they found the Teasdales had been frightened and had left after a very brief stay. Gates and Munson were taken in for three weeks by an Eurasian family who later became converted to the Adventist church in Java. The Dutch Resident was at


first reluctant to grant permission to establish a Christian school for Chinese, but later consented. The school did not materialize until 1916.¹

As the first missionaries, the Munsons had to go to Padang because that was the only area the colonial government had assigned to the Seventh-day Adventist church. The government bureau, which was called the "Hague of Indies Commission," was in charge of religious affairs, and the missionary societies were all under this single authority. In accordance with a provision of the Indies Government Act (Article 177), the permission of the Governor General had to be secured before missionary activity could be started.²

In this case Munson states:

The government here, as in Holland, supports both Roman Catholic and Protestant ministers; and so, we have reason to expect, will not become a persecuting agent against keepers of the Lord's day—the Sabbath of creation and the law . . . . the Policy of the government is to safeguard the interests of the state by not permitting more than one society to labor in a given field among a given race. Permission must be obtained before work can be undertaken; but when once given, the society so authorized is quite sure of the clear field and no interference or competition from others.³

The colonial administration recognized only the Protestant church of the Indies and the Roman Catholic Church


³Ralph Munson, "Sumatra" Advent Review and Sabbath Herald 77 (October 23, 1900):685.
until 1927. All other religious bodies were treated as ethical societies.¹ Under the Dutch colonial law, Christian workers were denied access to certain parts of the country, lest they stir up the Muslims. The government permitted only one society to work in a given area.²

The Munsons had been authorized to labor among the Chinese in Padang. There they started a conversational English school and a day school for boys only with an enrollment of fifty-three. Later they established a boarding school. They also hoped to open a school for Chinese girls,³ because in those days life for women was still hard in Sumatra.⁴

The Munson children themselves attended Indonesian schools and learned to speak Indonesian fluently. (During World War II, Indonesians learned of Japanese reverses from the Office of War Information in San Francisco starting on October 13, 1942, by the voice of a son of Melvin Munson.)⁵

The Munsons were able to reach some of the people and attracted a few converts, mainly Batak, by operating a small clinic. In 1904, they were joined by an American

²Ibid.
³Munson, p. 685.
⁴Gould, p. 119.
⁵Ibid, p. 120.
nurse who was to help them start medical work in Padang, but later "in a fit of mental aberration," the nurse tried to poison the Munson family.¹

The first native Indonesian convert was Immanuel Siregar, the son of the first convert of the Rhenish Mission in Batakland. Immanuel Siregar had come to Padang in 1904 to seek help in establishing a newspaper.² E. H. Gates noted about Siregar: "He had a fair education and good abilities, had been active in teaching the truth to his acquaintances, with the results of six Batak boys."³

The illness of the Munsons' youngest son, Paul, forced them to leave Padang in 1905. The work there was taken over by G.A. Wantzlick, who was followed by Pastor and Mrs. B. Judge in 1912. Siregar returned to Batakland from Singapore to work; he established a school at Balige in 1913. The following year he obtained permission to bring in a foreign teacher. A family of Americans, the Judges, went to Padang in 1914 but found the time "inopportune," that is, they were apparently discouraged by the Dutch. In 1916 two Adventist pastors, W. P. Barto and D. S. Kime, were able to open a school in Medan.⁴

²Gould, pp. 119-120.
³Gates, p. 235.
⁴Gould, p. 120.
By 1922 Kime was finally admitted to Batakland and established a mission at Sipogu, 12 miles north of Sipirok. However, the Dutch then warned him that missions were forbidden, so Kime contented himself with a school. He asked the local raja (chief) to select the most promising students for the first class of 175. The Batak-land English school produced many fine leaders.¹

The Seventh-day Adventist churches in Sumatra are still concentrated in the Batak area, but in 1929 a mission was established in South Sumatra at Palembang. By 1957, only one member, Rifai Burhanuddin, had been won from Muslim faith in this area. Since then, the work among the Muslims has been growing fast through Rifai's faithfulness to share his new faith. His Isa Didalam Alquran (Jesus in the Koran) approaches Muslims on the basis of the references to Jesus in the Koran, and the similarity of Seventh-day Adventist prohibitions of pork and alcohol to Muhammad's teaching.²

In Lampung, South Sumatra, J. J. Merukh was one of the first converts to the Adventist Church. George Wood met him in the middle of a bridge and there he found that Merukh was a Christian and could read. This missionary handed him a copy of Pertandaan Zaman (Signs of the Times) and asked


for his address. Five days later Wood visited Merukh in his home and made arrangement for Bible study. In 1925, H. Zimmerman baptized Merukh and four of his friends. By 1926 the first Adventist church was organized in Lampung.¹

R. W. Munson and G. F. Jones, an Australian missionary, opened the work in Medan, North Sumatra in 1904. A little progress was made. In 1909 Munson started the work in West Java by opening a printing press at Sukabumi. He established churches both in Sukabumi and Jakarta. By 1913, a local mission was organized in Jakarta.²

George Teasdale and Petra Tunheim were sent from Australia in 1906 to start the work in East Java. Both of them were assigned to work in Surabaya. Tunheim's first work was to sell tracts from the writings of Ellen G. White translated into the Indonesian language. The only Indonesian words she learned in selling those tracts were "buku baik, lima sen" meaning "good book, five cents."³

By 1912, a mission school was opened in Sumberwekas,


Prigen, about 20 miles from Surabaya. The same year the first Seventh-day Adventist Church was organized there. The following year, 1913, G. A. Wood organized and directed the East Java Mission.\(^1\) Also at the same time Petra Tunheim was appointed superintendent of the new local mission field in West Java, where she served until 1915.\(^2\)

In 1915, I. C. Schmidt replaced Tunheim as Superintendent of the West Java Mission. Tunheim was transferred to the city of Bandung, but it was closed to missionary activity. Tunheim was not very successful in this city, but the truth was planted.\(^3\)

One of the largest islands in the world is Kalimantan (Borneo), which was entered by the Adventist church through colporteurs. Muda Silitonga was one of them, later joined by S. Siregar and M. L. Tobing. They were successful in selling books and magazines in many places. As a result of reading the Adventist publications, fourteen Dayak people became interested in the Adventist message. Five of these people were baptized by G. A. Wood, director of the East Java Mission, after S. H. Pandjaitan had taught


\(^3\)Ibid.
them the Advent doctrines.¹

P. Pieterz, a layman from Jakarta, went to Maluku on his vacation in 1921. He started the Seventh-day Adventist Mission there. He worked together with J. Liklikwatile, a colporteur in the area. The results were very good, with twenty-two converts being baptized by Albert Munson on Oct. 3, 1922.²

In 1922, P. Drinhaus was placed in Bandung to follow up the work begun by Tunheim. One year later, M. E. Direja was sent to assist Drinhaus. They were the first workers sent to Bandung after Tunheim in 1916. Drinhaus was not allowed to work in Bandung due to the territorial system then practiced in Indonesia where the local government had the authority to prohibit religious activities in their area. Drinhaus went to Semarang, Central Java, to start the work there, and Direja went to Singapore to assist Melvin Munson in the editorial work at the Malayan Signs Press.³

In North Celebes, the eastern part of the country, Samuel Rantung started the Seventh-day Adventist work. He and his wife went to Singapore to attend English school


(Malayan Union Seminary), but when he arrived at the school, instead of studying, he was asked to teach Bible classes.¹ Then, because of illness, he returned home to Lowu, Ratihan, in Celebes, and a three-month vacation was given to him. During those three months Rantung witnessed to his own relatives and as a result, a number of people became interested in the Adventist message.²

After his three-month vacation, Rantung returned to Singapore, but he suffered a relapse of his sickness. His doctor advised him to take another three-month vacation. At this time, he and M. E. Direja went to Lowu to teach their relatives that were interested in the message. On December 30, 1921, twenty-two were baptized by F. A. Detamore. The next day, Sabbath, December 31, 1921, the first Seventh-day Adventist church was organized in Celebes with twenty-five members.³

The growth of the Seventh-day Adventist church in Indonesia in twenty-five years (1904-1928) under the West Australian and Malaysian Union Missions was not very encouraging (see table 2).

During this same period seven local missions were organized: (1) West Java Mission organized in 1913 with Miss


²Ibid.

³Ibid.
Petra Tunheim as director; (2) East Java Mission in 1913, G. A. Wood, president; (3) North Sumatra Mission in 1917, B. Judge, director; (4) Celebes Mission with A. Munson as president in 1923; (5) Batakland Mission in 1927, D. S. Kime as superintendent; (6) Ambon Mission 1929, directly under Union Supervision, and (7) South Sumatra Mission in 1929 which was placed under the supervision of B. Judge. It is important to note that these missions were under the Malaysian Union Mission until it was organized in 1929, and known as Netherland East Indies Union Mission.¹

When this Union was organized, it was comprised of eight mission fields with sixty-one churches and 1,838 members, as shown on table 3; but by December 1930, a very encouraging growth is shown with 2,163 members and sixty-four churches. In that one year alone, three churches and 451 members had been added (see table 4).

From the time the work was begun in 1904, there were no national workers considered ministers or missionary licentiates. The only ministers in the whole Union were: B. Ohme, P. Drinhaus, A. Munson, D. S. Kime, W. Kolling, A. H. Zimmerman, G. A. Wood, I. C. Schmidt, F. Ditmar, H. Eelsing, and H. Twynstra. Licentiate workers were: H. Schell, K. Tilstra, and J.H. Stuivengan. Missionary licentiates were:

L. Wortman and F. Kramp.\textsuperscript{1}

**TABLE 2**

STATISTICAL GROWTH OF THE ADVENTIST CHURCH IN INDONESIA 1904 - 1928

<table>
<thead>
<tr>
<th>Year</th>
<th>Number Congregations</th>
<th>Total Membership</th>
<th>Missions, Union, Divisions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1904</td>
<td>1</td>
<td>10</td>
<td>West Australian Union Mission (1904-1910)</td>
</tr>
<tr>
<td>1905</td>
<td>1</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>1906</td>
<td>2</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>1907</td>
<td>2</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>1908</td>
<td>2</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>1909</td>
<td>4</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>1910</td>
<td>4</td>
<td>56</td>
<td></td>
</tr>
<tr>
<td>1911</td>
<td>5</td>
<td>37</td>
<td>Under Asiatic Division (1911-1919)</td>
</tr>
<tr>
<td>1912</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1913</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1914</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1915</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1916</td>
<td>6</td>
<td>314</td>
<td></td>
</tr>
<tr>
<td>1917</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1918</td>
<td>3</td>
<td>101</td>
<td>Far Eastern Division (1920-1928)</td>
</tr>
<tr>
<td>1919</td>
<td>3</td>
<td>138</td>
<td></td>
</tr>
<tr>
<td>1920</td>
<td>4</td>
<td>164</td>
<td></td>
</tr>
<tr>
<td>1921</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1922</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1923</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1924</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1925</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1926</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1927</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1928</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Totals</td>
<td>37</td>
<td>904</td>
<td></td>
</tr>
</tbody>
</table>


### TABLE 3
**NETHERLANDS EAST INDIES UNION MEMBERSHIP IN 1929**

<table>
<thead>
<tr>
<th>Mission Fields</th>
<th>Number of Churches</th>
<th>Number of Members</th>
<th>Number Baptized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambon Mission</td>
<td>6</td>
<td>122</td>
<td>72</td>
</tr>
<tr>
<td>Batakland Mission</td>
<td>6</td>
<td>119</td>
<td>30</td>
</tr>
<tr>
<td>Celebes Mission</td>
<td>14</td>
<td>446</td>
<td>19</td>
</tr>
<tr>
<td>Central Sumatra Mission</td>
<td>1</td>
<td>83</td>
<td>12</td>
</tr>
<tr>
<td>East Java Mission</td>
<td>9</td>
<td>467</td>
<td>73</td>
</tr>
<tr>
<td>North Sumatra Mission</td>
<td>2</td>
<td>55</td>
<td>6</td>
</tr>
<tr>
<td>South Sumatra Mission</td>
<td>12</td>
<td>213</td>
<td>34</td>
</tr>
<tr>
<td>West Java Mission</td>
<td>11</td>
<td>333</td>
<td>41</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>61</strong></td>
<td><strong>1838</strong></td>
<td><strong>287</strong></td>
</tr>
</tbody>
</table>


### TABLE 4
**NETHERLANDS EAST INDIES UNION MEMBERSHIP IN 1930**

<table>
<thead>
<tr>
<th>Mission Fields</th>
<th>Number of Churches</th>
<th>Number of Members</th>
<th>Number Baptized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambon Mission</td>
<td>2</td>
<td>141</td>
<td>23</td>
</tr>
<tr>
<td>Batakland Mission</td>
<td>4</td>
<td>120</td>
<td>20</td>
</tr>
<tr>
<td>Celebes Mission</td>
<td>22</td>
<td>638</td>
<td>186</td>
</tr>
<tr>
<td>Central Sumatra Mission</td>
<td>2</td>
<td>81</td>
<td>12</td>
</tr>
<tr>
<td>East Java Mission</td>
<td>11</td>
<td>520</td>
<td>92</td>
</tr>
<tr>
<td>Makassar</td>
<td>1</td>
<td>24</td>
<td>19</td>
</tr>
<tr>
<td>North Sumatra Mission</td>
<td>2</td>
<td>42</td>
<td>6</td>
</tr>
<tr>
<td>South Sumatra Mission</td>
<td>10</td>
<td>224</td>
<td>37</td>
</tr>
<tr>
<td>West Java Mission</td>
<td>10</td>
<td>373</td>
<td>56</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>64</strong></td>
<td><strong>2163</strong></td>
<td><strong>451</strong></td>
</tr>
</tbody>
</table>

From 1929 to 1937, the Netherlands East Indies was under the supervision of the Central European Division. It seems that the growth of the church was steady as shown on the table below.

TABLE 5

COMPARATIVE STATEMENT OF CHURCH MEMBERSHIP OF NETHERLANDS EAST INDIES UNION MISSION FROM 1929 TO 1937

<table>
<thead>
<tr>
<th>Missions</th>
<th>1929</th>
<th>1930</th>
<th>1931</th>
<th>1932</th>
<th>1933</th>
<th>1934</th>
<th>1935</th>
<th>1936</th>
<th>1937</th>
</tr>
</thead>
<tbody>
<tr>
<td>North Sumatra</td>
<td>55</td>
<td>42</td>
<td>41</td>
<td>47</td>
<td>51</td>
<td>67</td>
<td>63</td>
<td>68</td>
<td>685</td>
</tr>
<tr>
<td>Batakland</td>
<td>119</td>
<td>120</td>
<td>140</td>
<td>180</td>
<td>256</td>
<td>304</td>
<td>388</td>
<td>529</td>
<td>-</td>
</tr>
<tr>
<td>Padang</td>
<td>83</td>
<td>81</td>
<td>74</td>
<td>77</td>
<td>67</td>
<td>57</td>
<td>58</td>
<td>62</td>
<td>46</td>
</tr>
<tr>
<td>South Sumatra</td>
<td>213</td>
<td>224</td>
<td>259</td>
<td>271</td>
<td>272</td>
<td>288</td>
<td>261</td>
<td>228</td>
<td>221</td>
</tr>
<tr>
<td>West Java</td>
<td>333</td>
<td>373</td>
<td>467</td>
<td>564</td>
<td>611</td>
<td>673</td>
<td>702</td>
<td>676</td>
<td>666</td>
</tr>
<tr>
<td>East Java</td>
<td>467</td>
<td>520</td>
<td>490</td>
<td>524</td>
<td>557</td>
<td>608</td>
<td>736</td>
<td>771</td>
<td>802</td>
</tr>
<tr>
<td>North Celebes</td>
<td>446</td>
<td>638</td>
<td>707</td>
<td>927</td>
<td>1108</td>
<td>1338</td>
<td>1418</td>
<td>1503</td>
<td>1723</td>
</tr>
<tr>
<td>Ambon</td>
<td>122</td>
<td>141</td>
<td>163</td>
<td>184</td>
<td>197</td>
<td>221</td>
<td>220</td>
<td>230</td>
<td>259</td>
</tr>
<tr>
<td>Makassar</td>
<td>-</td>
<td>24</td>
<td>44</td>
<td>83</td>
<td>106</td>
<td>116</td>
<td>134</td>
<td>149</td>
<td>152</td>
</tr>
</tbody>
</table>

Total         | 1838 | 2163 | 2385 | 2857 | 3225 | 3672 | 3980 | 4296 | 4554 |


In 1938, the Netherlands East Indies were turned
from the supervision of the Central European Division to the Far Eastern Division. The growth of the church was more rapid following this change, as shown on table 6. This period covers from 1938 to the time when the Netherlands East Indies Union was changed into the Indonesia Union Mission in 1947. The progress report is not found in the source during four years as indicated on the table below.

### TABLE 6

**COMPARATIVE STATEMENT OF CHURCH MEMBERSHIP OF NETHERLANDS EAST INDIES UNION MISSION FROM 1938 to 1946**

<table>
<thead>
<tr>
<th>Missions</th>
<th>1938</th>
<th>1939</th>
<th>1940</th>
<th>1941</th>
<th>1942</th>
<th>1943</th>
<th>1944</th>
<th>1945</th>
<th>1946</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambon</td>
<td>266</td>
<td>280</td>
<td>290</td>
<td>305</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>East Java</td>
<td>767</td>
<td>673</td>
<td>699</td>
<td>725</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Makassar</td>
<td>156</td>
<td>159</td>
<td>145</td>
<td>163</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>North Celebes</td>
<td>1844</td>
<td>2020</td>
<td>2229</td>
<td>2360</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>North Sumatra</td>
<td>812</td>
<td>834</td>
<td>896</td>
<td>963</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Padang</td>
<td>45</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>South Sumatra</td>
<td>254</td>
<td>315</td>
<td>336</td>
<td>341</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>West Java</td>
<td>672</td>
<td>701</td>
<td>702</td>
<td>751</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>4816</td>
<td>4982</td>
<td>5267</td>
<td>5608</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>6337</td>
</tr>
</tbody>
</table>

Tables 7 and 8 show the growth of the church in the Indonesia Union Mission. This period covers from 1949 to 1963. In 1964 this Union Mission was divided into two Unions, East and West.

**TABLE 7**

**COMPARATIVE STATEMENT OF CHURCH MEMBERSHIP OF INDONESIA UNION MISSION FROM 1947 - 1955**

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Ambon</td>
<td>-</td>
<td>-</td>
<td>347</td>
<td>352</td>
<td>358</td>
<td>399</td>
<td>418</td>
<td>369</td>
<td>408</td>
</tr>
<tr>
<td>East Java</td>
<td>-</td>
<td>-</td>
<td>714</td>
<td>783</td>
<td>812</td>
<td>867</td>
<td>943</td>
<td>1001</td>
<td>1138</td>
</tr>
<tr>
<td>North Celebes</td>
<td>-</td>
<td>-</td>
<td>4550</td>
<td>4821</td>
<td>5167</td>
<td>5692</td>
<td>6368</td>
<td>6902</td>
<td>7191</td>
</tr>
<tr>
<td>North Sumatra</td>
<td>-</td>
<td>-</td>
<td>1850</td>
<td>2013</td>
<td>2242</td>
<td>2460</td>
<td>2777</td>
<td>3108</td>
<td>3205</td>
</tr>
<tr>
<td>South Celebes</td>
<td>-</td>
<td>-</td>
<td>157</td>
<td>170</td>
<td>216</td>
<td>296</td>
<td>409</td>
<td>421</td>
<td>363</td>
</tr>
<tr>
<td>South Sumatra</td>
<td>-</td>
<td>-</td>
<td>222</td>
<td>243</td>
<td>267</td>
<td>241</td>
<td>242</td>
<td>261</td>
<td>262</td>
</tr>
<tr>
<td>West Java</td>
<td>-</td>
<td>-</td>
<td>632</td>
<td>764</td>
<td>774</td>
<td>861</td>
<td>988</td>
<td>1105</td>
<td>1208</td>
</tr>
<tr>
<td>West New Guinea</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>71</td>
<td>71</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Borneo</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>37</td>
<td>66</td>
<td>59</td>
</tr>
<tr>
<td>Nusa Tenggara</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>181</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>6668</td>
<td>8101</td>
<td>7725</td>
<td>8191</td>
<td>9238</td>
<td>9577</td>
<td>12501</td>
<td>13552</td>
<td>14326</td>
</tr>
</tbody>
</table>

TABLE 8
COMPARATIVE STATEMENT OF CHURCH MEMBERSHIP OF INDONESIA UNION MISSION FROM 1956 - 1963

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambon</td>
<td>436</td>
<td>461</td>
<td>476</td>
<td>697</td>
<td>793</td>
<td>900</td>
<td>900</td>
<td>973</td>
</tr>
<tr>
<td>East Java</td>
<td>1230</td>
<td>1309</td>
<td>1407</td>
<td>1620</td>
<td>1713</td>
<td>1778</td>
<td>1778</td>
<td>1940</td>
</tr>
<tr>
<td>Kalimantan</td>
<td>-</td>
<td>98</td>
<td>120</td>
<td>125</td>
<td>129</td>
<td>139</td>
<td>139</td>
<td>222</td>
</tr>
<tr>
<td>North Celebes</td>
<td>7570</td>
<td>7880</td>
<td>7880</td>
<td>7880</td>
<td>8186</td>
<td>9552</td>
<td>9552</td>
<td>10248</td>
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<tr>
<td>North Sumatra</td>
<td>3474</td>
<td>3757</td>
<td>3922</td>
<td>4272</td>
<td>4480</td>
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<tr>
<td>South Celebes</td>
<td>442</td>
<td>526</td>
<td>556</td>
<td>632</td>
<td>679</td>
<td>699</td>
<td>699</td>
<td>706</td>
</tr>
<tr>
<td>South Sumatra</td>
<td>263</td>
<td>247</td>
<td>282</td>
<td>301</td>
<td>339</td>
<td>384</td>
<td>384</td>
<td>408</td>
</tr>
<tr>
<td>West Java</td>
<td>1341</td>
<td>1410</td>
<td>1582</td>
<td>2147</td>
<td>2047</td>
<td>2448</td>
<td>2448</td>
<td>2527</td>
</tr>
<tr>
<td>Nusa Tenggara</td>
<td>240</td>
<td>280</td>
<td>288</td>
<td>304</td>
<td>355</td>
<td>401</td>
<td>401</td>
<td>454</td>
</tr>
<tr>
<td>West Kalimantan</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>148</td>
</tr>
<tr>
<td>Dutch</td>
<td>223</td>
<td>223</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Total           15313 16191 16959 17978 18721 21106 21106 22694

As the work expanded, the Indonesia Union Mission was divided into two unions—East and West—in 1964. The first elected president of Indonesia East Union was A. M. Bartlett, and P. L. Tambunan was Secretary treasurer. Its headquarters were established in Menado, North Celebes. The headquarters for West Indonesian Union Mission were established in Jakarta, the capital city of Indonesia. Its first president was W. L. Wilcox, and G. E. Bullock was Secretary treasurer. The East Indonesia Union consists of seven local missions: (1) North Minahasa, (2) South Minahasa, (3) Central Celebes, (4) South Celebes, (5) Sangir Talaut, (6) Maluku, and (7) West Irian. The West Union is comprised of eight local missions: (1) North Sumatra, (2) Central Sumatra, (3) South Sumatra, (4) East Java, (5) West Java, (6) Jakarta, (7) Nusa Tenggara, and (8) Kalimantan. Tables 9-11 show how the two unions have grown.

### TABLE 9

**COMPARATIVE STATEMENT OF CHURCH MEMBERSHIP OF THE TWO UNIONS - EAST AND WEST FROM 1964 - 1969**

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>East</td>
<td>13,043</td>
<td>13,728</td>
<td>12,872</td>
<td>14,198</td>
<td>15,224</td>
<td>16,335</td>
</tr>
<tr>
<td>West</td>
<td>11,493</td>
<td>12,910</td>
<td>14,445</td>
<td>18,662</td>
<td>21,247</td>
<td>22,355</td>
</tr>
<tr>
<td>Total</td>
<td>24,536</td>
<td>26,638</td>
<td>27,317</td>
<td>32,860</td>
<td>36,571</td>
<td>38,690</td>
</tr>
</tbody>
</table>

Compared to the national population, the figures in table 9 show that the ratio of Adventists to non-Adventists is about one to 1,800. It seems that this pattern has been continuous throughout the years.

**TABLE 10**

**COMPARATIVE STATEMENT OF CHURCH MEMBERSHIP OF THE TWO UNIONS - EAST AND WEST FROM 1970 - 1975**

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>East</td>
<td>18,092</td>
<td>18,378</td>
<td>19,309</td>
<td>21,973</td>
<td>23,905</td>
<td>25,704</td>
</tr>
<tr>
<td>West</td>
<td>24,405</td>
<td>25,465</td>
<td>25,672</td>
<td>21,825</td>
<td>23,620</td>
<td>25,292</td>
</tr>
<tr>
<td>Total</td>
<td>42,497</td>
<td>43,843</td>
<td>44,981</td>
<td>43,798</td>
<td>47,525</td>
<td>50,996</td>
</tr>
</tbody>
</table>


**TABLE 11**

**COMPARATIVE STATEMENT OF CHURCH MEMBERSHIP OF THE TWO UNIONS - EAST AND WEST FROM 1976**

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>East</td>
<td>27,239</td>
<td>29,962</td>
<td>31,809</td>
<td>33,699</td>
<td>36,041</td>
<td>38,262</td>
</tr>
<tr>
<td>West</td>
<td>27,641</td>
<td>29,912</td>
<td>32,506</td>
<td>34,528</td>
<td>37,277</td>
<td>39,087</td>
</tr>
<tr>
<td>Total</td>
<td>54,880</td>
<td>59,874</td>
<td>64,315</td>
<td>68,227</td>
<td>73,318</td>
<td>77,349</td>
</tr>
</tbody>
</table>

The figures in table 11 show that fourteen members win one soul for Christ per year. This seems to be a very unsatisfactory situation. Table 12 shows figures even lower than those on table 11. The figures show that on an average during the five years, twenty-one members won one soul for Christ per year. It suggests that greater involvement of the members is needed.

TABLE 12

COMPARATIVE STATEMENT OF CHURCH MEMBERSHIP OF THE TWO UNIONS - EAST AND WEST FROM 1982 - 1986

<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>East Union</td>
<td>40,524</td>
<td>42,952</td>
<td>44,290</td>
<td>46,699</td>
<td>48,634</td>
</tr>
<tr>
<td>West Union</td>
<td>41,008</td>
<td>43,130</td>
<td>46,011</td>
<td>49,124</td>
<td>50,749</td>
</tr>
<tr>
<td>Total</td>
<td>81,522</td>
<td>86,082</td>
<td>90,301</td>
<td>95,823</td>
<td>99,383</td>
</tr>
</tbody>
</table>


Evangelism of Muslims in Indonesia

Indonesia has been one of the most fruitful fields for Protestant work among Muslims in all of Asia. Here are 5 million Protestants, a solid 5 or 6 percent of the mostly Muslim population. There are more Protestants in this one
country than in all the rest of Asia outside India.\(^1\)

The Seventh-day Adventist work among the Muslims in Indonesia prior to World War II saw relatively little progress. But soon after the war was over, a few "cracks" appeared as a few of the Muslim young people started to reach out for Western philosophies. The Seventh-day Adventists have been in the forefront to work among them.\(^2\)

Prior to 1961 the efforts by local pastors and lay preachers were very limited. In 1956, Clyde C. Cleveland, Union President, baptized eight souls when he dedicated the church in Pare, East Java, and six of them were converted Muslims. Those souls had been brought to Christ through the lives of Mr. and Mrs. Lukas Tahapary.\(^3\)

Also in this important year, Rifai Burhanuddin, a very devout Muslim and school principal in Pantaicermin, South Sumatra, accepted Christ as his personal Saviour. He was well-versed in the Koran and able to speak the Arabic language fluently. After his baptism, he became a powerful instrument for Christ in winning many Muslims. He also wrote an 85-page booklet of entitled "Isa Didalam Alquran" (Jesus in the Quran). The first ten thousand copies of the


\(^3\) Ibid., p. 38.
booklet were printed in September of 1956 and were sold out in a few months. Unfortunately, this booklet has now been banned by the government.

In 1961, the Seventh-day Adventist leaders began to give special attention to work among Muslims. The Union Committee planned three major city efforts for Muslims. The first one was conducted in Malang, East Java, by B. J. Dompas, who was in charge of the Bible Correspondence School in Bandung. He held efforts for Muslim graduates from the Voice of Prophecy course, and a number were baptized. The first baptism totaled fifteen converts, twelve of whom had been Muslims. The second effort was held by Pangarisan Sitompul, Union evangelist. The meeting was held in Tanjungkarang, South Sumatra. This was a rock-ribbed Muslim area, but with God's help several were baptized. The largest of the three efforts was held in Jogjakarta by Garth Thompson, Bible teacher at the college, who was assisted by half a dozen ministerial students. They rented the large auditorium near the university and started with a crowd of about four hundred, most of whom were Muslims. The results were not large in converted Muslims, but some were baptized and a great interest was stirred up.¹

The following was reported by the Indonesian delegates in the "Islamic Conference" of the Seventh-day Adventist, held in Singapore, 1961:

¹Cleveland, pp. 159-160.
We are able to report that in nearly eight years from January, 1954, through August, 1961, a total of 599 Muslim converts had been won in Indonesia. The largest number won in any single year to date was 93 in the preceding year. However, in the eight months ending in August, 1961, 88 Muslim converts were won. At that time we estimated that we would reach a total of 120 for the entire year. Actually, our evangelistic efforts had created such an interest that the follow-up work resulted in more baptism than expected and added to renewed laymen's efforts brought in a grand total for 1961 of 168 Muslim converts.1

In two years (1962 and 1963), more than 160 Muslims were won to Christ.2 In the biennial session of the West Indonesian Union in Bandung, Java, January 10 to 15, 1965, W. L. Wilcox reported that the total baptisms for 1963 and 1964 were 1,888, 562 of them being former Muslims.3

Through God's grace and abundant blessing, 1,273 former Muslims were baptized into the remnant church during 1966 in the West Indonesian Union Mission. This was more than double the number baptized during 1965. The largest group was among the Javanese Muslims in the East Java and West Java Mission. However, some were Muslim from the Sundanese tribe, from South Sumatra, and from Padang as well as from Kalimantan.4

It is important here to mention Mr. and Mrs.

1Cleveland, p. 161.
2Ibid., p. 10.
Sumaryono, former Muslims. A total of more than 450 Muslims have been guided to Christ as a direct influence of their lives. He encourages every newly baptized member to go back to work for his Muslim friends and loved ones.¹

It was reported that in North Sumatra Mission, 90 Muslims were baptized in 1974 as the result of the sale of magazines by literature evangelist.² In September of 1975 five were baptized by Rifai Burhanuddin in Medan,³ and in the same year, 222 were baptized in the West Java Mission as a result of public evangelism.⁴

In 1979 three new Seventh-day Adventist churches were organized as a result of the Mission Advance Program, two of which consisted mostly of former Muslims: (1) Ngentak, Central Java, with 52 members who came from the Muslim religion—this community has come to be known the "Adventist village," (2) Musi Rawes in South Sumatra, where 90% of the 29 members were formerly Muslim.⁵


³Rifai Burhanuddin, "Baptism from Health Education" Far Eastern Division Outlook, September, 1975, p. 8.

⁴Cyrus G. Manurung, "Revival Meetings Result in Baptism," Far Eastern Division Outlook, November 1975, p. 11.

CHAPTER III

PRINCIPLES OF HOW TO WITNESS TO THE
MUSLIMS OF INDONESIA

A Brief View of the Life and Work of Muhammad

Before they can communicate the gospel effectively to Muslims, Christians need to understand the Muslims' perception of Christianity and its relation to Islam. First, Muslims believe that Islam is the primal religion. It was not only the faith of Abraham but also of Adam and, through Adam, of everyone. They believe that all of Adam's descendants were drawn from his loins and agreed to Islam in the beginning of human history (Sura 7:172-173).

Secondly, they believe that Islam is the final revelation and Muhammad is the "Seal of the Prophets" (Sura 33:40).

While the "Allah" of the Muslim is the same Being as the "God" of the Christian, there are differences that need to be kept in mind. Islam, like Christianity and Judaism, is strictly monotheistic. Each recognizes only one God (Deut 6:4; Mark 12:29; Sura 2:255; Sura 6:103), but each


2"Sura" refers for chapters in the Koran

92
stresses a different aspect of the One God: Judaism the holiness of God; Christianity the love of God; and Islam the Omnipotence and greatness of God.¹

For a Seventh-day Adventist Christian who has a burning desire to share his faith with Muslim brethren, it is very important to know and understand in brief the life and work of Muhammad. Many church pastors and members have only a blurry idea about Islam and its teaching. For those who are living among them and would like to be good neighbors and friends with these good people, it is important to give attention to this information.

The Life of the Prophet

The founder of Islam, Muhammad, was born early on the morning of Monday, August 20, 570 A.D. in the caravan town of Mecca in what is now Saudi Arabia. His father's name is said to have been Abdullah (servant of Allah). His mother's name was Amina, and both were members of the Quraysh tribe. Muhammad's father died before witnessing his son's birth. At about the age of six, Muhammad's mother died, leaving him an orphan.²

J. N. D. Anderson recorded this of Muhammad's early life:


Born about 570 A.D. at Mecca, Muhammad was the posthumous son of an almost unknown father, and his mother died when he was only six. He was brought up by his grandfather and then by uncle Abu Talib, worthy member of the family of Hashim and the tribe of Quraysh . . . . Tradition tells us that his mother gave him to a Bedouin woman to suckle . . . . When only twelve years old he went with his uncle to Syria, where he met a Christian monk named Bahira; and that he was later employed by a rich widow named Khadija, who put him in charge of her caravans and finally rewarded his fidelity with her hand in marriage. All that can be regarded as certain, however, is that he grew up an orphan and attained economic security only when, at the age of twenty-five he married Khadija, then (traditionally) a widow of forty.¹

Describing Muhammad's younger years, Barr tells how he learned at an early age to take care of himself. He spent his teen years herding sheep and traveling throughout central Arabia. He also worked as a camel driver and as a caravan master's orderly. These trips took him into Syria where he came into contact with Judaism and Christianity.²

Gerald L. Berry records that although he was extremely neat and clean, he did not have a remarkable appearance though a rather comely one. He was amiable and companionable, respected highly by his neighbors for the wisdom and pertinence of his conversation. Berry adds that all his life indicates that he was acknowledged by all to be truthful, sincere, and faithful. Although unable to read or write, he possessed a keen insight into the psychology of


²Barr, p. 58.
human nature.¹

His Marriage

At the age of twenty-five Muhammad was married to Khadija, a wealthy widow, who proposed to him after he had made a very successful journey to Syria on her behalf. At the time of his marriage to Khadija, she is reported to have been fifteen years older, but the marriage is reported to have been very happy. Their happy marriage gave respect and prestige to him in Mecca.²

The marriage of Muhammad and Khadija was blessed with two sons, Al Qasim, and Abdullah (known as Tayib and Tahir), but both died in infancy. They also had four daughters, Zainab, Ruqaiyah, Ummu Kalsum, and Fatimah.³

Muhammad is said to have loved Khadija very much. For twenty-five years they were happy together, but at the age of sixty-five she died. Altogether, Muhammad married twelve women, two of whom (Khadija and Zainab binti Khuzaimah) died before him. At his death, he left behind him ten wives: A'ishah, Hafsah, Saudah, Safiyah, Maimunah,

It was at this time that revelation was given to him limiting the number of wives to four only. This counsel was recorded in the Koran:

And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice. (Sura 4:3)

Upon receiving this revelation, Muhammad fully intended to divorce his excess wives, but another vision revealed to him that he could retain all his present wives. He reported that this revelation stated as follows:

O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle of the father' side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage—a privilege for thee only, not for the (rest of) believers. We are aware of that which We enjoined upon them concerning their wives and those whom their right hands possess—that thou mayst be free from blame, for Allah is Forgiving and Merciful. (Sura 33:50)

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1Ibid., p. 24.

2Ibid.

Limitation was placed upon the Prophet in that he should not take any further wife, and also not divorce any one of those who had chosen to stay with him. The following verse clearly states:

It is not allowed to thee to take wives after this, not to change them for other wives, though their beauty be pleasing to thee, except those whom thy right hand possesses. And Allah is ever watchful over all things. (Sura 33:52)

His Revelation and Call

It was at about the age of forty that Muhammad began to have "visions" wherein he claimed to have seen the Angel Gabriel, who commanded him to "recite," and told him what to recite. He had sought to seclude himself for contemplation and meditation outside Mecca in a cave called Hira. One night during the seventeen days of Ramadan, in the year of 610 A.D., Muhammad and his family were together at the cave. As he slept he heard bell-like sounds and a voice--later identified as the voice of the angel Gabriel--speaking to him:

Read: In the name of thy Lord who createth
Createth man from a clot.
Read: And thy Lord is the Most Bounteous,
Who teacheth by the pen,
Teacheth man that which he knew not. (Sura 96:1-5).

Ismael describes how, fearful and disturbed, Muhammad sought counsel from his wife Khadija, and she in

2Rauf, pp. 3-4.
turn consulted her cousin Waraqa, herself a Christian, who assured Khadija that her husband was a prophet, a spokesman for God to his nation. About the voice that was heard, she said:

He was the same angel who used to come to Musa (Moses). I wish I were alive and healthy to help you when the people will turn you out of your home. In her presence Muhammad asked, "Will this happen"? Waraqa replied, "Yes, that happened with every messenger like you." 1

It is said that when revelation came to him, his whole frame would become agitated and perspiration would pour down his face. The message always came to him in the Arabic language. The Prophet spoke the words that he received, and they were written down by the people who heard them from Muhammad's lips. After his death these messages were collected and incorporated into "Qu'ran" (recitation). Muhammad is reported to have been convinced that the words which came to him were not his own, but the very Word of Allah and he was only the "reciter." This led Muslims to the belief that the Qu'ran is not Muhammad's book, but Allah's. 2

The Hijra

There were but few converts at first. After three years Muhammad had only thirteen followers including Khadija

1Ismael, p. 29.

and some of his close friends. When he began to proclaim
the new faith openly, he evoked the ire of the priests of
the Kaaba, who were the keepers of the idols. His own
tribe, the Quraysh, gave his followers the despised title of
Muslims or Moslems, meaning "traitors"—but the name was to
survive with the new meaning of "the reconciled ones" or
"those who submit to Allah."¹

In his final message to the people of Mecca he
denounced them for their unbelief and threatened them with
terrible punishment both in this world and also in the next.
He then bade his followers to leave Mecca in small parties
for Medina, a journey of several weeks by camel. Learning
that the Quraysh were planning to prevent him from
departing, he and Abu Bakr escaped from the city, hid for
several days in a cave, and then by a safe route made their
way to Medina. This migration, called "Hijra" in Arabic,
took place in the summer of 622 A.D.,² which became the
first year in the Muslim calendar.

Beliefs and Practices of Islam

It would hardly be possible for a Christian to
present the truth of the Gospel to Muslims effectively
unless he is acquainted with the doctrines and duties
inculcated by Islam. In Islam, as in Christianity, there

¹Berry, p. 61.
²William A. Miller, p. 25.
are many different sects and many schools of thought, but all agree in the creed which makes them Muslim: "There is no god but God, Muhammad is God's Apostle."

The Basic Doctrines

1. **Belief in God (Allah).** In the time of Muhammad, the pagan Arabs worshiped many gods and goddesses, the images of whom were in the Kaaba in Mecca. They knew that there was a supreme God, whom they called "Allah," but they were more attracted to other gods. Then came Muhammad and proclaimed that Allah alone was God, and that the others were only idols and should not be worshiped. This became the basic belief of Islam, that God is One, and that attributing partners to God is the greatest sin one can commit.¹

2. **Belief in God's angels.** Muslims believe that God created hosts of angels, all of whom are sinless. They do not eat or drink and are sexless. They will finally die and be raised in the resurrection. They are continually engaged in praising God and doing His will. They watch over believers and intercede for them. There are four archangels; Gabriel, Michael, Izrail of the Angel of Death, and Israfil, who will blow the trumpet on the last day to awake the dead. Gabriel is God's chief messenger, and in

the Koran is referred to as the "Holy Spirit" and the "Illustrious Messenger endued with power." Since God is too exalted to speak directly to men, God's messages were brought to Muhammad by Gabriel.1

3. Belief in God's prophets. Muslims believe that God sent many prophets to all the nations to guide men in the right way, and to convey his word to them.

Muhammad is related to have said that there were 124,000 prophets, and 315 apostles or messengers, only 28 of whom are mentioned in the Koran. Nine of the latter are entitled Ulu 'l-'Azamm or "possessors of constancy," namely, Noah, Abraham, David, Jacob, Joseph, Job, Moses, Jesus, and Mohammed. Six are dignified with special title: Adam, Safiyu'lllah, the Chosen of God; Noah, Nabiyu'lllah, the Prophet of God; Abraham, Khalilu'lllah, the Friend of God; Moses, Kalimu'lllah, the Converser with God; Jesus, Ruhu'lllah, the Spirit of God; and Mohammed, Rasulu'lllah, the Messenger of God.2

The prophets are not held to be divine beings, but "supermen." They are not to be worshiped. It is generally believed that all of God's prophets were sinless. It is believed that God gave books to the Great Prophets and also to a number of other prophets. Jesus is considered to be a

1McElwee Miller, pp. 45-46.

Great Prophet, in fact, the greatest of the Great Prophets with the exception of Muhammad, who took his place.¹ The last and the greatest of the prophets is Muhammad,² the "Seal of the Prophets" (Sura 33:40).

4. Belief in the Scriptures. Islam is a religion of revelation. God has spoken, and has given His Word to His Prophets, to some of whom He has also given Books. It has been said that the number of sacred books delivered to mankind has been 104; of these, 10 were given to Adam, 50 to Seth (a name not mentioned in the Koran), 30 to Enoch, 10 to Abraham, the Torah to Moses, the Zabur to David, the Injil (Gospel) to Jesus, and the Koran to Mohammed.³

The Koran is not the word of Mohammed but is believed to be the very Word of God. It was written from eternity on the "Preserved Tablet" in heavens, and was brought down portion by portion to Mohammed by the angel Gabriel during a period of twenty-two years. It is believed that the Koran was brought from heaven in its original Arabic form. This language is considered an essential part of it. (Translation renders it no longer the Koran). Muslims consider the Koran to be a unique miracle of their Prophet, since no one has been able to produce anything

¹William M. Miller, p. 48.
²Ibid, p. 47.
equal to it. Believers treat their copies of the Koran with reverence, often keeping them wrapped in beautiful covers, and never placing anything on top of them. The Koran is comprised of 114 chapters and 6240 verses.

5. The Shi'ite belief in Imams. There are two major groups in the Muslim world. They are the Sunnites, who claim to follow the true traditions of Muhammad, and the Shi'ites who are a minority. The most important doctrine of the Shi'ites is belief in the Imams, a doctrine which is rejected by the Sunnites. Most of the Muslims of Indonesia are Sunnis.

6. Belief in the resurrection and judgment. One of the early preaching themes of Muhammad was the resurrection of the dead. The trumpet will be sounded by the Angel Israfil, and all in heaven and on earth will die. Then the trumpet will sound again, all the dead will rise to life, and men and jinn will be called to account. Each one's deeds will be weighed in God's balance, and the record of each will be placed in his hand, in the right hands of the blessed and in the left hands of the damned. Also the bridge Sirat must crossed, which is very narrow and very long. True believers will be able to cross easily, but the wicked will fall into hell.

Believers, both men and women, who have feared God

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1William M. Miller, p. 51.
2Ibid., p. 55.
and been humble and charitable, and have suffered for God's sake, will be welcomed to paradise. There they will dwell forever by flowing rivers, reclining on silken couches, praising God, and enjoying heavenly food and drink in company with dark-eyed maidens. But the unbelieving and the worshipers of other gods will abide in the fires of hell forever, fed with boiling water.¹

The martyrs slain in battle for Islam are granted immediate entrance into paradise. All other believers must await the day of resurrection. Between death and the resurrection they are in a very deep sleep. One does not know until that day whether he is to go to hell or to paradise.²

Religious Duties of Muslim

Since God is the Master, and man is his slave, God has appointed certain tasks which believing men and women must perform. They perform God's requirements to give Him gratitude for His mercy and goodness. They perform these duties to avoid punishment. These sacred duties are sometimes called the "Pillars of Faith," and they are Kalima, prayers, fasting, almsgiving, pilgrimage to Mecca, and holy war. They are all described by the Arabic word ibadat (worship).

1. Kalima. "There is no god but Allah, and

¹McElwee Miller, p. 56.
²Ibid.
Muhammad is the Prophet of Allah" is the confession of faith in Islam. One must state this aloud in public in order to become a Muslim. It is repeated constantly by the faithful.

2. The Prayer (Salat). Every adult believer, male and female, is duty-bound to perform the ritual worship five times (for Shi'ites three times) every day. The stated times for worship are at daybreak, at noon, in the afternoon, in the evening after sunset, and in the early part of the night.

3. Fasting (Saum). In the second year after Hijra, Muhammad commanded that the ninth month of the year, which is called Ramadan, be observed as a time of fasting. The fast begins when the new moon is seen and lasts until the next new moon. From the first light of dawn in the morning until about a half hour after the sunset in the evening, all adults (except the sick and travelers) are forbidden to take food or drink, to smoke, and to have sexual intercourse. Some very strict Muslims will not even swallow their own saliva.

Oster observes that fasting is binding on all adult Muslims of both sexes, save for the aged, sick, pregnant women, nursing mothers, and travelers. No food or drink is to pass down the throat from the break of dawn to sunset. Even the swallowing of one's saliva, or insertion of medicine in ear or nose or head wound, or an injection, is
considered an invalidation the fast.\footnote{Oster. p. 86.}

4. **Almsgiving (Zakat).** Zakat, or almsgiving, is to be distinguished from "sadaqah" (charity), which is voluntary. The purpose of Zakat is to help the poor and the orphans. There is what is called the "Purification Tax" for every Muslim, by the payment of which his remaining property becomes lawful to him. It is sometimes stated that this tax for charity should be one-tenth of one's income.\footnote{William M. Miller, p. 60.} In addition, voluntary gifts to charity are encouraged.

Oster points out that the amount given varies for different categories: on grains and fruits it is 10 percent is prescribed if watered by rain, 5 percent if watered by irrigation, and 2.5 percent on money. Money so obtained is to be spent primarily on the poor and the needy.\footnote{Oster, p. 86.}

5. **The Pilgrimage to Mecca (Hajj).** Every devout Muslim tries to fulfill at least once in his/her lifetime the duty of making the pilgrimage to Mecca. During the sixth year of the Hijra, Muhammad himself established this specific ritual to be carried out by the pilgrims. The goal of this pilgrimage is the city of Mecca, the birthplace of Muhammad, and the place where the revelations which make up the Koran began. The focus of interest is the celebrated "Holy Black Stone" and the shrine, the Ka'aba.
According to Islamic tradition, this shrine was constructed originally by Adam, perhaps damaged or destroyed by the great flood with which Noah is linked, and repaired by Abraham and Ishmael. Before Muhammad’s time it housed numerous images of pagan gods which Muhammad later destroyed.¹

6. Jihad (Holy War). Sometimes regarded as a sixth pillar of Islam, jihad is popularly interpreted as the act of fighting for the faith against unbelievers, but the more basic meaning is "struggle for the faith." The basic stipulations are found in the Koran:

Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive) and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor due, then leave their way free. (Sura 9:5)

7. Other Practices. In addition to the obligatory duties listed above, other practices are generally observed by Muslims everywhere. The first is the custom of circumcision of all males in infancy or childhood. The second is the veiling of women. In some of the conservative Muslim countries, the use of the veil is strictly enforced, but women in the city can appear in the street unveiled. The third is not eating of food forbidden by the religious law. Muslims follow closely the Mosaic law, which forbids the eating of swine’s flesh and certain other kinds of meat.

Alcoholic drinks are forbidden. The fourth one is the practice of polygamy with the understanding that the husband can provide for his additional wife's needs and treat her fairly.1

Surveying Seventh-day Adventists Whose Origin Was in the Islamic Religion

The survey was conducted December 1986 among selected former Muslims of Indonesia, using the questionnaire of Appendix A and by personal interviews. There were eighty respondents of whom forty-nine were male and thirty-one were female.

The data generated by the questionnaire are reported in the following tables. The major indications of Tables 13-21 may be summarized as follows:

Table 13—Even at this writing, most respondents remain under the age of 50 years. Thus the age at conversion seems to have been generally rather young. Young people thus seem to be the prime prospects for such conversion.

Table 14—Occupations tend to be those of the city professions rather than of a rural or agrarian type.

Table 15—Though the lack of incidence of divorce is remarkable, nevertheless there may be little in this table that offers information contributing to evangelization.

Table 16—While the respondents did not represent a stratified sampling, they did represent the population of Muslim converts available for survey. Thus, the very great preponderance of Javanese indicates much concerning the responsivity of this group to witnessing efforts.

1McElwee Miller, pp. 63-65.
Table 17—These data simply serve to confirm the indications from Table 4: Javanese largely live in the territory of the West Java and Jakarta Missions.

Table 18—Data on this table cannot discriminate whether the notably high level of education among respondents indicates that better educated Muslims are open to conversion, or if the education has been pursued as a function of Christianization. Independent observation tends to support the latter, however.

Table 19—While Muslims tend to be such from birth, evidence here indicates that some of those converted to Christianity had previously been religiously mobile, having, in fact, been converted to Islam also.

Table 20—The data clearly support a rather widely held notion of church growth studies to the effect that openness to religious conversion is often a function of disruptive events in personal life. There is confirmation here that those seeking to do effective witness among Muslims will be keenly sensitive to the circumstances of their neighbors' lives.

Table 21—Although "truth" came first among factors drawing to Seventh-day Adventist, nevertheless "brotherly fellowship" and "hospitality" together even surpassed it. Interpersonal dynamics represent an effectual agency for fostering conversion.

**TABLE 13**

AGE OF RESPONDENTS
GIVEN IN NUMBER AND PERCENTAGE

<table>
<thead>
<tr>
<th>Age Category</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 - 20</td>
<td>3</td>
<td>3.75</td>
</tr>
<tr>
<td>21 - 30</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>31 - 40</td>
<td>13</td>
<td>16.25</td>
</tr>
<tr>
<td>40 - 50</td>
<td>27</td>
<td>33.75</td>
</tr>
<tr>
<td>51 - 60</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>61 - over</td>
<td>8</td>
<td>10.00</td>
</tr>
</tbody>
</table>
### TABLE 14
**OCCUPATION OF RESPONDENTS GIVEN IN NUMBER AND PERCENTAGE**

<table>
<thead>
<tr>
<th>Occupation/Position</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Farmer</td>
<td>1</td>
<td>1.25</td>
</tr>
<tr>
<td>Business man</td>
<td>4</td>
<td>5.00</td>
</tr>
<tr>
<td>Government official</td>
<td>8</td>
<td>10.00</td>
</tr>
<tr>
<td>Private Sector Official</td>
<td>23</td>
<td>28.75</td>
</tr>
<tr>
<td>Office secretary</td>
<td>1</td>
<td>1.25</td>
</tr>
<tr>
<td>Professional</td>
<td>15</td>
<td>18.75</td>
</tr>
<tr>
<td>Housewife</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>Other</td>
<td>11</td>
<td>13.75</td>
</tr>
</tbody>
</table>

### TABLE 15
**MARITAL STATUS OF RESPONDENTS GIVEN IN NUMBER AND PERCENTAGE**

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>66</td>
<td>82.50</td>
</tr>
<tr>
<td>Divorced</td>
<td>0</td>
<td>—</td>
</tr>
<tr>
<td>Widowed</td>
<td>1</td>
<td>1.25</td>
</tr>
<tr>
<td>Unmarried</td>
<td>9</td>
<td>11.25</td>
</tr>
<tr>
<td>Engaged</td>
<td>4</td>
<td>5.00</td>
</tr>
</tbody>
</table>
### TABLE 16
RACE/TRIBE OF Respondents
GIVEN IN NUMBER AND PERCENTAGE

<table>
<thead>
<tr>
<th>Race/Tribe</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sundanese</td>
<td>9</td>
<td>11.25</td>
</tr>
<tr>
<td>Javanese</td>
<td>56</td>
<td>70.00</td>
</tr>
<tr>
<td>Ambonese</td>
<td>1</td>
<td>1.25</td>
</tr>
<tr>
<td>Palembang</td>
<td>3</td>
<td>3.75</td>
</tr>
<tr>
<td>Batak</td>
<td>5</td>
<td>6.75</td>
</tr>
<tr>
<td>Timor</td>
<td>1</td>
<td>1.25</td>
</tr>
<tr>
<td>Lampung</td>
<td>1</td>
<td>1.25</td>
</tr>
<tr>
<td>Manadonese</td>
<td>1</td>
<td>1.25</td>
</tr>
<tr>
<td>Bugis</td>
<td>2</td>
<td>2.50</td>
</tr>
</tbody>
</table>

### TABLE 17
MISSION WHERE Respondents WERE BAPTIZED
GIVEN IN NUMBER AND PERCENTAGE

<table>
<thead>
<tr>
<th>Mission</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>West Java</td>
<td>21</td>
<td>26.25</td>
</tr>
<tr>
<td>Jakarta (DKI)</td>
<td>29</td>
<td>48.75</td>
</tr>
<tr>
<td>Central Java</td>
<td>3</td>
<td>3.75</td>
</tr>
<tr>
<td>East Java</td>
<td>4</td>
<td>5.00</td>
</tr>
<tr>
<td>North Celebes</td>
<td>1</td>
<td>1.25</td>
</tr>
<tr>
<td>North Sumatra</td>
<td>4</td>
<td>5.00</td>
</tr>
<tr>
<td>Nusa Tenggara</td>
<td>1</td>
<td>1.25</td>
</tr>
<tr>
<td>South Sumatra</td>
<td>2</td>
<td>2.50</td>
</tr>
<tr>
<td>Kalimantan</td>
<td>1</td>
<td>1.25</td>
</tr>
<tr>
<td>South Celebes</td>
<td>2</td>
<td>2.50</td>
</tr>
<tr>
<td>Ambon</td>
<td>1</td>
<td>1.25</td>
</tr>
</tbody>
</table>

### TABLE 18
EDUCATION OF Respondents
GIVEN IN NUMBER AND PERCENTAGE

<table>
<thead>
<tr>
<th>Education</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Junior High</td>
<td>20</td>
<td>25.00</td>
</tr>
<tr>
<td>Senior High</td>
<td>22</td>
<td>27.50</td>
</tr>
<tr>
<td>College</td>
<td>24</td>
<td>30.00</td>
</tr>
</tbody>
</table>
TABLE 19
TIME OF ADHERENCY TO ISLAM OF RESPONDENTS
GIVEN IN NUMBER AND PERCENTAGE

<table>
<thead>
<tr>
<th>Length of Islam Adherece before Conversion</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>From birth/infancy</td>
<td>48</td>
<td>60.00</td>
</tr>
<tr>
<td>Less than 10 years</td>
<td>5</td>
<td>6.25</td>
</tr>
<tr>
<td>Less than 20 years</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Less than 30 years</td>
<td>9</td>
<td>11.25</td>
</tr>
<tr>
<td>30 years or over</td>
<td>4</td>
<td>5.00</td>
</tr>
</tbody>
</table>

TABLE 20
INCIDENCE OF EVENTS DISRUPTIVE TO LIFE PATTERN
ASSOCIATED WITH CONVERSION OF RESPONDENTS
GIVEN IN NUMBER AND PERCENTAGE

<table>
<thead>
<tr>
<th>Events</th>
<th>&quot;Yes&quot; response No.</th>
<th>Percentage</th>
<th>&quot;No&quot; response No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal illness or accident</td>
<td>10</td>
<td>(12.50)</td>
<td>70</td>
<td>(87.50)</td>
</tr>
<tr>
<td>Death or serious illness of a friend or relative</td>
<td>9</td>
<td>(11.25)</td>
<td>71</td>
<td>(88.75)</td>
</tr>
<tr>
<td>Marriage</td>
<td>10</td>
<td>(12.50)</td>
<td>70</td>
<td>(87.50)</td>
</tr>
<tr>
<td>Divorce or marital problems</td>
<td>4</td>
<td>(5.00)</td>
<td>76</td>
<td>(95.00)</td>
</tr>
<tr>
<td>Son or daughter leaving home</td>
<td>1</td>
<td>(1.25)</td>
<td>79</td>
<td>(98.75)</td>
</tr>
<tr>
<td>Retirement</td>
<td>4</td>
<td>(5.00)</td>
<td>76</td>
<td>(95.00)</td>
</tr>
<tr>
<td>Loss of job</td>
<td>13</td>
<td>(16.25)</td>
<td>67</td>
<td>(83.75)</td>
</tr>
<tr>
<td>Moved to new area</td>
<td>18</td>
<td>(22.50)</td>
<td>62</td>
<td>(77.50)</td>
</tr>
<tr>
<td>Financial difficulty</td>
<td>20</td>
<td>(25.00)</td>
<td>60</td>
<td>(75.00)</td>
</tr>
<tr>
<td>Family problems</td>
<td>17</td>
<td>(21.25)</td>
<td>63</td>
<td>(78.75)</td>
</tr>
<tr>
<td>Birth or adoption of a child</td>
<td>3</td>
<td>(3.75)</td>
<td>77</td>
<td>(96.25)</td>
</tr>
<tr>
<td>Factor</td>
<td>Number</td>
<td>Percentage</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------------------------------</td>
<td>--------</td>
<td>------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Closeness of brotherly fellowship among Adventists</td>
<td>13</td>
<td>16.25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Charisma of the minister/evangelist</td>
<td>3</td>
<td>3.75</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personal friendship</td>
<td>8</td>
<td>10.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Radio/TV/Voice of Prophecy</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Truth of Adventist teaching</td>
<td>34</td>
<td>42.50</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adventist fellow workers</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adventist neighbor</td>
<td>1</td>
<td>1.25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hospitality</td>
<td>21</td>
<td>26.25</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Tables 22-25 reflect an attempt to distinguish factors that may have contributed to encouraging respondents to join the Adventist church. By table, the various factors are listed in four categories: no influence, some influence, a fair amount of influence, and a great deal of influence. Table 23 begins by identifying a factor which according to 56 individuals, had no influence in drawing them to Adventism. Each succeeding table indicates relative impacts for numerous other factors.
### TABLE 22

FACTOR ENCOURAGING RESPONDENTS

(NO INFLUENCE)

(Listed in descending order, in number and percentage)

<table>
<thead>
<tr>
<th>Factor</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>English language course</td>
<td>56</td>
<td>70.00</td>
</tr>
<tr>
<td>Prospective husband/wife</td>
<td>50</td>
<td>62.50</td>
</tr>
<tr>
<td>Employee(s)</td>
<td>48</td>
<td>60.00</td>
</tr>
<tr>
<td>Hospital/clinic personnel</td>
<td>48</td>
<td>60.00</td>
</tr>
<tr>
<td>Youth leader</td>
<td>45</td>
<td>56.25</td>
</tr>
<tr>
<td>Community Service (Dorcas)</td>
<td>45</td>
<td>56.25</td>
</tr>
<tr>
<td>Door to door witnessing</td>
<td>44</td>
<td>55.00</td>
</tr>
<tr>
<td>Adventist magazines</td>
<td>43</td>
<td>53.75</td>
</tr>
<tr>
<td>Adventist school</td>
<td>40</td>
<td>50.00</td>
</tr>
<tr>
<td>Professional acquaintance</td>
<td>38</td>
<td>47.50</td>
</tr>
<tr>
<td>Radio/TV programs</td>
<td>34</td>
<td>42.50</td>
</tr>
<tr>
<td>Adventist neighbor</td>
<td>33</td>
<td>41.25</td>
</tr>
<tr>
<td>Seminar (5-day Plan to Stop Smoking/cooking school)</td>
<td>33</td>
<td>41.25</td>
</tr>
<tr>
<td>Bible studies given by a lay person</td>
<td>30</td>
<td>37.50</td>
</tr>
<tr>
<td>Voice of Prophecy course</td>
<td>27</td>
<td>33.75</td>
</tr>
<tr>
<td>Bible worker</td>
<td>23</td>
<td>28.75</td>
</tr>
<tr>
<td>Adventist books</td>
<td>21</td>
<td>26.25</td>
</tr>
<tr>
<td>Series of public meetings</td>
<td>21</td>
<td>26.25</td>
</tr>
<tr>
<td>Observing a happy Adventist home</td>
<td>20</td>
<td>25.00</td>
</tr>
<tr>
<td>Relative</td>
<td>19</td>
<td>23.75</td>
</tr>
<tr>
<td>Bible studies given in the church</td>
<td>18</td>
<td>22.50</td>
</tr>
<tr>
<td>Teaching about health</td>
<td>13</td>
<td>16.25</td>
</tr>
<tr>
<td>Teaching about unclean foods</td>
<td>11</td>
<td>13.75</td>
</tr>
<tr>
<td>Church pastor</td>
<td>8</td>
<td>10.00</td>
</tr>
<tr>
<td>Hospitality</td>
<td>1</td>
<td>1.25</td>
</tr>
</tbody>
</table>
TABLE 23
FACTOR ENCOURAGING RESPONDENTS
SOME INFLUENCE
(Listed in descending order, in number and percentage)

<table>
<thead>
<tr>
<th>Factor</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adventist neighbor</td>
<td>24</td>
<td>30.00</td>
</tr>
<tr>
<td>Relative</td>
<td>24</td>
<td>30.00</td>
</tr>
<tr>
<td>Bible worker</td>
<td>21</td>
<td>26.25</td>
</tr>
<tr>
<td>Voice of Prophecy course</td>
<td>21</td>
<td>26.25</td>
</tr>
<tr>
<td>Radio/TV programs</td>
<td>19</td>
<td>23.75</td>
</tr>
<tr>
<td>Hospital/clinic personnel</td>
<td>18</td>
<td>22.50</td>
</tr>
<tr>
<td>Youth leader</td>
<td>18</td>
<td>22.50</td>
</tr>
<tr>
<td>Series of public meetings</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>Bible studies given in the church</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>Employee(s)</td>
<td>16</td>
<td>20.00</td>
</tr>
<tr>
<td>Adventist magazines</td>
<td>16</td>
<td>20.00</td>
</tr>
<tr>
<td>Teaching about health</td>
<td>16</td>
<td>20.00</td>
</tr>
<tr>
<td>Hospitality</td>
<td>15</td>
<td>18.75</td>
</tr>
<tr>
<td>Seminar (5-day Plan to Stop Smoking/cooking school)</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Witnessing door to door</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Colporteur</td>
<td>13</td>
<td>16.25</td>
</tr>
<tr>
<td>Professional acquaintance</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>English language course</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>Church pastor</td>
<td>11</td>
<td>13.75</td>
</tr>
<tr>
<td>Community service (Dorcas)</td>
<td>11</td>
<td>13.75</td>
</tr>
<tr>
<td>Attending Adventist school</td>
<td>10</td>
<td>12.50</td>
</tr>
<tr>
<td>Reading Adventist books</td>
<td>10</td>
<td>12.50</td>
</tr>
<tr>
<td>Bible studies given by lay person</td>
<td>10</td>
<td>12.50</td>
</tr>
<tr>
<td>Observing a happy Adventist home</td>
<td>10</td>
<td>12.50</td>
</tr>
<tr>
<td>Prohibition of unclean foods</td>
<td>8</td>
<td>10.00</td>
</tr>
<tr>
<td>Prospective husband/wife</td>
<td>4</td>
<td>5.00</td>
</tr>
</tbody>
</table>
TABLE 24
FACTOR ENCOURAGING RESPONDENTS
FAIR AMOUNT OF INFLUENCE
(Listed in decending order, in number and percentage)

<table>
<thead>
<tr>
<th>Factor</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church pastor</td>
<td>25</td>
<td>31.25</td>
</tr>
<tr>
<td>Reading Adventist books</td>
<td>24</td>
<td>30.00</td>
</tr>
<tr>
<td>Observing a happy Adventist home</td>
<td>18</td>
<td>22.50</td>
</tr>
<tr>
<td>Hospitality</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>Bible worker</td>
<td>16</td>
<td>20.00</td>
</tr>
<tr>
<td>Bible studies given in the church</td>
<td>16</td>
<td>20.00</td>
</tr>
<tr>
<td>Radio/TV programs</td>
<td>16</td>
<td>20.00</td>
</tr>
<tr>
<td>Teaching about health</td>
<td>16</td>
<td>20.00</td>
</tr>
<tr>
<td>Relative</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Voice of Prophecy course</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Professional acquaintance</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Adventist neighbor</td>
<td>13</td>
<td>16.25</td>
</tr>
<tr>
<td>Prohibition of unclean foods</td>
<td>13</td>
<td>16.25</td>
</tr>
<tr>
<td>Witnessing from door to door</td>
<td>13</td>
<td>16.25</td>
</tr>
<tr>
<td>Bible studies given by lay person</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>Colporteur</td>
<td>11</td>
<td>13.75</td>
</tr>
<tr>
<td>Community Service (Dorcas)</td>
<td>11</td>
<td>13.75</td>
</tr>
<tr>
<td>Series of public meetings</td>
<td>11</td>
<td>13.75</td>
</tr>
<tr>
<td>Seminar (5-day Plan to Stop Smoking/cooking school)</td>
<td>11</td>
<td>13.75</td>
</tr>
<tr>
<td>Adventist school</td>
<td>9</td>
<td>11.25</td>
</tr>
<tr>
<td>Adventist magazines</td>
<td>9</td>
<td>11.25</td>
</tr>
<tr>
<td>Employee(s)</td>
<td>8</td>
<td>10.00</td>
</tr>
<tr>
<td>Youth leader</td>
<td>7</td>
<td>8.75</td>
</tr>
<tr>
<td>English language course</td>
<td>5</td>
<td>6.25</td>
</tr>
<tr>
<td>Prospective husband/wife</td>
<td>4</td>
<td>5.00</td>
</tr>
</tbody>
</table>
### TABLE 25
FACTOR ENCOURAGING RESPONDENTS
GREAT DEAL OF INFLUENCE
(Listed in descending order, in number and percentage)

<table>
<thead>
<tr>
<th>Factor</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prohibition of unclean foods</td>
<td>48</td>
<td>60.00</td>
</tr>
<tr>
<td>Hospitality</td>
<td>47</td>
<td>58.75</td>
</tr>
<tr>
<td>Teaching about health</td>
<td>38</td>
<td>47.50</td>
</tr>
<tr>
<td>Church pastor</td>
<td>35</td>
<td>43.75</td>
</tr>
<tr>
<td>Series of public meetings</td>
<td>31</td>
<td>38.75</td>
</tr>
<tr>
<td>Bible studies given in the church</td>
<td>29</td>
<td>36.25</td>
</tr>
<tr>
<td>Bible studies given by a lay person</td>
<td>27</td>
<td>33.75</td>
</tr>
<tr>
<td>Observing a happy Adventist home</td>
<td>26</td>
<td>32.50</td>
</tr>
<tr>
<td>Reading Adventist books</td>
<td>25</td>
<td>31.25</td>
</tr>
<tr>
<td>Relative</td>
<td>22</td>
<td>27.50</td>
</tr>
<tr>
<td>Seminar (5-day Plan to Stop Smoking/cooking school)</td>
<td>21</td>
<td>26.25</td>
</tr>
<tr>
<td>Prospect husband/wife</td>
<td>21</td>
<td>26.25</td>
</tr>
<tr>
<td>Adventist school</td>
<td>20</td>
<td>25.00</td>
</tr>
<tr>
<td>Bible worker</td>
<td>19</td>
<td>23.75</td>
</tr>
<tr>
<td>Voice of Prophecy course</td>
<td>18</td>
<td>22.50</td>
</tr>
<tr>
<td>Professional acquaintance</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Colporteur</td>
<td>13</td>
<td>16.25</td>
</tr>
<tr>
<td>Community Service (Dorcas)</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>Adventist magazines</td>
<td>11</td>
<td>13.75</td>
</tr>
<tr>
<td>Youth leader</td>
<td>10</td>
<td>12.50</td>
</tr>
<tr>
<td>Neighbor</td>
<td>10</td>
<td>10.00</td>
</tr>
<tr>
<td>Radio/TV programs</td>
<td>10</td>
<td>10.00</td>
</tr>
<tr>
<td>Witnessing from door to door</td>
<td>8</td>
<td>10.00</td>
</tr>
<tr>
<td>Employee(s)</td>
<td>7</td>
<td>8.75</td>
</tr>
<tr>
<td>Hospital/clinic personnel</td>
<td>7</td>
<td>8.75</td>
</tr>
<tr>
<td>English language course</td>
<td>6</td>
<td>7.50</td>
</tr>
</tbody>
</table>
Table 26 seeks to distinguish the very first factor that attracted the respondents to the Adventist church, and Table 27 shows how they learned about the evangelistic meetings.

TABLE 26
FIRST FACTOR THAT ATTRACTED RESPONDENTS
GIVEN IN NUMBER AND PERCENTAGE
(Descending order)

<table>
<thead>
<tr>
<th>Factor</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospitality</td>
<td>15</td>
<td>18.75</td>
</tr>
<tr>
<td>Prohibition of unclean foods</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>Church pastor</td>
<td>8</td>
<td>10.00</td>
</tr>
<tr>
<td>Prospective husband/wife</td>
<td>7</td>
<td>8.75</td>
</tr>
<tr>
<td>Relative</td>
<td>6</td>
<td>7.50</td>
</tr>
<tr>
<td>Attending public meetings</td>
<td>6</td>
<td>7.50</td>
</tr>
<tr>
<td>Voice of Prophecy course</td>
<td>5</td>
<td>6.25</td>
</tr>
<tr>
<td>Attending Adventist school</td>
<td>5</td>
<td>6.25</td>
</tr>
<tr>
<td>Bible worker</td>
<td>3</td>
<td>3.75</td>
</tr>
<tr>
<td>Bible studies given by lay person</td>
<td>3</td>
<td>3.75</td>
</tr>
<tr>
<td>Teaching about health</td>
<td>3</td>
<td>3.75</td>
</tr>
<tr>
<td>Colporteur</td>
<td>2</td>
<td>2.50</td>
</tr>
<tr>
<td>Bible studies given in the church</td>
<td>2</td>
<td>2.50</td>
</tr>
<tr>
<td>Reading Adventist books</td>
<td>2</td>
<td>2.50</td>
</tr>
<tr>
<td>Neighbor</td>
<td>1</td>
<td>1.25</td>
</tr>
<tr>
<td>Youth leader</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Employee(s)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Hospital/clinic persons</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Witnessing from door to door</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Professional acquaintance</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Community Service (Dorcas)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Radio/TV programs</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Adventist magazines</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Observing a happy Adventist home</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Seminar (5-day Plan to Stop Smoking/cooking school)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>English language course</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
TABLE 27
SOURCE OF LEARNING ABOUT EVANGELISTIC MEETINGS BY RESPONDENTS GIVEN IN NUMBER AND PERCENT

<table>
<thead>
<tr>
<th>Channel</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newspaper advertisement</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Announcement over the Radio/TV</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Invited by relative</td>
<td>20</td>
<td>25.00</td>
</tr>
<tr>
<td>Invited by friend</td>
<td>21</td>
<td>26.25</td>
</tr>
<tr>
<td>Invited by the evangelist/team member</td>
<td>8</td>
<td>10.00</td>
</tr>
<tr>
<td>Unknown</td>
<td>1</td>
<td>1.25</td>
</tr>
<tr>
<td>Fellow worker</td>
<td>3</td>
<td>3.75</td>
</tr>
</tbody>
</table>

Of the twenty-four college-graduates respondents, fourteen were from Adventist schools. The table 28 shows how Adventist schools influenced them to become Adventists. Table 29 indicates resources respondents consider most helpful.

TABLE 28
INFLUENCE IN ADVENTIST SCHOOL UPON RESPONDENTS GIVEN IN NUMBER AND PERCENTAGE

<table>
<thead>
<tr>
<th>Influence</th>
<th>Yes&quot; Response No. Percentage</th>
<th>&quot;No&quot; Response No. Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Efforts and life of teachers</td>
<td>12 (70.59)</td>
<td>5 (29.41)</td>
</tr>
<tr>
<td>Encouragement and influence of a friend</td>
<td>11 (64.71)</td>
<td>6 (35.29)</td>
</tr>
<tr>
<td>School environment</td>
<td>11 (64.71)</td>
<td>6 (35.29)</td>
</tr>
<tr>
<td>School programs</td>
<td>11 (64.71)</td>
<td>6 (35.29)</td>
</tr>
<tr>
<td>School courses/subjects</td>
<td>11 (64.71)</td>
<td>6 (35.29)</td>
</tr>
<tr>
<td>Worship services</td>
<td>12 (70.59)</td>
<td>5 (29.41)</td>
</tr>
<tr>
<td>Administrators</td>
<td>8 (47.06)</td>
<td>9 (52.94)</td>
</tr>
</tbody>
</table>
TABLE 29
RESOURCES STRENGTHENING SPIRITUAL LIFE OF RESPONDENTS GIVEN IN NUMBER AND PERCENTAGE

<table>
<thead>
<tr>
<th>Resources</th>
<th>Not helpful No. %</th>
<th>Somewhat helpful No. %</th>
<th>Very helpful No. %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sabbath School</td>
<td>1 (1.25)</td>
<td>12 (15.00)</td>
<td>66 (82.50)</td>
</tr>
<tr>
<td>Church Services</td>
<td>-</td>
<td>9 (11.25)</td>
<td>71 (88.75)</td>
</tr>
<tr>
<td>Prayer Meetings</td>
<td>3 (3.75)</td>
<td>21 (26.25)</td>
<td>54 (67.50)</td>
</tr>
<tr>
<td>Personal Bible Study</td>
<td>1 (1.25)</td>
<td>20 (25.00)</td>
<td>59 (73.75)</td>
</tr>
<tr>
<td>E. G. White writings</td>
<td>8 (10.00)</td>
<td>31 (38.75)</td>
<td>41 (51.25)</td>
</tr>
<tr>
<td>Books/magazines</td>
<td>18 (22.50)</td>
<td>23 (28.75)</td>
<td>38 (47.50)</td>
</tr>
</tbody>
</table>

The type of church structure that is the easiest for the respondents to enter and be comfortable is listed in 30; table 31 shows respondents answers about perceptions of worship in the Adventist congregation.

TABLE 30
LEAST OFFENSIVE CHURCH STRUCTURE GIVEN IN NUMBER AND PERCENTAGE

<table>
<thead>
<tr>
<th>Structure</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cathedral</td>
<td>7</td>
<td>8.75</td>
</tr>
<tr>
<td>Public meeting hall</td>
<td>42</td>
<td>42.50</td>
</tr>
<tr>
<td>Building having steeple/cross</td>
<td>2</td>
<td>2.50</td>
</tr>
<tr>
<td>Mosque</td>
<td>5</td>
<td>6.25</td>
</tr>
<tr>
<td>House/dwelling</td>
<td>24</td>
<td>30.00</td>
</tr>
</tbody>
</table>
### Table 31

#### SOME SPECIFIC QUESTIONS
#### GIVEN IN NUMBER AND PERCENTAGE

<table>
<thead>
<tr>
<th>Question</th>
<th>&quot;Yes&quot; Response</th>
<th>&quot;No&quot; Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Were you of the opinion that Christianity was a West-oriented religion before you become an Adventist?</td>
<td>53 (66.25)</td>
<td>27 (33.75)</td>
</tr>
<tr>
<td>Were you comfortable the first time you worshiped in the Adventist church?</td>
<td>65 (81.25)</td>
<td>15 (18.75)</td>
</tr>
<tr>
<td>Were you troubled/un-easy to see a cross in church?</td>
<td>15 (18.75)</td>
<td>65 (81.25)</td>
</tr>
<tr>
<td>In your opinion, is it necessary to have musical instruments (piano, organ) in church worship?</td>
<td>71 (88.75)</td>
<td>9 (11.25)</td>
</tr>
<tr>
<td>Would you feel comfortable sitting on a mat during worship service?</td>
<td>15 (18.75)</td>
<td>65 (81.25)</td>
</tr>
</tbody>
</table>

The respondents' experience after accepting the Adventist was happier than their experience before accepting it in several ways (see table 32).
The new converts also indicated their preferred witnessing methods to others (table 33).

**TABLE 32**

<table>
<thead>
<tr>
<th>Experience</th>
<th>&quot;Yes&quot; Response</th>
<th>&quot;No&quot; Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Happier in family life</td>
<td>56 (70.00)</td>
<td>24 (30.00)</td>
</tr>
<tr>
<td>Healthier</td>
<td>57 (71.25)</td>
<td>23 (28.75)</td>
</tr>
<tr>
<td>More joy because of the living word of God</td>
<td>44 (55.00)</td>
<td>36 (45.00)</td>
</tr>
<tr>
<td>Deeper understanding of God</td>
<td>59 (73.75)</td>
<td>21 (26.25)</td>
</tr>
<tr>
<td>Closer personal relationship with God</td>
<td>64 (80.00)</td>
<td>16 (20.00)</td>
</tr>
<tr>
<td>Satisfaction from being among genuine Christians</td>
<td>46 (57.50)</td>
<td>34 (42.50)</td>
</tr>
<tr>
<td>Knowing God's love more deeply</td>
<td>65 (81.25)</td>
<td>15 (18.75)</td>
</tr>
</tbody>
</table>

**TABLE 33**

<table>
<thead>
<tr>
<th>Method</th>
<th>&quot;Yes&quot; Response</th>
<th>&quot;No&quot; Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Giving Bible studies</td>
<td>44 (55.00)</td>
<td>36 (45.00)</td>
</tr>
<tr>
<td>Inviting non-Adventist to public meetings or to church</td>
<td>57 (71.25)</td>
<td>23 (28.75)</td>
</tr>
<tr>
<td>Distributing tracts</td>
<td>50 (62.50)</td>
<td>30 (37.50)</td>
</tr>
<tr>
<td>Sharing personal testimony</td>
<td>70 (87.50)</td>
<td>10 (12.50)</td>
</tr>
<tr>
<td>Teaching Sabbath School</td>
<td>30 (37.50)</td>
<td>50 (62.50)</td>
</tr>
<tr>
<td>Visiting neighbor/friend</td>
<td>67 (83.75)</td>
<td>13 (16.25)</td>
</tr>
</tbody>
</table>
The type of fellowship nearest to that found in the respondents' church is shown in table 34.

**TABLE 34**

**TYPE OF CHURCH FELLOWSHIP EXPERIENCED BY RESPONDENTS GIVEN IN NUMBER AND PERCENTAGE**

<table>
<thead>
<tr>
<th>Type</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cold and exclusive</td>
<td>5</td>
<td>6.25</td>
</tr>
<tr>
<td>People are friendly but I haven't developed any close relationships</td>
<td>9</td>
<td>11.25</td>
</tr>
<tr>
<td>Friendly atmosphere. I have made some good friends</td>
<td>19</td>
<td>23.75</td>
</tr>
<tr>
<td>Very warm and loving. Like a family</td>
<td>47</td>
<td>58.75</td>
</tr>
</tbody>
</table>

The respondents' rating of relationships to their own church is shown in table 35.

**TABLE 35**

**RATING OF RESPONDENTS' CURRENT CHURCH RELATIONSHIP GIVEN IN NUMBER AND PERCENTAGE**

<table>
<thead>
<tr>
<th>Rate</th>
<th>Number</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very weak. Just hanging on</td>
<td>9</td>
<td>11.25</td>
</tr>
<tr>
<td>Lukewarm (not hot, not cold)</td>
<td>18</td>
<td>22.50</td>
</tr>
<tr>
<td>Just average</td>
<td>36</td>
<td>45.00</td>
</tr>
<tr>
<td>Very active. Enthusiastic for the Lord</td>
<td>16</td>
<td>20.00</td>
</tr>
</tbody>
</table>

Tables 36 - 39 relate to doctrines of the church. These tables show four categories of attitudes—-not
difficult, somewhat difficult, quite difficult, and extremely difficult—toward various Adventist teachings as by the respondents.

TABLE 36
ACCEPTING ADVENTIST DOCTRINES BY RESPONDENTS
NOT DIFFICULT
(Listed in descending order, in number and percentage)

<table>
<thead>
<tr>
<th>Doctrine</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mortality of man</td>
<td>60</td>
<td>75.00</td>
</tr>
<tr>
<td>Laws of health (clean foods)</td>
<td>59</td>
<td>73.75</td>
</tr>
<tr>
<td>Heaven, home of the saved</td>
<td>59</td>
<td>73.75</td>
</tr>
<tr>
<td>God alone is God</td>
<td>58</td>
<td>72.50</td>
</tr>
<tr>
<td>Sin entered this world through Adam and Eve, but Satan is the source</td>
<td>50</td>
<td>62.50</td>
</tr>
<tr>
<td>Eternal life is the gift of God alone</td>
<td>50</td>
<td>62.50</td>
</tr>
<tr>
<td>Repentance</td>
<td>48</td>
<td>60.00</td>
</tr>
<tr>
<td>Tithing</td>
<td>48</td>
<td>60.00</td>
</tr>
<tr>
<td>God's Ten Commandments</td>
<td>45</td>
<td>56.25</td>
</tr>
<tr>
<td>Angels of heaven</td>
<td>44</td>
<td>55.00</td>
</tr>
<tr>
<td>The Holy Bible, inspired Word of God</td>
<td>44</td>
<td>55.00</td>
</tr>
<tr>
<td>The Sabbath day of rest</td>
<td>43</td>
<td>53.75</td>
</tr>
<tr>
<td>Hell fire</td>
<td>41</td>
<td>51.25</td>
</tr>
<tr>
<td>The Lord's Supper</td>
<td>38</td>
<td>47.50</td>
</tr>
<tr>
<td>The state of the dead</td>
<td>37</td>
<td>46.25</td>
</tr>
<tr>
<td>The final day of judgment</td>
<td>34</td>
<td>42.50</td>
</tr>
<tr>
<td>The true church</td>
<td>34</td>
<td>42.50</td>
</tr>
<tr>
<td>Justification by faith and not be works</td>
<td>28</td>
<td>35.00</td>
</tr>
<tr>
<td>Danger of Spiritualism</td>
<td>27</td>
<td>33.75</td>
</tr>
<tr>
<td>The Holy Spirit, Divine Comforter</td>
<td>27</td>
<td>33.75</td>
</tr>
<tr>
<td>Jesus--Son of God, Saviour of men</td>
<td>23</td>
<td>28.75</td>
</tr>
<tr>
<td>The three angel's messages</td>
<td>22</td>
<td>27.50</td>
</tr>
<tr>
<td>The Holy Trinity</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Doctrine</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------</td>
<td>--------</td>
<td>------------</td>
</tr>
<tr>
<td>The final day of judgment</td>
<td>26</td>
<td>32.50</td>
</tr>
<tr>
<td>The Holy Bible inspired Word of God</td>
<td>21</td>
<td>25.25</td>
</tr>
<tr>
<td>Eternal life is the gift of God alone</td>
<td>20</td>
<td>25.00</td>
</tr>
<tr>
<td>The state of the dead</td>
<td>19</td>
<td>23.75</td>
</tr>
<tr>
<td>Angels of heaven</td>
<td>19</td>
<td>23.75</td>
</tr>
<tr>
<td>The three angels messages</td>
<td>18</td>
<td>22.50</td>
</tr>
<tr>
<td>God's Ten Commandments</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>Hell fire</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>Old Testament prophets</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>Justification by faith and not by works</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>The danger of spiritualism</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>The true church</td>
<td>15</td>
<td>18.75</td>
</tr>
<tr>
<td>Repentance</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>The Second Cominmg of Christ</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Tithing</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Jesus--Son of God and Saviour of men</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Mortality of man</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Laws of health (clean foods)</td>
<td>13</td>
<td>16.25</td>
</tr>
<tr>
<td>The Sabbath day of rest</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>The Lord's Supper</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>The Holy Spirit, Divine Comforter</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>The Trinity</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>Sin entered this world through Adam and Eve, but Satan is the source</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>Heaven, home of the saved</td>
<td>10</td>
<td>12.50</td>
</tr>
<tr>
<td>God alone is God</td>
<td>8</td>
<td>10.00</td>
</tr>
</tbody>
</table>
TABLE 38

ACCEPTING ADVENTIST DOCTRINES BY RESPONDENTS
QUITE DIFFICULT
(Listed in descending order, in number and percentage)

<table>
<thead>
<tr>
<th>Doctrine</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>The true church</td>
<td>23</td>
<td>28.75</td>
</tr>
<tr>
<td>The danger of spiritualism</td>
<td>23</td>
<td>28.75</td>
</tr>
<tr>
<td>Eternal life is the gift of God alone</td>
<td>21</td>
<td>26.25</td>
</tr>
<tr>
<td>The second coming of Christ</td>
<td>20</td>
<td>25.00</td>
</tr>
<tr>
<td>The Holy Spirit, Divine Comforter</td>
<td>18</td>
<td>22.50</td>
</tr>
<tr>
<td>The final day of judgment</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>Justification is by faith and not by works</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>The state of the dead</td>
<td>16</td>
<td>20.00</td>
</tr>
<tr>
<td>The Sabbath Day</td>
<td>16</td>
<td>20.00</td>
</tr>
<tr>
<td>The Lord's Supper</td>
<td>16</td>
<td>20.00</td>
</tr>
<tr>
<td>Tithing</td>
<td>15</td>
<td>18.75</td>
</tr>
<tr>
<td>Hell fire</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>Repentance</td>
<td>13</td>
<td>16.25</td>
</tr>
<tr>
<td>The Bible, inspired Word of God</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>God's Ten Commandments</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>Old Testament prophets</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>Sin entered this world through Adam and Eve, but Satan is the source</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>Angels of heaven</td>
<td>12</td>
<td>15.00</td>
</tr>
<tr>
<td>The Holy Trinity</td>
<td>10</td>
<td>12.50</td>
</tr>
<tr>
<td>Heaven, home of the saved</td>
<td>7</td>
<td>8.75</td>
</tr>
<tr>
<td>God alone is God</td>
<td>7</td>
<td>8.75</td>
</tr>
<tr>
<td>Jesus--Son of God, Savior of men</td>
<td>6</td>
<td>7.50</td>
</tr>
<tr>
<td>The three angels messages</td>
<td>5</td>
<td>6.25</td>
</tr>
<tr>
<td>Mortality of man</td>
<td>4</td>
<td>5.00</td>
</tr>
<tr>
<td>Laws of health (healthy foods)</td>
<td>3</td>
<td>3.75</td>
</tr>
</tbody>
</table>
### TABLE 39

**ACCEPTING ADVENTIST DOCTRINES BY RESPONDENTS EXTREMELY DIFFICULT**  
(Listed in descending order, in number and percentage)

<table>
<thead>
<tr>
<th>Doctrine</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Holy Trinity</td>
<td>44</td>
<td>55.00</td>
</tr>
<tr>
<td>Jesus—Son of God, Saviour of men</td>
<td>37</td>
<td>46.25</td>
</tr>
<tr>
<td>The Holy Spirit, Divine Comforter</td>
<td>23</td>
<td>28.75</td>
</tr>
<tr>
<td>Justification is by faith and not by works</td>
<td>18</td>
<td>22.50</td>
</tr>
<tr>
<td>The three angels messages</td>
<td>17</td>
<td>21.25</td>
</tr>
<tr>
<td>The Lord's Supper</td>
<td>14</td>
<td>17.50</td>
</tr>
<tr>
<td>The danger of spiritualism</td>
<td>13</td>
<td>16.25</td>
</tr>
<tr>
<td>The Sabbath day of rest</td>
<td>9</td>
<td>11.25</td>
</tr>
<tr>
<td>The state of the dead</td>
<td>8</td>
<td>10.00</td>
</tr>
<tr>
<td>The true church</td>
<td>8</td>
<td>10.00</td>
</tr>
<tr>
<td>Hell fire</td>
<td>8</td>
<td>10.00</td>
</tr>
<tr>
<td>Eternal life is the gift of God alone</td>
<td>7</td>
<td>8.75</td>
</tr>
<tr>
<td>God alone is God</td>
<td>7</td>
<td>8.75</td>
</tr>
<tr>
<td>God's Ten Commandments</td>
<td>6</td>
<td>7.50</td>
</tr>
<tr>
<td>Sin entered the world through Adam and Eve, but Satan is the source</td>
<td>6</td>
<td>7.50</td>
</tr>
<tr>
<td>Repentance</td>
<td>5</td>
<td>6.25</td>
</tr>
<tr>
<td>Angels of heaven</td>
<td>5</td>
<td>6.25</td>
</tr>
<tr>
<td>Laws of health</td>
<td>5</td>
<td>6.25</td>
</tr>
<tr>
<td>The second coming of Christ</td>
<td>4</td>
<td>5.00</td>
</tr>
<tr>
<td>Heaven, home of the saved</td>
<td>4</td>
<td>5.00</td>
</tr>
<tr>
<td>Old Testament prophets</td>
<td>4</td>
<td>5.00</td>
</tr>
<tr>
<td>The final day of judgment</td>
<td>3</td>
<td>3.75</td>
</tr>
<tr>
<td>Tithing</td>
<td>3</td>
<td>3.75</td>
</tr>
<tr>
<td>The Bible, inspired Word of God</td>
<td>2</td>
<td>2.50</td>
</tr>
<tr>
<td>The mortality of man</td>
<td>2</td>
<td>2.50</td>
</tr>
</tbody>
</table>
 Reasons Why Muslim Become Adventist

The First Attraction

In light of the factors that first attracted the respondents to the Seventh-day Adventist church (see table 14), we gain a very interesting picture of what the church needs to do. This list is arranged in order from most to least.

1. Adventist hospitality
2. Prohibition of unclean foods
3. Church pastor
4. Prospective husband/wife
5. Relative
6. Public meetings
7. Adventist school
8. Voice of Prophecy course
9. Bible worker
10. Bible studies given by a lay person
11. Health messages
12. Colporteur
13. Bible studies given in the church
14. Reading Adventist books
15. Neighbor

Avery T. Willis, in his Indonesian Revival, shows how Muslims are attracted to Christianity in Java. In his study, 187 respondents (former Muslim) responded to the question: What attracted you to Christianity that was not in
your former religion? The most common answers were: (1) the promise of eternal life (38%), peace (21%), forgiveness (12%), fellowship (11%), power (8.5%), love (6.5%), and progress (2.0%).

The Most Attractive Factor

The most attractive factors of the Adventist church itself, according to the respondents (table 9), are listed here from most to least.

1. Truth of Adventist teachings
2. Hospitality
3. Closeness of brotherly fellowship in the church
4. Personal friendship with Adventist
5. Charisma of the minister/evangelist

A Great Deal of Influence

The ten factors exerting a great deal of influence in encouraging respondents to join the Adventist church (table 13). The following ten factors are arranged from most to least:

1. Prohibition of unclean foods
2. Hospitality
3. Teaching about health
4. Church pastor

5. Public meetings
6. Bible studies given in the church
7. Bible studies given by a lay person
8. Observing a happy Adventist home
9. Reading Adventist books
10. Relative.

From the responses above, one can tell right away that every member of the church needs to develop the gift of hospitality. It is number one on the list of factors attracting Muslims for the first time to the Adventist church. In connection with hospitality, I would like to suggest that the most important method of attracting the Muslims of Indonesia to the church is the practice of hospitality in the church. It seems that it is an open door to them. Indonesian people are known for being very hospitable. The church needs to discover and understand how to exercise hospitality, the way indicated by the teaching of the Bible.

The Gift of Hospitality

In his studies regarding Biblical "Spiritual Gifts," Roy Naden provides an extended examination of the Gift of Hospitality. In light of the significant influence of this matter in attracting the respondents of this study, it seems

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1 Roy C. Naden, Discovering Your Spiritual Gifts, Booklet Number 1, Section 3, Institute of Church Ministry, (Berrien Springs, MI: Institute of Church Ministry, 1982), used with permission.
important to give some careful attention to thoughts suggested by Naden's study.

The apostle Peter suggests: "Offer hospitality to another without grumbling. Each one should use whatever gift he has received to serve others" (1 Pet 4:9,10, NIV).

1. **Meaning of the word for hospitality.** The Greek word is philoxenos—philos meaning "love" and xenos meaning "a stranger, an alien," or "something unexpected or novel." Thus the basic meaning of the term is "expressing love to a stranger."

2. **Hospitality in action.** On a hot day in Hebron, south of Jerusalem, Abraham gazed from his tent flap. In the distance, through the oak trees that shaded his tent, he saw three strangers walking toward him. He hurried out to greet them for he was always pleased to have company. The strangers were glad to accept his invitation to rest a while and eat with him. When the heat of the day was gone, they would continue their journey. Abraham and Sarah organized the servants, and a meal was prepared and enjoyed. But they did not know whom they were entertaining.

The Lord and His angels were brought into personal contact with Abraham because of his spontaneous hospitality. The reward was a promise beyond the comprehension of Abraham and Sarah at that time--a gift that would change history. Sarah would give birth to a child who would become the father of a nation, the Jewish nation, the line through
which the Lord Himself would be born to save the world.

3. **Five facets of the gift of hospitality.** Each of the texts noted below in a, b, and c use the Greek word philoxenos. The texts in d and e use words which are synonyms.

   a. All church leaders should have the gift of hospitality (Titus 1:8; 1 Tim 3:2).

   b. The gift of hospitality expresses itself joyfully and spontaneously (1 Pet 4:9,10).

   c. The strangers who receive our hospitality could be angels (Heb 13:2).

   d. Hospitality to a stranger is hospitality to the Lord (Matt 25:34,35).

   e. The exercise of the gift of hospitality promises unity in the body of Christ (3 John 7,8, NIV).

4. **Definition.** Hospitality is the Spirit's gift to reach out to strangers, the lonely, or the needy, and to provide friendship or shelter as needed.

5. **The gift misdirected.** The gift of hospitality is violated when those with this gift are unduly imposed upon by other members of the congregation. On the other hand, it is also misused when those exercising this gift become so involved with their hospitality that they neglect their personal spiritual growth.

6. **Identifying the gift of hospitality.** If a person thinks he may have the gift of hospitality, some
questions and suggestions he/she might consider are these:

Do you feel comfortable visiting a newcomer to the community? Would you take in a stranded family overnight? If you don't know any one who is lonely, would you be willing to ask a local community service organization for the name of someone who has nowhere to go for a special occasion like Christmas? Do you regularly bring strangers home for a meal after church service? Have you ever thought of seeking out someone who appears to be lonely and invite them home for an evening visit?

The Spiritual Gifts Inventory (SGI) prepared by Roy C. Naden and Robert J. Cruise, and other material for understanding hospitality and several definitions of the gifts are found in the Appendix D.

Christian Relatives

Another reason why Muslims become Adventists is often they have a relative who is an Adventist. It is usually the life-style or character of the relative that attracts the Muslim to learn more about the church. Those wanting to reach relatives need to seek to maintain genuiness of life. In most cases, relatives do not expect a perfect life, but they do expect improvement, and they expect a Christian attitude. When the Christian stumbles, the relative tend to be more impressed by an acknowledgment than by any attempt to cover it up. There must be a general consistency between words and actions, and obviously, action speaks louder than words.

Sometimes closest relatives are the most difficult
to reach. The little volume Witnessing for Christ\textsuperscript{1} recommends several suggestions for Adventists with such relatives:

1. In a natural way, include Allah in your conversation. "Allah has been so good to me—much better than I deserve."

2. Avoid a "holier than thou" attitude.

3. Take relatives into confidence. Share some witnessing experience with them. Tell them how a difficult situation was handled and ask them whether they could suggest a better way.

4. Never say, "My whole life has changed"—if it not.

5. Talk about the joy that Allah has brought into your life.

6. Try to create a thirst for the things of Allah, but do not force religion on those who do not want it. People do not like to be preached at. Rather, watch for those occasions when a question or some other incident indicates they are ready to talk.

7. Share spiritual discoveries with them. Tell them about special answers to prayer or about actual miracles that have been experienced or witnessed.

8. Never criticize, condemn, or argue.

9. Never use a Bible text that condemns their actions. Use texts that exalt Christ.

10. Invite those who are antagonistic toward Seventh-day Adventists to a meal on a special day such as their new year.

11. Listen and be kind when they need to share.

12. Before they leave read the Bible promises that have been chosen by the family (see Bible promises in Index B). There is no need to give comments on the texts. Offer a short prayer. Remember Muslims love to pray. An example may be: "Thank you Lord (Allah) for giving us the time to get together. Bless Ben (son), Rita (daughter), and Peter (son). Protect them on their way home. Amen."

13. Visit them in their homes, too. Before leaving their home ask if they would mind if you offered a short word of prayer.

Neighborhood Relationships

An often neglected approach that needs attention is neighborhood relationships. In Indonesia where people are very sensitive, this approach is certainly one of the most important.

In any neighborhood, neighbors are watching one another all the time. They know and appreciate good neighbors. This may lead to close friendships. It is not enough just to say, "Selamat Pagi, apa kabar?" (Good morning, how are you?), and chat about everyday affairs and
the weather. Go beyond this level of friendship, invite them home for a meal. The secret of success in spreading the gospel in the first century was that the first Christians invited people to their homes and shared their meals with them. Later they shared bread in their new friends' homes (Acts 2:46).

It is desirable to establish a solid social friendship with new neighbors before approaching them on spiritual matters. Many times Christians come on too strong and too soon push into a discussion on faith. The neighbors may then categorize them as religious zealots, their defensive mechanisms being quickly activated. Hassan Moairey, a former Muslim who has recently become a member of the Adventist church in Kalamazoo, Michigan, points out: "It is important not to try to insist or press the Muslim in to becoming a Christian, wait instead for the right time for it—which may be a very slow process."¹ Let them know that you are not a "proselytizer" but an "evangelist." David H. C. Read puts it simply:

The proselytizer is the one who grabs his neighbor by the throat saying: "I have the whole truth; accept it or be damned!" The evangelist is one who says: "I have found something wonderful; I have found Christ; come and see!" These two attitudes are as different as heaven and hell.²

¹Interview with Hassan Moirey, Kalamazoo, Michigan, 25 October 1986.

This same author says:

Proselytism is an arrogant and often unscrupulous attempt to win converts to one's own particular brand of religion. . . . The true evangelist forswears all pressure, all physical or mental bullying.¹

The best example to be followed in neighborhood relationships is that of Jesus as described by Ellen White:

Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."²

It is good to spend more time mingling and visiting with the non-Adventists neighbors and ministering to their needs. "Visit your neighbors in a friendly way, and become acquainted with them."³

In visiting neighbors, watch for every opportunity to demonstrate practical Christianity. Such needs will be evident in homes where the wife or mother is in the hospital, where there are the aged and the lonely, or in the case of accident. Many times a loaf of bread will speak more eloquently to the hearts of neighbors than a sermon. Newcomers to a neighborhood usually respond favourably to a warm, neighborly, get-acquainted visit. Inviting them home for a meal can be very important and effective.

It is very important to visit your neighbors one by one by

¹Ibid.


³Ibid., p. 78.
one as suggested by Ellen White:

> Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good.¹

Again, the same writer states:

> Our Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers. With unfailing tenderness and gentleness, He met every form of human woe and affliction.²

In another passage White suggested to the church:

> My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts. Be sure to work in a way that will remove prejudice instead of creating it. And remember that those who know the truth for this time, and yet confine their efforts to their own churches, will be called to account for unfulfilled duties.³

After cultivating such relationships over a number of months or years, it might be good to try a once-a-week Bible study in the home. If Bible study is not practical at this time, try to invite your neighbor to a concert, or take a trip together. After such interaction they can be invited to a series of meetings conducted by an evangelist. By this time it is easier because very possibly they feel more comfortable too.


Other possibilities include a cooking class or a Five-Day Plan to Stop Smoking held right in the your home. Or one could use the dinner table at the cooking school as a means of deepening friendships within the neighborhood by inviting applicants to a wholesome Adventist meal.

In visiting their homes, one should remember that "the conversion of Islam to Christianity is not the immediate goal. Meaningful conversation rather than conversion is the goal."¹

Muslim people of Indonesia are very generous and sociable. They like to invite people to their homes, and to share a meal with those who come to visit them. Company brings great joy to them.

In visitations do not forget one of the most important points that Paul recorded in his letter to the Corinthians (1 Cor 9:19-22). The Muslim is taught by his sheikh (teacher). He usually has not examined the pillars of faith and foundations of belief for himself, even as many Christians have not examined their own faith. It is good to remember when you feel inclined to "let your light shine" brilliantly, that your light may blind the unaccustomed eye.

It is not proper for a man to call on a Muslim woman, but a lady could visit her. As friendship develops, so does mutual understanding. It would be better if both

husband and wife visited the family. This helps to build friendship and erase the impression that one is coming to preach.

Like all human beings, the Muslim treasures evidences of love and friendship. For Christians this love is supposed to be offered. Many Muslim families lack the comradeship and love found in a true Christian home. The Islamic women especially may suffer from tyranny, ignorance, or fear of divorce because it is easy for a man to divorce his wife. The influence of Christian friends helps make such a family happier. Clear evidence of this is seen in the Survey of Former Muslims in Indonesia on the question: "In what ways was your experience after becoming an Adventist happier than before?" Seventy percent responded that their "family life is happier."

Whom should one visit besides neighbors? One may start with those who have attended evangelistic meetings and requested a visit to their homes. It is better not to visit the home or the place of residence unless an invitation is offered. Let the first visit be as friendly as possible. Though spiritual subjects need not be pressed, they need not be suppressed either. Muslims are generally a clean people and they do not drink alcohol nor eat pork. It is good to compliment them on this. It is important to use the salutation with which they salute each other: "wasalaam"--"Peace to you."
If during a visit with a Muslim whose friendship and confidence have previously been won, the Muslim friend desires an explanation of some aspect of Christian faith, it becomes entirely appropriate to answer him, using the Bible. It would be especially appropriate to study from Bible topics which are common to both Christian and Muslim. It is not at all necessary to keep the Bible away from Muslims. In fact, reading directly from the Word can have a powerful spiritual influence.

Friendship and Kindness

The last question on the Survey of Former Muslims in Indonesia was: "Now that you are a Seventh-day Adventist, look back to when you were still a Muslim. What would be the best methods and approaches for me to share my faith with you?" From the many responses, "friendship and kindness" was high on the list. Paul admonishes the church: "Be kind to one another, tenderhearted, forgiving one another" (Eph 4:32).

Friendship, kindness, and warmth tend to be winning powers everywhere, but especially with Indonesians. Muhammad gave the following advice: "When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh counteth of all things" (Sura 4:86). In a discussion of religious topics he emphatically required kindness toward the owners of the Book:

And argue not with the People of the Scripture
unless it be as a (a way) that is better, save with such of them as do wrong; and say: We believe in that which hath been revealed unto us and revealed unto you; our God and your God is One, and unto Him we surrender (Sura 29:46). Abraham was soft of heart, and long-suffering (kind) (Sura 9:114).

Muslims expect kindness because God is kind and created man after His nature. The appeal of kindness and mercy soften anyone even the Muslims. They are willing to give shelter to other people (even to those not of their faith) as long as they are kind. Ellen White subscribes to the same opinion:

In Christianlike sympathy we should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root.¹

To show friendship, love, and kindness to them, it is important not to eat and drink before them when they are fasting during the Ramadan. Sending gifts and cards during the celebration of the 'id al-fitr or "festival of breaking the fast" is appropriate and can increase their readiness to respond.

Prayer

Another method of approaching Muslims brethren is through prayer. To a devout Muslim, prayer is a very

important duty to perform in his spiritual life. Muslims believe in prayer, not only ritual but also individual. To them, God is a prayer-answering God (Sura 11:61). Many times when a Christian has become a good friend with Muslims, they have not hesitated to ask the Christian friend to offer a prayer for them.

Wyatman, a very devout and faithful Muslim, coming from an influential and prominent Muslim family, became a part of my own family several years ago. My whole family accepted him as one of us. He loves to pray and to hear another praying. When we get together as a family, he never refuses to join with us in prayer. The words that he always expresses whenever we meet are, "Puji Tuhan, karena Ia baik pada kita" (Praise the Lord, for He is good to us).

Oster has stated: "The connecting link between Islam and Christianity is prayer,"¹ and W. H. Levovsky emphasizes the importance of prayer: "Victory in mission work with Muslims will only be won by prayer and through prayer."² Muslim friends love to pray and praise the Lord together, and Christians can most effectually do the same with them. Jesus says: "Give to him that asketh" (Matt 5:42).

When the prophet Isaiah foretold the conversion to

¹Lectures at Andrews University during Mission Institute, Summer Session, 1986.

²W. H. Levovsky, "Islamic Study Meeting: Thoughts for Discussion on Islam and Bible," a booklet, August 1961, p. 22.
God of Ishmael's two oldest sons (Isa 6:6,7), Kedar and Nebajoth, says of them: "They shall show forth the praises of the Lord." David knew that praising God is the most effective way to convert even foreign kings. He planned the temple in Jerusalem—a missionary undertaking (Ps 68:29). At its dedication, Solomon, David's son, prayed for the stranger who had heard of God's great name, for all people on earth that "they may know thy name and fear thee, as do thy people Israel" (2 Chro 6:32-33). Among the answers to Solomon's prayer was the coming of the Queen Sheba. She praised the God of Israel together with the Arabian kings (2 Chro 9:14).

In this connection, it is important that the gift of praying (intercession) be practiced and developed in the church. The apostle Paul suggests: "I urge, then, first of all, that . . . intercession . . . be made for everyone" (1 Tim 2:1, NIV).

Personal Work

Muslims who want to study the Bible should almost invariably be approached individually, especially when their real motives are not clear. A Muslim is usually quite inhibited when other persons are present. Even the wife and children should seldom join in the Bible study at the beginning. Another person could be invited to join in the study if both of them are clearly earnest seekers of truth.

A Muslim should be approached individually because:
(1) other people (such as relative and friends) will scold him for becoming an "infidel"; (2) they will turn and unite in opposition which may end in useless debate; and (3) it helps to avoid embarrassment for the person who studies earnestly.

Muslims are generally seekers of truth; and they want to know it. When the Survey of Former Muslims in Indonesia asked: "Through which factor did you first become attracted to the Adventist church?" the number-one answer was "The Truth of Adventist Teachings." This evidence shows that they tend to want to know the truth from the scriptures.

Quoting from the Koran when studying with a Muslim proves that you are not ignorant of that book. But it is important to watch carefully for any sign of opposition from the student and, then, to avoid using the Koran. Sometimes the Muslim will quote from the Koran to prove that the church's teaching is wrong, but after giving some proofs from the Koran he/she is reluctant to quote from it any longer.

In personal witnessing to Muslims it is important to remember what they dislike in the Christian doctrines, as well as the doctrines they do agree with.

The Christian Doctrines Muslims Generally Do Not Like

1. Jesus is the Son of God. (This is understood
physically). How can God have a son?

2. God is three. How can three personalities think that they are one?. According to the Koran, those who think that there is more than one God are guilty of sin. It is written in the Koran that there is no god except God.

3. The prophets were sinners. Islam believes that it is impossible for a prophet to sin.

4. God is a physical Being. The Muslims do not like it when the Bible's statement: "God wrote with His own finger." They say God's being is beyond imagination. God has no form.

5. Jesus was crucified on the cross. To Muslims, Jesus did not die; they believe it was Judas made to appear as Christ who was crucified.

6. The Bible is the Word of God. The Muslims believe that the true Scriptures were taken to heaven with Christ and the present Bible was written by His disciples.

7. Jesus was human and divine at the same time.

8. Christ was a more important prophet than Muhammad.

9. Christians are God's children.

These points are from a theological point of view, but there are other points that should be mentioned. The common people who often tend to be fanatical and very resistant to change in their way of thinking have the idea that all non-Muslims are unclean. They do not want to
associate with them, nor do they want to eat and live with
them. This idea is strengthened because the majority of
Christians whom they know drink liquor and eat pork. They
dress immodestly, and their men and women dance together.
To become a Christian is to take a step down socially and
morally for the Muslim. E. Robert Reynolds states:

Because the standards of many Christians, who have
been influenced by the West, are usually lower than
those within Islam, conversion to Christianity from
Islam is considered a step backward.¹

According to Phil Parshall, there are a number of
tabus the Muslim teacher must observe. They include tabus
against: (1) cinema attendance, (2) strong drink, (3)
eating pork, (4) gambling, (5) smoking, (6) contact with
women outside of one's family, (7) television, (8) reading
romantic novels, (9) wealth, and (10) dancing. The
teacher's life should be marked by holiness and prayer.²

Parshall describes the popular perceptions of Muslim
priests and Christian missionaries:

<table>
<thead>
<tr>
<th>Muslim Priest</th>
<th>Christian Missionary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Image</td>
<td></td>
</tr>
<tr>
<td>Passive disposition</td>
<td>Energetic—a doer</td>
</tr>
<tr>
<td>Subjective outlook</td>
<td>Objective orientation to life</td>
</tr>
<tr>
<td>People-oriented</td>
<td>Task-oriented</td>
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</tbody>
</table>

Financially poor (with the exception of certain pirs)

Regarded as wealthy—possesses a car, camera, tape recorder

Does not attend theater, watch television, or go to movies

Does all of these

Does not eat in expensive restaurants

Eats in expensive restaurants (at least occasionally)

Does not eat pork

Eats pork

Clothing identifies him as a religious person

Clothing identifies him as a secular person

Wears a beard

Infrequently has a beard

Wife wears a veil or modest, culturally approved clothing

Wife does not always dress in clothing that Muslims consider modest, thus missionary wives are identified with the "sinful" actresses seen in Western movies and television series

Ministry

Mosque is focus of life

Goes to church but a few hours per week

Prays publicly five times a day

Rarely prays in public

Fasts for one month during daylight hours

Seldom, if ever, fasts

Constantly uses religious vocabulary

Rarely uses religious vocabulary

Does not distribute relief funds or financial aid; receives local money only

Dispenses funds from foreign countries—in the form of relief funds jobs, training institutions, hospitals

Has no employees

Has employees and thus acquires status
Puts little value on non-Koranic education. Memorizes vast parts of the Koran in Arabic

Puts great value on formal, secular education and degrees. Memorizes very little of the Bible—in any language

Involves himself in a ministry of healing—pours consecrated water on a sick person, puts charms on the diseased, chants the Koran, says prayers.

Emphasizes the scientific, not the spiritual—offers a mild prayer for the sick with little faith or conviction; people go to the missionary for medicine, not prayer.¹

To most Muslims of Indonesia, Christianity is a Western-oriented religion. The Survey of Former Muslims in Indonesia indicates this clearly: "Before you accepted the Adventist faith, were you of the opinion that the Christian religion was Western-oriented?" The response of 66 percent was "Yes." The perceived Western-orientation of Christianity and its missionaries makes it harder for Muslims to join the Christian faith because they have misunderstood Christianity from their childhood.

The Seventh-day Adventist Christian has the privilege of being more acceptable to Muslims because of their similar ideas regarding health principles. Health messages and the prohibition of unclean foods influenced many of the respondents to the survey to become Adventists. It is stated in the Koran that not all Christians are alike:

They are not alike. Of the People of the Scripture

there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him.) They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. They are of the righteous. (Sura: 113, 114)

The Koran also describes the true Christians:

These true Christians abstain themselves from pork. This is in accordance to the scripture. (Sura 2:173)

Another characteristic of a true Christian as stated in the Koran: "They observe the Seventh-day Sabbath as their Sabbath" (Sura 2:65).

The Christian Doctrines That Islam Agree With

The best strategy for reaching the Muslims is to focus on God's truths that are both supported by the Bible and mentioned in the Koran. It is most important for them to understand the counsel and doctrines, and follow without prejudice what God wants to teach them.

In witnessing one should build upon whatever foundation of truth or of goodness there is in the inquirer just as Jesus did. All truth is God's truth and all moral goodness is ultimately derived from God.

Jesus typified this experience with the rich young ruler in Matt 19:16-30. Jesus was dealing with one who knew the Decalogue, and who was seeking to order his life by its legal requirements. Jesus did not contradict the rich young ruler's claim; "All these I have observed; what do I still lack?" (vs. 20). Jesus said, "You lack one thing . . . " (vs. 21). It is noteworthy how Jesus built upon what was
there. Jesus accepted the man's words and complimented him in so far as he had progressed and obeyed.

The apostle Paul subscribes to what Jesus did:

I have freely and happily become a servant of any and all so that I can win them to Christ. When I am with the Jews I seem as one of them so that they will listen to the Gospel and I can win them to Christ. When I am with Gentiles who follow Jewish customs and ceremonies I don't argue, even though I don't agree, because I want to help them. When with the heathen I agree with them as much as I can, except of course that I must always do what is right as a Christian. And so, by agreeing, I can win their confidence and help them too. When I am with those whose consciences bother them easily, I don't act as though I know it all and don't say they are foolish; the result is that they are willing to let me help them. Yes, whatever a person is like, I try to find common ground with him so that he will let me tell him about Christ and let Christ save him. (1 Cor 9:19-22, Taylor's Translation)

Delos Miles points out that we need to learn to affirm in the prospect that which is already right in his/her life. The task is not to tear down anything that is good or truthful which is already present. Indeed, that very truth may become the beginning point with them.¹

At this time we must consider and discuss some basic Bible doctrines that are supported in the Koran.

A. The Existence and Attributes of God

1. Existence. The existence of God is held to be the first truth. Muslims proclaim this existence in the

"shahada": ¹ "There is no God besides Allah, and . . .
Muhammad is the Apostle of Allah." "Allah! There is no
God save Him, the Alive, the Eternal. Neither slumber nor
sleep overtakest Him" (Sura 2:255). "Trust thou in the
Living One who dieth not, and hymn His praise" (Sura 25:58).

2. **Attributes.** The attributes and the names of God
can be the stage of dialogue and witness. A shared,
reverent discussion of some of these names, such as, The
Merciful, The Judge, The First, and The Last, can be an
excellent place to begin. There are ninety-nine names of
God found in the Koran (see Appendix F).

3. **Oneness.** Both Deut 6:4, "Hear, O Israel: The
Lord our God is one Lord," and Mark 12:29, 32, say that the
Lord is one. In the Koran, Sura 1:1-7 says:

In the name of Allah, the Beneficent, the Merciful.
Praise be to Allah, Lord of the Worlds, the Beneficent,
the Merciful, Owner of the Day of Judgement, Thee alone
we worship; Thee alone we ask for help. Show us the
straight path. The path of those whom thou has
favoured; Not the path of those who earn Thine anger nor
of those who go astray.

It states in Sura 2:255: "Allah! There is no God
save Him, the Alive, the Eternal"; Sura 29:46: "Our God and
your God is One." Sura 13:30 states: "He is my Lord;
there is no God save Him. In Him do I put my trust and unto
Him is my recourse." (It is important to notice here the
difference of emphasis: Whereas Christians emphasize

oneness, Muslims emphasize aloneness.)

B. The Works of God

1. Creation. The great primary act of God was creation. On this point the Koran is far more fundamental than many Christian theologians. In a time when many Christians do not believe in God as the Creator, it is interesting to notice what the Koran says:

   O mankind! Worship your Lord, Who hath created you and those before you, so that ye may ward off (evil). Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits and food for you. And do not set up rivals to Allah when ye know (better). And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a sura of the like hereof, and call your witness beside Allah if ye are truthful. (Sura 2:21-23)

   The Koran recognized not only the creation of inanimate matter, but also the creation of life—both of man and of beasts. There is no evolution in the teachings of the Koran. Sura 3:59 points out: "Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, and then He said unto him: Be! and he is." (Once again, there is a special affinity between Islam and the Seventh-day Adventist faith.)

2. Sustaining. "Allah is He who created you and then sustained you, then causeth you to die, then giveth life to you again" (Sura 30:40).

3. Angels. Allah also created inhabitants of heaven. They throng about the throne, they form in ranks,
they possess wings, and they act as messengers. Every true Muslim believes in them. The following Suras explains: "And thou (Muhammad) seest the angels thronging around the throne, hymning the praises of their Lord" (Sura 39:75); "I will help you with a thousand of the angels, rank on rank" (Sura 8:9); "Allah ... who appointeth the angels messengers having wings two, three, and four" (Sura 35:1).

4. Jiin. The jiin are the evil spirits of the Koran. Although they were created pure, they somehow became wicked and seduced many of mankind. Iblis (Satan) is the most prominent of the jiin. The Koran seems to come the closest at this point to the Scriptural teachings of the origin of sin. One verse says: "I created the Jiin and humankind only that they might worship me" (Sura 51:56). Another text (Sura 55:15) says it like this: "And the Jiin did He create of smokeless fire." Sura 18:51 states that the angels rebelled against the Lord: "And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the Jiin, so he rebelled against Lord's command."

C. The Original State and Fall of Man

The Koran states that Allah put Adam and his wife in the garden of Eden. They were innocent of sin and shame. The fruit of only one tree was forbidden to them to eat. Satan tempted them with immortality, and they broke the command of God by eating the fruit of the forbidden tree.
As a result they were driven from the garden and eventually died. Note the following passages:

O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will; but come not nigh this tree lest ye become wrongdoers. Then Satan whispered to them . . . Your Lord forbade you from this tree only lest ye should become angels or become of the immortals . . . Thus did he lead them on with guile. (Sura 7:19-22)

The Devil whispered to him, saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away? Then the twin ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And, Adam disobeyed his Lord, so went astray. (Sura 20:120, 121)

D. Ten Commandments

It is interesting to note that all the Ten Commandments are found in the Koran even though they are not gathered in one place, but they are exactly as in the Bible. The Ten Commandments as found in the Old Testament (Torah), the Gospel (Injil), and the Koran compare as follows:

First

Torah: "You shall have no other gods before me" (Exod 20:3).

Injil: "You shall worship the Lord your God, and him only shalt ye serve" (Matt 4:10).

Koran: "Set not up with Allah any other god (O man) lest thou sit down reproved, forsaken" (Sura 17:22).

Second

Torah: "You shall not make for yourself a graven image, or
any likeness of anything that is in heaven above, or
that is in the earth beneath, or that is in the
water under the earth; you shall not bow to them or
serve them" (Exod 20:4,5).

Injil: "Therefore God also gave them up . . . to impurity
. . . who exchanged the truth about God for a lie
and worshipped and served the creature rather than
the Creator" (Rom 1:24, 25; see also 1 John 5:21).

Koran: "Serve Allah and shun false gods" (Sura 16:36).

Third

Torah: "You shall not take the name of the Lord your God in
vain; for the Lord will not hold him guiltless who
takes his name in vain" (Exod 20:7).

Injil: "Do not swear at all, either by heaven, for it is
God's throne, or by the earth, for it is His
footstool" (Matt 5:34, 35). "On the day of judgment
men will render account for every careless word
they utter" (Matt 12:36).

Koran: "Leave the company of those who blaspheme His names.
They will be requited what they do" (Sura 7:180).

Fourth

Torah: "Remember the Sabbath day, to keep it holy. Six
days you shall labour, and do all your work; but the
seventh is the Sabbath of the Lord your God; in it
you shall not do any work . . . For in the six days
the Lord made heaven and earth, the sea, and all that is in them . . .; therefore, the Lord blessed the Sabbath day and hallowed it" (Exod 20:8-11).

Injil: "As His [Jesus] custom was, he went into the synagogue on the Sabbath day, and stood up to read" (Luke 4:16). "And He said to them, the Sabbath was made for man, and not man for the Sabbath" (Mark 2:27).

Koran: "And We caused the Mount to tower above them at (the taking of) their covenant: . . . and we bade them: 'Transgress not the Sabbath!'" (Sura 4:154). "Lo! your Lord is Allah who created the heavens and the earth in six days, then mounted He the Throne" (Sura 7:54). "And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated! And We made it an example to their own and to succeeding generations, and an admonition to the godfearing" (Sura 2:65,66).

Fifth

Torah: "Honor your father and your mother; that your days may be long in the land which the Lord your God gives you" (Exod 20:12).

Injil: "Honor your father and mother" (Matt 19:19).

Koran: "Thy Lord has decreed that you worship none save Him, and show kindness to parents" (Sura 17:23).
Sixth
Torah: "You shall not kill" (Exod 20:13).
Injil: "You shall not kill" (Matt 19:18).
Koran: "Kill not one another" (Sura 4:29).

Seventh
Torah: "You shall not commit adultery" (Exod 20:14).
Injil: "You shall not commit adultery" (Matt 19:18).
Koran: "Come not near unto adultery. Lo! it is an abom-
inination and an evil way" (Sura 17:32; see also Sura
24:2-3).

Eighth
Torah: "You shall not steal" (Exod 20:15).
Injil: "You shall not steal" (Matt 19:18).
Koran: "Fill the measure when ye measure, and weigh with a
right balance: that is meet, and better in the end"
(Sura 17:35).

Ninth
Torah: "You shall not bear false witness against your
neighbor" (Exod 20:16).
Injil: "You shall not bear false witness" (Matt 19:18).
Koran: "Shun lying speech" (Sura 22:30). "Accursed be the
liars" (Sura 51:29).

Tenth
Torah: "You shall not covet your neighbor's house, you
shall not covet your neighbor's wife . . . or anything that is your neighbor's" (Exod 20:17).

Injil: "You shall not covet" (Rom 13:9).

Koran: "Come not near the wealth of the orphan save with that which is better till he come to strength" (Sura 17:34).

E. The Sabbath

In addition to the Sura given above under the fourth commandment, there are at least three others which should be given consideration. These are the passages in the Koran that show the importance of the day of rest for Muslims.

First--Sura 7:163:

Ask them (O Muhammad) of the township that was by the sea, how they did break the Sabbath, how their big fish came unto them visibly upon their sabbath day and on a day when they did not keep sabbath came they not unto them. Thus did We try them for that they were evil-livers.

Second--Sura 16:123,124:

Follow the religion of Abraham, as one by nature upright. He was not of the idolaters. The sabbath was appointed only for those who differed concerning it, and o! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

Thirdly--Sura 4:154:

And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the gate, prostrate! and we bade them: Transgress not the Sabbath! and We took from them a firm covenant.

F. Salvation

Provision for salvation is found in the Koran.
However, no Savour is required. Man's part is to believe, repent, forsake sin, and do right. God's part is to be merciful and to forgive sin. How this affects God's justice is not addressed.

1. Repentance, Belief, Good works. "... him who shall repent and believe and do right. Such will enter the Garden, and they will not be wronged in aught" (Sura 19:60).


He said: My Lord! Have mercy on me and on my brother; bring us into thy mercy, Thou the Most Merciful of all who show mercy ... those who do ill deeds and afterward repent and believe--lo! for them, afterward, Allah is Forgiving, Merciful. (Sura 7:151, 153)

3. Forgiveness of sin.

And those, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins--Who forgiveth sins save Allah?--and will not knowingly repeat (the wrong) they did. The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever ....(Sura 3:135, 136)

Forsake the outwardness of sin and the inwardness thereof. (Sura 6:121)

G. Jesus Christ, The Son of Mary

Islam knows and accepts Jesus as a prophet but not as a Savior. The Koran tells the story of the virgin birth, thus setting Him apart from all others. His life is declared to be faultless, and it is stated that He is a blessing to all. He is entrusted with the Gospel and confirms all Scripture revealed before Him. He is termed the "Messiah",
meaning the expected King to Deliver.

1. **Virgin Birth.** The Koran explains the virgin birth of Jesus:

   And when the angels said: 0 Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation . . . (And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, Illustrious in the world and the Hereafter, and one of those brought near (unto Allah) . . . She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be), Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is. (Sura 3:42-47)

2. **Personality.** Jesus' life is clearly stated in the Koran. His identity, His individuality, His purity, and His righteousness; His death, His resurrection, and His ascension: "Peace on me the day I was born, and the day I die, and the day I shall be raised alive! Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt" (Sura 19:34, 35). Jesus was honored among all the prophets:

   Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's sovereignty) and We supported him with the Holy Spirit. (Sura 2:253)

3. **Mission.** The mission of Jesus is stated in Sura 3:50: "And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me"; and vs. 51,
"Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path." Again in vs. 52 it is stated "But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear thou witness that we have surrendered (unto Him)."

4. **Second Coming.** Islam expresses its belief in the future life stating that this world is only transitory and that the faithful will have eternal life in a better world. There are many such statements found in the Koran, for instance: Sura 3:133 speaks about forgiveness from the Lord and about a Paradise prepared for those who defeat evil. Sura 82:1-19 refers at length to the second coming of Christ and the Day of Judgment.

In the Tradition it is related that Muhammad said:

"I swear by God, it is near, when Jesus the Son of Mary shall descend from the heavens upon your people as a just king, and he will break the cross and will kill all the swine."¹

H. **The State of Death**

In Islam, there is no perplexity or anguish in the face of death. Man should have a good relationship with the Creator and trust in Him for the final moment. Islam teaches that there is a period between life and the final

reward—it is a state of unconsciousness or sleep. "On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof" (Sura 79:46). Sura 17:49-52 and Sura 79:42-46 speak of the time that human beings will be in graves for a short moment.

On the basis of the texts above, Oster comments:

There is not an intermediate state between the day of death and the day of resurrection. There is no purgatory, no heavenly abode where the soul leads a conscious existence. The moment a person dies, he becomes entirely unconscious and unaware of what is going on in the world.1

Abdullah Jusuf Ali, the commentator on the Koran, subscribes to the same opinion:

Death is like sleep and may be compared to the evening of life. In sleep we do not know how the time passes. When we wake up from the sleep of death at the resurrection we shall not know whether it was the following moment or the following hour after we slept, but we shall feel that it is morning, for we shall be conscious of all that goes on, as one awakened in the morning.2

The Koran further explains that an individual can neither put off nor hasten the time of his death for only God appointed its moment, and when he dies, his Ruh (spirit) "ascends to God" (Sura 70:4).

I. Diet and Health

Muhammad allowed Muslims to eat foods that were considered lawful. The Koran points out a very clear

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1Oster, p. 92.

The Koran also gives a positive attitude against strong drink:

O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done? (Sura 5:90, 91)

J. Resurrection

The Koran teaches that a day of doom is coming in which all nature will be shaken, and the Lord comes with a shout to raise them from their sleep. All ascend unto the Lord for judgment: "O Mankind! Fear your Lord. Lo! the earthquake of the Hour (Doom) is a tremendous thing" (Sura 22:1). Sura 82:1-5 declares: "When the heaven is cleft asunder, when the planets are dispersed, when the seas are poured forth, And the sepulchres are overturned, A soul will know what it hath sent before (it) and what left behind."

Subject Sequence in Bible Study

Responses to the Survey of Former Muslims to the
question: "Please indicate how difficult the doctrines of the Adventist church were for you to accept at the time you first studied them," indicate their experience in accepting the teaching of the church. Their responses could be used to guide the subject sequence in a Bible study. The following answers are in order from not difficult to the extremely difficult:

1. Laws of health
2. Mortality of man
3. Heaven, home of the saved
4. God alone is God
5. Eternal life is a gift of God
6. Sin entered into the world through Adam and Eve, but Satan is the source
7. Repentance
8. Tithe is God's possession
9. Old Testament Prophets
10. God's Ten Commandments
11. The Holy Bible inspired Word of God
12. Angels of heaven
13. The Sabbath day of rest
14. The second coming of Christ
15. Hell
16. The Holy Communion (the Lord's Supper)
17. The state of the death
18. The final day of judgement
19. The true church
20. Justification is by faith and not by work
21. The Holy Spirit, Divine Comforter
22. The danger of spiritualism
23. The three angels' messages
24. Jesus Christ, Son of God and Savior of Man
25. The Holy Trinity

The best approach to the Muslims seems clearly to be through the health messages and the prohibition of unclean foods. The easiest doctrine to accept is the doctrine about health. In light of the responses to the survey, the following subject sequence would be appropriate for use in Bible studies with Muslim friends because the subjects are
related to health, family, and character building.

1. Simple Rules for Health
2. Health and Mental Attitude
3. You Can Be Hazardous to Your Health
4. Why Do You Smoke?
5. How to Stop Smoking
6. Smoking Is Taking Poison in Small Doses
7. War in the Stomach
8. Are You Overweight?
9. Drugs
10. Coffee, Tea, and Cola
11. Soybeans
12. Quality Food and Body Care
13. Exercise
14. Pork, Man, and Disease
15. Keeping Your Muscles Fit
16. Sugars
17. Vegetarianism
18. Know Your Onions (Onion Is Good)
19. Marriage, Family, and Society
20. Marriage Festivities and Marriage Ceremony
21. Lasting Marriages
22. The Home and Character Development
23. Parents and Children
24. Mothers
25. The Far-Reaching Influence of the First Three Years
26. Teaching Children Truthfulness
27. Sow a Habit—Reap a Character
28. Can Your Mind Be the Cause of Your Sickness?
29. Stress
30. Manual Training
31. What's the Use of Worrying?
32. Is Your Mind Your Enemy?
33. Happiness: How It Is Attained
34. God Is the Creator
35. Evidences of God's Existence
36. The Need of Religion
37. Science and Religion
38. Names and Attributes of God
39. Truthfulness in All Things
40. Gambling
41. Adultery
42. Judgment Day
43. Is the End of the World Near?
44. The Sin of Covetousness
45. Generosity Cures Avariciousness (Tithing)
46. Honesty with God and Men
47. The Hereafter
48. Idols
49. Communication and Understanding in Relationships
50. Discipline
51. Water—A Blessing
52. Your Mental Health
53. Mind—What Is It?
54. Role of Exercise in Health
55. Delaying Your Heart Attack
56. What Is True Success?
57. Happiness Cannot be Bought
58. Fruit
59. Hypnotism
CHAPTER IV

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The Great Commission of Jesus Christ, "Go ye into all the world and make disciples," is given to all the body of Christ—both ministers and lay people. The Gospel commission was to gospelize the world, including Indonesia.

This great task can be accomplished by the church only with the help of the Holy Spirit and by following the instructions given in the Scripture. The implications of Paul's teaching in Eph 4:8-12 are clear: the minister (whether he be a pastor, evangelist, prophet, or apostle) is to train lay people for service. The minister's main task then is to help layman to evangelize.

One of the pastor's major roles is to make his church a training center to educate lay people for service. Many times the church pastor does everything in the church without involving his congregation. He does the visitation, gives Bible studies, etc. The pastor should not do the work of laymen for it is against the purpose of the church's existence.

The participation of the members is very important
and is needed in Indonesia at this time. The ratio of Adventists to non-Adventists is 1 to 1,754. It seems clear that wherever lay people participate actively in personal witnessing, the church is growing. This is especially true in the Philippines (where the ratio is 1 to 185); in Brazil, (1 : 375); and in South Korea, (1 : 675).

In Indonesia with its 165 million people—90 percent of which are Muslims—the church has to realize the challenge it faces at this time. The privilege for Christians to share their faith in this country continues: one of the five principles of the "Pancasila" upon which the constitution of Indonesia is based, guarantees the freedom of religion to its citizen.

Bahasa Soemarna describes the progress of the Seventh-day Adventist church work among the Muslims in Indonesia. He sees it as influenced by two broad sets of factors:


2. The abangan group. This group represents nominal Islam. Most of the members that join the Adventist church come from this group.

3. The crisis of the mid-60s. The failed coup d'etat, September 1965, gave revival to Indonesia where many

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converts joined the Adventist church.

4. Government requirement. The government requires that every citizen has to affiliate with one of the recognized religions and this has resulted in conversions.

Internal Factors:
1. Intensified evangelistic meetings
2. Lay participation
3. Denominational branches, like literature evangelist work, educational institutions, Bible Correspondence School
4. Adventist lifestyle

Suggested Methods of Sharing Faith with Muslims in Personal Witnessing

Ellen White wrote:

In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness revealing clearly to an apostate world the transforming power of obedience to His law.¹

There are more than 800 million Muslims today—one out of every five human beings. The church surely has great responsibility to these millions of people for whom Christ died on the cross:

In sharing faith with Muslims, Christians need to take into account that Muslims are religious, God-loving people who have a rich social and historical background, different from the Western culture—especially Protestant

Recognizing that there have been bitter differences between Muslims and Christians, and that Muslims naturally have great resistance against many things seen as coming from the West, the church needs to examine clearly the approach that has been used.

Avoid Misunderstanding

While Christians should know Muslims' beliefs and religious duties, the aim is not simply to compare religion, but to lead them to a personal commitment to the Lord Jesus as Savior. It is important to avoid some common terms in the Christian vocabulary until the Muslims can understand them. These include such word as: Calvary, the cross, new birth, regeneration, the Holy Spirit, the Son of God, etc. In other words, it is essential to communicate to Muslims what the Bible teaches regarding the plan of salvation in a way they can understand and accept.

Christ's Method

Charles F. Kemp\(^1\) develops some principles of personal evangelism that found in Christ's method:

1. He saw human values where others failed
2. He had infinite patience
3. He never lost sight of the significance of the individual

4. He gave to men who had lost confidence in themselves the feeling that someone they trusted believed in them

5. He was full of pity and concern, yet had perfect poise and self-control

6. His interviewing was mainly informal, natural, and spontaneous

7. He saw the devastating effect of hatred, resentment, bitterness, and fear; and so He stressed their opposites—understanding, sympathy, faith, trust, forgiveness, and good will

8. He warned against good impulses and pious expression which did not find expression in constructive action

9. He saw clearer than any other the integrative therapeutic power of unselfish love

10. He sought to deliver men from frustration, aimlessness, and hopelessness.

Charles Gallaudet Trumbull\(^1\) indicates some valuable principles in the personal work of Jesus Christ:

1. He sought to win men to Him, not to drive them away

2. He commended the good in men rather than criticizing the evil

3. He gave the present interests of men a prominent place

4. He sought to find points of agreement with those whom He would win

5. He led men to think most about what they believed, not what they doubted

6. He refused to offer proof to the insincere, but was always ready to furnish it to those who wished to believe

7. If the Scriptures were prominent in the interest of the other person, He quoted Scripture; but if some other interest was more prominent, He began with that.

Paul E. Little suggests¹ seven principles to follow in witnessing as Jesus did to the woman at the well:

1. Contact others socially—see and know non Christians personally

2. Establish a common interest—begin where the interest lies. Listen to them. Established mutual interest in conversation.

3. Arouse interest—by life and word

4. Do not go too far—gear explanations to the other's receptiveness and readiness for more

5. Do not condemn—accept and even compliment rather than condemn

6. Stick with the main issue—stay on the track
7. Confront directly—persevere to the destination.

Factors that Need to Be Remembered in Sharing Faith with the Muslim

Some factors that need to be remembered and considered in sharing the Christian faith with Muslims include:

1. Refrain from condemning Islam or speaking in a derogatory manner of the person of Muhammad.
2. Do not be offended by the Muslims' use of the name of Allah, it is simply the Arabic word for "God."
3. All offenses should be avoided. Against love, there is no defense—Islamic or otherwise. One of the biggest obstacles for Muslims is culture, because of their deep misunderstanding of the Western world. They have thought that Christianity is a Western-oriented religion.
4. Do not use any Bible translation that is not acceptable to them. (In many places, Muslims reject the King James Version.)
5. Remember that a Muslim is a believer in the one true God.
6. Keep in mind that in the heart of every Muslim is the fear of God.
7. Always bear in mind that the messenger may be as important as the message, because the message that a Christian brings tends to be judged by the character of
those who confess as a messenger of God.

8. Keep in mind that a Muslim sees himself not as a Muhammadan, but as a guardian of the faith in the one and only God, not at all as a worshiper of Muhammad.

9. Approach the Muslim as a brother in one faith and ever avoid saying that Islam is false.

10. Avoid using language they do not understand, such as "present truth" or "spirit of prophecy" and theological terms, etc.

11. Never force and press Muslims to accept Christianity, waiting instead with patience for the time of their own decision. The decision to become a Christian is a long-time process to most of them. In my interview with eleven former Muslims, the range of time before they accepted the Adventist faith was from two to as long as four years.

12. Be a good neighbor and know neighbors by name. Be among them as a good friend.

13. Try to avoid quarrels with courtesy. Muslims love a good argument. Avoid accepting an appointment for private debate. Debate and controversy are almost never beneficial; the only thing that is achieved by debate is to affirm everyone in his own opinion.

14. Never disparage a prophet, certainly not Muhammad. All true prophets are venerated, but the Muslim has a special place in his heart for "the four": Moses,
David, Jesus, and Muhammad.

15. Always avoid using the name of Issac in telling the story of Abraham's sacrifice on Mt. Moriah. Muslims believe that Ismael was the son. You may use "Abraham's dear son."

16. It is better to bury the myth that Islam necessarily persecutes. Islam is a missionary religion. Its growth has not been primarily by military imposition. Its leading missionaries were traders—personal evangelists, lay clergy. Malaysia, Indonesia, and a portion of the Philippines embraced Islam primarily by witness of these lay Muslim preachers.

17. Because they are offensive to Muslims, avoid using such terms as the Trinity; the fatherhood of God; the deity, sonship, and crucifixion of Jesus. Instead, use the Arabic names—Messiah, Sent of God, etc.

18. Texts such as John 3:16 or those having the foregoing names in them should not be used any oftener than necessary.

19. Muslims must learn that Adventists believe that the Messiah's incarnation made God to be man, not man God. Jesus' nature as God was not a byproduct of His birth. Muslim's hold both Jesus and Mary in high regard.

20. Remember that quoting the Koran is not: (1) to prove Christianity, (2) to correct any doctrine, (3) to show faith in the Koran, intentionally or not, or (4) to prove
its irrationality. Quoting the Koran is to show that those who believe in the Koran can hold similar beliefs to the Christian who believes in the Bible in dealing with some subjects.

21. Show as much respect for the Bible as Muslims treating their Koran. They (Muslims) avoid ever putting anything on the top of their Koran.

Steps in Personal Witnessing

The first step in breaking down the prejudice of a Muslim is simply giving an ear, listening to them, and being with them. Only after that should you move—gradually—into the religious area. Then proceed in some such manner as the following:

1. Keep meetings in a neutral place.

2. Commence with neutral subjects (5-day Plan to Stop Smoking, health, education, character building, family relationships, etc.) Here, the Seventh-day Adventist has many areas in common with the Muslim. Highlight such areas, quoting the Koran and the Bible as possible.

3. Call Muhammad the prophet of Islam and treat the Muslim faith with great respect.

4. Move into the religious area, emphasize the importance of the Bible by citing support texts from the Koran. Generally, the Muslim accept the inspiration of the Bible.

5. In studying the Bible doctrines, concentrate
first on the things they have in common and support by citation from both the Koran and the Bible.

6. Moving deeper into the study, concentrate more and more on Bible texts. The most controversial doctrines (Divinity of Christ, The Son of God, The Trinity, etc.) are left untouched until the Muslim has gained a deep conviction of the validity of the Bible.

**Recommendations**

The following recommendations are based from the responses of the respondents in the survey of eighty former Muslims in Indonesia.

1. The first factor that attracted the respondents to the Seventh-day Adventist Church was "Adventist hospitality." In the light of this attraction, it is important that hospitality be practiced and developed in the church. In order to foster this, a hospitality seminar or workshop should be conducted in every church, so that members may develop this gift for their personal witnessing.

2. The most attractive factor in the Adventist church to the respondents was "truth of Adventist teaching." Therefore, "Lay Evangelists' Training Seminars" (LETS) should be conducted more extensively by Union and Mission personnel to train members to conduct Bible studies in their personal witnessing because the Muslim brethren show a deep interest in the Word of God where truth is found.

3. Factors exerting a great deal of influence in
encouraging respondents to join the Adventist church found "prohibition of unclean foods" and "teaching about health" on the top of the list. It is very important to consider such approaches as the following: (a) health seminars conducted by professionals, such as doctors, nurses, dieticians in people's home or public halls especially in the villages; (b) a fitness center operated by professionals in the cities; and (c) vegetarian or health restaurants operated in the big cities.

4. In regard to the type of structures that respondents feel easy and comfortable to enter, "public meeting hall" is on the top of the list, while "house/dwelling" is also high on the list. Therefore it is important that this preference be recognized and promoted by the church leaders. The "public meeting hall" type may be profitably established in the cities, while the "house/dwelling" type may need to be used in the villages. It is also well to use the term "Rumah Sembahyang" (House of Worship) instead of "Gereja" (church).

5. A course in Personal Witnessing should be offered in Universitas Advent, Bandung, and in Universitas Klabat, Manado, with specific emphasis on sharing faith with Muslims. The study of Arabic and the Koran would be very valuable as well.

6. It must be emphasized that the pastor's main job in his church is to train his members to share their faith,
as suggested by Paul to the Ephesian church that the members should participate more in personal witnessing.

7. After becoming an Adventist the respondents noted that they are "happier in family life" then before. Therefore, it is urgent to conduct a Family Life Seminar, Marriage Encounter, and Engagement Seminar for the young people.

8. The church pastor was including in the list of items that first attracted respondents to Adventism. The pastor has a great deal of influence on those who become Adventist. Thus, as can be noted, it is very important to reinforce the decision that was taken during the "Islamic Conference" in Beirut, September 6-9, 1963, that "every worker should study the Muslim faith and also the language of Arabs."
APPENDICES
APPENDIX A

SURVEY OF FORMER MUSLIMS IN INDONESIA
QUESTIONNAIRE TO BE USED IN SURVEYING MEMBERS
OF THE SEVENTH-DAY ADVENTIST CHURCH IN
INDONESIA WHOSE ORIGIN WAS IN THE
ISLAMIC RELIGION

INSTRUCTIONS:

Please answer the questions below which apply to you
(if they are not applicable to you, just leave them blank).

I. GENERAL QUESTIONS (simply circle the appropriate
   number):

A. Sex:  
   1. Male  
   2. Female  

B. Age:  
   1. 12-20  
   2. 21-30  
   3. 31-40  
   4. 41-50  
   5. 51-60  
   6. 61 or over  

C. Occupation/position:  
   1. Farmer  
   2. Business man  
   3. Government official  
   4. Private sector official  
   5. Office secretary  
   6. Professional such as: physician, attorney, nurse, minister, etc.  
   7. House wife  

D. Marital status:  
   1. Married  
   2. Divorced  
   3. Widowed  
   4. Unmarried  
   5. Engaged  

E. Race:____________________  

F. Place/date/by whom baptized:____________________  

G. Mission/conference where baptized:____________________  

H. Education:  
   1. Elementary  
   2. Junior High  
   3. High School  
   4. College
II. SPECIFIC QUESTIONS (relating to how you became an Adventist)

1. How long were you an adherent to Islam before accepting the Adventist religion (Circle the appropriate number)

1. From birth/infancy
2. Less than 10 years
3. Less than 20 years
4. Less than 30 years
5. 30 years or over

2. Did any of the following events disrupt your regular life pattern during the 12 months just before you became an Adventist? (Circle 1 for yes and 2 for no)

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
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3. Which factor most attracted you to the Adventist church? (Circle the number)

1. Closeness of brotherly fellowship among Adventists
2. Charisma of the minister/evangelist
3. Personal friendship with an Adventist
4. Radio/TV/Voice of prophecy course
5. Truth of Adventist teachings
6. A faithful Adventist fellow worker
7. An Adventist neighbor
8. Hospitality
4. Please indicate how much of an influence each of the following had in encouraging you to join the Adventist church

<table>
<thead>
<tr>
<th>No influence</th>
<th>Some influence</th>
<th>Fair amount of influence</th>
<th>Great deal of influence</th>
</tr>
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<tbody>
<tr>
<td>a. Church pastor</td>
<td>b. Bible worker</td>
<td>c. Youth leader</td>
<td>d. A colporteur</td>
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<td>e. An Adventist fellow employee</td>
<td>f. Health workers in an Adventist hospital/clinic</td>
<td>g. An Adventist member whom you did not know, witnessing door-to-door</td>
<td>h. Relative</td>
</tr>
<tr>
<td>i. Adventist neighbor</td>
<td>j. Business or professional acquaintance</td>
<td>k. A prospective husband/wife who was an Adventist</td>
<td>l. Community Service Organization (Dorcas)</td>
</tr>
<tr>
<td>m. Voice of prophecy course</td>
<td>n. Bible studies given in the church</td>
<td>o. Bible studies given by a lay person in your home</td>
<td>p. Series of public meetings</td>
</tr>
<tr>
<td>q. Attending an Adventist school</td>
<td>r. Reading Adventist books</td>
<td>s. Radio/TV programs</td>
<td>t. English language course</td>
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<tr>
<td>u. Adventist magazine</td>
<td>v. Teaching about health</td>
<td>w. Prohibition of unclean foods</td>
<td>x. Seminar (5-day plan to Stop Smoking, Cooking school)</td>
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<tr>
<td>y. Observing a happy Adventist home</td>
<td>z. Adventist hospitality</td>
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5. Please enter the letter of the ONE source from the list in question #4 through which you first became attracted to the Adventist church: ___
If you attended evangelistic meetings before becoming an Adventist, how did you learn about them? (circle the number)

1. Newspaper advertisement
2. Announcement over radio/TV
3. Invitation by an Adventist relative
4. Invitation by an Adventist friend
5. Invitation by the evangelist or a member of his team
6. Invitation by an Adventist unknown to you
7. Invitation by a fellow worker
8. Other (specify) ______________

How long have you attended Adventist schools? (Count any portion of a year you attended as a full year.)

1. Grade school: __________
2. Junior high: __________
3. Senior high: __________
4. College: __________

During the time you attended the schools above (question #7), did any of the following sources influence you to become an Adventist? (circle 1 for yes, and 2 for no)

YES NO

1 2 a. Efforts and life of teachers
1 2 b. Encouragement and influence of a friend
1 2 c. School environment
1 2 d. School programs
1 2 e. School courses/subjects
1 2 f. School worship services
1 2 g. Influence of the school administrators

How helpful do you find the following resources in strengthening your spiritual life and Christian experience?

Not helpful
Somewhat helpful
Very helpful

1 2 3 a. Sabbath School
1 2 3 b. Worship services at church
1 2 3 c. Prayer meeting
1 2 3 d. Personal Bible study
1 2 3 e. E. G. White's writings
1 2 3 f. Adventist books and magazines
10. In your opinion, what kind of church structure makes it easiest for those who come from Islam to enter and be comfortable there? (circle the number)

1. Cathedral
2. Public meeting hall
3. Building having steeple and cross
4. Mosque
5. House/dwelling

11. Please respond to the following questions by placing a check mark ( ) in the column for yes if you agree and no if you do not agree.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
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<tbody>
<tr>
<td></td>
<td>a. Before you accepted the Adventist faith were you of the opinion that the Christian religion was Western-oriented?</td>
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<td>b. Were you comfortable the first time you worshiped in an Adventist church?</td>
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<td>c. Were you troubled/uneasy to see a cross in church?</td>
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<td>d. In your opinion, are musical instruments (such as piano, organ) necessary in church worship?</td>
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<td>e. Would you feel happier sitting on a mat during worship in church?</td>
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</tbody>
</table>

12. In what ways was your experience after becoming an Adventist happier than before? (circle the appropriate letter)

a. Happier in family life
b. Enjoyed better health
c. More joy because of possessing the living Word of God
d. Deeper understanding about God
e. Closer personal relationship with God
f. Satisfaction from being among genuine Christians
g. Knowing more deeply that God is love
h. Other (specify) ____________________________
13. Have you used the following methods to witness for Christ since becoming an Adventist? (circle number 1 for yes, and number 2 for no)

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
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<tbody>
<tr>
<td>1</td>
<td>2</td>
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</tbody>
</table>

14. Which statement below comes the nearest to describing the type of fellowship you have found in your church now? (circle the appropriate number)

1. Cold and exclusive. I do not feel at home.
2. People are friendly but I have not developed any close relationships
3. A friendly atmosphere. I have made some good friends
4. Very warm and loving. Like a family

15. How would you rate your present relationship with the church? (circle a number)

1. Very weak. Just hanging on
2. Lukewarm (not hot, not cold)
3. Just average
4. Strong. Participate in most church activities.
5. Very active. Enthusiastic for the Lord
16. Please indicate how difficult the doctrines of the Adventist church were for you to accept at the time you first studied them. (circle the appropriate number)

Not difficult
Somewhat difficult
Quite difficult
Extremely difficult

1 2 3 4 a. The Holy Bible inspired Word of God
1 2 3 4 b. The final day of judgment
1 2 3 4 c. The state of the dead
1 2 3 4 d. Repentance
1 2 3 4 e. The second coming of Christ
1 2 3 4 f. Heaven, home of the saved
1 2 3 4 g. The Sabbath day of rest
1 2 3 4 h. Tithe is God's possession
1 2 3 4 i. Eternal life is the gift of God alone
1 2 3 4 j. The three Angel's Messages
1 2 3 4 k. Holy Communion (The Lord's Supper)
1 2 3 4 l. Jesus Christ--Son of God and the Savior of mankind
1 2 3 4 m. The Holy Spirit, Divine Comforter
1 2 3 4 n. God alone is God
1 2 3 4 o. God's Ten Commandment
1 2 3 4 p. Laws of health (clean foods)
1 2 3 4 q. The true church
1 2 3 4 r. The Holy Trinity
1 2 3 4 s. Hell fire
1 2 3 4 t. Old Testament prophets
1 2 3 4 u. Mortality of man
1 2 3 4 v. Justification is by faith and not by works
1 2 3 4 w. Sin entered this world through Adam and Eve, but Satan is the source/origin of sin
1 2 3 4 x. Danger of spiritualism
1 2 3 4 y. Angels of heaven

17. Now you have been an Adventist. But if you review your experiences prior to that, what suggestion do you have that would best help me to approach you? (please use the space below to write your suggestion(s))

a.______________________________________

b._____________________________________

c._____________________________________

d._____________________________________
APPENDIX B

SELECT BIBLE PROMISES
SELECT BIBLE PROMISES

For Times of Suffering

Ps 27:14
Ps 22:24
Ps 145:14
Ps 55:22
Ps 73:26
Ps 34:19

Jer 16:19
Prov 12:21
Jas 5:13
Lam 3:31-33
Ps 71:20
Ps 18:27-28

For Times of Discouragement

Ps 27:13-14
Ps 31:24
Ps 138:7
Ps 103:13-14
II Kgs 6:16
Ps 37:28,34

Heb 10:35-36
Deut 33:27
Isa 51:11
Job 8:20
Isa 43:1
Hos 6:3

For Times of Frustration

Ps 37:3
Isa 26:3
Prov 3:5-6
Isa 50:7
Ps 32:8
Ps 119:165

1 Cor 14:33
Jas 1:5
Isa 30:21
Ps 37:7
Phil 4:6-7
Ps 37:23

For Times of Guilt

Ps 103:9-12

1 John 1:9

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### For Times of Loneliness

<table>
<thead>
<tr>
<th>Scripture Reference</th>
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<tbody>
<tr>
<td>Ps 46:1</td>
<td>1 Peter 5:7</td>
</tr>
<tr>
<td>Ps 9:9-10</td>
<td>Nah 1:7</td>
</tr>
<tr>
<td>Ps 55:22</td>
<td>Isa 41:10</td>
</tr>
<tr>
<td>Ps 112:4</td>
<td>Deut 31:6</td>
</tr>
<tr>
<td>Ps 103:13</td>
<td>John 14:18</td>
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<tr>
<td>Ps 31:7</td>
<td>Heb 13:5</td>
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</tbody>
</table>

### For Times of Fear

<table>
<thead>
<tr>
<th>Scripture Reference</th>
<th>Scripture Reference</th>
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<tbody>
<tr>
<td>Ps 91:4-7</td>
<td>2 Tim 1:7</td>
</tr>
<tr>
<td>Isa 54:14</td>
<td>Heb 13:6</td>
</tr>
<tr>
<td>Isa 43:3</td>
<td>Isa 54:17</td>
</tr>
<tr>
<td>Ps 46:1</td>
<td>Prov 29:25</td>
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<tr>
<td>Ps 27:1</td>
<td>Ps 31:19-20</td>
</tr>
<tr>
<td>Ps 23:4-5</td>
<td>Ps 91:1,4-7</td>
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### For Times of Trouble

<table>
<thead>
<tr>
<th>Scripture Reference</th>
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<tbody>
<tr>
<td>Ps 32:67</td>
<td>Matt 6:25-34</td>
</tr>
<tr>
<td>Ps 46:1-3</td>
<td>Phil 4:6-7</td>
</tr>
<tr>
<td>Ps 9:9</td>
<td>John 14:1,27</td>
</tr>
<tr>
<td>Ps 37:24,39</td>
<td>Nah 1:7</td>
</tr>
<tr>
<td>Ps 41:1</td>
<td>Job 5:19</td>
</tr>
<tr>
<td>Ps 107:19</td>
<td>Rom 8:28</td>
</tr>
<tr>
<td>Prov 12:13,21</td>
<td>Phil 4:6-7</td>
</tr>
<tr>
<td>For Times of Temptation</td>
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</tr>
<tr>
<td>1 Pet 1:6-7</td>
<td>Heb 2:18</td>
</tr>
<tr>
<td>John 16:33</td>
<td>2 Pet 2:9</td>
</tr>
<tr>
<td>1 John 4:4</td>
<td>Jas 1:2-3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>For Times of Need</th>
<th></th>
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<tbody>
<tr>
<td>Hab 3:17-18</td>
<td>Matt 6:31-33</td>
<td></td>
</tr>
<tr>
<td>Ps 23:1</td>
<td>Isa 41:17</td>
<td></td>
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<tr>
<td>Ps 33:18-19</td>
<td>Isa 14:30</td>
<td></td>
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<tr>
<td>Ps 107:9</td>
<td>Job 5:15-16</td>
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<tr>
<td>Ps 37:19</td>
<td>Ps 9:18</td>
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<tr>
<td>Ps 113:7</td>
<td>Ps 102:17</td>
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<tr>
<th>For Times of Impatience</th>
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<tbody>
<tr>
<td>Ps 37:7-9</td>
<td>Heb 10:35-37</td>
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<tr>
<td>Ps 40:1</td>
<td>Luke 21:19</td>
<td></td>
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<tr>
<td>Jas 5:7-8</td>
<td>Rom 2:7</td>
<td></td>
</tr>
<tr>
<td>Jas 1:3-4</td>
<td>Isa 26:3-4</td>
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<table>
<thead>
<tr>
<th>For Times of Sickness</th>
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<tbody>
<tr>
<td>Exo 15:26</td>
<td>Jer 33:6</td>
<td></td>
</tr>
<tr>
<td>Ps 103:3-5</td>
<td>Ps 30:2</td>
<td></td>
</tr>
<tr>
<td>Exo 23:25</td>
<td>Hos 6:1</td>
<td></td>
</tr>
<tr>
<td>Ps 41:3</td>
<td>Prov 4:20-22</td>
<td></td>
</tr>
<tr>
<td>Ps 107:20</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>For Times of Sadness</th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Isa 61:1-3</td>
<td>Matt 5:4</td>
<td></td>
</tr>
</tbody>
</table>
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Isa 51:11  2 Cor 4:9
Isa 43:2  Isa 41:17
Ps 9:10  Ps 37:25
Ps 27:10  Isa 62:4

For Times of Bereavement

Ps 23:4  Rev 21:4
Isa 51:11  1 Cor 15:55-57
Ps 116:15  1 Cor 2:9
II Sam 12:21-23  Ps 68:20

For Times of Depression

Ps 30:5  1 Pet 5:6-7
Ps 34:15-17  Isa 41:10
Ps 147:3  Isa 61:3
Isa 49:15-16  Isa 51:11
Isa 43:2  Jer 17:7-8
Rev 21:2  Rom 8:38-39

For Times of Anger

Eph 4:26  Prov 14:29
Jas 1:19-20  Prov 30:33
Eph 3:31-32  Rom 12:19-21
Prov 16:32  Prov 15:1,18
Ps 37:8  Prov 12:16
Prov 14:16-17  Eccl 7:9
Prov 21:4  Prov 29:8
Prov 19:11
APPENDIX C

KEY TO INDONESIAN LANGUAGE
KEY TO INDONESIAN LANGUAGES

A. Malayo-Polynesian Language Family

I. Sumatran group

1. Acehnese
2. Gayo
3. Batak dialects
   a. Northern group (Kara, Alas, Pakpak)
   b. Toba
   c. Simalungun
   d. Angkola-Mandailing
4. Minangkabau
5. Malay dialects
   a. Riau Malay
   b. Jakarta Malay
   c. Kubu Malay
   d. Moluccan Malay
6. Middle Malay
7. Pejang-Lebong
8. Lampung
9. Simalur
10. Nias
11. Mentawai
12. Enggano
13. Loncong (along the coast of Bangka)
14. Lom
15. Orang Laut
II. Javanese group
   1. Sundanese
   2. Javanese
   3. Madurese

III. Bornean group (Dayak languages)
   1. Kalimantan group
   2. Iban group
   3. Ot-Danum group
   4. Kenya-Bahau-Keyan group
   5. Murut group
   6. Bajau (sea nomads)

IV. Balinese-Sesak group
   1. Balinese
   2. Sasak
   3. Sumbawan

V. Philippine group
   1. Sangir-Talaud
   2. Bantik
   3. Bentenan
   4. Mongondou
   5. Tombulu-Tonsea-Tondano
   6. Totemboan-Tonsawang

VI. Gorontalo group
   1. Bulanga
2. Kaidipan
3. Gorontalo
4. Buol

VII. Tomini group

VIII. Toraja group
1. Kaili
2. Kulawi
3. Pipikoro
4. Napu
5. Bada-Besoa
6. Leboni
7. Bare'e
8. Wotu

IX. Loinang group
1. Loinang
2. Bobongko
3. Balantak

X. Bungku-Laki group
1. Bungku-Mori
2. Laki
3. Laiwui
4. Landawe
5. Mapute

XI. South Celebes languages
1. Maksaresse
2. Buginese
3. Luwu
4. Sa'dan
5. Pitu-Uluna-Salu
6. Mandar dialects
7. Seko

XII. Muna-Butung group
1. Muna-Butung
2. South Butung
3. Languages of the islands of Tukangbesi, Kalaotao, Karompa, and Bonereta
4. Wolio and Layolo

XIII. Bima-Sumba group
1. Bima
2. Manggarai
3. Ngad'a-Lio
4. West Sumba
5. East Sumba
6. Hawu

XIV. Ambon-Timor group
1. Kroe
2. Solor
3. Kedang, Alor, and Pantar group (on Alor some Papuan languages are also spoken)
4. Belu (Tetum)
5. Marae
6. Timor (Dawah)
7. Kupang
8. Roti
9. Wetar languages
10. Poma
11. Kisar
12. Leti, etc.
13. Damar languages
14. Tanimbar languages
15. Kai
16. Aru
17. Buru
18. Ambelau
19. West Ceram languages
20. East Ceram languages
21. Goram languages
22. Banda

XV. Sula-Bacan group
1. Taliabo dialects
2. Sula dialects
3. Bacan (nearly gone)

XVI. South Halmaheran-West New Guinea group
1. South Halmahera languages
2. Nufor
3. Windesi
4. Kowiai, etc.

B. North Halmaheran languages family (Ternate, Tidore, etc).

C. Papuan languages

APPENDIX D

DEFINITIONS AND NEW TESTAMENT PRECEDEENTS ON

SPIRITUAL GIFTS BY ROY NADEN
DEFINITIONS AND NEW TESTAMENT ON SPIRITUAL GIFTS BY ROY NADEN

1. ADMINISTRATION

One with this gift is able to establish objectives and direct affairs for the larger geographic units of the Lord's work; to promote unity and enthusiasm; and cheerfully to accept responsibility for decisions made (1 Cor 12:28; Mark 10:35-45; Luke 14:28-30; Acts 27:11; 1 Tim 3:1-13; Heb 13:7-24).

2. APOSTLESHIP

One with this gift is able to raise up and organize congregations; to ordain their leadership; and to define and defend the faith (1 Cor 12:28; Matt 10:16; Acts 2:42; 4:37; 5:1,2; 6:6; 9:26-30; 13:1-4; 16:4; 18:11; Rom 3:2; 15:20; John 17:18).

3. DISCERNMENT

One with this gift is able to identify motives in people actions; the primary source of motivation—the Lord or Satan; and the genuineness of appeals made to the church family (1 Cor 2:14; 6:5; 12:8-10; Ezek 44:23; Acts 13:6-12; 16:16-18; Heb 5:14; 1 John 4:16).

4. EVANGELISM

One with this gift is able regularly and without difficulty to lead people to surrender their lives to the claims of Jesus Christ and to join in fellowship with the
church (Eph 2:8; 3:8-10; 4:11; Matt 24:14; Luke 9:60; Acts 5:42; 8:12, 35; 14:21; 17:2, 3; Gal 1:16; Rev 14:6).

5. EXHORTATION
One with this gift is able to express comfort to the hurting, problems-resolving advice to the troubled, and to present encouragement and admonition to walk in the ways of the Lord (Rom 12:8; 15:4; Matt 5:4; Acts 9:31; 15:1-30; Luke 22:32; 2 Cor 7:6, 7; 1 Thess 2:11, 12; 5:14; Titus 1:9).

6. FAITH
One with this gift has an unwavering confidence in the promises and providences of God and will move ahead implementing plans for His kingdom, even when the way is not clear (Gal 5:6; Matt 17:20; Mark 11:22; Luke 18:8; Heb 11:1; 1 Cor 12:9; 13:2; Rom 14:23; 1 John 5:4).

7. GIVING
One with this gift gives consistently, generously, and spontaneously to those who need help (2 Cor 9:1-11; Luke 3:11; 1 Cor 13:3; Rom 12:8).

8. HELPS
One with this gift consistently and happily gives assistance to any who need assistance (Luke 8:2; Acts 6:2-4; 13:5; 20:35; Matt 25:31-46; 2 Cor 9:12, 13; Rom 16:1, 2; 1 Thess 5:14; Heb 6:10; 1 Cor 12:28).
9. HOSPITALITY

One with this gift reaches out to offer friendship, food, and/or shelter to those who need such assistance (Matt 25:35; Titus 1:8; 1 Tim 3:2; 1 Pet 4:9; 3 John 8; Heb 13:2).

10. INTERCESSION

One with this gift prays regularly and at some length for the specific needs of others (Eph 6:18-20; Rom 9:3; Acts 12:5-17; John 17:1-26; Isa 59:16; Exo 32:32; 1 Tim 2:1).

11. KNOWLEDGE

One with this gift is comfortable discovering the Bible's teachings—especially as they relate to the plan of salvation and answering Bible questions (Eph 3:19; Phil 3:8; 1 Cor 8:1, 7, 8; 12:8; 13:2; Rom 15:14; Luke 11:52; Hos 4:6; 2 Cor 4:6; Heb 10:26; 1 John 3:18-20; 2 Pet 2:21).

12. LEADERSHIP

One with this gift is able to develop and model local congregational programs of nurture and outreach; to deal with personal problems equitably; and to show insights that resolve organizational challenges (Rom 12:8; Jam 5:14; Matt 20:25-28; 1 Thess 5:12; 1 Tim 3:2-5).

13. MARTYRDOM

One with this gift is willing to lay down his/her
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life willingly, without fear, in order to promote the kingdom of God (1 Cor 13:3; Heb 6:8; Acts 6:15; 7:55, 60; 26:22; 2 Tim 4:6; Dan 3:1-30; John 1:7; Rev 12:11).

14. MERCY

One with this gift has a highly developed sense of compassion and willingly ministers to those in need, including those considered "outcasts" by society (Luke 10:30-37; Jas 2:13-16; Matt 9:27; Prov 14:21; Rom 12:8).

15. MISSION SERVICE

One with this gift can leave friends and family to work in a foreign country, willingly adapting to a new culture in order to share the gospel (Eph 3:6-8; Acts 13:1, 2; 18:1, 11; Gal 2:9, 11-14).

16. PASTORING

One with this gift is committed to the tender nurture of a congregation through preaching, home visitation, and one-to-one contacts (Acts 20:28, 29; 1 Pet 5:1-3; Eph 4:11; John 21:16; 1 Tim 2:18; 4:13-16; Titus 1:9).

17. PROPHECY

One with this gift is able to speak for God to comfort and encourage the inquiring, the troubled, and the hurting; and to give instruction regarding the Christian's life and responsibilities (Acts 2:17; 11:27, 28; 13:1; 21:9; 1 Cor 14:1-4, 29; 1 John 4:1; Joel 2:28; Rom 12:6).
18. TEACHING

One with this gift presents and applies biblical teachings and principles in any of a wide variety of teaching settings (Rom 12:7; 15:4; Acts 18:1-11; 19:10; Matt 28:20; John 7:17; Col 1:28; 1 Tim 3:16; 2 Tim 3:16; 4:16; 2 John 9).

19. WISDOM

One with this gift is perceptive in giving practical counsel to individuals or groups, foreseeing the probable, practical outcome of counselled courses of action (Acts 6:3; Deut 34:9; 1 Cor 6:5; 12:8; Luke 2:46, 47; 2 Tim 3:15; Jas 3:13, 17).
APPENDIX E

SOME IMPORTANT DATES
SOME IMPORTANT DATES

A.D.

570  Muhammad born.

622  The Hijra—the migration of Muhammad to Medina, and the beginning of the Muslim era.

632  Death of Muhammad.

632-661  The Four Rightly-Guided Caliphs (Capital, Medina, the Kufa).

661-750  Umayyad Caliphs (Capital, Damascus).

750-1258  Abbasid Caliphs (Capital, Baghdad).

1024  Mahmud of Ghazna invades India and raids Somnath.

1096  The First Crusade

1191  Battle of Tarain. Islamic power in India—Dehli Sultanate.

1258  Fall of Baghdad to the Mongols.

1280  About this time Islam first established in East Indies.

1291  Fall of Acre-End of the Crusades.

1453  Fall of Constantinople—Turks at the gates of Europe.

1497  Vasco da Gama sailed to India—End of Muslim monopoly of Indian Ocean trade, and beginning of European colonization.

1520  Sulaiman the Magnificent, Uthmanli Sultan in Constantinople.
1806 The Wahhabis capture Mecca.
1857 The Indian Mutiny.
1918 End of First World War—Fall of Turkish Empire, and setting up of Arab states in Middle East.
1945 Independence of Indonesia.
1947 Independence of Pakistan.¹

APPENDIX F

NAMES AND ATTRIBUTES OF GOD IN
ARABIC AND ENGLISH
NAMES AND ATTRIBUTES OF GOD IN ARABIC AND ENGLISH

Ninety-nine names of God given by Muslim. The list either begins or closes with peculiar designation of God, Allah, making the complete number of hundred names for the Deity:¹

1. Rahmán  The Compassionate
2. Rahím  The Merciful
3. Málik  The King
4. Quddus  The Holy One
5. Salám  The Peace
6. Momin  The Faithful
7. Mohymin  The Protector
8. Azíz  The Incomparable
9. Jabbár  The Benefactor
10. Mutakabbir  The Mighty Doer
11. Kháliq  The Creator
12. Bári  The Maker
13. Musawwir  The Former
14. Ghafár  The Forgiver
15. Qahhár  The Powerful
16. Wahháb  The Giver
17. Razzáq  The Bestower of Daily Bread
18. Fattah  The Opener

19. Alim
   The Omniscient
20. Qábiz
   The Restrainer
21. Básit
   The Expander
22. Kháfiz
   The Depresser
23. Ráfi
   The Exalter
24. Müiz
   The Strengthener
25. Muzid
   The Lowerer
26. Samí
   The Hearer
27. Basír
   The Seer
28. Hákim
   The Judge
29. Adl
   The Just
30. Latíf
   The Benignant
31. Khabír
   The Knower
32. Halim
   The Clement
33. Azím
   The Great
34. Ghafúr
   The Great Pardoner
35. Shakúr
   The Rewarder
36. Álí
   The Most High
37. Kabír
   The Great Lord
38. Háfiz
   The Guardian
39. Muqit
   The Giver of Strength
40. Hasib
   The Reckoner
41. Jalíl
   The Glorious
42. Karím
   The Munificent
43. Raqíb
   The Watcher
44. Mujíb
   The Approver of Supplication
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Title</th>
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<tbody>
<tr>
<td>45.</td>
<td>Wāsī</td>
<td>The Expander</td>
</tr>
<tr>
<td>46.</td>
<td>Hakīm</td>
<td>The Physician</td>
</tr>
<tr>
<td>47.</td>
<td>Wādūd</td>
<td>The All-Loving</td>
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<tr>
<td>48.</td>
<td>Majīd</td>
<td>The Glorious</td>
</tr>
<tr>
<td>49.</td>
<td>Bāis</td>
<td>The Awakener</td>
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<tr>
<td>50.</td>
<td>Shahīd</td>
<td>The Witness</td>
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<tr>
<td>51.</td>
<td>Haqq</td>
<td>The True</td>
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<tr>
<td>52.</td>
<td>Wakīl</td>
<td>The Provider</td>
</tr>
<tr>
<td>53.</td>
<td>Qawwī</td>
<td>The Powerful</td>
</tr>
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<td>54.</td>
<td>Mātīn</td>
<td>The Firm</td>
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<tr>
<td>55.</td>
<td>Wāli</td>
<td>The Friend</td>
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<tr>
<td>56.</td>
<td>Hamīd</td>
<td>The One to Be Praised</td>
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<td>57.</td>
<td>Mūksi</td>
<td>The Counter</td>
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<tr>
<td>58.</td>
<td>Mubdī</td>
<td>The Cause</td>
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<tr>
<td>59.</td>
<td>Mūīd</td>
<td>The Restorer</td>
</tr>
<tr>
<td>60.</td>
<td>Mohyī</td>
<td>The Life-Giver</td>
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<tr>
<td>61.</td>
<td>Mūmit</td>
<td>The Death-Giver</td>
</tr>
<tr>
<td>62.</td>
<td>Haiy</td>
<td>The Living</td>
</tr>
<tr>
<td>63.</td>
<td>Qāiyūn</td>
<td>The Self-Subsisting</td>
</tr>
<tr>
<td>64.</td>
<td>Wājiy</td>
<td>The Finder</td>
</tr>
<tr>
<td>65.</td>
<td>Majīd</td>
<td>The Grand</td>
</tr>
<tr>
<td>66.</td>
<td>Wāhiy</td>
<td>The Unique</td>
</tr>
<tr>
<td>67.</td>
<td>Samād</td>
<td>The Perpetual</td>
</tr>
<tr>
<td>68.</td>
<td>Qādir</td>
<td>The Powerful</td>
</tr>
<tr>
<td>69.</td>
<td>Muqtaḍār</td>
<td>The Prevailing</td>
</tr>
<tr>
<td>70.</td>
<td>Muqāddīn</td>
<td>The Bringer Before</td>
</tr>
</tbody>
</table>
71. Muwakhkhir The Bringer After
72. Awwal The First
73. Akhir The Last
74. Zahir The Evident
75. Batin The Hidden
76. Wali The Governor
77. Mutaa The Sublime
78. Barr The Doer of God
79. Tawwab The Propitious
80. Muntaqim The Avenger
81. Afu The Eraser
82. Rauf The Benefiter
83. Malik-ul-Mulk The King of Kingdoms
84. Zuljalal-wal-Ikrâm The Lord of Glory and Honor
85. Muksit The Equitable
86. Jamî The Assembler
87. Ghanî The Rich
88. Mughani The Enricher
89. Mutî The Giver
90. Manî The Withholder
91. Zarz The Afflicter
92. Natî The Benefactor
93. Nur The Light
94. Hadî The Guide
95. Badiâ The Incomparable
96. Baqi The Eternal
<table>
<thead>
<tr>
<th></th>
<th>Name</th>
<th>Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>97.</td>
<td>Wáris</td>
<td>The Inheritor</td>
</tr>
<tr>
<td>98.</td>
<td>Rashíd</td>
<td>The Director</td>
</tr>
<tr>
<td>99.</td>
<td>Sabúr</td>
<td>The Patient</td>
</tr>
<tr>
<td>100.</td>
<td>Allah</td>
<td>God (is the hundredth)</td>
</tr>
</tbody>
</table>
APPENDIX G

DIVERSE ETHNIC GROUPS

OF INDONESIA
ETHNIC GROUPS
OF SUMATRA

ETHNIC GROUPS
OF BORNEO

Taken from God's Miracles
by Ebbie C. Smith
ETHNIC GROUPS OF JAVA

ETHNIC GROUPS OF LESSOR SUNDAS

Taken from God's Miracles
by Ebbie C. Smith
Taken from God's Miracles
by Ebbie C. Smith
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