

# AFRIGO

Encouraging the Church in world mission

Volume 7, Issue 1

The cover image shows two women and a young child standing in front of a mosque. The woman on the left is wearing a blue headscarf and a patterned dress, holding a book. The woman on the right is wearing a white headscarf and a blue dress. The child is standing between them, wearing a patterned dress. The background is a blurred view of a mosque interior with arches and geometric patterns.

REACH THE  
*muslim*  
NEXT DOOR AND  
AROUND THE WORLD

WHY SHOULD WE REACH MUSLIMS?

NINEVEH WAITS FOR EACH OF US

ON THE WINGS OF  
NATIONAL SERVICE

[WWW.AFRIGO.ORG](http://WWW.AFRIGO.ORG)

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# WHY DO WE HAVE TO REACH MUSLIMS?

BY RAY MENSAH

I was recently asked to teach a course on “Christianity and other World Religions” at a theological institution. As I prepared my lectures, I came across an article by a mission leader who reaches Muslims. He estimated that 99 per cent of Christians do not know how to share the gospel with people of other faiths. That staggering statistic got me thinking. The World Christian Encyclopedia states that 81 per cent of non-Christians do not know a Christ-follower. This mission leader might not be far from the truth then, I concluded.

Some churches, mission agencies, training centres and missionaries specialize in reaching Muslims, and they are doing a good job. We highly commend them and their gallant evangelists and missionaries.

There are also excellent training courses as well as many books. (See many of these mentioned on pages 8 and 9.) These resources should be made more accessible to the Body of Christ to equip millions of believers to effectively reach Muslims. This is a matter of urgency, a clarion call.

Two of the top reasons why believers don't reach Muslims are fear and lack of knowledge on how to effectively share the gospel with them. The average Christian shares his or her faith with nominal Christians, then skips the Muslim. A large percentage of believers also think we are serving the same God and, as such, there is no need to evangelize Muslims. This needs to be corrected in our churches by our pastors.

Our Lord Jesus Christ stated categorically in Matthew 9:38 that the “harvest is plenty, but the harvesters are few”. This applies to Muslims too. The Muslim harvest is plenty but the harvesters to reach them are few.

Over the years, I have found that, contrary to people's

perceptions, many Muslims are open to the gospel, and many are ready to know the truth. Just yesterday, I was on a university campus and shared the gospel with Muslim students. They were open and, wanting to continue the conversation, furnished us with their phone numbers. I pray that by the grace of God, these interactions will result in acceptance of Christ as their Lord and personal Saviour.

We need to passionately pray for the Lord of the Harvest to raise more missionaries to reach Muslims and for the salvation of Muslims across Africa and the world.

Some Muslims are encountering the Lord through dreams and visions and are getting saved because someone shared the gospel and prayed fervently for them.

Among the several reasons why we must urgently reach Muslims, I will highlight two. Firstly, Christ gave the Church the Great Commission. We must make disciples of all nations (Matt. 28:18-20) and we must “go into all the world and preach the Good News to everyone” (Mark 16:15). Surely, “everyone” includes Muslims.

Secondly, Muslims make up the largest unreached group in the world. According to Joshua Project, 1.8 billion Muslims live today and there are 3,467 unreached Muslim people groups. We cannot over-emphasize the urgency to re-focus our efforts in praying and intentionally sending more workers to reach Muslims; equipping all Christians in all our churches and allocating more missions giving to reaching Muslims.

*Ray Mensa Mensah serves as Director of OneWay Africa and President of the Ghana Evangelical Missions Association (GEMA). He is also the Editor of the Voice of Missions magazine and oversees the Livingstone School of Missions. He can be reached at ray@owm.org.*

# CALLED: COMPELLED TO PREACH IN NORTH AFRICA

**W**orking in North Africa can be dangerous, and David\* knows this well. Local police follow him around; they are suspicious of Christians. Some of his neighbours verbally abuse him and have even sent death threats.

"In the beginning it was very difficult, but now I know I'm being watched. I have lived four years like this." David is fairly certain he will not be beaten if arrested, but he could be thrown out of the country.

His conviction that Christ's name must be known brought him here.

"When I came to Jesus, knowing Him was one of the greatest things I had found. My passion was to share this with others. I looked for places in my home country with few churches, but then I learned of places with no churches and no one to share the gospel." David searched sites such as Joshua Project to learn more. "God began to touch my heart," he says.

Eventually, he attended missions training and began serving among university students in the North, where a few small churches exist in large cities, but no churches in most places. He was blessed to work for a time with another missionary and to fellowship with local Christians. Where David lives now, people are interested in religion, and young people want to know more. Working with students is challenging but fulfilling.

The police watch the small church to see who comes and goes. Sometimes they take the attendees' ID cards, then



investigate them or bar them from entering the church. The police may inform on them, and they may lose their jobs and friends. The family of a new believer may beat them or reject them completely. This makes it difficult to talk to people about Christ.

Generally, David meets privately with those who are interested, but this is still risky. He met for some time with a young man who seemed curious, but in the end, he sent David death threats.

Being a black man is another challenge. "At times they say racist things. It's even hard going into shops. When you want to rent a house, the landlord will agree on the phone, but when you show up, he refuses to rent."

However, it is different with the Christians. He stays in their homes for periods of time. The beautiful fellowship encourages him and eases some of life's difficulties.

We spoke to David just before Christmas, and he was looking forward

to a gathering of Christians from all over the country on Christmas day. They planned to meet for festivities to celebrate the Saviour's birth.

When asked if he would feel comfortable having a family with him, he laughed. "Some of the ladies in my home church say they can't come here." He goes on, "But if God calls someone, then we can have a family here. There are challenges, but with God everything is possible."

David came to the field with missions training, but little Bible training. So he studied online to improve his Bible knowledge. He puts this to use daily, leading in the church and discipling new Christians.

David's counsel to a young person who is called to the unreached is specific: "I advise you to have a sending church. This is very important. When I talk to young people who have a call, many of them don't know this. This is something we should understand." He says that when he goes home, his church gives him time to share his testimony, and they pray for and care for him. When he has challenges, the leaders give advice. This support is invaluable.

"Many young people want to achieve something for God, but few understand that we are just living for the glory of God. Even amidst challenges, we have to use them for God's glory. God can protect us; God is with us."

Young people may feel that missions is exciting, but missions work is often slow and difficult. David is persevering and seeing fruit.





# NINEVEH WAITS FOR EVERY CHRISTIAN

BY JARED OGINGA

**H**ave you ever wondered why Jonah endured all the drama of going to warn Nineveh of imminent judgement, yet that city had only 120,000 people? Today an estimated 1.8 billion Muslims share our world, out of which 446 million live in Africa alone. God loves them too, but they are yet to know Him and experience His love.

Throughout history, the Church has not deployed enough human and financial resources commensurate with this huge population. This is due to fear and ignorance. The average Christian knows little about Islam. Many fear Muslims due to the delicate nature of Christian-Muslim relations. However, most Muslims enjoy discussing religious matters with Christians. Perhaps, like the Ninevites, they are more open than we assume.

## Why outreach to Muslims?

Generally, people think it is difficult for Muslims to come to Christ. But isn't this true of most of us in our pre-salvation days? It is only a bit more difficult for Muslims due to the nature of Islam, which acts like a form of vaccination. It gives the Muslim half-truths, so that when he encounters the real truth, his mind is conditioned to repel or reject it. It requires effort to cross this barrier.

The story of Jonah fascinates me. When Jonah was sent to Nineveh, he was not only unwilling, he actually ran the other direction. Today some churches and believers are reluctant towards the task, while others are running from it.

Just as the Lord sent a great fish to swallow Jonah, we know He can block the way of His servants. Perhaps there are instances where the Lord's great compassion for the unreached may cause Him to block the way of a church that is not obeying His call.

Today the largest unreached group are those who identify as Muslims. If Christ returns, they would spend eternity without Him. Yet, we wonder why Jesus tarries. It is time to take steps of obedience in every community – loving God and loving Muslim neighbours. For it is said, “and this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matt. 24:14).

## Does the Church care about Muslims as it should?

I joined Life Challenge Africa directly from college, as the Public Relations Coordinator. One day I visited one of the mega churches in Nairobi to promote the 30 Days of Prayer booklet for Muslims. The senior pastor was inspecting some construction work. I explained to him why the church needed

to engage with Muslims and even invest money to get the prayer booklets in order to pray for Muslims during the fasting month of Ramadan.

The pastor listened keenly. Then he pointed to a corner of the construction site and said politely, “Young man [I was much younger then], you see those toilets? We need to finish them first. All our financial resources are tied to that project.”

I was dejected, but I made a mental note to visit again. Today, that church is not only praying as I had initially requested, but is also one of the leading congregations in allocating both human and financial resources to reach Muslims in Kenya and beyond.

## Why should the Church care about Muslims?

The answer is twofold. First, a primary purpose for the Church is to make Christ known to those who have not heard the Gospel (Acts 1:8). The Church, therefore, exists for the sake of unbelievers. Unless the Church is reaching those outside its walls, then we are letting down the Lord Jesus.

Secondly, Muslims form the largest block of least-reached people. For a church in Africa to be deemed missions-minded, it must be reaching Muslims. Resources, both human and financial, should be channelled towards this focus.

Reaching out to Muslims requires basic training – in Islamic, apologetics, and practical outreach methods. One does not need to be an expert in Islam, but a working knowledge will go a long

way in preparing the Christian for the work.

## Where should the Church begin?

The beginning should be to mobilize every Christian; Muslim outreach is not the preserve of a select few. The first response is fervent prayer. Secondly, the Church must allocate financial resources to train and equip people for the task.

Since we serve a loving God who cares and desires that all people come to the saving knowledge of Christ, we who are called by His name have no choice but to sincerely love Muslims, regularly pray for them, and seize every opportunity to share Christ in meaningful ways.

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# THE WORD

## THAT WILL NEVER RETURN VOID

**B**y age 12, the young Somali boy had learned the whole Qur'an. He committed long portions of it to memory in Arabic, a language he did not understand. At age 18, he went to live with his uncle in the capital city, Muqdisho (Mogadishu). One day he found a book on his uncle's shelf titled, "The Holy Book". Thinking it was the Qur'an translated into Somali, he began to read. To his shock, he discovered this book, the Bible, belonged to a different faith and that his uncle followed Jesus Christ. He asked Allah to forgive him for touching and reading the "unbeliever's book". Yet something drew him.

"I continued to read it," he says. "I felt this was the original and complete Word of God. As I read the New Testament, the personality and the message of Jesus Christ touched my heart. As a Muslim, I worshipped Allah out of fear, but through Jesus, God is my Father who loves me more than an earthly father."

He began to compare the preaching of the imam in the mosque with the Bible, and the preaching fell short. In Islam, doubting means you are out of the faith



PHOTO: AIM STORIES

and will go to hell, so he pleaded with God to lead him to the truth.

After about two years of Bible reading, God removed all doubts, and Abdi believed fully in Jesus as "the way, the truth and the life" (John 14:6). He had slowly become a Christian! Finally, he took courage to ask his uncle to go to his church. He joined a small Protestant fellowship in Mogadishu of about 20 members, where he was disciplined and baptized in 1989.

Thirty years later, Abdi Duale and wife Kawser Omar are missionaries with SIM reaching out to Somali people all around the world using a variety of online platforms.

Abdi says, "I praise God not only for saving me but also for sending me back to Africa together with my wife to tell of His great love through Jesus Christ to the Somali people. God's Word is indeed powerful. As we reach out to Muslims using different mediums of communication, our aim is to point them to the Word of God – it will never come back void."

### A LOOK BACK

The saying goes that "to be Somali is to be Muslim". Islam arrived in the

eighth century, and today nearly all Somalis practice Sunni Islam. Christian missions work began in the 1880s but has faced many challenges. The full Bible is available in Somali, yet less than one per cent are Christians. They are strongly self-sufficient, resist change and exert social pressure on those who dare to follow Christ.

Civil war began in 1978 and by 1991, Somalia was declared a "failed state". Many Christians were killed, including Abdi's uncle. Somaliland broke away and remains largely peaceful, while Somalia has suffered extreme violence and famine. Over one-third of the territory is controlled by the group, al-Shabaab. The war also led to a global diaspora, with millions of Somalis living outside their homeland.

### NEW LIFE MEDIA

Just as Abdi happened upon a book on his uncle's shelf, the ministry of New Life Media aims to provide opportunities for Somalis to find the Bible as they search websites and social media.

Started in 1972 as The Voice of New Life shortwave radio broadcast, the ministry expanded in 2006 to the New Life website, and by 2014 to Facebook



PHOTO: AIM STORIES



and YouTube. These platforms give people access to God's truth in the privacy of their homes. Christians can witness boldly without the dangers of doing so publicly or in person.

Social media content includes many Bible memes, with URLs leading to the verse and chapter in the Bible. Christian music in Somali is also posted. A recent video of a hymn about persecution, *Kan ii dudayaa yeelkii* (I don't care about the one who troubles me), drew over 210,000 views.

A video series called "God's Word and Somali Proverbs" recently posted an episode which critiqued the fatalistic view that change of character is impossible. It drew nearly half a million views.

Audience interaction is high, and the goal of all content is to achieve one-on-one contact with individuals who want to learn more.

New Life reports that one Somali in Scandinavia wrote to them: "I am searching for the true God of mercy, whose followers love peace." He was linked with church members in his neighbourhood. (Please pray for his friendship with local Christians and for him and his family to follow Jesus Christ.)

Abdi says that for those who do follow Jesus, most will take years to tell anyone about it, if at all. He adds, "They are hostages to the culture."

Abdi and Kawser face threats, which Abdi calls "normal". These come as comments on memes and videos posted on social media. Both their families have rejected them since they turned to faith decades ago.



## SOMALI GOSPEL TV

In 2020, Ethiopian Prime Minister Abiy Ahmed called for a time of national prayer. Abdi and Kawser were invited to present a programme in Somali which aired widely on national TV on May 10. A second worship time was broadcast on June 21.

Michael Madany, director of New Life Media, said, "Join us in praising God for this unprecedented development. As far as we know, this is the first time that a Christian programme in the Somali language has been broadcast by a national TV station."

Since then, through a partnership between SIM and the Horn of Africa Evangelical Mission, more programmes have been produced for broadcast via an Ethiopian evangelical satellite TV channel. In this way, Somali Gospel TV was born in 2021.

Currently Abdi's programme airs every Friday afternoon, coinciding with the call to prayer. Then a link connects listeners online.

Despite huge obstacles to traditional evangelism and church-planting among Somalis, new digital pathways are carrying the Living Word of God into the homes and hearts of people who are not forgotten by our Lord. Faithful

## PLEASE PRAY:

- For more harvest workers and for Christians to pray and reach out to Somali diaspora near them.
- For physical, spiritual and mental protection for believers and ministry workers.
- For discernment when challenging spiritual strongholds.
- Praise for a record number of people studying through the online course, *One God, One Way*.
- For all involved with New Life Media and Somali Gospel TV in production, social media, and audience follow-up.

witnesses such as Abdi, Kawser, and their team are staking their lives on the promise that the Word shall accomplish what God pleases and shall prosper in what He sent it to do (Is. 55:11)!

## HELP NEEDED

Do you have skills in web management, video editing, or social media? Then you can help to further the gospel among this unreached group. Please contact [info@afriGO.org](mailto:info@afriGO.org).

## LEARN MORE

- 🔦 Read about Kawser Omar in this past AfriGO article: "Social media enables discipleship among least-reached women": <https://bit.ly/3fFpqB8>
- 🔦 Somali Gospel TV - Facebook: <https://bit.ly/3NJ31C5>
- 🔦 Somali Gospel TV - YouTube: <https://bit.ly/3NMwBXa>
- 🔦 New Life website: <https://noloshacusub.com/>



## TESTIMONY OF A SOMALI

"Greetings in our Lord Jesus Christ's name, from whom I have received salvation, grace and eternal life. Being a Christian has brought me much trouble. My wife and five children left me when I said I could not renounce my faith in Christ. After all, there is salvation in no one else. I was sentenced to prison for 20 months, although I was released after only six months. No person made me a Christian; that was the work of God. I had never seen another Christian; however, I had downloaded the Somali Bible onto

my mobile phone. I am not well-educated, and I work as a manual labourer. I can read and write in Somali, since I completed third grade before the war began in 1988. I have been a Christian for six years, and I am still new with Facebook. My first cell phone was very small and had only Google, yet I downloaded the Bible. I have read most of it from Genesis to Revelation. I thank the Lord who delivered me from darkness, ignorance and the shadow of death. I am visiting every Somali website that proclaims God's gospel."

# YOU CAN REACH OUT TO MUSLIMS:

You want to reach out to Muslims around you, but how do you start? The AfriGO team has compiled books, courses, and videos to assist you. They are all accessible by download or streaming. Some are free, and others cost a small fee.

## BOOKS:

### Hummus, Haircuts and Henna Parties

This short book will give you practical ideas for starting and deepening friendships with Muslims, and ways to create opportunities for sharing the hope of Jesus Christ.

USD 1.00 eBook

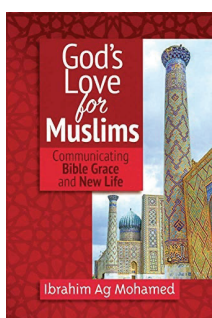
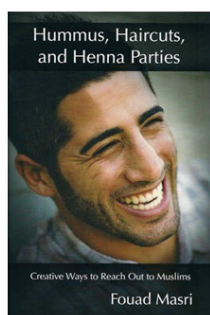
 <https://bit.ly/3uWr4EM>

### God's Love for Muslims

Want to go deeper? Written by a former Muslim, this short book explains the Muslim faith in easy-to-read terms using excerpts from the Qur'an, plus sections on what Muslims believe about Christianity, and how to help them.

USD 3.25 eBook


 <https://amzn.to/3Isflhy>



**zwemer center**  
FOR MUSLIM STUDIES

### Zwemer Center for Muslim Studies

The Center has created short, informative books about subjects such as spiritism in Islam, introduction to the Qur'an, and how to explain Christ's sacrifice to Muslims. These are downloadable for free.

 <https://www.zwemercenter.com/guides/>

### Life Challenge Africa


LCA has a variety of books on their website. Most are available as PDFs and are low cost. Life Challenge also has free PDFs on a range of topics which will help you understand Islam and Muslims. You can view these on AfriGO's new Islam Resources page.

 [www.afrigo.org/islam-resources](http://www.afrigo.org/islam-resources)

## FREE COURSES:

### Life Challenge Africa

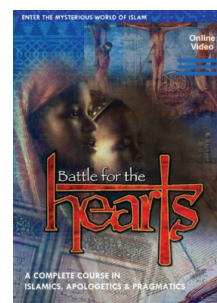
Three free courses are geared towards African Christians understanding and reaching their Muslim neighbours. A certificate is awarded upon completion.

 <https://www.life-challenge.org/courses/>

### Battle for the Hearts

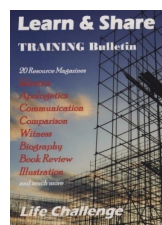
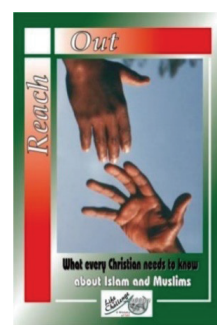
This video-based course facilitates evangelism by empowering local churches in Africa and throughout the world. It covers:

- The origins of the religion of Islam
- Islam's beliefs and practices
- The life of Muhammad
- Apologetic arguments between Islam and Christianity
- Practical methods for sharing the Good News with our Muslim neighbours.



### Reach Out

This simple and comprehensive course covers the basics of Islamic beliefs and gospel sharing opportunities. Subjects include "Islam and Muslims", "Muhammad and the Qur'an", "Major teachings", and "Witnessing". You will receive a chapter at a time with corresponding questions to work your way through the book at your own pace.



### Learn & Share Training

The resource includes 20 magazines with short, interesting articles covering a variety of topics including apologetics, biographies, and communication. You can study alone or with a small group.

### Encountering the World of Islam

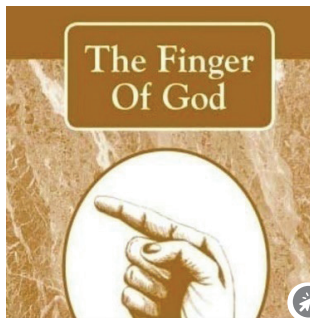
This four-part course teaches about Islam and praying for Muslims. It provides a positive, biblical perspective on God's heart for Muslims and equips you to reach out. This course is often given in person, but Mission Campaign Network (MCN) will be offering it online in the coming months.

 <https://www.encounteringislam.org/>

Contact Anne Acheng at MCN on +254715 360998 to inquire about the online course.



# RESOURCES TO HELP YOU

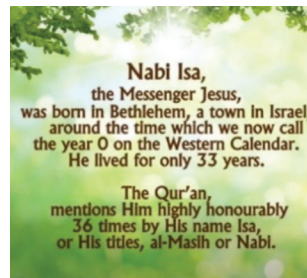


## Items to share with Muslim friends

Audio recordings from Life Challenge are stories and allegories that can be used as pre-evangelism tools. They are free to stream and share from their website.



<https://www.life-challenge.org/audio/>



## The Message of Nabi Isa

This is a simple presentation of Jesus Christ or Nabi Isa, as He is known by Muslims. The gentle but clear approach is appropriate to share with Muslim friends. YouTube: <https://bit.ly/3K1nfnP>

## Pray for Muslims

30 Days of Prayer for the Muslim world begins in April. Visit [www.30daysprayer.com/](http://www.30daysprayer.com/) to buy a prayer booklet and learn how to participate. A PDF version of the 30 Days prayer guide is available for download on the Life Challenge website for a low fee:

[www.life-challenge.org/Unreached of the Day app](http://www.life-challenge.org/Unreached%20of%20the%20Day%20app) – download to pray daily for the unreached, many of whom are Muslims.

Visit your app store or their website at

<https://joshuaproject.net/pray/unreachedoftheday>.



## WITNESSING WISELY TO MUSLIMS

By Jared Oginga, Life Challenge Africa

- 1. Fear and ignorance:** Seek to understand Islam as a system, and Muslims as a people loved by God, but trapped by the system. Ignorance and fear from Christians hinder witnessing. A Muslim will understand the gospel in proportion to how you understand his faith, and him as a person.
- 2. Build meaningful relationships and love sincerely (Rom. 12:9):** Muslim evangelism is primarily about building genuine relationships and friendships. Get to know the person's job, family, friends, and go deeper. Find out his fears, joys, daily struggles and hopes. This relationship must come from love, and he should feel the love of Christ through you.
- 3. Build trust:** Christians are not superhuman beings; we have our failings. Share your reality and God's grace that sustains you. If a Muslim doesn't trust you as a person, chances are that he won't believe your message; you are the message.
- 4. It takes time:** Everything you tell a Muslim, he must compare with what he has been taught in his own faith. The gospel message should not only make sense to a Muslim, he should also find it more appealing than what he already has.
- 5. Take questions seriously:** All biblical truth must be explained and understood; no truth is trivial or unimportant. To convert is the most crucial decision he will ever make in his life, and he will want to be sure.
- 6. Walk in their journey of faith:** Accompany him step by step. His fears and concerns are not just religious; some are personal. He needs assurance, guidance and assistance.
- 7. Confrontation or accommodation?** The gospel is a contra-version of what Islam offers, so there will be some controversial areas. Don't evade difficult questions. Try to answer them as biblically and logically as you can. If you don't have an answer, don't invent one. Be honest. No one Christian is the absolute yardstick for Christianity.
- 8. Take the initiative:** One may spend a lot of time with a Muslim only to discover that no one topic was discussed conclusively. Introduce topics, don't just respond to unrelated questions.
- 9. Share sparingly:** As the saying goes, "a good teacher does not teach everything he knows; instead, he knows what to teach." Share bits at a time; a Muslim needs time to think through what you discuss with him.
- 10. Make prayer your main weapon:** This is a battle between life and death, light and darkness, God and Satan. It is not our arguments but the Holy Spirit who will convince Muslims of the need for a Saviour. Therefore, don't tell a Muslim about God without first telling God about that Muslim.

# GO! NEWS OF AFRICA'S MOBILIZING CHURCH

## BIBLE PUBLISHED IN CHADIAN ARABIC

The entire Bible in Chadian Arabic has been translated and published for the first time. Its arrival was celebrated in April 2021 with two dedication events in N'djamena, Chad's capital.

More than 100 Bibles arrived in eastern Chad in May, where an SIM team is serving. A second shipment of 100 Bibles arrived in October. An SIM worker said, "We and our Chadian missionary colleagues are so excited to have the Bible in a language that most people in Dar Sila understand."

Chadian Arabic is the lingua franca of much of the country, and the northern

region of Chad is majority Muslim.

The Bibles were translated over a period of more than 20 years by Chadian churches in partnership with the missions, Wycliffe and WEC International. The project was supported by a wide range of other Arabic speakers. Chadians will also be able to access the Bible in Arabic through an Android app.

Pray for the distribution of the Bibles across Chad, especially in majority Muslim areas, where there has been no shortage of demand for them.

For further information, <https://bit.ly/3Iy3HY1>.



## COMMISSION 2021 CONFERENCE

The Commission 2021 missions conference took place for ten days in late 2021, drawing together 4,079 delegates and 6,500+ viewers on YouTube and Facebook.

The event was organized by FOCUS Kenya, the national arm of the International Fellowship of Evangelical Students (IFES). Unique

from previous conferences, this one took place virtually via Zoom.

Its focus was "The Gospel transforming a dynamic world" and was built on three pillars: the content of the Gospel, the carriers of the Gospel, and the context of the Gospel.

Between 30 October and 14 November 2021, delegates were

equipped through seven plenaries, three Bible expositions from the book of Luke, 51 break-out seminars and interactions with 15 mission partners.

At the end of the conference, 99 delegates gave their lives to Christ, and others committed to do the following: share the gospel with at least one person every month (572), initiate evangelistic Bible studies (219), long-term missions (266), short-term missions (188), and intercede for world missions (185).

### READ MORE:

<https://conferences.focuskenya.org>

<https://www.facebook.com/focuskenya>



## JOIN AFRIGO CONVERSATIONS

The AfriGO team offers monthly "live events" for our Facebook community, dubbed "AfriGO Conversations". They take place every third Friday, and feature interviews with mission leaders, trainers and missionaries on the ground. A range of topics are

covered: short-term missions, using business for missions, women in missions, African missionaries serving outside the continent, and many more.

Please mark your calendars for every third Friday! The interviews air promptly at 5pm Western Sahara

Time / 8pm East African Time.

View past interviews:  
<https://bit.ly/3r2AQnE>







# ON THE WINGS OF NATIONAL SERVICE

BY KATE AZUMAH

**T**he official at the National Service Secretariat was baffled by the adamance of the two recruits. Why would anyone insist on posting to a remote village when a town with better amenities was available? Most recruits would have paid money for the offer. He even voiced his suspicion that the young men were spies.

Michael and Eben were part of a long line of missionaries with Operation Serve Global (OSG). During six weeks of missions training, they had laboured in prayer for the Builsa community. They had imagined their ten-month stay and the impact for Christ. An alternative posting, however attractive, was not the plan.

## Operation Serve Global

OSG trains and sends young people as missionaries to the unreached while they do their National Service. In Ghana, National Service is mandatory for all graduates of tertiary institutions. The government dispatches thousands of them annually to serve in various sectors of national employment and pays them monthly allowances.

The Lead Coordinator for OSG, Mrs. Richess Okai, recalls, “The decision to send National Service persons was inspired by the Holy Spirit. The second factor was the need we saw in unreached communities: a lack of school teachers, the youth unfamiliar with the educational system, and no knowledge of Jesus Christ.”

OSG recruits potential National Service missionaries by organizing mobilization events in campuses. Upon completing their schooling, recruits enter the Potter’s House Training Institute. They are equipped with relevant tools to become effective missionaries and agents of positive transformation.

Since it began in 2012, God has brought 174 “legates”, the term for OSG missionaries. Some have served in Muslim communities. Legates have planted churches, raised disciples, and initiated vocational training and reading and writing clubs.

“Since our missionaries receive monthly allowances for their National Service, the burden of their upkeep is not heavy. Yet, they still raise support for projects they decide to carry out on the field,” Mrs. Okai shares.

Pascal, an OSG missionary, was asked if doing missions this way was akin to robbing the government. “We are not forsaking our duties as government workers. We are rather encouraged to take it seriously and go a step further to initiate positive community transformation. This is not robbing the government. It’s rather helping.”

## The Kingdom Projects

“What God has made easy, we shouldn’t make difficult,” says Ps. Sola Adebayo of The Kingdom Projects (TKP) in Nigeria. “The Master did not say, ‘resign your job and go into the world’. He simply said, ‘Go into all the world and preach.’” With this conviction, he rallies Christian professionals, technicians, and artisans to reach unreached nations with the gospel.

TKP is intentional about this call and understands the need to provide platforms for every Jesus follower to engage in missions.

Where there is a will, there is a way, and TKP has found sustainable ways to train government-paid workers to serve as missionaries in their postings.

Ps. Adebayo describes other benefits too. Government-paid workers may access places that are inaccessible or hostile to traditional missionaries. The community more readily accepts them, and their government work opens doors otherwise closed to Christ.

TKP’s Tentmakers Institute tailors missions training for those who combine it with their government work. Their trained missionaries have proved effective in evangelism, disciple-making, church-planting, missions mobilization, medical missions, and community development activities.

Ps. Sola shares the story of Mudu\*, a Fulani who came to faith through the ministry of TKP’s missionary-teachers. He listened regularly to the solar-powered Bible he was given. Upon learning about Jesus’ baptism, he requested to be baptized. The missionary-teachers gladly obliged, but they did so secretly, away from the prying eyes of a Muslim community.

A large part of the African church still needs to be mobilized for missions. For the few who catch the vision and sense the call to go, raising support remains a hurdle. Operation Serve Global and The Kingdom Projects have found a way to circumvent this by training and sending government-paid workers to join the missions force to the unreached.

## Operation Serve Global

<https://bit.ly/3wOUMya>

## The Kingdom Projects

[www.tkpmmission.org](http://www.tkpmmission.org)







The Hausa are the largest people group in West Africa. For hundreds of years, commerce, fuelled by a network of trade routes across the Sahel, Sahara and Sudan, has spread Hausa culture and language far and wide.

Islam arrived in Hausaland with the trans-Saharan caravans. By the fifteenth century, Islam was widespread, and independent Hausa kingdoms later became emirates, led by emirs. They remain strong today and hold cultural influence and power.

Sharia Law was instituted in 12 northern Nigerian states in late 1999. This has made daily life increasingly difficult for Christians and churches in the north. Less than one per cent of Hausa are Christians.

One of the most famous festivals in Nigeria is the Durbar of Kano. This annual four-day event is a time to express unity in their cultural heritage and loyalty to the emir. It includes a grand parade, displays of horsemanship, music, and hundreds of turbaned men on adorned horses.

Hausa is spoken by up to 150 million people, largely in Nigeria and Niger, and as a trade language throughout West and Central Africa. Hausa has more first-language speakers than any other African language.<sup>1</sup> It can be written using Arabic script or a Latin-based script called Boko. (The militant sect Boko Haram derives its name from the words *Boko* and *haram*, the latter referring to things forbidden by Islamic law. The name is commonly inferred to mean “Westernization is sacrilege”. Both Hausa and other ethnic groups are among the Boko Haram.)

Traditional Hausa attire for men is the *baban riga*, a robe decorated with embroidery. Women wear the modest *abaya* robe or a wrap-around skirt with colourful blouses. Tailors for both men and women come up with many unique designs in style, fabric choice, and embroidery.

The Hausa are skilled at textile production, which dates back 12 centuries. Other Hausa crafts include leatherwork, blacksmithing, coiled-grass basket weaving, and pottery.

### At a Glance

- The Hausa are known for their dyed indigo cloth. The oldest dye pits are in Kano and date back 600 years.
- The Hausa diet includes yams, okra, porridge, jollof rice, river fish, and many stews and soups such as egusi soup.
- The Hausa and Fulani people have lived side-by-side for centuries, and non-nomadic Fulani share much in common with the Hausa.

### Pray

- For more workers to live and serve among the Hausa.
- For mental, spiritual and physical protection for mission workers in areas at high risk of terrorist activity.
- For courage for new believers and for the Lord to lead them to others who can help them grow in the Word and be discipled.

<sup>1</sup>[https://en.wikipedia.org/wiki/Hausa\\_people](https://en.wikipedia.org/wiki/Hausa_people)



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