

TOOLS FOR MUSLIM EVANGELISM

Roland Muller

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Roland Muller

Also by the same author:

The Man from Gadara

Honor and Shame, Opening the Door

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PREFACE

While I was researching and writing this book, several people commented that I was trying to write a “how to” book on Muslim evangelism. They objected to the idea, as they felt I could not address the needs of Muslims everywhere. Obviously, there are tremendous differences in religious teachings, cultural backgrounds, and personal situations.

These people felt that a “how to” approach would be harmful in several ways. They considered it would give the reader the false idea that, having learned the contents, he could simply go out and “do it successfully”. They argued that the “how to” approach does not minister to the personal needs and particular situation of any specific Muslim. And they maintained that this approach could be so rigid that it would limit the work of the Holy Spirit.

I believe that all of these fears are well founded but the reader must understand from the beginning that I am not trying to set out a simple “how to” approach that will work in every case. This book, rather, contains bits of wisdom gleaned from a number of successful evangelists to Muslims.

I do, however, strongly believe that mission organizations today need to develop some kind of “how to” approach to help their new evangelists get started on the right foot.

When I first arrived in the Middle East in the late 1970s, I immediately started asking, “How do I do it?” No one seemed to have any concrete answers. There was no one to point to and say, “They know how to do it!” Consequently, each new missionary developed his own approach by trial and error, often with more error than success.

In 1992, I was asked to begin an apprenticeship program for missionaries newly arrived in the Middle East. This presented me with a tremendous challenge. Who would be able to apprentice them? I immediately began searching through the Middle East for those who were successful in their ministry and could apprentice or mentor these new students.

In searching for successful evangelists to Muslims, I used a number of criteria. First, I looked for those who had numerical results. From this list I then looked for those who had experience in gathering new converts into fellowships, either through local church situations or into separate convert fellowships.

Lastly, I looked for lasting results. My list was short, but I was encouraged as I discovered that there were some successful evangelists!

Once I had my list, I approached these evangelists to find who would be willing to take on an apprentice. As the program progressed, I began to assess each learning situation, seeking to find common denominators and, hopefully, the secrets of their success. I tried to look through the eyes of the evangelists, the apprentices, the community of local believers, fellow evangelists and missionaries and sometimes, when possible, through the eyes of the converts themselves.

As you read this book, please keep in mind that it is not the report of a professional study, nor is it intended as an evaluation of these evangelists or apprentices. Its aim is to record some useful insights gained while pursuing my own research and ministry. The material is written from the perspective of a Christian working with Muslims in the Middle East. Those working in other parts of the world will need to sift through the material and decide what is applicable for their situation.

I would like to add a short word about personal pronouns. When writing this material I became very conscious of wanting to enter he and/or she whenever dealing with evangelists and converts. However, since this was not possible, let me emphasize that females do play an important role in this writing, both as evangelists and as those who are evangelized, although I must admit that the majority of situations that I write about are of males reaching males.

May God bless you as He leads you through these pages.

Roland Muller

CHAPTER ONE

THE TOOLBOX

Every carpenter has a toolbox. Before he begins a career in construction he is apprenticed and trained in the use of his tools. Then, using his tools and the materials at hand, he begins his construction.

Work among Muslims is very similar in that the end goal is the construction of a “church”, that is, a body of believers meeting together, feeding each other spiritually and multiplying themselves. The work of the evangelist is to begin the construction. Like the carpenter, the evangelist should have his toolbox filled with useful tools.

No carpenter would imagine constructing a building with just one tool no matter how proficient he might be in the use of that tool. Even two tools would be very limiting. A hammer and a saw might just be sufficient, but construction would be slow and tedious. A box or even a truck full of tools is far better.

In this book, I want to introduce you to a small sampling of the tools that are available. Given the right situation, these tools are not only useful, but perhaps essential for the task at hand.

Over the years that I have been involved in ministry in the Middle East, I have discovered that there are two kinds of tools available. To begin with, there are the tools devised by academic missiologists and armchair mission strategists. Then there are the tried and true tools developed and used by successful evangelists and church planters among Muslims. I plan to concentrate on the latter set of tools.

A number of years ago I observed a team of western agricultural experts trying to teach Yemeni farmers how to grow crops in dry conditions. They set up their equipment, laid out their fields, and applied their tools and techniques, which had been developed in ultramodern western universities. Amazingly, the Yemeni farmers got better yields from their fields than the frustrated western experts next door. True, the westerners knew some things that the Yemenis didn't know, but the old Yemeni farmers knew what had worked for them, their parents, and their grandparents.

In growing my own garden, I learned from the western experts that the soil was deficient in potassium, so I added potassium. From my Arab neighbors I learned that there was a particular kind and quality of dust found only in certain locations. When that dust was finely sprinkled on my garden it protected the plants from the burning sun while allowing light to filter through. My garden looked dusty and dirty but it grew a tremendous harvest.

Like that dust, some of the tools I will suggest are not glitzy and glamorous. They may seem simple and basic, even dusty and drab. But our goal is the fruit they produce not their appearance.

I do not consider myself an expert in Muslim evangelism. There are very few experts. However, in the last twenty years of ministry I have observed a number of successful evangelists at work. At first I was amazed at their success, but then I realized that their success lay in their toolbox and the techniques with which they applied these tools. As a result, I've made it my business to dig around in other folks' toolboxes asking silly questions like “What is this?” and “How do you use that?” and “What else do you use?” I then added some of these tools to my own toolbox, and started to train and encourage others in their use.

Now there is a danger here. You might assume that once you have the right tools and some experience in how to use them, you will automatically become a successful evangelist to Muslims. Nothing can be further from the truth. The Bible clearly teaches us that “unless God builds the house, those that labor, labor in vain” (Psalm 127:1). We are God’s workmen, and thus should be trained in the use of the Scriptures and “always ... ready to explain it” (1 Peter 3:15). But it is the Holy Spirit that does the real work in drawing men to God.

Never assume that you can lead a Muslim to Christ. Only the Holy Spirit can lead anyone to Christ. Only the Holy Spirit can open eyes to make them see truth. Only God can tug at a heart’s door. It is God who stands at the door and knocks, not the evangelist.

Remember that success in ministry does not come simply from having and using the right tools. We can have the right tools and use them well, and still may not see results. Results come from God and have a lot to do with the gifting of the evangelist and the grace of God at work at the time of witnessing, and a lot to do with God’s timing in the situation for the Spirit blows when and where He chooses. We must be prepared as workers, and allow God to order the events of our lives to bring us into situations where He can use us.

What, then, is our role? Our role is to be workers, equipped and ready for use. We should have our toolbox ready, be trained in the use of our tools, know the Scriptures well and be available to the Holy Spirit. When a Muslim is seeking, God will lead him to those who have prepared themselves to be useful. The evangelist must prayerfully listen and consider the situation. Then, at the prompting of the Holy Spirit, he opens his toolbox and withdraws the appropriate tool. If he doesn’t have the right one, the evangelist needs to arrange the situation so he can ask his fellow workers for advice.

It is well to remember that style and technique are often as important as the tools themselves. Certain tools fit certain personalities. The outgoing evangelist standing on your doorstep needs different tools from those counseling children. It would be impossible to review all the different tools available to everyone in every situation so I have chosen a small number that I feel should be included in the toolbox of every evangelist to Muslims. In the appendices, I have included addresses where other catalogs and resources can be found.

Along with tools, we must also look at the spirit in which the tools are used. A tool used without love is useless. Paul reminds us in 1 Corinthians 13 that whatever we do, we must do it in the spirit of love. The first verse could perhaps be rendered: “Even though I speak the language fluently, and have perfectly prepared my presentation, and understand all there is to know about Islam, and can discern the personal perspective of the person I am talking to, if I do not have love, I can do nothing.”

CHAPTER TWO

THE MAKING OF AN EVANGELIST

In my search for successful evangelists, I became aware that I was looking for more than tools. The gathering of tools was relatively simple; learning how they were used took much more work. But as I researched, I began to notice certain patterns emerging. My excitement grew as I went back over each case, noticing more and more similarities in style and technique. These I shall cover in the following chapters.

I quickly discovered that there was not one personality type common to these evangelists. The variety of personalities was astounding. Some were bold with “hit him between the eyes” personalities. Some were flamboyant, and some, perhaps the greater group, were quiet, meek, non-confrontational people.

These evangelists came from a variety of backgrounds and ages. Some were westerners and some were from the east. Some were local believers from a Christian heritage while others were local believers from a Muslim heritage.

However, when I had finished assessing the tools, techniques and personalities behind them, I felt I was still missing something. This bothered me and I began searching again. There was some mysterious quality about these people that made them attractive to non-believers; something that was almost magnetic; something that drew people to them.

I was only vaguely aware of this for some time, until God brought it clearly to my attention. Some of us had asked Harry Young, an elderly missionary who has now passed into glory, to come and visit us in the Middle East and share with us his “secrets of success.” Harry and his wife began their ministry in the Arab Gulf States years ago, and then ministered in Birmingham, England. We were delighted with his visit, and enjoyed the insights he had to share.

One small event during that visit completely floored me. It left me hurt and confused. One evening Harry and I were passing by our local Arab church where I needed to stop for a few minutes to see someone. The youth meeting was just finishing and Harry spent a couple of minutes in the courtyard talking with some of the local youth while I went about my business. Most of these young men were on the periphery of the church, attending only occasionally. I quickly finished my business and we moved on to another appointment.

The next afternoon, I had a surprise visit from several of these young men. They arrived at my door inquiring where the old man was who had been with me. They wanted to visit him. As I explained his busy schedule, they commented that they wanted to study the Bible and they wanted this old man to teach them! I was quite astonished, and explained that he was traveling and would be leaving the country in a couple of days. As they left, I sat in my chair amazed. I had lived in this neighborhood for more than a year. One of these boys had helped me find the house we were then living in. But during that year, none of them had asked me to lead a Bible study. In fact, when these young men were around me, the discussion was seldom about spiritual things.

Yet, when Harry arrived and talked with them for ten minutes, they were ready to commit themselves to attending a Bible Study. I felt hurt, but I also felt challenged. I needed to find out what it was that had attracted them. And the more I thought about it the more I recognized this quality in all the successful evangelists I had met.

Old stories I had heard took on new meaning. The people who “approached the evangelist” in the coffee shop; the rich court judge who came late one night to ask about God; the willingness of people to study the Bible with them. In almost every case, there was something about these Christian workers that made them attractive. People almost “wanted” to study the Bible with them. It was humbling to realize that I didn’t have this quality. It was challenging and almost frightening to try and find out why.

Taking pen and paper, I began to write out a short list of qualities common to these evangelists. First, these evangelists were intimately familiar with their Bibles. They knew their Bibles, they studied their Bibles. When asked a spiritual question, their first reaction was to reach for the Bible. Each of them loved the Word, and was a student of the Word. People around them had the impression that these were men and women of God. Even in common conversation, references to spiritual things were a normal part of their exchange. It wasn’t forced; it flowed out of a life steeped in the Word of God.

This saturation with the Word of God made these people recognizable as men and women of God. I wrote that down, but I knew there was still more to it than this.

I pondered over the matter for some weeks, and then, as I visited with a successful evangelist from the west who was then working in Lebanon, I broached the subject with him. I explained all I had found, but admitted that I was not convinced this was all. There was still a missing ingredient.

He listened thoughtfully, and then he smiled. “I’ll tell you what it is.”

I smiled too, thinking, “Sure, but it’s not that easy.”

“It’s the Cross,” the evangelist explained. “Go again and examine every case you are studying. See if there is not some point, or a number of points in each of their lives, where these men or women reached a tremendous crisis; a crisis that destroyed them; a crisis that brought them to their knees; a crisis that stripped them of themselves, where they died to themselves, and cast their whole lives onto God.”

“A Cross experience. Death to self. Casting themselves on God.” The words rung in my ears. Just one year before, my wife and I had faced a tremendously difficult experience. It had brought us to our knees. It had crushed us, almost destroyed us and had left us asking “Why?” The only answer we could find was that we needed crushing so that our old natures would be destroyed and that Jesus could shine through. In my heart, I knew that this was just the beginning of a work of God. The trials He had taken us through hadn’t yet done a complete job and He was taking us through more and more experiences, showing us one thing after another in our lives that needed to be dealt with.

As I sat there, re-experiencing some of the pain I had recently gone through, I suddenly realized that this man was right. Each one of these successful evangelists had gone through very difficult experiences. Most of the time, I had considered these experiences as satanic opposition to their work, but now I saw the hand of God at work in their personal lives. The words of Corrie ten Boom echoed in my ears; “God’s finest tool in our lives is the tool of suffering.”

I didn’t know all these peoples’ lives in detail, but the Lord brought to my mind situation after situation. Harry and his wife Joann arrived back in England, devastated. They were serving God in the Gulf when their doctor prescribed the drug Thalidomide during Joann’s pregnancy. When their son was born, he was without arms and legs. I had visited in their home several times in years gone by, but somehow I had never shared their pain until this moment.

One dear brother had been imprisoned, threatened, and lived with uncertainty. A family had been betrayed by the local Christian community; another had tremendous difficulties with their

own mission organization, while others had been falsely accused of all kinds of evil.

I now saw God's hand in each of these situations. God was at work in each of these lives. I had been looking for successful tools: tools that had been worked on and developed, honed to perfection, tools ready for my use. And all the while, God had been looking for tools: tools that had been worked on and developed and honed to perfection, tools ready for His use. God's tools were people. He was more interested in the character of the evangelist than He was in the tools they were using.

God was looking for lives that He could live in; lives that wouldn't hide Him, but would let Him shine through. Like the saints in the stained glass windows in church, they are beautiful because the light shines through them.

Suddenly I realized that Muslims weren't attracted to evangelists, they were attracted to God. A person who is a true seeker is seeking for God. He may not know it, and might not express it in those words, but when they see God in His beauty being lived out in the lives of His people, they are attracted to Him. In order for Jesus to truly shine through a life, the hard exterior has to be broken and removed.

A life broken and used by God is not something that the evangelist has done. It is the work of God. That's why it is often so hard for a new worker to write home about what he has accomplished. Often God is doing more work in his personal life than He is doing through him in the lives of others.

As I reviewed the lives of these evangelists, it was a relief to discover that not all had experienced traumatic events. They were not all "tough nuts" to crack. Some had quietly and obediently submitted to God and had learned to die daily to self. Others, it seemed, needed a more traumatic event to get them moving down the right road. However God did it, He did it in the right way for that particular person or family.

And so at the beginning I must emphasize the need for each person who wants to have a successful ministry to Muslims to recognize that his own life is the premier tool that God is seeking to use. When God has a life prepared, broken and cleared of a lot of personal rubbish, He can begin to use it. If that person has steeped himself in the Word of God, and has prepared himself with basic, useful tools to tackle the job of evangelism and church planting, God will, in turn, find places in His kingdom where He can put that life to work for His honor and His glory.

CHAPTER THREE

FRIENDSHIP EVANGELISM AND TEACHER-BASED EVANGELISM

In analyzing the various successful evangelists, one of the first common denominators I noticed was that none of them majored in using the “friendship evangelism” approach that is commonly practiced by many of today’s workers to the Middle East. While none of these evangelists was opposed to making friends or building friendships with Muslims, most of them mentioned that they did not see friendship evangelism as a missiological strategy that should be exclusively followed. In fact, there were those who were quite adamant that friendship evangelism was woefully lacking as a missiological strategy. They felt that there was too much emphasis put on this approach when other approaches might work better.

FRIENDSHIP EVANGELISM

Whenever I bring up the concept of friendship evangelism with my fellow colleagues from the West, I discover that each person has a slightly different view of what is meant by this term. In pursuing it further, I discovered that few of them have thought through the biblical basis of this approach, and most seem surprised that I would even question its validity. What surprises me more, however, is that so many of these same people seem to agree that friendship evangelism is the correct and accepted method for reaching Muslims.

At this point, I must admit that my own thinking has also been challenged over the years. When I set out on my missionary career I was well aware that the traditional methods of evangelism, like door-to-door outreach or tent meetings, had proven very offensive, and so I, too, had accepted friendship evangelism as the only alternative.

I first became aware of the concept of friendship evangelism in the 1970s when a veteran missionary couple spoke in glowing terms of “gossiping the gospel” over the back fence with neighbors. It sounded interesting and intriguing. As a young man, I had been involved in door-to-door evangelism, coffee-house evangelism and crusade evangelism in Ireland. Now that I was entering ministry in the Middle East, I was interested in learning what would work in a Muslim setting.

When I arrived in the Middle East and started my language study, I began to look around for experienced workers who could tell me “how to do it”. It soon became evident that there was a woeful lack of converts from Islam. Few workers had won any Muslims to Christ, so we students had few role models to follow.

Once I had acquired some language skills, I began using the friendship evangelism approach that everyone was promoting. Perhaps we didn’t really understand what friendship evangelism was all about. Some of my fellow students and I had arrived at the conclusion that all we needed to do was to develop a close friendship with a couple of Muslims. Once a friendship was firmly established, we would then be able to share Christ with them.

As with all evangelistic attempts there were some successes, but most of us never really got
10 around to presenting Christ to our friends. After all, having spent so much time and energy devel-

oping the friendship, we were loath to destroy it by telling our friends that they were going to hell. Only a few workers, with special gifts in evangelism, had any measure of success.

What concerns me is the large number of people who still use this approach exclusively with little, if any, success. Several things may be happening. First, making close friends in a cross-cultural situation is very difficult. In many cases, new workers discover that national people who try and befriend them usually do so for a reason. A frustrated young man poured his heart out to me one day. The young fellows who had befriended him on the street and in the market place were always looking for something. Within a couple of days they would be asking about any sisters he might have, or searching through his apartment for pornography, or wanting him to help fill out applications for a visa. There were very few people out there simply looking for friendships with foreigners.

This young man had also discovered that when he did finally make friends, their concept of friendship was different from his. On the street below his apartment, were a group of young men who hung out together. They were open to him joining their little group as they sat and drank tea, or wandered in the market, or just stood talking in the evening. However, it soon became plain that if he was to join their group, he would be expected to be with them all the time. These young men saw each other every day after school or work, and stayed together until late at night, every day. The young man realized he could not give that kind of time, which amounted to between five and eight hours every night, and fifteen hours a day on weekends, just to maintain this kind of friendship. When he told them he had other commitments, they basically said: "Fine, it's us or them."

This left him in a quandary. Should he drop his other commitments, even church-related activities, in order to spend all his time with four or five young men? What about making friends with others? Was his ministry to focus on this group alone? So far there had been very few opportunities to share the gospel. How long should he be a friend before he shared? What if they rejected his message and him? Was there another strategy he could use?

During my years of ministry in the Middle East I have had many opportunities to observe, and to use, friendship evangelism. I've seen well-meaning missionaries give their lives to a few close friends. They've taken years to build friendships within these families. When they write their prayer letters, they describe the friends they are making, the family events they attend, and some of the individuals they are closest to. But many of these workers have told me how terribly difficult it is to share the gospel with their friends. Having built a good friendship, they feel that if they now share the gospel they will betray the friendship. It's as though they've used these people, befriended them for a reason, and now years later the reason becomes clear.

These are the good situations. In some of the poorer ones the workers, having discovered the difficulties, have resigned themselves to the fact that their lives will have to reveal the gospel as they are never going to get around to having a good talk about it.

As I have observed this phenomenon, I have wondered why we have so quickly grasped friendship evangelism as a good missiological strategy. No one is pointing to any wildly successful people, although there certainly are those who have led some to Christ using it. In thinking this through, the conclusion I have reached is that friendship evangelism offers several attractions to the expatriate Christian.

First, it is a comfortable, secure kind of ministry. We can spend a lot of energy, time and money on being comfortable. We want a home that is pleasant to live in. We need a place where we can get away from the hustle and bustle of life around us and unwind. Therefore we want comfortable sofas to relax in, some western books and videos to tickle our fancy, some familiar foods in the refrigerator. So much of the Muslim world around us is unfamiliar and uncomfortable, so our homes become an important refuge to us. Friendship evangelism is the most non-threatening form of evan- 11

gelism and so it fits the kind of comfort and security we enjoy.

Friendship evangelism is also a readily available option. Door-to-door work, street meetings, crusades and the like, are very difficult, if not totally impossible. Only a specialized few can get involved in producing videos or literature, so for most of us wanting to witness, friendship evangelism is often the only other understandable option.

In addition, it fits our active life-styles. After all, evangelism must somehow fit in between the kids' schooling, their after-school activities, team meetings, social events, and the other expatriate gatherings that we attend. Two or three friendships may fit the bill quite nicely, and give an impression that we are actually doing something of spiritual value.

Many find that friendship evangelism fits hand in hand with the modern concept of tentmaking. Tentmakers shy away from projecting themselves as trained religious workers and adopt a secular identity in the community. Friendship evangelism then becomes the desired strategy for reaching people both on and off the job.

Few of us ever reach a high level of fluency in the language and therefore we find that we function best as we chat with people on a friendship basis. Thus, friendship evangelism often fits our level of language ability.

Now, I'm being very hard on everyone, including myself. Nevertheless, I've found the successful evangelists that I've met have a totally different approach to life. While they make friends with their neighbors and colleagues at work, these friendships are true friendships. If their friends ask them about their religion and their beliefs, they are happy to share with them. But these evangelists never make friends with the intention that evangelization is the goal of that friendship. Their friendships are true friendships, open and clear of any ulterior motives.

In almost every case, these successful evangelists have not used friendship evangelism as a mission strategy, but rather as something I will call "teacher-based evangelism". Most of these successful evangelists never put a label on what they were doing, but after observing all of their ministries, I felt this term best described their approach.

TEACHER-BASED EVANGELISM

First, let me state that in every case the successful evangelists had the reputation in their own communities of being spiritual people, men and women of God. They knew the Scriptures and they knew how to communicate them in a way that can only be summed up as teaching. I often found it amusing that their unsaved neighbors and colleagues would tell me that if I wanted to know about spiritual things, I should go ask that person.

This, I believe, is the key point. In my own life I discovered that Muslims who did not know me well would often engage me in religious conversations in order to evangelize me. To my frustration they assumed that I was a secular Westerner and they set out to inform me of a better way of life.

Most of us start out on our missionary careers feeling that we are the spiritual ones. Our school-mates, our fellow churchmen, and often our families have lifted us up to great spiritual heights. To them we are sacrificing our futures and our security to travel to far-off parts for the Kingdom of God. And we often believe their platitudes, arriving in the country of our calling feeling that we have sacrificed a great deal, and thus are wonderful spiritual beings.

Hopefully, arrival on the field soon shocks us out of our self-deception. As we struggle with a strange language, culture and loneliness, our real self comes out. In dealing with newly arrived workers on the field, I have often termed their struggles as "self shock" rather than culture shock. Many of our western cultures have insulating activities that shield us from ourselves. We fill our

the field, however, we are stripped of all the insulating factors. We come face to face with who we really are, and often we don't like what we see. Added to this is the struggle with language and culture, and suddenly the newly arrived worker is feeling less and less spiritual, and more and more needy. Suddenly it is much easier for the new worker to concentrate on friendship evangelism than it is to try and discover how to portray himself as a person of God, especially if he doesn't feel very spiritual at the time. The challenge is doubly hard for us to maintain spiritual momentum and to establish ourselves as a spiritual resource for people around us.

Some of the more radical evangelists I surveyed had readily established themselves as formal religious teachers. They had adopted the forms and roles of a culturally accepted teacher and ministered from this point of view. The less radical ones nevertheless moved every contact towards the place where they could sit down with them, and teach them the Scriptures. Some had formal lesson plans, some had a general idea of where they were going, and some used a day-by-day mentoring approach. But all played the role of a teacher, imparting spiritual knowledge and truths.

Another important point I observed was awareness of agenda. The key to many successful evangelistic efforts is the development of the evangelist's agenda. I discovered the importance of this years ago while doing door-to-door evangelism in Southern Ireland. When someone opened the door and asked, "Yes, what do you want?" I needed to have a well-prepared answer. I knew where I wanted to start, what I wanted to say, and where I wanted to end up. And I was perfectly willing to deal with any questions, objections or distractions as they came along.

The situation in the Muslim world is quite different. In the early days evangelists arriving with their well worked out agendas quickly discovered that the Muslims already had their own agendas. No sooner would the evangelist get started on his agenda than the Muslim would make a comment: "Oh yes, your Scriptures have been changed, haven't they?" or perhaps "How could God have a son?" And many conflicts arose when the two agendas clashed.

As a result, when the West started talking about friendship evangelism, there were many sincere workers among Muslims who thought that this approach held great promise. If the missionary had no other agenda than making a friend, and in the process slipping in some quiet discussion, then the clash would disappear. However, since the missionary now had no agenda for presenting a clear picture of what salvation, and ultimately the Christian faith, is all about, he seldom got around to doing this. Most of the religious discussion now centered on the Muslim agenda. Although Christian workers still had the goal of wanting to see their friends saved, they no longer had a clear-cut agenda to lead them step by step to the Cross and ultimately to the foot of God's throne.

Now this troubles me. Since the missionary often feels that he is accomplishing little, any religious discussion is considered a success. Many of us share with each other about the "good conversations" we are having with our friends. However, on closer examination, I have often noted that the focus of these discussions has been the Muslim, and not the Christian, agenda.

Someone has commented that once the Muslim agenda has been dealt with then the discussion would naturally go on to Christian things. There are two problems with this. First, the Muslim agenda can go on and on and on. Men like Ahmed Deedat and others have worked hard to expand the Muslim agenda. Satan is also busy contriving lies and rumors to add to the agenda. Suddenly we can be dealing with Muhammad in the Bible, or the alleged stories of astronauts in space hearing the call to prayer.

Most missionaries have a real struggle switching from the Muslim agenda to presenting Christianity. Many of those I've talked with really have no agenda other than "gossiping the gospel." They have never consciously thought through the issue of the best way to present the gospel to the Muslim mind. Perhaps they never expected to be given the opportunity. Perhaps they never had the opportunity because they were so busy with the Muslim agenda.

When studying the successful evangelists in the Middle East, I discovered that they all had their agendas. Each one had, over time, worked out various ways to present the gospel. When they met someone, their ultimate goal was to start on their Christian agenda. Along the way, they dealt with the Muslims' agenda. If the Muslim objected about the Scriptures, they had an answer. That answer invariably ending with an invitation to look into the Christian faith. If the Muslim objected about the Sonship of Jesus, the evangelist had an answer that again ended with an invitation to study Christian doctrine. Given the least opportunity, the evangelist took it, and began his own agenda of presenting a clear and understandable picture of Christianity.

The advantage these evangelists had was that it immediately became clear to the Muslim that he was sitting at the feet of a man of God, who could speak with authority, and communicate effectively. These men of God personified teacher-based evangelism.

BIBLICAL BASIS FOR TEACHER-BASED EVANGELISM

Is teacher-based evangelism biblical? Can it be supported from the Word of God? Years ago I read *A Practical Approach to Muslims* by Jens Christensen (see Appendix Two) and was challenged with the biblical support for openly proclaiming Christ.

Rather than doing a detailed study of styles of evangelism in the Bible, a quick overview of the concept of teaching should suffice at this point. The words *preach* and *teach* are used in relation to Christ many times. The whole picture of Jesus given in the gospels is one of a teacher and healer. Along with this, it is good to notice the identity Jesus had among the people. What did they call Him? Names like "Rabbi" and "Good Teacher" are at the top of the list. The very person we are to emulate in our lives personified the teaching life-style. Fifty-two times the New Testament draws our attention to the fact that Jesus was actively teaching. He taught in the synagogues, in the temple, in boats, in the street, in the desert, on a mountain, in cities and villages.

As Jesus disciplined His followers, especially the inner core of twelve, He taught them to become fishers of men. His teaching included things like: "As you go, preach" (Matthew 10:7); "Preach from the housetops" (10:27); "Preach the gospel to all creatures" (Mark 16:15); "When the gospel is preached in all the world, then the end shall come" (Matthew 24:14).

The Bible tells us that after Jesus' ascension into heaven the "disciples went everywhere, preaching the word" (Acts 8:4). When Peter and John were taken before the Sanhedrin court, the court "told them never again to speak or teach about Jesus" (Acts 4:18). When the disciples were imprisoned, and an angel released them, the angel instructed them, "Go to the temple and give the people this message of life!" So the apostles entered the temple about daybreak and immediately began teaching (Acts 5:20,21).

Paul, writing to the church at Corinth, begins his letter by pointing out the differences between human wisdom and godly wisdom. The whole chapter is steeped in wisdom about how to teach, not with clever answers and arguments, but rather, in brokenness and humbleness, the "message of the Cross". Paul emphasizes that he was not sent to baptize but to preach (1:17). He points out that he knows "how foolish the message of the Cross sounds to those who are on the road to destruction" (1:18). However, "since God in His wisdom saw to it that the world would never find Him through human wisdom, He has used our foolish preaching to save all who believe" (1:21), "and so then we preach that Christ was crucified" (1:23).

There are two important points here. First there is "human reasoning," and secondly there is the "foolishness of preaching." In my years of service, I have seen many examples of human reasoning, when Christians try to answer Muslim objections. The strength of the Christian argument is logic; the strength of the Muslim objection is ultimately submission to what he considers the will of God, whether it makes logical sense or not. Seldom is there a winner. Paul, however, points to something

beyond human wisdom. This is the proclamation of the truth. As the Cross of Christ is proclaimed, the Holy Spirit can work in the hearts of men and women and draw them to Himself.

Paul highlights this in Romans 10:14 when he asks: “And how can they believe in Him if they have never heard about Him?” If we spend all our time in human reasoning, we can be distracted from proclaiming the good news of the gospel. It is not enough to simply answer objections, we must move on to the mode of proclamation. Proclamation is the core of our work as evangelists. It may seem foolish to those who are listening, it may seem foolish to us, but it is the method chosen by God. The pattern laid down in the Scriptures is that God leads us in our proclamation, and the Holy Spirit takes the Word of God and speaks it into the hearts of those who are listening.

One of the reasons for a Muslim’s resistance to the Gospel is that his agenda needs to be dealt with before proclamation can be heard. Another struggle is that many well-meaning Christians today have little or no idea of how to go about the business of actually proclaiming Christ so that a Muslim mind can comprehend it. The danger is to be too quiet, or too forthright. Under colonialism some western missionaries abused their privilege as teachers of the gospel, and began to teach western culture and life-style rather than simply presenting Christ crucified.

During my short lifetime, I have had the privilege of spending time with several successful Christian workers from various places around the world. While they worked in different languages, cultures and situations, there was one thing I’ve noticed about them: they were all preachers and teachers. They were always ready and able to speak about Christ in a whole variety of settings: Sunday School classes, church services, after a meal, in a home, on a bus, or in an airplane.

My friend Harry Young was a good example of this. Harry was always preaching. Everywhere he went he was taking out his Bible to share from its pages. Indeed, all the older, successful evangelists I’ve known were quick to preach and teach. People knew them and recognized them for what they were: Christian teachers who could speak with authority.

We’ve lost some of that today. Perhaps we don’t want to appear to be forcing ourselves on anyone. In our attempts to be subtle in our approach, we can be completely misunderstood in a culture that is very up-front.

When Harry visited us on the field, he shared with us his “toolbox”. In his wallet he had some slips of paper. On the papers were his teaching outlines and references. As he was getting older, his mind was getting slower and more forgetful, so he carried these outlines around in his pocket. And at the right opportunity, he pulled out an appropriate tool.

In 1980 my wife and I had the privilege to work with Harry in Birmingham, England. Harry’s ministry was among Muslims living there, so he took us with him on his visits. At some point during his visit, he would take out his Bible and ask politely if he could share something from the Injil (Gospel). Then, to our amazement, he would stand up, open the Scriptures and deliver a lesson. At first, we found ourselves questioning his approach, but soon realized that Harry was one of the few people we knew who was successfully proclaiming the gospel message to Muslims.

OTHER STYLES OF EVANGELISM

In talking with other missionaries, I discovered that many people considered Harry’s approach to be confrontational. They felt that Harry, and others using this method, were deliberately looking for opportunities to confront Muslims, and argue with them. In speaking to Harry about this, I came to realize that he was aware of this danger. Like most teachers, he struggled to keep a balance in his teaching style, but chose to err on the side of confrontation, rather than miss a chance to proclaim Christ.

There have always been those who simply proclaimed Christ to the Muslim masses, exactly as

they would have preached to any crowd at home. They had little imagination, little empathy, and succeeded only in clashing with their Muslim audiences, rather than winning them to Christ. On the other hand others feel that since they do not want to clash with the Muslims, they will simply live their lives as an example of what a Christian should be like.

Below I have charted the various evangelism styles as I see them, moving from the least offensive on the left to the most offensive on the right. You will notice that teacher-based-evangelism fits into the middle position.

Life-style——Friendship——Teacher-based——Proclamation——Confrontation

CHAPTER FOUR

THE ART OF TEACHING

How long does it take to explain the gospel to someone? Could you do it in ten minutes or less if you used the Four Spiritual Laws? At one time in Yemen, I tried developing a “Gospel in a Nutshell” for Muslims. As I tried different approaches I discovered that nothing seemed to work. No matter how carefully I worked at my plan, I found in practice that I needed a lot more time. There were so many misunderstandings, such a completely different world-view, and incredible language problems, (where the Muslim Arabic language did not contain the words or concepts I sometimes needed), that there was no way I could package something together that would work in a single presentation.

Realizing that I couldn’t do it in ten minutes, I began wondering how long it would really take. This was one of the burning questions I had as I visited these evangelists. What does one include in a gospel presentation?

Over the years of watching them at work, I realized that these successful evangelists had all developed a pattern, but it was different from what I had expected. As I watched and listened, I soon realized that they never once tried to explain the gospel in a single sitting. They would attempt to minister some spiritual truth to people to meet them at their level of spiritual understanding. These evangelists were always meeting new people. Sometimes it was through their work or through an evangelistic program, but in most cases it was through the normal course of life, as they met neighbors, friends of friends, and business people. While each of them had developed his own approach, the underlying principle was the same. In every case, the evangelists would bring up spiritual things and then judge the spiritual interest of the new person. They would then deal with each one differently, according to his place on the spiritual progression chart below. Some of them never thought it out in the terms that I describe in the chart, but this is, in essence, the kind of philosophy they followed.

This chart is very simple. The concept behind it is simple, but the impact on people’s lives can be profound. In effect, the chart gives us six broad steps to spiritual maturity, starting with those who are not interested in the gospel, and ending with those who are Christian leaders. The classifications and titles are my own, but the principles were gleaned from these Christian workers.

Six Steps of Spiritual Development

Category	Abbreviation
1. Not Interested	NI
2. Somewhat Interested	SI
3. Seeker	SE
4. Convert	CV
5. Disciple	DS
6. Leader	LD

Whenever these evangelists met someone, they began to assess his or her spiritual development, and target their ministry accordingly. Their aim was not so much to lead the person to Christ immediately, but rather to move him or her along from one stage to another. They often felt excited as they saw a person move forward from one spiritual plane to the next.

THE CATEGORIES DESCRIBED

NI - NOT INTERESTED

The West is filled with people who are not interested in religion. They simply want nothing to do with religion. In the Middle East, and in most Muslim countries, a person who is not interested (NI) in Christianity, is not necessarily not interested in religion. While there are growing numbers of people in the more western-leaning Muslim countries who truly want nothing to do with religion at all, the majority of NI people are not interested for a totally different reason: they think they know all about Christianity, and are convinced that it is wrong. Lies, misunderstandings, self-righteousness and pride often bind them in their ignorance. The evangelist must seek to challenge these people by challenging their opinions, world-view, and closed thinking.

Sometimes it is ministry to their physical or emotional needs that awakens an interest within them. Sometimes it is the realization that they have been misinformed about Christian things. Sometimes it is the life of a Christian that speaks to them. Whatever it is, the evangelist seeks to challenge them from their complacency. Most of us hesitate to speak about prayer, fasting, or other religious matters with shopkeepers, hairdressers and others whom we meet during the day. These evangelists, however, are always bringing religious topics into their conversation and saying things to catch people's attention and challenge their thinking.

This is similar to the approach Jesus took when He used parables and proverbs to speak to people. Surprisingly, He often did not explain them. He spoke in order to make people think. He would simply say things, and wait for people to come to Him later for an explanation. Few of us would ever imagine dealing with people like that. We want to give a short, concise, total presentation of the gospel such as we find in the popular Four Spiritual Laws, which may not be totally adequate for explaining the gospel to the lost, but do provide us with a summary of our beliefs.

Many NIs, however, never move to the next stage. I was surprised at the number of successful evangelists who were quick to abandon their work with a particular NI, stating that when they saw that God was investing His time and energy in that person's life, then they would follow suit. They would continue to challenge that person's complacency whenever they met him, but they wouldn't pour their life's energies into someone who was not interested.

Most of these evangelists felt that those engaging in friendship evangelism spent far too much time with NIs and in doing so wasted time they could have used to seek out, pray for, and work with more receptive people. Rather than visiting a few select people, these evangelists visited many people in the community. They spent time talking to shop owners, hairdressers, neighbors and people whose homes were open to them. Wherever they went, they were quick to share something of the gospel, often using parables or proverbs, or short pithy statements. (In the following chapter we will take a more detailed look at this approach.) When they saw a spiritual response, they followed it up.

When a Muslim comes with a spiritual question, he has started to move to the next spiritual stage. The evangelist can rejoice at this, because a spiritual battle has been won. Such a person is now moving on to being somewhat interested (SI).

SI - SOMEWHAT INTERESTED

When someone who was not interested begins to show an interest in learning about Christianity, he has moved on to becoming somewhat interested (SI). This is often a real work of God. Many Muslims, once they become interested in knowing more about Christianity, slowly become aware of their own spiritual needs. They may compare their lives to that of a Christian. They may even compare their lives to what they feel is the Muslim goal of spirituality and perfection, and start seeking ways of reaching that. Sometimes SI people begin to delve deeper and deeper into Islam. From the outside this can look like a spiritual step backwards, when it is actually the natural outcome of their spiritual hunger. They usually start seeking in the places where their families and religious leaders tell them they will find answers. Once they turn their attention to Christianity to see if it has answers, this person has moved much closer to becoming a seeker (SE).

SE - SEEKER

When these evangelists feel that someone has become a true seeker, they work hard to arrange the circumstances so that he can meet with a religious teacher. This teacher is always someone available and able to spend time with the person and give him a clear presentation of the gospel.

If this arrangement puzzles you, then you need to consider the situation from the Muslim's point of view. Remember that many Muslim cultures are really oral cultures. Very few people read much more than the morning newspaper. In many eastern cultures it is recognized that knowledge is held by the knowledgeable. Others may have opinions, but their opinion is not valued unless it is backed by study. The Middle East is full of rumors and lies: information is not trusted unless it comes from a trusted source.

In this setting, personal testimonies are useful, in that they are accounts of what has happened in an individual's life. There is no greater expert on a life than the person living it. However, when the topic moves beyond personal experience to that of theology, the seeker usually wants to get his information from an established source. The evangelist, therefore, must either be able to present himself as an authority, or introduce the seeker to someone else who is. The religious teacher himself must always be careful to reveal that his authority is based on a higher authority, that of the Word of God.

The success of many evangelists is based partly on their ability to assess where people are, and partly on their being able to give a clear and understandable explanation of the gospel. I once saw a situation where a western Christian assumed that someone was a convert, and took him to one of the evangelists for further help and teaching. He became upset when the evangelist treated the new convert as a seeker, rather than a convert. The evangelist insisted that saying a sinner's prayer does not make a person a convert. The Muslim must understand and accept by faith and he cannot do this if he doesn't sufficiently comprehend the truths of the gospel. So the evangelist took the contact right back to the beginning and started from there to teach through his series of lessons, making sure that all the basics were covered before asking for a decision.

It is important for the evangelist to have two things in place. He must have a sense of direction whereby he can systematically cover the basics so that the contact gets a complete picture of Christianity. He must also assume the role of a religious teacher, speaking as an authority on the Bible and the Christian faith. The seeker is looking for answers and he wants them from an authority.

It is our moral duty to give the seeker the best gospel presentation possible; something that is understandable and speaks the gospel clearly. There are a number of tools available, but the best one I have come across is The Discovery Lessons outlined in Appendix One.

CV - CONVERTS; DS - DISCIPLES; LD - LEADERS

These last three stages on the Spiritual Development chart will be taken up in chapters eight and nine when I deal with friendship discipling and church planting.

THE ART OF TEACHING

Westerners who assume the role of teacher in a Muslim society often struggle as teachers. There are subtle things that have to be learnt. What does a teacher act and look like? What are the things that a person should do, or not do, to enhance and reinforce the lesson material? What sort of things will be distractions?

The best place to begin is to observe the appearance and behavior of both secular and religious teachers in your target culture. Recognize that much is done for outward appearances and to impress men, but there are some things that must be considered. Get to know some local teachers in your community. Visit some local schools and observe how the teachers behave. What makes a teacher successful? What does he do to get and command respect? How does he control his class?

Below is a list of several things to look for when assessing how a teacher acts and what he should look like. Consider each of them carefully, as the total image you portray may make or break your success.

CULTURE & LANGUAGE

Culture is important. Study your target culture carefully. People do certain things for a reason. They may not know the reasons, but there are always reasons. Delve into the culture, and seek to understand how people act and how they relate to each other. If it is impolite to point the bottom of your feet at someone, then never do it. Try to be conservative, and watch and listen. Try imitating another person's actions. What makes you uncomfortable? Why?

On one occasion I dressed as an Arab and wore sunglasses. I decided to walk through the bazaar as an Arab to see what it would feel like. I was amazed that people still stared at me as they would at any foreigner. So I decided to follow a group of young men, and try to imitate them. It was terribly upsetting. They walked so slowly, and looked at things I would never look at! But once I slowed down, and tried acting like them, I started to fit into the crowd and be one of them.

DRESS

Dress is important. Teachers often hold an honored place in society. One who does not dress appropriately will soon lose the respect of the students and others in the community. How you dress on the street is important. How you answer the door is important. You might even have to abandon your favorite forms of dress (like shorts and T-shirt), and adopt something more formal. Watch carefully how the local people look at you. What do they look at first? In the culture I am presently living in, people often judge others by their shoes. So, I have taken to wearing formal shoes most of the time, keeping them polished and presentable.

STYLES OF TEACHING

Most of us have been well educated in our home countries and have preconceived notions of what makes a good teacher. Never forget that our opinions are based on our culture and philosophy of life. Study the styles of teaching used in your target culture, and adapt these to your use.

USE OF NOTES

Have you ever noticed that Islamic teachers seldom, if ever, use notes? The use of notes indi-

cates two things to the audience. First, the speaker doesn't know his material well enough to speak without them and, secondly, the notes are the authority.

One evangelist pointed out to me that when he tried to use written material other than the Bible, the seeker wanted to get a copy of the notes, and then, having obtained the authoritative document, didn't return for further lessons. As a teacher of the Bible, it is vitally important that you use the Bible and the Bible alone. You want to communicate that the Bible is the sole source of your authority. You want the seeker to seek God in the pages of His Word. Don't introduce another authority, and refer to it more frequently than you do the Bible. If you must use notes, then write them on a small card and slip it into your Bible where you can refer to it occasionally.

SEATING

If you have never attended a mosque for the teaching session, then make it a point to observe one of these sessions, possibly on television. Notice that teachers often sit, but are elevated above the audience or in a place of authority. Study your local culture so you can immediately see if there are "seats of honor" or places in the room that command more authority than others. You will need to decide for yourself if you want or need to make use of this cultural aspect of position. You may want your guest to sit in the place of honor. After all, Jesus taught His disciples to take places of lesser authority and asked His followers to do likewise (Matthew 23:5-12).

HANDLING OF THE SCRIPTURES

How does a religious teacher handle the Scriptures? If the Scriptures are your sole authority and if they are the Holy Word of God and you love and respect them, then treat them accordingly. Don't place your Bible on the floor; don't place other books on top of it; and don't write in it. However, I have seen Muslims marvel at a well-read Bible, which has been carefully marked. The worn, marked Bible can show the seeker how much you love and study its pages.

REFRESHMENTS

It has been our experience that it is best not to serve refreshments during the teaching time especially if you are struggling to assert yourself as a teacher. Refreshments can be distracting; besides, most students don't drink tea while a lesson is going on. A cup of tea offered before the lesson is possible, but then must be cleared away. More can be offered after the lesson.

LOCATION

Whenever possible teaching should take place in a neutral place. While it is possible to teach in a restaurant or public place, this can be fraught with difficulties and distractions. The seeker himself may be nervous about meeting in such a public place, and if he doesn't show up, the teacher must wait around for a considerable time in case he has been delayed.

If there is no suitable, neutral location, then the teacher's home is often the best place for him to meet with his students. It is important, however, to have a place where you can sit and teach, rather than lounge around. Some people object to the idea of bringing a seeker into a foreigner's home, as there may be cultural things that will overshadow the lesson, but the teacher's home is private and the number of distractions can usually be controlled.

NUMBER AND LENGTH OF SESSIONS

One of the greatest difficulties you will face is getting the student to attend all the sessions. This is why vice versa teaching can be a great blessing. Vice versa teaching is simply two workers functioning together, each one being the teacher for the other's contacts. Each one tells his Muslim contacts that he has a friend who is a religious teacher. This teacher is willing to teach a short 21

course on understanding Christianity (or the gospel). If the seeker is interested, the worker introduces his contact to the teacher. Then during the following week he can ask him questions and encourages him to attend the next lesson, offering to go with him if needed.

As for the length of the lessons, evangelists over the years have struggled with the questions of “How much and how soon?” The author of the Discovery Lessons found that he could not cover the basics in less than six hours. When seekers were invited to attend a “Bible study” they often shied away, simply because of the open-endedness of the commitment and because of the thickness of the Bible. By limiting the studies to a minimal number of hours, students would more readily commit themselves to attend. Six one-hour sessions seem more palatable than an open-ended commitment.

While six one-hour sessions can be covered in a week it is often wiser to leave a longer period of time between the sessions. The student is covering so much new material that he needs time to think about it and assimilate it. In some cases, however, teachers have successfully used three two-hour sessions. You, as the teacher, must decide with the student on what commitment he can make.)

REPETITION AND MEMORIZATION

There is an old Arab proverb that says, “Repetition can teach a stone.” Memorization is a learning tool often used by Muslims, so don’t be afraid to encourage memorization. Students can memorize Scripture verses as well as the broad outline you are covering. I recently saw an Arab given the 70-point outline for the Old Testament series of Walk Through the Bible . He reveled in the use of memorization and weeks later knew it all word for word. So, don’t be afraid to ask your students to memorize.

ADAPTABILITY

Don’t be afraid to teach someone. As you progress through the material, you will begin to assess how interested he is, and for what reasons. If he is merely seeking to gain knowledge, but is not personally interested in Christ, then the material can be presented simply as a course on Christianity. If the student begins to respond to the material and you can see evidence of God’s work in his heart, then the material can be made much more direct. Try to be sensitive to the seeker’s questions. Someone seeking to trap you may ask you questions about Muhammad or the Qur’an. Gently remind the student that these are lessons about the Christian faith, and return to the lesson material. You need to trust God to guide the student as he forms his own opinions about his own religion.

KEEPING TO THE POINT

Know and communicate the material for each lesson and only have 2 or 3 sub points. That’s all! Memorize the outline and resist the temptation to teach too much material in one session. Remember that many of the concepts you are teaching are totally new to the student, and may be hard for him to grasp. Sometimes one simple thing you say may require hours of thinking before the student can accept it.

WHO SHOULD BE PRESENT?

Opinions vary between the successful evangelists. Most agreed that the best situation is one on one, or the student and his Christian friend (if they are doing vice versa teaching), and the teacher.

If there are to be more, then there are several things to consider. Some teachers mentioned that in teaching a group, the Muslims should outnumber the Christians so that it doesn’t appear that the Christians are ganging up on them. This, in reality, is often hard to arrange. Often the teacher will want to apprentice a new teacher or a Christian observer will want to sit in on a lesson. If this is the case, then the observer should act as an observer, a silent prayer partner, and never enter into the discussion unless invited by the teacher. When the teacher is waiting patiently for an answer from

the student, it is often hard for the observer to resist the temptation to help by answering the question.

The dynamics change when there is more than one student. All the evangelists agreed that they would only prefer to deal with two or more students if these were already the best of friends. If they are going to think and act as a group (see chapter seven “Honor and Trust”), then it can be helpful to deal with them as a group. This takes more skill, as the students can hide behind one another’s responses, defend one another, and create an argumentative atmosphere. If everyone in the group is a seeker then it may be possible to move them as a group closer to Christ.

Almost all evangelists agree that the presence of persons of the opposite sex should be avoided and that female teachers should deal only with female students and male teachers with male students. The only occasion when students of the opposite sex should be together is if they are a married couple. In most cases it is unwise to teach an engaged couple together, as it may appear that this is an occasion for courting rather than study. Even teaching a brother and sister together should be avoided unless they are young children or older, respected members of the community.

CHAPTER FIVE

PARABLES, PROVERBS, STORYTELLING

AND THE COMMUNITY

How does one go about impacting a community for Christ? Many modern missiologists tell us that the secret to impacting a Muslim community is through its leaders. In a sense this is true, but I feel this is a simplistic approach to what may be a very complex community.

Some have suggested that the Muslim evangelist should focus on heads of families and once these come to Christ the rest of the family will follow. This too is true, but in practice, due to their busy life-styles, it is very hard to find heads of families, and sometimes even harder to win them to Christ.

I would like to suggest a slightly different approach. The Bible calls us to be salt and light in our witness to the world. When salt is added to a pot of boiling potatoes, the salt affects everything in the pot. And so a salt-type witness is one that affects the whole community. Light is different. It shines in the darkness, penetrating one area at a time. So, a light-type witness focuses on one individual, endeavoring to share truth in a way that brings that individual to Christ. Our witness to the world should fit on a sliding scale between salt and light. Below is an illustration of this.

SALT =====□=====LIGHT

SALT-TYPE MINISTRY

As I have worked in our community, I have developed a desire to see the whole community come to understand what faith in Jesus really means. This has three major impacts on the community. It influences NIs (not interested people), making them aware that there is another way of thinking other than the way they have always thought. It opens doors for SIs (somewhat interested people) to ask questions more openly, and it lowers the resistance of the whole community towards the new converts as they come to Jesus.

Impacting a community takes time. Many evangelists think only of working with Muslims one on one. Trying to impact a community of any size through the one on one method would take a long time. In response to this, the western approach has been to develop tools that work as salt. Mass media tools such as literature distribution, radio and TV can all work as salt, influencing a community in general. These are greatly used of the Lord and I would never want to minimize their impact.

Some of the eastern evangelists I have watched had a particular interest in moving their whole community towards a greater awareness and understanding of the gospel. They have a salt-type ministry which is really very simple. So simple, that many western-minded workers have overlooked it.

I discovered that the chores that are part of everyday life are actually opportunities to be salt to the community. A visit to the shops, the garage, the park and to neighbors are all part of being salt. These evangelists sought for and used opportunities to speak in simple ways that made people think.

I first saw this in the life of an evangelist who came to visit us while we were ministering in Yemen. This man had an amazing gift of speaking to people along the path of life. I watched this young man turn almost every conversation towards spiritual things. He would then say things that would make the listener think.

On one occasion, a Yemeni man asked him about the price of a bride in his country. The evangelist thought for a moment and then replied that the price of a bride was very great. The Yemeni was shocked. This was obviously not the answer he was expecting. The evangelist took the opportunity to teach a short lesson. He explained that in Yemen a bride only cost money. In his country, a bride costs much more than money. The man needed to give his heart to the bride. He would have to promise to love and cherish only this one woman. The price was very expensive, he told the listener, because when a man gives his heart to his bride, she gets everything in his life. The evangelist paused, then looked the Yemeni in the eye and continued. He pointed out that this is exactly like God. God doesn't just want our money, or our prayers. He wants our hearts. And when God has our hearts He has all of us.

The story was very simple, but it caused the Yemeni to think. The evangelist's objective was not to convert the Yemeni, but to make him think about a fundamental truth of the gospel. It was an excellent example of how to minister to an NI.

As soon as I realized that this was a significant missiological tool, I too tried my hand at it. Like every skill, it took time to develop, but the results, both in ministry and in personal satisfaction, have made it very worthwhile.

On one occasion a member of our community offered me a cigarette. I politely refused, and then a few moments later asked him if he knew why I didn't smoke. He didn't, and asked why. I told him: God has given us two important things in this life, a body, and time. When we reach Judgment Day He will ask what I did with the body He gave me, and what I did with my time. If I misuse my body, I will need to answer to God about it. The man was quite surprised with my answer, so I continued: "So many people in this part of the world think that God will only judge them about things like prayer or fasting. But God will want to know what we did with out bodies, and with the time we have on this earth. Many of the prophets spoke of these things. There will be lots of surprises on Judgment Day."

In trying to be salt to the community it is important to speak provocatively as the two stories above illustrate. It is also effective to use parables, proverbs or stories to communicate a truth. Once I heard a missionary say: "Imagine a truck load of ceremonially clean meat. What would happen to that whole truckload of meat, if I mixed in one teaspoon of pig meat? Sin is like that. We think the small things don't matter very much!" In saying things like this, we not only communicate to those who are listening but the stories and sayings will also make their way around the community.

The advantage of a good story is that it is easy to pass on. In our community, people spend a lot of time visiting each other. They often rack their brains trying to think of good and clever things to say to stimulate the discussion and keep it going. Stories, parables and provocative sayings about the gospel will be passed around the community, and the effect is a kind of gospel salt that influences the general attitude and understanding of the community about Christian things.

LIGHT TYPE MINISTRY

Ministering light is another skill. Since light is usually focused on those who are seeking the truth, those endeavoring to minister light need to know how to make a presentation which will communicate the message of the gospel clearly to the Muslim mind. This type of ministry is generally focused on those who are seekers, or at least somewhat interested.

I believe that the Christian worker who is ministering light into a situation also needs to be able to use proverbs, parables and stories. Rather than saying something short and provocative, the person ministering light uses these proverbs and parables as illustrations to sharpen and focus the conversation and add more light and understanding.

PROVERBS

People of every race or culture have their own ways of communicating among themselves, as in music, art and drama. By far the most commonly used mode is verbal language. There are different forms of verbal language; for instance, common language, idiom, secret or esoteric language, and proverbs. Proverbs are common in every language. One of the signs of a wise teacher, in many eastern settings, is his use of proverbs or local wisdom. Anyone wishing to be recognized as a teacher should be skilled in the use of parables and proverbs.

Proverbs are normally short sayings which contain the wisdom and experiences of peoples of old, and can be used to illustrate a truth, usually by contrasting two situations. Although there are long proverbs, which look more like short stories or poems, the overwhelming majority of proverbs are short, direct statements.

Proverbs usually have two meanings: the literal or primary meaning, and the deeper or real meaning. The real meaning of a proverb is not always apparent. Often the proverb is a play on words, or a saying with a special twist to make it complicated. Its meaning is usually not fixed, and so can be modified. The user, therefore, is free to reconstruct a proverb in order to make it appropriate to the particular context in which it is being used. He may delete, paraphrase, elaborate or transfer elements in it. Likewise, the hearer must be smart enough to interpret and grasp its meaning.

For a proverb to be appropriate when cited, the situation depicted in the primary meaning, as well as in its deeper meaning, must match that of the context and situation to which it is being applied. Similarly, understanding a proverb correctly calls for discernment. This is because the truths and advice expressed in proverbs are not always stated in plain common language but rather in figures of speech, metaphors and images. Sometimes things that are alike or opposite are compared and contrasted. Reason and the use of the imagination are needed in order to get the real meaning.

There are thousands, perhaps millions, of proverbs in use worldwide. A number of useful proverbs are listed in Appendix Four. Global Mapping has produced a CD of thousands of African proverbs and their meanings, as well as studies and resource materials. The CD, however, focuses on proverbs used by black Africans and has little reference to Arabic proverbs used by Arabs in North Africa.

The best way to learn proverbs is to ask wise old people in your community to teach you some. If you visit a lot in the community, you will hear proverbs being used continually. Write them down. If people know you are interested in collecting proverbs they will often be willing to help you discover more. New proverbs are always being composed, and old ones are adapted or given new meanings to suit new situations. Anyone who is creative and observant and has the ability to reflect and deduce a moral lesson from common happenings can compose a proverb.

A close look at traditional proverbial sayings shows clearly that the main concerns expressed relate to every aspect of human life and behavior. They touch on wealth and poverty, health and sickness, joy and sorrow, marriage and childbearing, occupations and all kinds of activities. There are proverbs which speak to and about all manner of people: kings and citizens, nobles and slaves, men and women, adults and children, master craftsmen and apprentices. Some of the proverbial

sayings are statements of historical facts about the people, while others contain information about their culture. A great number of them express their philosophical thoughts, religious beliefs and values.

The ultimate purpose of the proverbs is to teach wisdom. Thus they contain, and are used to convey, moral lessons and advice on how to live a good and prosperous life. They embody observations and good counsel against undesirable vices like anger, backbiting, greed, ingratitude, laziness, lying, pride, procrastination, selfishness and stealing. Many others praise and advise people to cultivate virtues such as circumspection, cooperation, gratitude, humility, patience, perseverance, prudence, respect and unity that promotes progress and ensures well being.

In many rural settings, a person rarely speaks more than a few sentences without quoting a proverb. For the initiated, the citing of proverbs comes naturally without any conscious or special effort. Since a proverb can have several meanings it can, therefore, be applied to different situations. This is as true during ordinary conversation as in formal and solemn discourse when they tend to be more purposefully cited for emphasis.

Proverbs, then, are a literary device used to embellish speech and increase understanding. Many of the idioms of a language are embedded in its proverbs. They are cited to confirm, reinforce or modify a statement; to heighten and attract attention to a point or message; or simply to summarize a speech. Sometimes they are used to communicate a fact or opinion which might be impolite or even offensive to state in direct speech or plain language. When dealing with a difficult theological issue, the use of a proverb can bring light to the listeners, add a humorous twist, and defuse the tension.

Although all these uses are important, they are, in fact, only a means to an end. The ultimate purpose of proverbs is to impart wisdom. As a result, proverbs can be extremely useful and effective as a tool for teaching. They are short and easy to remember and are often popular for their humor. They provoke vivid images in the mind. Things that are otherwise abstract and difficult to grasp can be relatively easy to understand when explained with a proverb. They are, as it were, sweeteners to effective communication. It has been said that speaking without citing proverbs is like eating soup without salt.

BIBLICAL PROVERBS

Proverbs and proverbial sayings have been used in both the Old and New Testaments. They can be found throughout the Bible: “Like mother, like daughter” (Ezekiel 16:44); “The parents have eaten sour grapes, but their children’s mouths pucker at the taste” (Ezekiel 18:2); “A dog returns to its vomit” (2 Peter 2:22). The best known, however, is the collection in the Book of Proverbs with some in Ecclesiastes. The proverbs used in the Bible are short, easily remembered statements. They contain truths gathered from life’s experiences.

The Hebrew word for “proverb” comes from a word which means “to be like” or “to be as”. Thus, in the Book of Proverbs the message is often given by comparing two things and showing their similarity in some respect: “Timely advice is as lovely as golden apples in a silver basket” (Proverbs 25:11), or “A person who doesn’t give a promised gift is like clouds and wind that don’t bring rain” (Proverbs 25:14).

Another style commonly used in Proverbs is that of contrast, showing the difference between two things. This is common in chapters 10-15: “Wise people don’t make a show of their knowledge, but fools broadcast their folly” (12:23). Sometimes conditional statements are used. For instance, “If you repay evil for good, evil will never leave your house” (17:13), and “Plans succeed through good counsel; don’t go to war without the advice of others” (20:18).

The Book of Proverbs does have its problems for us. First of all, since a proverb is often a play on words in its original language, it can be very hard to translate it into another. I found this true when trying to learn the Low German dialect used by Mennonites on the prairies in Canada. They would often quote a proverb, there would be some laughter, and then someone would try to explain it to me. Even after I understood the meaning of the words, I still did not understand the meaning of the proverb. It was only after I understood the context in which it was used and the background material to which it referred (usually farm-related things, especially animals), that I began to understand a bit of what was meant.

Many evangelical Christians in the West seem to have discarded the use of proverbs and tend, at best, to use cliches. Perhaps our struggle with them comes from our struggle to understand Hebrew proverbs translated into English. This, however, should not discourage us from using proverbs with Muslims we are trying to reach, since proverbs often play an important part in communication in their own cultural and literary backgrounds.

POSSIBLE OBJECTIONS TO THE USE OF PROVERBS

Not all Christian workers may like the idea of using proverbs in preaching the Christian message. Some feel that since proverbs are part of traditional culture, Christians should not use them. They may be reluctant to use proverbs in case they overshadow Bible texts or themes since some are so vivid that they may be more easily remembered than the Bible texts they are meant to help explain. Other Christians may be uncomfortable with using traditional proverbs for fear that some of the teachings they contain may conflict with the teachings of the Bible.

These are well-founded fears. We must be careful, as Christians, to choose our use of proverbs wisely. Many proverbs used in Muslim lands teach good moral values. These are of use. Teachers must never build their teachings around proverbs, however. They should only be used only to explain, illustrate or reinforce biblical truths. They should be chosen carefully, especially since some hidden meanings may not be readily apparent. Proverbs that teach what is in opposition to what the Bible teaches should not normally be used, but they may be cited if the intention is to show a better way through biblical revelation. Jesus did a similar thing when He declared: “You have heard that ... But I say...” (Matthew 5:21-22, 27-28). For the Christian, the Bible, as the revealed Word of God, must remain the highest authority when it comes to considering which religious claims to believe or conduct to follow.

PARABLES

Parables can be frustrating to the contemporary western Christian. Total Answerism and Systematic Theology don't leave much room for parables. We struggle to tolerate loose ends but it is obvious that Jesus Himself and other teachers in the Bible who used parables seemed to have no problems with loose ends. Neither do people of eastern thought today.

Parables are stories. They are fiction, not true stories, and we so much desire to share truth that fiction has no place in our teaching. Most of us don't want to risk making up stories so we rarely use parables unless they are directly from the Bible. Telling parables, however, is a biblical skill that we as Westerners need to develop. It usually doesn't come easily to us.

WHY USE PARABLES?

It must be remembered that parables are stories that:

- Get attention
- Bring involvement

- Produce emotion
- Hide the truth from antagonists

They can be used to minister to those at the NI or SI stage without causing offense. Jesus used many parables in this way. The crowds that followed Him were made up of many types of people. Through His use of parables and proverbs everyone heard Him and thought about what He said. And Jesus knew that the true seekers would return to ask Him personally about what He had said.

WHAT DO PARABLES DO FOR US?

Why would we want to use a parable anyway? Why not just speak the truth? In watching my evangelist friends at work, I've come to realize that parables are very useful for:

- Illustrating a point
- Bringing things into contrast
- Sifting and drawing people out
- Giving people something to ponder on
- Appealing to reason
- Ambushing. Setting up a story, developing a thought that people identify with and then wham! hitting them with a truth. We can see this, for example, in Nathan's parable to David (2 Samuel 12:1-7) and in the story of the Good Samaritan (Luke 10:25-37).

Parables are useful when dealing with people raised in an oral tradition. In Yemen, I tried using a nutshell presentation of the gospel. It never worked. No sooner would I say something, than folk would start with their objections. So I, with some of my colleagues, thought and prayed about it and searched the Scriptures to see what Jesus would have done. We discovered that He told parables. We knew this all along, but somehow it never occurred to us to use parables ourselves.

The amazing thing was that when Jesus told a parable He didn't bother to explain it! He allowed those who were thinking and seeking to ponder over the parable, and then approach Him later. Sometimes they even came at night to ask what the parable meant. Once we realized the importance of this we decided to begin using parables.

When two of my colleagues visited a village, they introduced some basic Christian concept in their conversation and illustrated it with a parable. They gave no further explanation. They had been trained in our western Bible colleges to give a three- or five-point talk, bring the people to a conclusion and then ask for a decision, so this approach felt wrong. However, when our team visited the village some months later, they discovered that the people had thought about what had been said and now wanted to know more. So another teaching was added, a parable given and the team left again. In this way Christian thought and teaching was slowly introduced and taught in a number of villages.

SOURCES OF PARABLES

From the parables of Jesus, which are forms of extended proverbs, four sources can be discerned:

- Observations from the world of nature: for example, the parable of the sower (Mark 4:1-9); the parable of the seed growing secretly (Mark 4:26-29).

- Knowledge of familiar customs of everyday life and events: such as the parable of the yeast (Matt. 13:33); the parable of the ten virgins (Matt. 25:1-13).
- From well-known events in contemporary history: for example, the parable of the high-ranking man who was about to be made king although he was hated by the citizens, and who gave gold coins to his servants to trade with (Luke 19:12-27). (Historians have identified the activities of this person with those of Archelaus, son of Herod the Great.)
- From normal, probable events, as in the parables of the laborers in the vineyard (Matthew 20:1-16); the prodigal son (Luke 15:11-32); and the unjust judge (Luke 18:2-8).

Another feature in parables is that behind what seems to be one plain truth lies another deeper or more general truth. Jesus used this kind of story. He said that the kingdom of heaven was as valuable as a piece of land with hidden treasure. This parable describes the need to sacrifice everything else in order to possess it (Matthew 13:44). In the parable of the wedding feast (Matthew 22:1-4), Jesus clearly explains that if you want to enter the kingdom of God, you must not defer the decision to accept the invitation.

Outside the ancient Wisdom Books of the Old Testament (Job, Proverbs, Ecclesiastes), the most concentrated collection of proverbial sayings in the Bible can be found in the parables of Jesus as recorded in the Gospels of Matthew, Mark and Luke. Today many evangelists use parables as stories that illustrate redemption. These are called “redemptive analogies”.

PROBLEMS WITH PARABLES

There are a number of difficulties that a would-be storyteller will encounter:

- One must understand the language well in order to be a good storyteller.
- One must understand the local culture well in order to make the story have punch.
- One should have some experience or gifts in story telling. Half a story is in the telling. Comedians make their living by being able to tell stories and jokes better than the average person. Everyone, especially in an Islamic setting, appreciates a good parable teller.

EXAMPLES OF PARABLES, PROVERBS AND STORIES

Every good evangelist has a collection of proverbs and parables, and an understanding of situations where they can be applied. As these can vary from culture to culture and language to language, we have only given a few examples in Appendix Four to get you started

CHAPTER SIX

CONTEXTUALIZATION & COMMUNITY

UNDERSTANDING CULTURE

On occasion I have heard expatriate workers comment that they understand the culture, and I've wondered just what they mean by this. Having lived in North American culture as a youth, I sometimes wondered if I understand my own culture.

I like to think that there are different levels of how we can understand culture.

1. On a superficial level, there are the do's and don't's of the culture. In the culture I'm working in, women don't look men in the eye; you need to drink three cups of coffee at a formal visit; and you never point the bottom of your feet at anyone.
2. Beyond this you may want to know why they do one thing and why they don't do other things. You will want to begin to understand these cultural mores and, as you do, you will discover that women don't look men in the eyes because ...; that there are three cups of coffee because, (each cup even having its own name); and you don't point the bottom of your feet at someone because....
3. On a deeper level, the missionary should work towards understanding the world view of the culture he is in. He needs to understand the basic philosophy from which the principles of life have been developed. A lot has been written on this subject, but I would like to define world view in two ways: Values and Convictions. Missiologists may not like my categorization, but it has been a big help to me in analyzing the cultures in which I've lived.

VALUES

What do we value most? What does the target culture value most? Think about your own culture. What are the most important values in your culture? Where would you place some of the following? What values would you add to them?

- Honesty
- Sanctity of life
- Freedom of movement
- Freedom of speech
- Rights for education
- Equality of sexes
- The right to work
- The right for quality of life
- Honor

As you can see, it is hard to classify these. Some of these values are important to some people while different ones are important to others. Only after living and working in a community for a long period of time can one really begin to understand the values of that community.

CONVICTIONS

Convictions come from values. Because society has certain values, it develops certain convictions. It may not formulate these things, but they are the underlying convictions of the majority of people. In some of our western countries, we might specify “More is better” as a general conviction held by many people.

Let’s look at another situation. Most Americans like to shop. So, when in America, the cultural thing to do is to visit malls and spend time shopping. There are two principles that drive this American habit: obsession with owning material goods, and an obsession for options. Once one understands these two convictions, the American obsession with shopping becomes clearer and so do other American cultural actions. We can begin to understand why Americans build huge malls: because they give more shopping options, they are better places to shop. We can understand the divorce rate: there is a desire for more options in marriage. People change churches regularly: the desire for more options in church leads to people switching churches or pastors every couple of years. It may help us understand why students switch university majors 2-3 times during their studies, and why Americans often switch their careers several times during their life time.

But understanding materialism and the desire for options is only one step. We need to relate these principles to the American world view. Materialism and obsession with options are the natural outcome of the conviction that “More is better.”

In the Muslim world, women usually cover their hair. For many years I accepted this, but then I started to ask “Why?” I discovered that in Yemen women were afraid that an infidel might see their hair and as a result they would hang from their hair in hell. I searched the Qur’an and Hadith for references to this, but so far have not found them. Although people in this community do not have a written basis for this belief, it is still a strong tradition in their culture.

When we arrive in a country with the message of the gospel, we endeavor to make it understandable in that culture. I once heard an evangelist say that the gospel is like a beautiful pearl. If it is thrown into the mud, people won’t recognize it for what it is, and will trample it underfoot. However, if it is clean, sparkling, and placed on velvet in a beautiful, polished box, they will all stop and admire it. Contextualization is the act of building the box and providing the velvet background.

The first step in contextualizing our message is to understand the culture and worldview (as best we can) of the people we are trying to reach. We must remember that not everyone in a country or even in a given city will have the same worldview. We must be sensitive to ethnic and tribal differences, family preferences, and individual understanding.

REMOVING CULTURAL OFFENSE

The most important part of contextualization is to present ourselves in such a way that our lifestyles demonstrate and even enhance the message we want to communicate.

If a single woman says she has been set free from sin but dresses and acts as would a prostitute in the target culture, no one will believe her message. If a man says he is a teacher but dresses in shorts, T-shirt and sandals as if he were a useless young man on the streets, no one will believe he holds such an honored position. Then when he speaks about knowing God as his personal Savior, everyone will think he is telling more lies.

THE OFFENSE OF THE CROSS

The danger with contextualization is that in trying to remove cultural offense, we can take a step too far, and remove the offense of the Cross. We must remember that there is something offensive about salvation. Salvation is not fair. It is a gift to us, but it is not fair to God. Many Muslims struggle with this as they conclude that God did something out of His natural character. We need to demonstrate this side of salvation as the love of God expressed for us.

OUR IDENTITY

Who do we appear to be in a Muslim culture? Often we move around in our own little worlds, unaware of the impact that we are having on others. They watch us and evaluate us according to our dress, our actions, and our words. Experts in communication tell us that as little as 7% of our communication comes from our words: the rest comes from our actions.

So, if you enter a Muslim community, people will immediately try to identify what sort of person you are. Below is a simple illustration of what I call the Muslim identity line.

Fundamentalism ←—————→ **Westernism**

In my community, there are two extreme types of Muslims: either Muslim fundamentalists, or westernized, nominal Muslims. Everyone is somewhere between these two. What you wear, how you act, where you live, and possibly your language, identify you as being closer to one end of the scale than the other. Most Muslims are moving, either quickly or slowly, towards one side or the other. It's hard for them to stay stagnant in the middle. Since this is what is happening in my community, the members of my community judge me by the same standards.

The object of contextualization is to make our message understandable to people in the culture in which we are working. If we identify too closely with the fundamentalist end of the line, our Christian message becomes very confused: legalism and grace mixed together. If we identify with the opposite end of the line, our message also becomes confused: permissiveness and grace mixed together.

Our goal must always be that of clear communication of the gospel to the target culture. In order to present clear messages we must be clear ourselves about two issues:

- Our identity in Christ
- Our identity in the community.

THE GOAL OF CONTEXTUALIZATION

There are lots of books written on contextualization. The new evangelist to Muslims should read them all so that he is aware of the ideas and concepts that different camps are promoting. In working this through in real life, I have come to realize that there are various schools of thought among those seeking to contextualize the gospel.

There are those who try to live a totally Muslim-style life in order to reach Muslims within their own culture. Years ago I heard about a western missionary who tried something similar in India. He dressed as an Indian, ate Indian food, and lived in an Indian house. However, he was disappointed when people called him "sahib" (teacher). So he moved to a very poor part of town, and identified with the poor. He got a job on a road construction crew, and people still called him "sahib." He asked the men around him why they called him "sahib". They thought for a minute and then told him that it was because he used a toothbrush. He got rid of the toothbrush and used a stick to clean his teeth. And people still called him "sahib". One day in desperation he asked a wise man why he was not considered an Indian. The man replied: "It is because your mother was white." No matter

how hard we try we can never completely identify with our Muslim friends. Not because of outward cultural issues, but because of sociological issues. (This theme is explored more in my book *Honor and Shame, Opening the Door*.)

There are others who try to enter into Muslim culture in such a way that converts will have an example of how they should act. This is highly commendable and thoughtful. However, I have seldom seen it work. A Westerner simply doesn't have the same responsibilities as the Muslim. The latter has to relate to his family and community in a totally different way from a socially independent western person. None of the successful evangelists I met supported this approach, or promoted it among western workers. Instead they encouraged them to use their position as "sahib" or teacher to its best advantage.

A third group seek to work in a cross-cultural setting, trying to bring the gospel from one culture to another. They realize that they must remove from their message those things that are culturally offensive to the target culture. They must be very careful not to insist, or even suggest, that something from their culture is more acceptable or preferable. They enter into the target culture as much as they possibly can so as to be able to present the gospel clearly. They then seek to help the converts discover how they can live a Christian life within their culture, while explaining that they themselves do certain things because this is what their home culture accepts. The new convert needs to be free to be led by the Holy Spirit in working out the gospel in his own culture.

Despite all our efforts at contextualization, we must realize that we will never ever be able to enter completely into another culture, language group or religious community. I simply cannot find any biblical justification that this is what we are called to do.

BIBLICAL EXAMPLES OF CONTEXTUALIZATION

There are two important examples of contextualization in the Scriptures. While there are also others we could look at, we will concentrate on these two: Jesus and the Apostle Paul.

THE LORD JESUS

Missiologists use the term "incarnational ministry" to describe Jesus' identification with mankind. Jesus experienced everything that we experience in life. However, although He did this He did not enter into our sin. He lived as a religious Jew, a Rabbi, under the law. While He showed the weakness of the law to deal with the real sin in the inner life, Jesus did not sin. He did not need to enter into the bondage of sin in order to lead us free from that bondage.

All contextualized ministries must carefully limit the extent of their contextualization. The line is sin, or the appearance of sin. Islam is nothing short of a religion of works bound by a tight code of conduct. We may try to live and conduct ourselves in ways that are not offensive, but we must be careful not to enter into the system of works, or appear to be in bondage to a system of works. While it is true that Jesus was under the law, He did not abandon the law but used inner change to fulfil the law.

A second point to note is that Jesus often addressed the issue of those who thought they were honorable in Jewish society, as compared with those who lived in a lesser position. In many ways, Jesus was sharing the gospel with those who lived in an honor-shame based culture, rather than in a guilt-righteousness based culture. (This theme is also explored in full in my book *Honor and Shame, Opening the Door*)

THE APOSTLE PAUL

The Apostle Paul was born of Jewish descent, but grew up in a Gentile city. He studied under

Jewish teachers, but was also a student of Greek philosophy and thought. In his missionary life, Paul never had to learn a foreign language. In most cases Paul spoke in the familiar environment of the nearest synagogue, preached in his mother tongue, and taught from the Scriptures that his audience had already accepted as God's Word.

At the same time, Paul struggled to integrate his Gentile converts with those who were Christians from a Jewish background. (In Chapter Nine we will look at the modern parallel drawn from integrating those who come from a nominal Christian background with converts from Islam.) Paul tried to teach and witness in such a way that, whatever the audience, they would accept him and his message. To the Jew he preached as a Jew; to the Gentiles, he preached as a Gentile.

The Book of Romans is an excellent example of the kind of teaching that Paul would give to a Jewish audience living under Roman Law. Paul had wanted to visit the Jews in Rome, but since he was prevented till that time (Romans 1:13-15), he decided to write to them instead. In Romans, Paul quotes the Old Testament and appeals to the Jewish knowledge of the Scriptures as his basis for argument. In contrast to this, we have the sermon on Mars Hill (Acts 17:16-34) where Paul spoke to a purely Gentile audience. The discourses are very different. On Mars Hill, Paul appeals to their admission that there is a god they do not know. He then quotes (17:28) from their own secular philosophers to illustrate some of his teachings. His use of scriptures is limited, but he still boldly proclaims creation, salvation, and the resurrection. Paul demonstrates to us that even though he is a Jew, he can still bridge the gap between the Jew and Gentile, and teach in a way that is understandable to the Gentile.

Paul could do this because his early childhood in a Gentile city gave him the necessary background. He had been prepared by God to be a cross-cultural communicator. He understood many of the values and convictions held by the Gentiles in Greece and Rome as well as those held by the Jewish community.

MUSLIM CULTURE

Just as Paul knew the cultures of the people he was trying to reach, we, as evangelists to Muslim people, must understand the cultures of those we are trying to reach. Eastern and western cultures differ in many ways. One of the more important distinctions is the significance each places on relationships. Most eastern cultures place high value on relationships. In the Middle East, Muslim holidays are an opportunity to restore broken relationships. During holiday times, Muslim families visit every family that they are well acquainted with. The reason for these visits is simply to make sure that everyone accepts that they have good relationships with these friends and acquaintances. If someone fails to visit a friend or acquaintance, then the relationship is strained, and the offended party might visit the offender to find out what has come between them.

BUILDING RELATIONSHIPS

The value placed on relationships can also be beneficial for the teacher of the gospel. The whole crux of the gospel is the good news that Jesus has restored our relationship with God, and through this restoration our relationships with each other can be improved.

The Bible clearly teaches that the world will know we are Christians by our love for each other. However, when one examines the life-style of a typical western worker, it becomes obvious that westerners struggle with relationships. They may get so involved in programs, technical projects and social ministries that they have little time for friends and neighbors. Our western culture is often relationship deficient and the western Christian can take this deficiency with him to the field.

Once the Christian worker begins his ministry, he usually thinks in terms of weekly Bible-studies, weekly discipleship meetings, and weekly teaching sessions. The thought of meeting daily or twice daily with a new contact or convert doesn't usually enter his mind. If he is to take on the role of a religious teacher, he must remember that the Muslim students he has want to develop a relationship with him as a religious teacher and not simply sit in on a series of lectures. Students may sit quietly for a couple of lessons, but if no relationship is forthcoming they will seldom want to continue.

THE COMMUNITY

Muslim religious scholars often talk about something called the *ulma*. The best English equivalent I can find is "community". The convert from Islam may find his biggest struggle is in leaving the close support of the community, for the isolationist, individualistic life-style of the west.

Christian workers frequently want to make the transition to Christianity easier for converts from a Muslim background. They try to strip all the external, non-necessary trappings from Christianity and fit it into the Muslim setting. They dress as Muslims, develop Jesus mosques, and place a Muslim facade on Christianity in an attempt to make it less offensive. But they seldom develop community. Theologically the new convert is able to see and understand the gospel; he can exercise faith and experience gifts and is able to enter into ministry. What he struggles with most is the idea of leaving community.

I've discovered that in most settings where large numbers of Muslims have turned to Christ, the common attraction isn't contextualization but rather the presence of community.

Do expatriate workers develop community among themselves? The answer is "Yes." They often meet together and they talk about where they bought things, how much furniture costs and how much they pay for house help. They discuss their jobs, help one another to find jobs, and share corporate and individual wisdom. They meet together for Bible studies, prayer and worship times. They vacation together, visit tourist spots, play and relax together. They enjoy meeting one other's visiting families and their children play together. Sometimes missionaries struggle with this kind of gathering together. They want to spend more time with local people. They realize that they are in a foreign country to witness and share the gospel, but the attraction of community pulls them together. It's strong and over-powering and it is enjoyable.

It has sometimes struck me as both funny and tragic, that while so many of us struggle with Christian community and want to get rid of it, many converts from Islam struggle with the lack of Christian community and want it so desperately.

Some years ago I heard a missionary who worked in Bangladesh tell his story. He desperately wanted to reach people for Christ, so he started to dress as a religious teacher. He eventually rented a shop where he placed rugs on the floor and there he sat and prayed for several hours each day. For two years he sat praying and meditating. People went by the shop and some looked in but at first few came in to him through the open door.

Every day this teacher visited in the community, then returned to his little shop, praying and waiting, ready to meet people. After two years, people started to drop in. Some came for just a short visit, but others came for help with their problems, usually in marriage or relationships. The teacher pointed them to Christ. Over time, more and more came to sit and hear his wisdom. Eventually a core group of believers was gathered, a community was formed, and in time, several thousand came to Christ.

I found his story fascinating, because it clearly illustrated both the teacher approach to evangelism, and the importance of community. These people had found each other, and had formed an identity all of their own.

A Muslim coming to Christ needs to be given a greater sense of joining than of leaving. If a person is always identified with what he has left, he will always feel he has lost something. If he is identified with something he has joined, he will feel part of the group he has joined. Many converts go back, simply because they can't shake off the feeling of loss.

As Christian workers we must be very careful not to refer continually to new believers as converts from Islam, but preferably as new believers or as something with a more generic name. Personally, I would like to see the new movements that have sprung up across the Arab world develop some form of generic identity that new believers could identify with. I recently put this challenge to a group of Muslim-background believers. They immediately started to think of terms in Arabic that they could use, like "regenerated ones." The idea was not to name a certain group, but to simply create an identity that believers from a Muslim background could claim. Christianity, wherever it is, includes new believers from every faith in this world and our identity is that we are now all one in Christ, not that we have left something.

CHAPTER SEVEN

HONOR AND TRUST

Much of the material in this chapter relates directly to the situation I face in the Levant. Some of it is relevant to Yemen and the Gulf area where I have also worked. It is most applicable to the Arabs of Arabia, but since this was the founding place and core of Islam much of their thinking has influenced the other cultures that have adopted Islam. As you read through this chapter, it is important for you to consider ways in which this material may apply to your particular situation. It also provides essential background material for the next chapter, and is introductory in nature to my third book on Muslim Evangelism entitled *Honor and Shame, Opening the Door*.

NEARNESS

Muslims often think of themselves collectively rather than individually. There is an old Arab proverb that states: “I against my brother, my brother and I against the world.” To one looking in from the outside, Muslims may appear to be against each other, but in reality there is a lot of bonding and brotherhood among them.

In the areas where I have ministered, I’ve come to recognize that “nearness” is an important part of their culture. One day, when I arrived at the small garage I use regularly, I discovered that there was a new employee. This employee quickly discerned that I was a foreigner, and decided to charge me appropriately high prices. However, his boss soon caught on and explained to him that I was near to them. The meaning was clear, and after that I got fair prices with excellent service. Nearness or belonging is at the core of most Arab relationships.

There are a number of ways that nearness is evaluated and considered:

- Blood relations
- Married relations
- Adopted relations (those they choose to include)
- Hospitality requirements (neighbors, business)

There are a number of other things to consider. Religion marks you as near or far. Language can mark you as near or far as well. Arabs make good use of the different dialects of Arabic to differentiate between who is near or far. A tutor may be reluctant to teach his own dialect to a foreigner without permission from the family and will make many excuses to his student as to why he cannot do so. As a result, foreigners are normally taught classical Arabic. Having said this, learning a village dialect and being adopted into a tribe can be very powerful in building relations.

Nearness can also bind you to a code of ethics and honor commonly practised by the group. By adopting the dialect or accent of a group or in some other way becoming “near”, you are assumed by the community to be making a commitment to live in submission to that group.

HONOR

Imagine growing up in a system where you are constantly thinking about the group or tribe. All

your life, “we” is very important. You interact on a weekly or daily basis with your aunts, uncles and cousins who often live nearby. You discuss everything as a group - the price of food, appliances and land, job prospects and local and international news. Group knowledge is important and often takes preference over individual knowledge. Everyone knows everyone else’s business, and you share what you learn, know and experience with the group.

In theory, at least, each person in the group helps everyone else and shares in everyone’s joys, excitement, sadness and grief. You wouldn’t dream of missing the wedding of someone in the group. When a member of the group dies, you sit with his family for several days. You don’t need to speak; you just sit near them, sharing their grief.

Weddings are important events. If the wedding is from within the group, a great celebration commences. If the wedding is between two different groups then a great deal has to take place to bring the two groups together, and to establish a growing nearness of the groups. When a young man wants to ask for a girl’s hand in marriage, he takes with him those of authority in his group. The family on the bride’s side must seriously consider the joining of the two groups together in this way. Then, when the wedding takes place, a number of events occur that illustrate the coming together, not just of a man and woman, but of two groups. Similarly, when a student is considering which occupation to pursue, he consults the group. His personal preference is weighed with the needs and wants of the group.

Every group dreams of having its own members in various positions in the community. Store owners, gas station owners, mechanics, electricians, engineers, lawyers, doctors, dentists and pharmacists, and, of course, members in the police, army and civil service. These people not only serve themselves, but are available to serve the group. They act as *wasta* or mediators for their group. For example, before someone gets his car registered or applies for a telephone, he checks to see if he has *wasta* in that part of the government to help him.

I once overheard a conversation in which the owner of a new electrical shop expressed amazement that he was getting customers that he didn’t know! When he opened his shop, his vision had simply been that of serving his own group.

Sometimes I have puzzled over the presence of two or three hardware stores or pharmacies located side by side. It seems strange to us foreigners to have groups of identical stores bunched together like this. In the Middle Eastern mind-set, however, it makes a lot of sense. First of all, you support your own group and go to the store of the one who is “nearest” you. If that store doesn’t have what you want, you can check with another store only one or two doors away.

VALUE SYSTEMS

Against this background, let’s look at common value systems. Each of us values rights and privileges in our lives. Most Westerners value highly the sanctity of human life. We also value honesty, the right to education, the right to choose for ourselves, the right to move freely in our country, the right to.... In many Muslim cultures, however, and especially among the Arabs and other related cultures, the honor of the group, and personal honor are most highly valued.

Arabs often strive for honor. They look for honorable jobs, honorable houses, honorable cars, and honorable clothes. The sheer number of Mercedes cars on the streets in many Middle Eastern countries often strikes newly-arrived foreigners. They also notice that many men dress in suit jackets or smart national dress. Everyone needs to appear honorable and to work with others to raise the common honor of the group.

My neighbors like to consider themselves honored by having foreigners living among them.

However, when I put on my old overalls and work on my car, or when I go out and wash my car in front of everyone, I notice them becoming embarrassed. This particular family would hire someone to fix and wash their cars. They don't really understand meekness, humbleness and a simple life-style.

Now while this may be interesting, and may be more or less true in the situation you work in, these observations bring to the forefront two major spiritual issues: trust and honor.

TRUST

Within this system of honor, you learn not to trust anyone outside your group. I've seen people become very afraid when they realized that they had to do something without *wasta*. Even trusting someone within your group can be difficult. In many situations I have discussed trust with my friends. They readily admit that they wouldn't trust a doctor or politician or lawyer or employer whom they didn't know or wasn't near to them. Even with someone who is near, they might also be wary.

Trust can be a major hurdle for them to cross. If you can't trust people who are near, how can you trust God, who is far away? In our western culture we are readily taught about the love of God and the promises of God. Within Islam, God is far away. He does not act out of love. God is almighty and can do anything He wants, either good or evil. He created both of them.

Hope, in Islam, is placed, not on God or on someone else's actions for you, but on your own actions. You work your way in, and trust that your *wasta* (the prophet Mohammed) can do the rest for you.

The great struggle that so many seekers face is learning to love and trust God; to take His Word as a tried and true promise and to rest in God's work for us. In other words, they have to learn to trust God by faith rather than by nearness.

GROUP HONOR AND DISHONOR

In Middle Eastern tradition, barbers perform many functions. Not only do they cut hair and give shaves and have the honor of performing circumcisions, but the barbershop is often the center of community and of group information and communication. Looking for a house to rent can be a challenging job. Many landlords only want to rent to those who are somewhat close to them, so few landlords advertise. If you are searching for a house to rent, you not only ask those you know, but you always check with the local barber or corner grocery man.

In our neighborhood, the barber also has another, long-held responsibility. In a drawer in his shop he keeps a pistol and some ammunition. When the gun is needed, he will rent it out. Hopefully it is never needed, but when someone dishonors the group, then it is the responsibility of the oldest brother or uncle to punish that person and, if the offense is large enough, to become the executioner. If, for instance, a young girl becomes pregnant out of wedlock, it is the duty of her eldest brother, or eldest uncle, to preserve the honor of the family. This person will secure a gun, and then wait for the right opportunity. Standing in the middle of the street, he waits until the person emerges, and then announces to all that he is preserving the honor of the group. After shooting the offender, he returns the gun to the barbershop and turns himself in to the police. He will probably stay in jail for several weeks or months until the police are sure that there will be no reprisals and that no other tribes are affected.

In the small country of Jordan, during the first six months of 1995, an Arab newspaper reported that there had been over one hundred honor killings. Each year there are hundreds of honor killings in Iran.

One good friend of mine found himself in an awful position. His sister ran away from home and married a man from outside her group's religion. As my friend was the eldest brother, it fell on his head to kill her. Since he had become a follower of Jesus, he refused. As a result, he became an outcast from his group. Eventually his father stood by him and finally his whole immediate family became outsiders. He could no longer visit us in our home since we lived in a house owned by one of his uncles and he was no longer welcome in any of their buildings. His uncles were very upset by his refusal, and offered one of their sons to do the killing if my friend's family would pay.

Another family we know well had a brother who was operating a pharmacy. One day a group of men arrived at the pharmacy, angry and bitter. They claimed that the pharmacist had given the wrong medicine to a man from their family group, and the man had died. They wanted to kill the pharmacist in revenge. The whole thing was handled at the group level, not at an individual level, and in the end the pharmacist's family agreed to pay blood money so that the pharmacist could live.

Obviously a person's group is more than just a support group to get him work, a wife, a house and a car: it is also his insurance company.

IMPACT ON A NEW CONVERT'S LIFE

It can be devastating for a new convert to lose his group! Not only does he lose his whole social support but he loses his identity. The issue then faces us of how to help the new convert become an open Christian without being killed, punished, or banned from his group.

In my research I discovered that each successful evangelist to Muslims had faced this challenge and each one had worked out his own answers to the problem. Their general conclusion was that our vision should not be to reach individuals in isolation, but through these individual converts to find ways of reaching out to groups and ministering to them.

PERSECUTION

The whole issue of persecution comes about when Muslim communities consider that a new convert has dishonored them. This can come from many corners. First of all, family members can feel dishonored. There are also those who feel that the honor of Islam needs protecting. In some countries, courts and government officials may feel compelled to protect the honor of Islam or the honor of their country.

One of the goals the discipler of a convert from Islam must face is how to train the new convert to portray his change of heart in an honorable, rather than an offensive, way. This is what the next chapter is about.

CHAPTER EIGHT

FRIENDSHIP DISCIPLING

When a Muslim accepts the Lord he is immediately put in a place of tension. On one side is his Christian faith, and on the other side are his Islamic family and community. Usually the convert (CV) comes to Christ through the witness and teaching of another believer, and as he grows in the Lord, the Christian/Muslim tension begins to build. Who should the convert relate to? How can a convert from Islam relate his new faith to the family and community in which he lives?

Tragically many converts decide that they cannot reconcile the two. The obvious quick solution to the issue is to develop two faces. With one face they welcome Christianity, meeting with other Christians, praying, reading the Bible and studying together. This is where their heart is. With the other face, they live and relate to their Muslim family and community. They have mothers, brothers, sisters and perhaps spouses and children. This is also where their heart is.

And so the tension builds. Soon one of four things will happen. First of all, there is always the strong temptation to abandon the Christian face and assume the Muslim one. Some go right back into Islam as they cannot exist in a two-faced situation. As one man put it, "How can I leave my old house, if my new house isn't ready for me to live in?" Others may live as if they were Muslims, with the knowledge that they have received Christ. In many cases they become secret believers, often filled with fear that they will be discovered. One man I know lives in constant fear of his teenage son who comes home from school full of anger and bitterness at the Christians and Jews who, he considers, are the source of the world's problems.

Some converts emigrate to the west, or to another country, where they can abandon their Muslim face, and live solely with their Christian face. In doing this, they sacrifice their family and community and their ability to witness to them is lost. Some converts in this situation have, after a number of years, endeavored to rebuild contact with their family and community, but in most cases this is a very difficult road to take and it is a long time before they are accepted again.

Other converts are so distraught with the two faces that they eventually become mentally unstable. I know of one such man living in my city. He wanders the streets in ridiculous clothing, recognized by all as crazy. In another case, I know of a convert who claims he is not an Arab but actually a Westerner. He calls himself by a different name, refuses to recognize his family, and claims he is a citizen of a western country. His mental condition has slowly deteriorated over the years.

The fourth possibility is that through the work of the Holy Spirit, and often with the help of a discipler, the convert can learn to unite the two faces, discovering freedom in Christ. He no longer hides behind two faces, but now lives with one face, living freely as a follower of Jesus in his Muslim setting. This, I believe, should be the chief and primary aim of a discipler.

The following are what I feel to be the six major concerns of a person who is attempting to disciple a new convert from Islam. .

- Uniting the two faces
- Spiritual Growth

- Keeping the convert alive
- “Coming out” as a follower of Jesus
- Integration into a fellowship
- Sonship - releasing the convert for ministry

This chapter concentrates on the first four and the next chapter covers the last two points. I have gathered notes from various evangelists and included them in the material below.

RECOGNIZING THE TWO FACES

It is important to recognize that, at the beginning, almost all converts will develop two faces. This is normal and, at first, may be advantageous. At home, and in their community, they continue to be who they always have been. They are often afraid of betraying their family group so they continue to portray their Muslim face. They may continue to pray five times a day, and in some cases they may, after considerable pressure, even go on the haj. However they may act with their families, they usually do so out of pressure rather than choice.

Since they are also seeking or have found Christ, they develop a second face. This is the one that the religious teacher and other Christians are most familiar with. When with their Christian friends these converts can open up their true inner selves a little and ask, seek, discuss and pray with them.

Many Christian workers are encouraged as they see the new convert growing in the faith, learning about the Bible, and developing some spiritual maturity. And then, bang! All of a sudden, the convert is gone, or he slows down very quickly, and soon leaves the faith. The Christian worker may wonder what has happened. It’s hard to know, but most of the successful evangelists I have spoken to have emphasized the need to help the convert unite his two faces.

The most effective way to do this is for the discipler to become intimately acquainted with both faces. This requires a lot of work and time.

Discipling cannot be equated with western expectations of meeting with someone one night a week for Bible study and prayer. The discipler must commit himself to spending many hours with the new convert, visiting the home and demonstrating to the him that the Christian life is honorable, even in a Muslim setting. This kind of “friendship discipling” will require getting to know the individual members of the family, understanding their situations and the pressures and blessings they bring into the convert’s life. Even more important than this, the discipler must not allow the convert to live a two-faced life. Where there are inconsistencies and lies, the discipler must recognize these and deal with them. It is very important that the convert comes to realize that the strength and beauty of the Christian faith is rooted in the truth. Jesus is the way, the truth and the life, and this knowledge needs to be exercised in a Muslim culture where lies are often an acceptable way to cover up anything.

KEEPING A CONVERT ALIVE

The two faces of a new convert are almost inevitable, and are probably helpful at first. The danger always exists, however, that the convert will rush home to tell his group about what he has found. In his spiritual immaturity and zeal, he may even attack Islam, claim Muhammad and the Qur’an are all wrong, and invoke the wrath of the family group. Sometimes these rash converts are expelled from the group; sometimes they are killed.

Most evangelists encourage the new convert to keep a low profile for a while, at least until they are ready to “come out.” The teacher then concentrates the discipleship process on preparing the

convert to step out as a Christian, not in a dishonorable and disrespectful way, but in one that is honorable and respectful.

MEETING THE OTHER FACE

It is the responsibility of the teacher, or discipler, to make an effort to meet the convert's other face. There almost always is another face. It is important to visit the convert in the home, to see him in his natural surroundings, and to discover his family and group relationships.

There are five goals that I believe should be worked on:

- Understand how the convert has related to the family group in the past.
- Recognize those who will be opposed to the convert and make them the focus of concentrated prayer.
- Recognize group weaknesses and sinful behavior so they can be addressed in the discipleship sessions. Don't generalize but be very specific with the convert in this area.
- Recognize the convert's own weaknesses and sinful behavior that will need to be addressed in discipling sessions.
- Subtly, but clearly, help the convert understand that he cannot live a two-faced life. Promise, and give him, all the support he needs in working out his new faith in his old surroundings.

UNITING THE TWO FACES

Recognizing and knowing the two faces go a long way in starting to help the convert deal with them. Once the convert knows that you know him, both in your discipleship sessions and in the family situation, it becomes much easier to identify and deal with issues as they arise in his life. In the past, the convert related all his problems and issues to his family group, and drew from them the wisdom that he needed in order to make wise decisions. Now that he has a new teacher and new Christian friends, he needs to start drawing wisdom from them as well.

The sooner the discipler starts getting to know the other face, the easier the process will be in the long run. If the teacher begins this process even before the seeker makes a full commitment to faith, the seeker will not feel guilty or ashamed of his Islamic background and group. If it is left too long, the new believer may feel afraid of rejection by the believing community, because he has only known them as a seeker and not as part of his own Muslim group.

This process is an important one, and takes a lot of effort, especially if the teacher and other Christian contacts don't have a long association with the new believer. He will need to judge how much teaching the convert has had before he came to Christ, so he will know how much time will be needed for the discipleship process. Don't be discouraged though; most of us took years and years before we were at a place where we could disciple others.

FRIENDSHIP DISCIPLING

Most successful evangelists agree that it is unwise to put all your evangelistic efforts into people who are not interested (NI). A lot of time and energy can be spent building friendships and bridges which may not lead anywhere. However, these evangelists have discovered that once someone comes to Christ, they now require hours of time. This often means some contact with the new disciple (DS) every day, and often for extended periods of time. There are three things to recognize here that may be important for the new convert:

- Usually he needs to feel he belongs and has joined a new support structure and group of

friends.

- He needs spiritual input everyday. He doesn't know how to feed himself. A good thing to talk about is what he has read that day from the Word of God. If he hasn't read anything, it may mean that he doesn't have the opportunity at home. Allow him time to read by himself, and then discuss what he has read.
- He may want to discuss non-spiritual items. This is an important step in his life, as he learns to relate all of his life to Christ and the fellowship of believers. You will need to make time for this as well.

SPIRITUAL GROWTH

Momentum in the area of spiritual growth can be maintained by beginning a series of Bible studies that are designed to help the new disciple grow. The difficulty in using most western-produced course material is that they assume a certain level of background Christian knowledge.

In designing your own discipling material, make sure you cover basic topics such as: Who God Is, and The Different Persons of the Trinity. Consider tackling such topics as: Biblical Authority in Place of Fear; Characteristics of the Believer; Life and Gifts of the Body; Faith; Praise; The Believer and Suffering; The Kingdom of Christ; Baptism; and The Cost of Discipleship.

“COMING OUT” AND MAKING A STAND

Is it possible for a convert to be recognized by his family and community as a follower of Jesus and still be accepted in the community? Many converts believe that it is possible. However, a number of things must be in place for this to happen.

At the beginning the convert will usually lose some standing in the community. There will always be those people who will be suspicious. However, if the community is prepared properly, and the convert lives a holy and godly life, then most family members can be encouraged to accept the changes in his life as positive, not negative.

The whole area of “coming out” can be very frightening for the convert, and even for the discipler. Much prayer and preparation need to go into the process. Sensitivity needs to be exercised so that the new disciple will recognize God-given opportunities to open up a little and share with his family.

One young man I know, whom we'll call Ahmed, was being disciplined by a western believer, known as Charles. Every day or two Ahmed would meet with Charles for Bible Study. On the days between they would often meet for coffee, or Ahmed would visit in Charles' home. Charles had cut up a small New Testament so that Ahmed could take one or two pages home each day in his shirt pocket. When time allowed Ahmed would read the pages, often studying them again and again.

One day Ahmed's mother was washing clothes and asked Ahmed for his shirt. Without thinking, Ahmed passed his shirt to his mother and went to his room for another one. When he returned, he discovered his mother reading the pages from his pocket. Ahmed was horrified, and terrified of being discovered. He quickly snatched the pages from his mother. When his mother asked what they were, he said they were nothing, and left the house. A short time later a shaken Ahmed related the story to Charles.

When he finished, Charles sat and looked at him. Then quietly Charles said, “So that's what it is. It's all nothing, eh?” Ahmed was stunned. This was not what he had meant to portray by the story. Charles continued: “After all this time together, after everything you've said and done... it's all nothing?”

“No!” Ahmed protested. “It's not all ‘nothing’. I've met Jesus. He has changed my life. Before ⁴⁵

this my life was empty. God was far away. But now He has touched my life, He has changed me and I'm His follower. It's not 'nothing'!"

Charles smiled. "Ahmed, that's wonderful. You've just said your testimony. Do you think you could tell that to your family?" Together they looked into the Word of God, studying what it meant to talk about one's faith and not to be ashamed of the gospel of Christ.

The next day, Ahmed's oldest brother came to talk to him. He explained that their father had sent him to discover what the papers were that their mother had found. Ahmed paused, and gathered his strength knowing that Charles was praying for him. He then shared his testimony with his brother. His brother listened, and then said, "I'll talk it over with our father."

Several days later Ahmed's brother approached him again. "I've talked it over with Dad," he said, "and we've agreed that during the last few months we have seen a real change in your life. You really are different, better than before. We've decided to let you continue to read the writings of the prophet Isa."

That night as Ahmed met with Charles he was so amazed and so filled with joy and thanks. He had made his first step in coming out. The road would not be easy, but now that he had started down it, he was excited and encouraged. Perhaps some day he could be free to love Jesus openly in his community. And not just he himself, but others with him.

WORKING THROUGH THE DISCIPLESHIP PROCESS

Discipleship has two parts. On one side there is growth in intellectual knowledge about the new faith. On the other, there is a change in actions, life-style and attitudes. When discipling a convert from Islam it is more important what the new disciple (DS) does rather than what he says.

It is important to think and consider what changes we would expect to see in a new believer's daily and weekly life as a result of his coming to Christ. We should then consider which of these has a biblical mandate, and what should be done about the others. In the end, the list should carefully be reviewed and work should proceed towards seeing changes come into place in the new believer's life. It is often a good idea to check these ideas with other Christian workers to get a rounded idea of what is necessary. Working in multinational, multi-denominational teams helps us, as we get a much wider perspective on this.

Several workers I have talked with have discovered that a catechismal approach to discipleship teaching seems to work well. The new believer responds well to questions and answers, and can memorize a whole catechism given the chance. However, the teacher needs to make sure that the believer understands clearly what the teaching is about, and why he believes it, because from his old background doctrines were simply to be known, not understood and applied.

Beyond these basic elements of faith, we need to be careful how we interpret Scripture. Even though we say the Word is our rule of conduct, we conveniently decide which parts of it to read literally and which parts to read figuratively; which parts are commands, and which parts are more about heart attitudes. Why do we expect more from the new believers?

We need to be very careful at this point to let the new believers understand the Scriptures from their own background, and to relate them to their own culture in their own way. Much of our understanding of Scripture is dictated by our own culture. It is an awesome responsibility to burden someone with our cultural baggage, and then to discover that all the converts that come after are shackled with it.

Take a fresh look at the Bible and discover the tremendous freedom there is in Christ to worship Him in many ways. In his various letters, Paul showed that the gospel should be worked out in each specific community. This working out, however, must be with fear and trembling He taught, for

example, that women in one community should not speak in church but allowed them to do so in another. If you like, we need to come up with a new gospel letter in each community we encounter.

Many of the evangelists to whom I've spoken have discovered that trying to get new believers into a Bible study is just as likely to fail as trying to get Muslims to read their Qur'an. It doesn't usually happen. I'm not sure about other Muslim cultures, but Arabs, in general, are not a reading society. The Qur'an is there to provide the bullets of doctrine, but people mainly rely on the *ulma* (decisions of the community elders) for their guidance.

Thus, the discipler needs to help new believers find community-type situations and methods for understanding and finding guidance in the Bible. At the same time he still needs to emphasize the need and blessing of personal time spent in communion with God through reading the Word on his own.

A PLACE OF REFUGE

When you think of reading the Scriptures, you think of finding a place alone in your house where you can read. When a Muslim thinks of reading the Scriptures, he often thinks of going to the mosque to read, meditate and listen to others.

It is important for every discipler of Muslims to visit the mosque and note what is happening throughout the day. There is more to the mosque than prayer and preaching times. The mosque is usually open, day and night, and the faithful can always find a place to read and meditate. Some mosques have study rooms or schools attached. Friends often meet outside the mosque, and if he is traveling and has no place to sleep, the Muslim can always sleep at the mosque.

When he accepts Christ, the new believer is isolated from the mosque. As a result, he needs a place where he can read, meditate and quietly visit with fellow believers. Our churches are often simply meeting halls which are normally locked between meetings so do not provide an alternative to the mosque.

Your home may be the only place of refuge with a Christian spiritual atmosphere that he knows. As a result, it is very common for a new believer to want to come to the home of his teacher to read, meditate, and listen to discussion with others. As more and more come to Christ, a place of corporate refuge should be established.

On one occasion two young Christian men I knew led a Muslim man to Christ. The day after his conversion, Muhammad showed up at their house. He stayed for hours. He came back the next day. Worried, the two boys spoke to me. I encouraged them to let him come to their house because he needed a place to go. 'You don't need to entertain him. You need to give him a place where he can read and meditate. He may just enjoy being around you guys, in a place where there isn't foul language and continual discussion about women and money.'

At first they felt awkward as Muhammad would come regularly to their house, often for hours at a time. He would frequently spend an hour or two reading, then would ask questions, and later would read again. He enjoyed the visits that others made to the house as well. Weeks went by, and these two young men gave him as much attention as they could, all the while allowing him space in their home. In time, Muhammad found other Christians he could visit, and one day discovered the students at a newly-founded seminary. He spent hours talking with them in their living quarters.

A few weeks later, Muhammad brought his first convert to the boys. He didn't want the boys to do anything, except allow the young man to read, meditate and ask questions when he had them. In the weeks that followed, Muhammad brought more and more of his friends and acquaintances to Christ, and ultimately to the quiet solitude of these boys' house.

CONCLUSION

Anyone who comes to Christ needs to discover:

- A personal way of prayer and praise, that is not foreign to him
- A way and a place to meet with God through the Word. Here are some activities which you might use to help him:
 - a. After reading a series of verses, ask him if he can identify a proverb or saying that expresses the same thought.
 - b. Ask him to memorize one key verse from each lesson.
 - c. Ask him to construct a prayer based on the lesson. It may only be a sentence or two from each section, but it means he has something to offer to God as well as being reminded of what he has learned.
- A way to fellowship where he may be encouraged
- A way to find and understand God's will
- A way to relate his new faith with his community, in such a way that he will eventually be free to be himself both in his walk with Jesus and in his community

CHAPTER NINE

PLANTING CHURCHES

I have been amazed at the number of church planters sent to the Middle East who have no experience in church leadership or church ministry, let alone in church planting. Church planting is difficult enough in any part of the world, but in the Middle East, with converts from Islam, it is a tremendously challenging job. There are few success stories to learn from, and few who have even managed to get more than a handful of believers together.

Despite their lack of experience and the absence of an abundance of successful models, I am also amazed at the number of western Christians who seem to think they know just how to go about doing this task. Each of the experienced evangelists I spoke to felt that church planting was the most difficult task they faced. Few felt they had ready answers, and most had only a limited success in getting converts to fellowship and worship together.

Everyone agrees that the basis of the struggle is the issue of trust. The most practical solution I have heard was the idea of bringing the new converts together in a social, informal, non-religious setting. They are not told that the others are believers in Jesus. In this way, they can meet and form unbiased opinions of one another without the pressure of trying to discover if each is sincere and trustworthy.

One brother in Yemen spent several years promoting friendships among a group of people he was discipling, and only after solid friendships developed did he reveal the truth. In some cases it may be advisable to inform the most mature convert about what is going on, and ask his opinion of the other individuals. This has several effects. First of all, it puts the onus and responsibility of exposure onto the mature convert, allowing him to come out at his own timing. It also assures him that you are trustworthy yourself, and that you will not expose him to others without his permission.

In another setting a teacher invited a group of people to his house for a party. Only the small fellowship of believers knew that the others attending were all new converts still in the initial stages of walking with the Lord. Several days after the party, the small fellowship met to decide who, if any, should be invited to join them. The teacher continued to work with those who had not been chosen until another party was arranged some months later, and the new converts were again assessed by the small group. In this way, the fellowship of believers felt protected, and responsible for who could join their group.

If the group continually refuses to allow someone to join them, the teacher must investigate the reason why. If there is some non-religious issue that cannot be resolved, then a second group may need to be established so that the new convert gets fellowship. The issue will eventually have to be resolved, but the formation of a second group will allow further time to work out the problem.

What format should your meetings take? This is a question that no one can answer. Martin Luther had no idea what the average evangelical service would look like when he started his work of reforming the church. The important issue is not the form, but the content of the meetings. Is God being glorified and are the needs of the believers being met? The form you use should be the choice of the converts and not something that you, the teacher, put on them.

LINKING NEW CONVERTS WITH THOSE FROM A NOMINAL CHRISTIAN BACKGROUND

Some Muslim countries have a minority population of people from a Christian background. Countries like Egypt, Lebanon, Syria, Iraq, Chad and Jordan all have Catholic and/or Orthodox churches. During the last century evangelical churches have developed out of these backgrounds. If you work in a country with a small evangelical church then you should consider yourself blessed indeed. I have been saddened to discover some workers among Muslims who seem to despise these churches and believers. They have a very tightly closed agenda and struggle to have the patience and fortitude to work alongside these national believers.

While it is true that there are often difficulties between those from Muslim and Christian background communities, the largest area of concern is usually that of trust and mistrust. This mistrust, however, is usually no larger than the lack of trust existing between any two Muslim converts until the discipler has worked hard to bring them together. During the last several decades a handful of Christian workers have endeavored to see the evangelical churches in the country of Jordan open their doors so that new believers can meet in the sanctity of a church. The results have been very encouraging, and today almost every evangelical church in Jordan has at least a couple of converts attending the services, and several churches have attempted to have special meetings for these new believers. A number of pastors readily baptize those who have come to Christ.

While there is still a long ways to go to remove all mistrust, I have been greatly encouraged by what I have seen happening in this small country. In one instance, an evangelical church invited a convert to be on their board of elders. He was open to the idea, but challenged the church to think further. He said that once he was an elder, there would be other suitable converts who were fit and able, and wanting to serve. Was the church ready to open the door of leadership to what might someday become a convert majority?

CELL CHURCHES

Among those who are forming new churches of only Muslim background believers, most are in favor of using either house groups or cell churches as their structural basis. In the next section we will introduce the concept of cell churches and look at a few basic principles in starting one, developing new cells, and new leadership. There are a number of good books available on this subject, some of which are listed in the appendices.

WHAT CELL CHURCHES ARE NOT!

Cell churches are not churches that meet in small groups. Most of us are so familiar with what we call a church in the west that we struggle to understand what and how cell churches operate.

Most churches in the west are program oriented. The church bulletin on Sunday morning contains the program for the week. Various groups meet during the week, each one a part of the program of the church. These small groups may meet for Bible study and prayer on Wednesday, another group may meet for working mothers, another for unwed mothers, and of course a small group for youth ministry. There are usually small groups called Sunday school classes and sometimes even a group for seniors. Some churches have women's missionary groups, and others have

special prayer groups.

The focus of such groups is often an activity or program. When the groups meet together on Sunday, they have a large group activity, and announce all the programs that are available for people to join. This is a very organized western approach, but it is not a cell church.

WHAT IS A CELL CHURCH?

Cell churches are made up of cells, not congregational meetings. Each cell is a living thing, which is capable of growth, living on its own, and multiplying into more cells. Each cell is a small group of people who may meet together several times a week. The aim of the cell is not an activity, but ministry to the people that make up the living cell. Some cells meet for prayer and singing one night, Bible studies another night and for coffee and prayer in the morning. Cells can meet together as often as they want, and for as many purposes as they want. In practice, cell groups have often found it helpful to meet in different places for different purposes. Some locations give themselves to praise, singing and worship, while others are better for study.

When all of the cells in a church meet together in a large meeting it is an occasion for praise and worship. Some churches of converts meet together every couple of weeks and others only several times a year. The object of the larger meeting is not to minister to the individual needs of the cell members, but to praise God for what He has done, to share testimonies from the various cells, and to give the individual cells a wider look at what God is doing. Several evangelists called these larger gatherings Spiritual Days to help identify them from cell meetings.

HOW DO CELL CHURCHES OPERATE?

A cell can be any size, but in ministry among Muslim background believers it is often better to keep them small, at least initially. As with any healthy cell, it should have a living nucleus. Whether this is three, four or ten people is up to you. There are usually one or two people who are known as the cell leaders (elders). The church pastor doesn't usually lead a cell but rather pastors the cell leaders.

Our practice in the west is to try to include everything in one church service. We have singing, worship, praise, Bible reading, a sermon, something for the children, announcements, and often, squeezed in at the end, the breaking of bread. Many cell groups have a special gathering for each of the above events. Sometimes a special meeting is called to support and pray for an individual member and sometimes they may just gather to have a social event together. Even then you may find members slipping off to a quiet corner or bedroom to pray together over some issue, rejoining the group a few minutes later.

ADVANTAGES OF CELL CHURCHES

- Cells can meet often and in different places, helping new converts to relate to following Christ in a variety of settings.
- It allows new believers a wealth of occasions, as well as plenty of time, to interact with other Christians in an informal setting.
- New believers don't need to relate to a large group, but can learn to trust and relate to a small group of like-minded believers.
- As cell meetings don't look like regular church meetings, they don't usually attract attention to themselves.
- Meetings can be called at any time, at anyone's house, to meet emergency needs.

- Leadership can be more easily developed, as cell leaders lead only a few and are not necessarily seen as “sheiks.”

STARTING A CELL CHURCH

As cells usually meet in homes, often the best place to start a cell is in the home of the teacher. Since his home is usually open for new converts to come and just spend time there quietly, they should already feel at home. Once two or three converts are brought together, they can begin to study, praise and relate together in this setting.

ALLOWING THE CONVERTS TO GIVE DIRECTION

Remember that the cell church is not your church. This ministry is not your ministry, it is God’s; the church belongs to Him and to the believers in it. Someday the western leader will go away. In a cell church setting this may happen sooner rather than later, perhaps even after a couple of months. Make sure that the nationals, not you, establish the new church. It is vitally important that this is done from the very beginning.

If the believers want to have songs written out, let them write them out. If they would like more chairs, let them get them. Remember that as an individual member - and you are just that, one individual member - you should only pull the load of one member. If you begin the ministry doing everything for the new believers, they will never learn to stand on their own. Although you may start out leading a cell, as soon as possible you should pass the leadership of that cell onto a member who has the qualifications of an elder. As the cell grows it will need to be split into two cells under the leadership of two elders. In time you, as the teacher, may become the pastor of the elders. Eventually even this position should be given over to a capable national leader.

In one situation where I was involved in getting believers together, I decided that I would not preach, teach or lead without their permission. We had only one meeting before I asked the Lord to show me who should be the leader (LD). I approached the man the Lord showed me and asked him to be the leader. He said he couldn’t, because he wasn’t able. I didn’t take “No” for an answer, and made an agreement with him. I would meet with him on Tuesday nights to help him prepare a short message. On Friday he would give that message to the group. After a couple of weeks of this arrangement, this man began to take the leadership and work on his own. The venue of the meetings soon changed from my home to his, and the more mature believers took on the pastoral care for the others.

A couple of years later, when we left that country, most of the people in the group thought we were just foreigners that attended; very few realized that we had founded the group in our own home. Leaving was not traumatic, because we had started leaving at the very first meeting. Getting on the plane was simply the last step in establishing the first Arabic-speaking church in that Muslim land.

SPLITTING THE CELL INTO TWO

Cells cannot be split into two unless there are two leaders. The object of a cell church is to multiply the number of cells, and thus the need to multiply the number of leaders. Cells need to be small so that the leaders can focus personal attention on the members of the cell.

In establishing your first cell, you need to be aware that many members of that cell will someday be leaders of other cell groups. These may be the first elders that God is giving you, and you need to work carefully with them. As someone shows leadership (LD) potential you can start to disciple him and eventually build a new cell around him. Abdalla Hawatmeh strongly recommends choosing two new leaders (elders) for initial training. Watch out for jealousy from others in the group.

start to build a new cell around them. When you start a new cell, make sure that there are two elders in place to lead it. Then one by one, the new cells will start to take place. Your job as a teacher then moves on to making sure that the leaders are fed spiritually and that their needs are being met.

CHARACTERISTICS OF SOMEONE WHO MAY MAKE A GOOD LEADER

First of all, don't put all your eggs in one basket! There is a very real possibility that the first few leaders you train will not end up being satisfactory. The list I give here may seem odd at first, but after you work among people who struggle with honor and pride, the list may make more sense. This list is born out of experience not theory. Along with this list, check out the Biblical lists in I Timothy 3 and in Titus.

- Look for a person who has an "I don't know" attitude, rather than someone who is eager to teach everyone.
- Don't be dazzled by a good evangelist. Many good evangelists aren't necessarily good teachers or good leaders.
- Watch for these undesirable attitudes: pride, self-ambition, jealousy, hatred, gossiping, big dreams, big talkers, worshipers of self, projectors of a very good image.
- If the person is not a natural leader now, have him work with someone until you can see his leadership potential developing. Most leaders are made, not born.
- Look for humility, willingness to learn, and love for others and the community.

CHARACTERISTICS OF A LEADER TRAINER

This list was compiled from two Arab leaders who had been trained by a teacher and were later asked to analyze traits and characteristics of why they thought their trainer did an excellent job:

- He identified with the people.
- He was honest and sincere.
- He was compassionate and real.
- He was readily available.
- He was willing to confront, to say specifically where and when things are wrong.
- He demonstrated leadership both in the ministry and in his family life.
- He inspired people to make decisions by themselves, rather than telling them what to do.
- He had stickability, stayed at it when things got rough.

TWO NEEDS OF NEW BELIEVERS THAT LEADERS MUST BE EQUIPPED TO MEET

- Believers from a Christian background need assurance of faith; those from a Muslim background need assurance of belonging.
- Muslim converts believe in God (Allah), but they don't understand the God of the Bible. Time needs to be spent looking at who and what God really is.

POINTS FOR TRAINING NEW CELL LEADERS

The trainer needs to show that leaders can have a shepherd's heart. Along with this, the new leaders must learn to draw their identity and security from God. If they are easily hurt, angered, or rejected, then they will hurt, anger and reject others. Jesus' identity and worth came from the Father when He declared: "This is my beloved son, and I am fully pleased with him" (Matthew 3:17).

Jesus' ministry had not yet begun, yet the Father was pleased with Him and loved Him. Leaders need to know God's pleasure and love without the need of being great or doing anything for God. The foundation of all ministry comes from our identity in Christ. This may be a big battle for your emerging leaders. Ministry flows out of relationship with God, not serving the cell. Remember Satan's challenge: "If you are the Son of God..." in the temptations of Christ. The whole basis of Satan's temptations and denials is to alienate us from God and from hearing His "My beloved son," and feeling His love.

The trainer must demonstrate that authority and power come through that servanthood. Jesus told His followers that whoever wanted to become great must serve. If we want to be first, we must go to the end of the line. Jesus Christ, the creator of all, became a servant to show us His way. However, many people serve only until they become leaders. Then they stop serving. If we don't serve one another, we lose the anointing, the power and the blessing. Leaders need to show and lead the way. Once this happens, the group will learn to serve each other, carrying one another's burdens.

Along with servanthood, the trainer must be willing to confront those in the community of new believers who hurt, anger and reject others. This is not an easy task and great wisdom, both of the culture and how to handle personal issues, needs to be sought from the Lord.

It is also important for the trainer to demonstrate that leaders should have a spirit of abundance rather than a spirit of poverty. A spirit of poverty says: "I only have a little, I can't give it away." A spirit of abundance gives things away, is open-handed, doesn't cling and doesn't protect. It says, "These things are not mine, nor ours, they're all His!" If your leaders learn to release things with open hands, then God will put more in.

You will also need to train your cell group leaders to be models to the new believers of how to pay the price, to die to self and to count the cost. Judas betrayed Jesus, but Judas may not have hurt Jesus as much as Peter did. We will have our Peters. There will be those who are close to us in the ministry, and yet we feel betrayed by them. Leaders must be willing to give up reputation, family, friends, and face loneliness, if needed.

One of the big struggles that western trainers of leaders will have to face is how to live in community and have a valid identity in it. Having accomplished this, the trainer must also train his leaders to have an identity and validity in the community. The trainer must never permit an isolationist form of self-identity to develop such as is common in our western culture.

In the end remember that leaders need to be broken of their own strengths and taught to walk in brokenness before God. Someone once commented "Never trust a leader who walks without a limp." You can never be too small for God to use: you can only be too big.

CHAPTER TEN

THE CONTINUING STORY

Every year, more and more Christian workers arrive in Muslim lands. Every year these people embark on their careers as evangelists and church planters. Sadly, records show that few will stay long enough on the field to become proficient in language and ministry. The attrition rate among evangelists in Muslim lands is astounding.

Along with this, a more subtle on-field attrition rate takes its toll. Many who started out with a dream of winning Muslims to Christ, eventually decide that they should be involved in some other type of ministry. In the end, there are very few who stick to their original vision. There are many reasons why people quit, some of them positive, some not, but I trust it won't be like the business in New York that closed its door and posted a sign that read. "Gone out of business: weren't sure what our business was."

At a recent conference of evangelists and church workers in the Middle East, God spoke words of hope to us. We were looking at Acts 15 where the Jewish church had problems accepting the influx of Gentile believers and were comparing it with the struggle that the Middle Eastern evangelical churches are having in accepting Muslims into their congregations. Then the Lord spoke to us. He showed us that the Jewish problem soon disappeared. The church lost its Jewishness because the sheer numbers of converts from Gentile background overwhelmed the church, making it a Gentile church, not a Jewish church.

The writing is on the wall. The number of converts from Islam is growing. In a few Middle Eastern countries they already equal - or outnumber - the evangelical Christians from a nominal Christian background. Soon the sheer numbers of these converts will change the face of the church in the Middle East forever.

God is calling out a new army of laborers who will have the joy and privilege of working with this harvest. Truly the harvest is ripe.... The trouble is not lack of finances, nor a lack of tools. As always, the challenge is the need for God to thrust out well-prepared laborers into the harvest field; laborers equipped with the tools to do the job. Today there is a wealth of tools available for the evangelist to use. Today there are successful evangelists and church planters who have pioneered the way. It is my dream that the next generation of church planting workers arriving in Muslim lands will be the ones who will see the breakthrough.

APPENDICES

APPENDIX ONE

DISCOVERY LESSONS

by Abdalla Hawatmeh with Dan Brown

INTRODUCTION

The idea behind this course is to present major, foundational concepts about God and Christ to the Muslim who has either received Christ, or is merely willing to take a good look at the Bible. Because it is hard to predict how long a “seeker” will stay studying with you, the course is as short as possible, just six lessons.

This material has been developed in the crucible of real life ministry to Muslims in the Middle East. We have had the blessing of teaching the course many times to a large number of people, and so it has been refined through experience. Our objective all along has been to keep what works.

It seems that most discipleship courses presuppose too much Christian understanding. Certain basic principles, such as God’s goodness, are taken for granted. As a result many courses begin in the New Testament, but we have felt that we must start at the beginning. Consider the basic truths of the first two lessons which are taken from Genesis 1-3: Who God is; the basic quality of creation; man; man’s relationship to God; temptation; sin; the fall and the curse. The latter topics can be summed up as man’s terrible condition in contrast to his once perfect condition, an exposure of man’s sin-nature, and the need for God to rescue and put things right. If the Muslim has a good grasp from the Genesis account of these things, then he has gone a long way toward making sense of the gospel. And many scholars, especially from the field of Biblical Theology, agree that in non-Christian cultures, one must start from Genesis.

The fourth lesson concentrates on the core themes of blood sacrifice, substitution, and atonement in the Old Testament. There is a brief look ahead at Christ as the ultimate atoning sacrifice but the emphasis is on setting the stage from the Old Testament, so that when we get to Christ, it makes sense. Thus the three lessons on these core truths (together with Genesis 1-3) are an indispensable foundation.

Another precept of the course is that it ought to be taught in a face-to-face setting by a real teacher, preferably one who is qualified to minister the Scriptures. Other courses have students look up verses ahead of time, fill in the blanks, and then the group compares answers together; but we don’t believe this is the best approach in the Muslim environment.

Three of the lessons are topical, and three are expository (i.e. they concentrate mainly on studying one passage together in an inductive manner). As our preference is to make the whole course as expository as possible, we have found it best for the group to learn through discussion whenever practical. A good approach is for the teacher to ask leading questions, then allow the students to discover for themselves the truths that are in front of them in the text. Not only does this keep them from getting bored, it also helps the truths to stick in their minds, and hopefully in their hearts. Some of the material, however, will simply have to be taught.

SOME PRACTICAL MATTERS

1. Group size: between 1 and 10 students. A large group may cause some to be silent and for discussion to be limited. Some may even gang up against the biblical material. Obviously the teacher should know his students pretty well before creating a large group.

2. In many cases, these lessons only mention the point to be made. The teacher will need to work out how he wants to explain it.

3. The material is not specially contextualized, but it can certainly be used, even without adaptation, in the setting of a highly contextualized ministry.

4. Each study is designed to take 45 - 60 minutes. In addition, the teacher may want to have singing, sharing and prayer, drills for finding verses, or whatever else he sees as appropriate.

5. The teacher may assign work for the students to study ahead of time. This is not necessary, and in some situations may hinder some from continuing. It may be more fruitful to have the students memorize verses after they've learned the meaning of them during a particular study, and then to review those verses at the beginning of the next lesson.

6. If possible, there should be a Bible for each student. When dealing with illiterate people, time should be given for slow and expressive reading of the text, and key verses should be recited more than once.

7. The design of the course is a gradual buildup for five lessons, with Lesson Six calling for a decision and commitment to Christ.

8. The teacher should plan on spending no less than 2 hours in preparation with the biblical texts and this material. This does not include the time necessary for preparing it in another language. Remember that you are ministering the Word of God, not just reading through a guidebook.

9. The material is presented here in English. If you are teaching in another language, especially if it is not your native language, then it is strongly recommended that you rehearse thoroughly, explaining everything in the target language once or twice before teaching the lesson.

10. What comes next after these six studies? We have prepared a course called The Growth Group* which is longer, and is geared mainly for believers. It is hoped that by this time the student will already have some deeper involvement with other believers.

11. Many debate the question of which type of teaching is more fruitful in discipleship, that is, Biblical content or the so-called "obedience-oriented" teaching. The question is similar to "Which wing of the airplane is more important?" Clearly to concentrate on one to the detriment of the other can short-circuit the believer's new walk with Christ. Many verses could be given to show the urgency of balance between these two, or rather, the necessity of both. The disciple who is fed only content, truths, and theology week after week is left unchallenged in his faith and may be continuing to study for a variety of unhealthy reasons. Likewise, the new disciple who is merely given commands of Christ to obey, almost as challenges, but who is not helped to grow in the "knowledge of Christ" at the same time (2 Peter 3:18), is likely to suffer from a real lack of depth and the spiritual understanding necessary to make the right choices.

May God use you greatly as Christ is reproduced in those you are called to disciple!

A. Hawatmeh 1991

**Latest version available only in Arabic*

(Note: Please do not use these lessons unless you have already read this book. You need to understand when and how to use them. The material here is simply given as notes to guide the

religious teacher in preparing his lessons. Abdalla Hawatmeh expects all teachers to do just that: teach. All he provides is the rough outline; the teacher is expected to fill it out, and make the lessons live. Ed.)

DISCOVERY 1

GOD, MAN AND CREATION

Bible Texts: Genesis 1 and 2

Introduction

1) The Bible teaches that Jesus came to give us a better life (John 10:10). Everyone that I meet seems to want a new life. Jesus has promised us that life.

2) The goal of these lessons is to help us understand who Jesus Christ is, why He came, and what He can do for us.

3) In order to understand who Jesus is, we must understand what happened in the world before He came. To do this, we are going to take a closer look at a familiar story: the creation of the world.

The Seven Days of Creation / The Importance of the Word of God

1) READ: Genesis 1:1-2.

a) Was there anything in existence before the creation of the world?

God and the Spirit of God.

b) When God began creating the world, what was its condition?

Formless, empty, confusion, darkness.

2) READ: Genesis 1:3-5.

a) What did God create on the first day? Light.

b) How did He create it? Did He use tools? No. He spoke and it happened.

c) The Word of God is the foundation to the existence of everything.

Everything is built upon the Word of God.

3) READ: Genesis 1:6-25.

a) How did God create everything? By His Word.

b) There was an order and a purpose to God's creation.

4) The expression 'the Word of God' does not refer to a book. It means the voice of God, the will of God, and the revelation of God.

Creation of Man/God's Love for Man

1) READ: Genesis 1:26-27.

- a) Man was created in the image of God.
 - b) Are animals created in the image of God? Of course not.
 - c) What does it mean that we are created in the image of God? Do we resemble God physically? No. God has given man abilities greater than the rest of creation. God has distinguished man by giving him some of His (God's) characteristics.
 - d) What are some of the ways that man is created in the image of God?
 - i) Man has authority.
 - ii) Man has absolute responsibility.
 - iii) Man has the ability to communicate.
 - iv) Man can distinguish between good and evil.
 - v) Man can have a relationship with God.
 - vi) Man has life after death.
- 2) READ: Genesis 1:28-31.
- a) Do you see anything that points to the value of man?
 - b) Do you see God's love for man?
 - c) When God said that creation was good , what did He mean?
Perfect, complete. No sickness, war, pain, sadness, crime, or even death. The relationship between God and man was perfect. Man was close to God. He had fellowship with God.
- 3) READ: Genesis 2:1-3.
- a) What did God do on the seventh day? He rested.
 - b) Why did He rest? Was He tired? No. He rested because He had finished.
 - c) It is very important that we notice the condition of creation at this time. It was perfect. It was complete. God rested because there was nothing else for Him to do.
 - d) Notice that God made the seventh day holy. To this day, man rests one day out of seven because God made this day holy. This points to the holiness of the relationship between God and man.
 - e) When a family moves into a new home, the parents want to prepare the children's room with a bed, toys, etc. In the same way, God prepared a beautiful world for us because He loves us.

The Garden of Eden/Man's Freedom to Choose

- 1) READ: Genesis 2:8-9.
- a) Where was the Garden of Eden located? In the East. (If necessary read vv. 10-14. Point out that the Garden of Eden was located on earth. It was part of creation.)
- b) How many kinds of trees did God put in the Garden? Three: the Tree of Life, the Tree of the Knowledge of Good and Evil, and all of the normal trees. The trees we shall focus on are the Tree of the Knowledge of Good and Evil and the Tree of Life.

- 2) READ: Genesis 2:15-17.
 - a) Which trees did God allowed them to eat from ? All of them except the Tree of the Knowledge of Good and Evil.
 - b) This meant that they could eat from the Tree of Life. What was the importance of this tree? If they ate the fruit of this tree they would never die.
 - c) What was God’s command to them? Do not eat from the Tree of the Knowledge of Good and Evil.
 - d) What would happen if they did? They would die.
 - e) Man has responsibility before God: responsibility of obedience.
 - f) Man has a choice, he has freedom. He can obey or disobey. Man has complete freedom to choose.
 - g) Was God’s command difficult? No. He gave Adam and Eve thousands of trees to eat from. Only one was forbidden. Even today God’s commands are not difficult. Man makes religion difficult.

The First Marriage

- 1) READ: Genesis 2:18-25.
 - a) Marriage is a gift from God.
 - b) Marriage and sex within marriage are holy.
 - c) The will of God from the beginning concerning marriage is one man for one woman for life.
- 2) Why did Adam and Eve feel no shame even though they were naked? Because there was no sin. When there is no sin, there is no shame. Shame and guilt are consequences of sin.

Application

- 1) God created this world out of darkness and confusion. Because He is the Creator He can take the darkness and emptiness of our lives and give us new and beautiful lives. His Word is the foundation of spiritual life.
- 2) God created us to have fellowship with Him. Close fellowship. He created us so that we can glorify Him with our lives. God loves us. We have value.
- 3) The original condition of man in the Garden was perfect and complete.
 - a) He was physically complete (no sickness or death).
 - b) His relationship with God was complete (no separation because of sin).
 - c) The environment around him was complete.
 - d) The marriage relationship was complete (respect between husband and wife, no divorce).
 - e) No sin, pain, suffering, sickness, death, or problems.
- 4) Man has complete freedom to obey or disobey God.

Closing

- 1) The things we see in the world today that are not right were not that way in the beginning. When we read about the perfect life in the Garden of Eden, we are reading about God’s

will for us. He wants us to have a perfect, complete life.

- 2) In the next lesson we will see how man destroyed the perfect world God gave him, and in the lessons that follow, we will see how God has made a way to restore us to our original condition with a perfect, complete life.

DISCOVERY 2

THE FALL OF MAN / THE ORIGIN OF SIN

Bible Texts: Genesis 3

Introduction

- 1) Review the purpose of the course: to help the student understand who Christ is.
- 2) Review last week's lesson: Creation. The three main points to remember about last week's lesson are:
 - a) All of creation and man's relationship with God were complete.
 - b) God's will for man is that his life should be complete and perfect.
 - c) God gave man a choice. READ: Genesis 2:16-17. What was that choice?
- 3) The story could have ended here and man would have lived in the perfect will of God for eternity, but the world we live in today is not perfect or complete. Today we will see what happened. We can divide this lesson into four parts.
 - a) Satan's temptation of Eve (Genesis 3:1-6).
 - b) The sin of Adam and Eve (Genesis 3:7).
 - c) The punishment and consequences of that sin (Genesis 3:8-24).
 - d) The promise of reconciliation (Genesis 3:14-15; Genesis 3:21).

The lesson today has many new ideas. We will not be talking about Jesus yet, but this lesson will help us understand why we need Him.

Part 1: The Temptation

- 1) READ: Genesis 3:1-6.
 - a) Who was the snake? Satan. Satan used the snake. Satan came to Eve in the form of a snake.
 - b) What do we mean by the word 'temptation' ?
 - i) A temptation is when the desire or will of man goes against the will of God. When a man wants to do something against his conscience or against the Word or will of God, that is temptation.
 - ii) Temptation is not sin, but it can lead to sin if we do not resist it.
- 2) How did Satan tempt Eve? Read the passage verse by verse and notice the five steps Satan uses.

- a) He causes doubt to the Word of God (vs. 1). ‘Did God really say ...?’ This question transmits doubt. This is Satan’s first step. Even today he wants to bring doubt concerning the Word of God.
- b) He exaggerates the command of God (vs. 1). ‘You must not eat from any tree in the Garden...’ Was this God’s command? No! Satan makes God appear difficult and strict. He wants to lessen our confidence in God.
- c) Eve adds to the command of God (vs. 3). How did Eve answer Satan’s question? Was her answer correct? No. She added something. Many times we add things to what God has required.
- d) He contradicts the command of God (vs. 4). ‘You will not die.’ He calls God a liar.
- e) He lies (vs. 5). Satan says that the created ones can become like the Creator! Satan is the Father of Lies.

Part 2 : Sin

1) READ: Genesis 3:6.

- a) What were the three things that attracted Eve to break her obedience to God?
 - i) It was good for food.
 - ii) It was beautiful to the eyes.
 - iii) It was desirable.
- b) Are these things bad? Not necessarily, but if they are against the will of God they are sin.
- c) What did Eve do after she ate? She gave some to Adam. When Adam and Eve disobeyed, the relationship between God and man was broken.
- d) It is not only adultery, stealing, and killing that are sins. Anything that is disobedience to God is sin. Anything before God in our lives is sin.

The root of the problem is not disobedience, but lack of faith and confidence in the Word of God (‘Don’t eat from the tree or you will die’).

Adam and Eve did not believe what God said about the Tree of the Knowledge of Good and Evil. If man’s problem is bad works, what is the solution? Good works. If man’s problem is lack of faith, what is the solution? Faith. The focus of the true believer is faith in God’s word.

Part 3: The Punishment and Consequences of Sin

1) READ: Genesis 2:17: Punishment

God is holy. He cannot accept sin in spite of His great love for man. This does not mean that God abandons us.

- a) What is the punishment if man disobeys God? Death.
- b) Death is the only punishment or recompense for disobedience and sin. But there are three types of death:
 - i) Spiritual death: Separation from God.

- ii) Physical death: The age of man is limited.
 - iii) Eternal death: Damnation in hell for eternity with no hope for reconciliation with God. READ: 2 Thessalonians 1:8-9.
- 2) READ: Genesis 3:7: The Feeling of Guilt.
 - a) What does it mean that their eyes were opened after the fall into sin? They experienced inner emptiness, guilt, shame, the need to hide, impurity, uncleanness.
 - b) What did they do to try to cover their shame? Made coverings of leaves.
 - 3) READ: Genesis 3:8-9: Destruction of the Relationship Between God and man.
 - a) What was God's question? 'Where are you?' This was not because God did not know where man was, but because the close relationship between God and man had been broken.
 - b) Why were Adam and Eve hiding? They were ashamed. This is the normal response when we sin. We want to be far from God.
 - c) Do you see anything that points to the value of man? God was searching for him. Even today God searches for sinners.
 - 4) READ: Genesis 3:11-12: Blame in the Relationship Between Husband and Wife.
 - a) What was Adam's response? He blamed his wife.
 - b) Who else did he blame? He even blamed God: 'The woman you gave me'
 - 5) READ: Genesis 3:16-19: Some specific results.
 - a) What are the specific curses against men and women?
 - i) Women will have pain in childbirth.
 - ii) Women will be subject to their husbands.
 - iii) Work will be difficult for men, and it won't be satisfying.
 - b) Have these things affected you? We have all been affected by sin.
 - 6) READ: Genesis 3:22-24: Banishment
 - a) What did God do to Adam and Eve? He banished them from the Garden of Eden.
 - b) Why? If they remained in the Garden they could eat from the Tree of Life and live forever.
 - c) By being banished from the Garden, man was being banished from three things:
 - i) The presence of God.
 - ii) The Tree of Life (eternal life).
 - iii) The perfect life/environment in the Garden of Eden.

Part 4: The Promise of Reconciliation

Compare the condition of the world before and after the fall. Everything changed. However, one thing did not change: God's love for man. There are two things that reveal God's love for man: a promise and a provision.

- 1) READ: Genesis 3:14-15: The Promise.

- a) What is the prophecy here? An offspring of Eve will crush the head of Satan, and Satan will strike the heel of this same offspring.
- b) Who is the offspring of Eve mentioned? Jesus.
- c) When did Satan strike Jesus? At His death.
- d) When did Jesus crush Satan? At the resurrection.
- e) Notice that Satan will only strike the heel of the Messiah, but the Messiah will crush Satan's head.

This prophecy is a promise to all mankind that God will defeat Satan and overcome the effects of sin in our lives. It is a promise that even though we are far from God because of sin, God will reconcile us to Himself someday.

2) READ: Genesis 3:21: The Provision.

- a) What did God do for Adam and Eve? He gave them clothes made of animal skin.
- b) Why did God give them clothes made of animal skin rather than clothes made of leaves?
Two reasons:
 - i) Only God can provide cover for the shame and guilt of sin.
 - ii) God provides this cover through sacrifice: the shedding of blood.

Application:

- a) How many sins did Adam and Eve commit? One.
- b) How many good works did God say they had to do to return? None. No good work that they could do would make returning possible.
- c) Even today people believe that if they have more good works than bad they can go to heaven. This is not true.
- d) John Bunyan: 'One leak will sink a ship and one sin will destroy a person.'
- e) Because of one sin, Adam and Eve were expelled from the Garden. Only one sin will block the way to heaven for us as well. Only God can bring us back to our original condition.

Summary:

- a) Satan tempts us by decreasing our confidence in the Word of God.
- b) Sin has separated us from God.
- c) All of the problems we see in the world have come as a result of sin.
- d) God has promised to solve the problem of sin, reconcile us to Himself, and overcome death.

Closing:

READ: Romans 5:12; Romans 6:23.

DISCOVERY 3

FUNDAMENTALS OF THE BIBLE

Bible Texts: Various

Introduction:

The Purpose of the Lesson:

- 1) To give the student a comprehensive view of the Bible.
- 2) To present the idea of the inspiration of the Bible.

Remember that the goal of the course is to help the student understand who Christ is; but to do this we must understand the Bible since it is the source of our knowledge of Christ.

Structure of the Bible

Some general statements:

- 1) The Bible is divided into two parts: the Old Testament and the New Testament. The Old Testament was written before the birth of Christ. The New Testament was written after. Jesus is the link (the hamzet wassel) between them.
- 2) A testament is a promise from God. The Old Testament and the New Testament are the same promise but in two forms.
- 3) The whole Bible was written over a period of 1600 years by about 40 authors.
- 4) It was written in different situations: during times of war, happiness, sadness, etc.
- 5) There are different types of literary styles: songs, poetry, history, law, prophecy, and letters.

The Old Testament

- 1) The Old Testament contains the books of Moses, historical books about how God worked in and through the Jews, poetical books including Psalms, and books of the prophets.
- 2) There are 39 books in the Old Testament. Each book is complete on its own.
- 3) The Old Testament was originally written in Hebrew.
- 4) The Jews refer to the Old Testament as the Law and the Prophets. All of the Old Testament books point forward to the coming of the Messiah. READ: Matthew 5:17; John 5:39-40.
- 5) The prophets prophesied details about the Messiah's life to prepare the world for His coming. We will study this later.

The New Testament

- 1) There are 27 books in the New Testament. Each is complete on its own.
- 2) The New Testament was originally written in Greek.
- 3) The New Testament includes the Gospels, Acts, Letters of the Apostles, and Revelation.

- a) The Gospels give details about the life and teaching of the Messiah.
 - b) Acts tells of the growth of the church in the first century. The focus is on the Holy Spirit in the lives of believers.
 - c) Letters giving believers instructions on the Christian life.
 - d) Revelation: the Second Coming of the Messiah.
- 4) The meaning of the word ‘gospel’.
- a) The gospel is not a doctrine or religion that came down from heaven.
 - b) The gospel is not a means of communication or group of commands or laws about how to go to heaven.
 - c) The word ‘gospel’ is a Greek word meaning ‘good news’. What is this good news?
READ: 1 Corinthians 15:3-5.

Closing points on the structure of the Bible:

- 1) The books of the Bible are powerfully united and arranged and their foundation is Jesus Christ Himself.
- 2) The Old Testament prophesied the coming of the Messiah with amazing detail.
- 3) As for the Gospels, they inform us ‘according to eyewitnesses’ about that coming of the Messiah which prove it to be true.
- 4) The rest of the books of the New Testament inform us about the establishing of the first church and the proclamation of the good news of Jesus Christ by the apostles.

The Inspiration of the Bible

- 1) Many people stumble over this point because the language and style of the Bible is different from that of other religious books.
- 2) The main principle that Christians believe concerning the inspiration of the Bible is that God inspired the Bible through the control of the Holy Spirit over the writers who wrote the divine Word. Each of them wrote in his own language but under the direction of the Holy Spirit in facts and words.
- 3) The original Bible was written in Greek and Hebrew (show original languages). It has been translated into thousands of languages. The Arabic is not an original. It is a translation.
- 4) Has the Bible been corrupted or changed as some people say?
 - a) There are hundreds of copies of the Bible from the first and second centuries. Could all of them have been changed?
 - b) If there are mistakes in the Bible, this means one of two things:
 - i) God made a mistake (impossible).
 - ii) The Bible is not nor has it ever been the Word of God.
 - c) God protects His Word. READ: Isaiah 40:8.
- 5) How then was the Bible written? READ: 2 Peter 1:21.
 - a) All of the writers wrote under the control of the Holy Spirit. Their words are the words of God.

- b) God respected the personality of the writer. Even though God respected the personality, the Holy Spirit led the writer.
- c) Each writer wrote in the language of the people because God was concerned that the people understand His Word.

The Purpose of the Bible

- 1) The focus of Christianity is not a book. It is a person: Jesus.
- 2) The Bible is the written Word of God, but Jesus is the living Word of God.
- 3) The purpose of the Bible is to lead us to Christ. The Bible is a door to a personal relationship with God because it leads us to Christ. It is possible to study the Bible for years and yet not have a personal relationship with God.
- 4) READ: Luke 24:44-45. Jesus ‘opened the minds’ of the disciples so that they could understand that the Scriptures taught about the Christ.
- 5) READ: 2 Timothy 3:16-17.
 - a) Who is the source of the Scriptures? God.
 - b) What is the purpose of Scripture? Teaching, rebuking, correcting, and training in righteousness.

Closing

READ: Hebrews 1:1-2.

True knowledge of God cannot come through books, but through Christ alone.

DISCOVERY 4

REDEMPTION IN THE OLD TESTAMENT/THE NECESSITY OF BLOOD FOR SALVATION

Key Bible Texts: Leviticus 16:15-19; 29-34; Isaiah 52, 53

Introduction

Review of Lesson 2.

- 1) What are the consequences of sin?
- 2) Do these things affect our lives today?
- 3) Are you pleased with the world today?
- 4) Man is always looking for a solution to the problem of sin. Today we will be looking at God’s solution for the problem of sin.
- 5) We are not looking at a specific event today, but at a subject that can be found throughout the whole Bible from beginning to end: blood sacrifice.

The Problem of Sin

- 1) What God's Word says about sin:
 - a) READ: Psalm 14:3. Does this describe people today?
 - b) READ (Optional): Psalm 143:2. Who is righteous?
 - c) READ: Ecclesiastes 7:20. Who is righteous?
 - d) READ: Isaiah 59:2. What is the worst consequence of sin? Separation from God.
- 2) What are some of the things that man has done to solve the problem of sin? Religion, science, good works, etc. Man looks for salvation from good works.
 - a) READ: Ephesians 2:8-9. What does it mean to be saved? What are we saved from? From the consequences of our sin. Can good works save us? No.
 - b) READ: Romans 3:20. Can we become righteous through the Law? No
- 3) The greatest problem in the world is sin. Because sin is a spiritual problem, we cannot solve it alone. We must depend on God. What is God's solution? This week we will look at the answer in the Old Testament and next week in the New Testament.

God's Plan for Salvation

The Law and the Prophets point forward to Christ.

- 1) All through the Old Testament we read about the men of God offering sacrifices, e.g. Noah, Abraham, Moses, David. Why are these sacrifices necessary? According to the Law, forgiveness and redemption from sin only comes through the shedding of blood.
- 2) READ: Leviticus 16:15-19; 29-34. The Day of Atonement.
 - a) What was the sacrifice? A goat.
 - b) Why was this sacrificed? For sin.
 - c) What did the sacrifice do? Atoned for sin. Covered sin. Purified the people from sin.
 - d) Who was this sacrifice for? The whole nation.
- 3) READ: John 1:29. The Perfect Sacrifice.

An animal does not have the same value as a man. Therefore we need a more perfect, final sacrifice.

- a) Who is the lamb that John is referring to? Jesus.
 - b) Why did he call Jesus the Lamb of God? Because Jesus Himself was a sacrifice like the Old Testament sacrifices.
 - c) For whom was He a sacrifice? The whole world.
- 4) READ: Romans 5:18.

How could one man be a sacrifice that purifies the whole world?

- a) What was the one act of disobedience that brought death to the world? Adam's disobedience in the Garden of Eden.
- b) What was the one act of obedience that brought life to the world? The death of Christ on the Cross.

c) Through Adam all of the problems of sin entered our lives. Christ brought the solution.

5) READ: Hebrews 9:22.

According to the Bible, there must be the shedding of blood for forgiveness of sins. It is important to highlight the importance blood has in the Middle East:

a) When a group of people go out to greet the president or king of the country, they yell with one voice, "By spirit, by blood, we redeem you, oh ..." Why blood? Why isn't it said, 'By money or by land?'

b) What erases a debt other than blood? Blood revenge still exists in Arab villages. If something shameful happens to a member of a family, especially girls, they take their blood revenge by killing. They will not be satisfied except by blood. Why?

c) Why do people sacrifice on the roof of their houses? Someone told me that it is so God will protect the house! Just as with the Passover, the blood is protection.

d) Where did these traditions come from? God has put a special knowledge concerning blood inside us. We understand the importance of blood.

6) Prophecies of the coming Messiah. The Law states that there must be a blood sacrifice for forgiveness. It also states that the sacrifice of an animal is not enough (this is why there must be continual sacrifices). But the prophets describe the final, perfect sacrifice.

The following prophecies from Isaiah help us to understand this:

a) READ: Isaiah 52:13. Who is the servant? Jesus.

b) READ: Isaiah 52:14-15. How does Isaiah describe Christ's body?

c) READ: Isaiah 53:1-3. Describe the physical appearance of the Messiah.

Even today people do not recognize the greatness of the Messiah. They think He is only a prophet or teacher.

d) READ: Isaiah 53:4-5. Why did the Messiah die?

e) READ: Isaiah 53:6. How are we like sheep?

f) READ: Isaiah 53:7-8. How is Christ like a lamb?

g) READ: Isaiah 53:9. What is the prophecy here?

h) READ: Isaiah 53:10. What is a guilt offering?

i) READ: Isaiah 53:11-12. What are the results of the Messiah's suffering?

Homework:

READ: John 18 and 19. Notice the similarities between the prophecies of Christ's crucifixion in Isaiah 53 and the actual crucifixion as described in John 18 and 19.

Closing

- 1) Both the Law and the Prophets point forward to Christ.
- 2) The Law teaches us that without the shedding of blood there can be no forgiveness for sin. This is the justice of God.
- 3) The Prophets teach us that God will send a final, perfect sacrifice, Christ. This is the mercy of God.

DISCOVERY 5

WHO IS JESUS

Bible Texts: John 1

Introduction

Review lessons 1 - 4.

Lesson 1: How did God create the world? By His Word. What was the condition of the world when He finished creating it? It was perfect.

Lesson 2: How did the world become so bad? The result of sin.

Lesson 3: What was the purpose of the Old Testament Law and Prophets? To prepare us to receive the Messiah.

Lesson 4: What does the Law teach us about redemption? Without blood there is no forgiveness for sins.

What was the theme of the prophets? They prepared the way for the Messiah.

The Bible tells us that the Messiah is the solution to all of our problems. But to understand the solution, we must understand the problem: sin. This has been our main focus. (NOTE: If this needs more explanation use the first part of the 'Steps to God' tract to illustrate how sin separates us from God.) Man is not able to remove the guilt of his sin by religion or good works.

Today's lesson is a simple introduction to the Messiah. We cannot say everything. However, we must remember that the entire Bible, even what was written before the Messiah's birth, was written about Him. He is the focus and the center of the Bible. He is the focus and center of our faith. John 1 gives us five titles for Christ the Messiah. We shall study these titles today.

Titles for Christ in John 1

Jesus is the Word of God. READ: John 1:1-3, 14.

The most important word in this section is 'word'. A word is an important part of the way in which understanding is established between people. How could we understand one another without words? God communicates to us through His Word.

- 1) What are some of the attributes of God's Word we discover in these verses? (Read again if necessary.)
 - a) The Word of God is eternal.
 - b) There is no distinction between God and His Word.
 - c) Everything was made through the Word of God (Remember Genesis 1).
 - d) The Word of God became a person.
- 2) If the Word of God became a person, who do you think that was? Jesus.

- 3) What does it mean that Jesus is the Word of God? He is much more than a prophet. He is the revelation of God to man.
- 4) The Word of God must have authority in our lives. This is why we accept Christ not only as Savior, but also as Lord. He has authority.

Jesus is the Life. READ: John 1:4.

- 1) READ: John 6:35.
 - a) Who is the Bread of Life? Jesus.
 - b) What does Jesus mean when He says that we will never be hungry or thirsty? Does He mean physically? No. He means spiritually. We will be satisfied.
- 2) READ: John 6:51.
 - a) Where did Jesus come from? Heaven.
 - b) What will we receive if we eat this bread from heaven? Eternal life.
 - c) What is this bread? The flesh of Christ.
 - d) This is symbolic. It refers to accepting Christ as Savior.

The important point here is that Jesus is Life. There is no eternal life apart from Jesus.

Jesus is the Light. READ: John 1:4-9.

- 1) Explain who John the Baptist was. Do this before reading the passage.
- 2) How is Jesus described here? Light.
- 3) What are some of the things that light does?
 - a) Light reveals the straight path so that we do not fall.
 - b) Light exposes the darkness (darkness is a symbol for sin).
 - c) Light helps living things grow.
- 4) How is Jesus like the light?
 - a) READ: John 8:12. Jesus reveals the way to God.
 - b) READ: John 12:46. Jesus overcomes darkness (sin).

Jesus is the Lamb of God. READ: John 1:29.

- 1) What is Jesus called here? The Lamb of God.
- 2) Do you remember why Jesus is called the Lamb of God? Because He was a sacrifice.
- 3) As the Lamb, what does Jesus do? Takes away the sin of the world.
- 4) READ: Hebrews 9:27-28.
 - a) What was Christ's purpose the first time He came to earth? To be a sacrifice for sin.
 - b) What will be His purpose when He comes again? To bring salvation to His followers.

Jesus is the Son of God. READ: John 1:30-34.

- 1) What does John call Jesus here? The Son of God.
- 2) There are many misunderstandings concerning this expression.

- a) It does not mean that He was born in the natural way with God as His father and Mary as His mother. Mary was a virgin. He was conceived of the Holy Spirit.
- b) It does not mean that God adopted Him as a son. He was not born like the rest of humanity. Because of this He was righteous, without sin.
- 3) The meaning of this expression 'the Son of God' is that Jesus had a unique relationship with God and that He came directly from God.
- 4) After understanding these five titles for Christ, can we still think that Jesus was merely a prophet?

Application

Rejecting and Receiving Christ

- 1) READ: John 1:10-11.
 - a) What does it mean that the world did not recognize Him? The people did not recognize Him as the Word of God, the Life, the Light, the Lamb, and the Son of God.
 - b) Who were His own? The Jews.
 - c) Did they accept Him? No.
 - d) Why do people today reject Christ? They accept Him as a prophet or a teacher, but not as the Word of God, the Life, the Light, the Lamb, or the Son of God.
- 2) READ: John 1:12-13.
 - a) What does it mean to receive Christ? To accept Him as the Word of God, the Life, the Light, the Lamb, and the Son of God.
 - b) What happens to those who receive Christ? They become children of God.
 - c) What does it mean to be a child of God? A child has an inheritance from his father. We inherit eternal life from our father, God.

Closing

- 1) Do you understand what I mean when I say that Jesus is the Word of God, the Life, the Light, the Lamb, and the Son of God?
- 2) Do you understand how Jesus is Savior? Do you understand how He is Lord?
- 3) There is one more thing that distinguishes Jesus from all of the other prophets: He is alive. Because of this, He is much more than a prophet. Prophets make bad people good, but Jesus makes dead people live. He is the source of life. QUOTE: John 14:6.
- 4) READ: Revelation 3:20. The decision is yours. Do you want to accept Christ and become His child?

DISCOVERY 6

THE PROPER RESPONSE TO GOD

Bible Texts: Various

Introduction

Review Lesson 5: Jesus is the Word of God, the Life, the Light, the Lamb, and the Son of God. Answer any questions.

The lesson today begins with a story. Tell how Saul persecuted the early Christians. Explain how he thought he was obeying God. He thought he was fulfilling the will of God. One day as he was traveling to Damascus to persecute the believers there, something very strange happened to him.

READ: Acts 9:3-9. As Paul traveled, he saw a bright light from heaven:

a) Who was the light? Jesus.

b) What were Paul's two questions to Jesus? 'Who are you?' and 'What do you want me to do?'

These are two important questions that we must ask today. In the first five lessons we have tried to answer the question, 'Who is Jesus?' In this lesson we will answer the second, 'What does He want us to do?' This is a very dangerous question because the way you answer it will affect your entire life on earth and your eternal life.

In today's lesson we will answer this question with four points. These are not four steps to arriving at salvation, but one step with four sides. Example: How do you show love to your wife? You are kind, don't hit her, provide for the family, etc. Are these many things? No. They are all expressions of love.

1) Consider the Cost. READ: Luke 14:25-30.

a) What do you think Jesus means when He says that we must hate our families and our life? Christ must be our priority. He must come before our families, our job, our house, our honor, etc.

b) What does He mean when He says that we must carry our cross? The Cross is a symbol of suffering. If we follow Jesus we will suffer. There will be persecution.

c) What do you think Jesus is telling us in the story of the tower (vv. 28-30)? If you decide to follow Christ it means that you will follow Him, obey Him, in every area of your life.

d) READ: John 14:15. What is the proof that we love God? Obedience.

The first thing you must do is to consider the cost of following Christ. Do not promise to give Him your life if you are not committed to obeying Him, following Him, and carrying your cross. If you start on this way and then turn back you will bring judgement on yourself.

2) Repent.

READ: Matthew 3:1-12. (You may want to read this verse by verse.)

a) Who was John the Baptist? A prophet. He prepared the Jews to receive the Messiah.

b) What was John's message? Repent.

- c) What was his message to the religious leaders? Repent.
- d) What were the religious leaders trusting in (v. 9)? They were trusting in their religion. This is why it is so hard for religious people to come to the Messiah. They trust in their religious rituals and they don't think they need to repent.
- e) Repentance is the preparation for experiencing the presence of God.
- f) When we repent we are emptying ourselves of our old life in order to receive a new life.

READ: Luke 18:9-14.

- a) Describe the two men. The Pharisee was a religious man and the tax collector a sinner.
- b) Which man repented? The tax collector.
- c) Who did Jesus say was justified before God? The tax collector. Why? Because he repented.

Repentance means that we confess we are sinners. We confess that we need the grace of God. We confess that we do not deserve God's love. Repentance takes humility.

3) Faith. READ: John 6:27-29, 40.

- a) What kind of work should we do? Work that leads to eternal life.
- b) What is the work that God requires for eternal life? Believing in the one He has sent.
- c) Who is the one He has sent? Jesus.
- d) What does the word 'faith' mean?
 - i) It does not mean that you believe in God in a general sense.
 - ii) It does not mean that you only believe that Jesus was a prophet or teacher.
 - iii) It means that you believe Jesus is the Savior of the world.
 - iv) It means that you believe He is your personal Savior. You believe that without Him you could not have eternal life.
 - v) It means that you believe that Jesus was without sin, that He died on the Cross for your sins, that He rose from the dead, and that He is coming again.
 - vi) Specifically there is a link between faith and trust. When we have faith, we are trusting God to save us. We are not trusting in our works.
 - vii) When we have faith, God in Jesus satisfies us.
- e) There are two kinds of faith.
 - i) Religious faith: believing in the doctrines of a religion. It is possible to have religious faith and yet not have a personal relationship with God.
 - ii) Personal faith: opening your heart and life to God through Jesus. This is a personal relationship with God.

4) Receiving Christ READ: John 1:12-13.

- a) What happens to those who receive Christ? They become children of God.
- b) What does it mean to be a child of God? To be an heir of eternal life.

- c) To accept Christ means that we open our hearts to Christ and allow Him to give us a new life and to change us.
- d) To accept Christ means that we have personally accepted the way of Christ for our life.
- e) When we accept Christ He lives in us through the Holy Spirit.

Invitation

- 1) Have you considered the cost of following Christ? Do you understand the commitment?
- 2) Do you confess that you are a sinner in need of God's grace and forgiveness?
- 3) Do you believe that Jesus is the Savior who died on the Cross for you? Do you believe that He is the only way to God? Do you understand that He is much more than a prophet?
- 4) Do you want to accept Christ and allow Him to be your personal Savior and Lord? Are you willing to follow Him?

READ: Romans 10:9-10.

- 1) According to these verses, what are the two things we must do to be saved? Confess that Jesus is Lord and believe that He rose from the dead.
- 2) What is the means of believing? Our heart.
- 3) What is the means of confessing? Our mouth.
- 4) This faith must not be religious faith, but personal faith.
- 5) Would you like to pray now with me to receive Christ?

Salvation Prayer

Oh, Lord Jesus, I confess to you that I am a sinner needing your forgiveness. I believe that you died for my sins, and now I repent of them. I call on you to enter my life. I am putting my trust in you as Savior, and I will follow you as Lord all of my life. Thank you, Master, Lord, because you have saved me. In the name of Jesus, I pray. Amen.

APPENDIX TWO

PARABLES & PROVERBS, ETC.

The following material has been taken from a floppy disk that is circulating in the Middle East simply titled "Ministry Tools". There is much more information on the disk than is presented here. Ministry Tools has been put together by a group of tentmakers in the Arab World. The latest diskette version can be ordered from Arab World Ministries, PO Box 4006, Worthing, W. Sussex BN13 1AP, England.

PARABLES

A Home in Every City

Here is a story my friend's father told him when he was very little. It is not only a good lesson, but also illustrates how words do not always have a literal meaning. The story can be easily adapted to your region and currency.

'There was once a very rich man who became quite sick and neared death. He called for his oldest son and said to him, 'Dear son, all that I have is for you. Just make sure you have a house in every city.' Then the father died.

'The son loved his father very much and set out to build a house in every city of the country... but he soon discovered that building houses can be expensive. In fact, he was beginning to run out of money and he still hadn't built a house in every city. The son didn't know what to do, so he went to his uncle for help. 'I am so busy building all these houses, that I don't have enough money to buy a shawrma for myself.'

'The uncle stared at the son and said, 'You are a very stupid son! When your father told you to build houses in every city, he meant you to use the money to make friends for yourself in each of the cities. Then, wherever you go, you will have a house for the night!''

Airline Tickets Home

Seeing that I live in the Middle East and my oldest son lives in America, I tell this story to illustrate the books of God and the Qur'an, and how each relates to our lives today. The story can also be used to explain why I can't become a Muslim.

'My oldest son studies at a university in America and during his semester break, I wanted him to come and stay with us in the Middle East. However, you know that the airline tickets are very expensive, so I decided to buy the tickets for him.

'First, I wrote him a letter saying that I know how expensive the tickets are, so I will be purchasing the tickets and sending them in the mail to him. He should not buy the tickets himself, but wait for my letter with the tickets.

'Then, I sent him another letter saying that I am arranging the tickets and that they will be enclosed in the next letter. Wait for that letter and then use those tickets to come and see me.

'When the third letter arrives, my son opens it finding the promised tickets! He is happy and excited about his trip to the Middle East, but another letter arrives in the mail...

'This fourth letter is not written in my handwriting, but my name is signed at the bottom! In the

letter, it tells my son to throw away the tickets and instead to take flying lessons and build an airplane so he can fly to the Middle East and see me.’

What do you think my son should do?

Joha and His Clothes

Here is a fun story that illustrates how what is on the outside is not the same as what is on the inside. It can be used to lead into discussions of works and how God will not judge like the governor’s guard.

‘One day Joha was working out in his fields when he heard a great commotion and gunfire in the village. He quickly left his work and ran off to the village to see what was happening. As he approached the village, he saw many people running about. He stopped one man inquiring about the event.

‘The governor has decided to throw a huge banquet for everyone in the village and so we are hurrying off to his house before all the food is gone!’ exclaimed the man.

‘So, Joha quickly ran off to the governor’s house in order not to miss out on the food. As he neared the house, he could see a guard in front of the house ushering some people to the left and some people to the right. As Joha entered, the guard directed him to the left where he entered a large room filled with beggars and poor people dressed in old and torn clothes. The room had only a few old rugs on the floor and only bread and water for the banquet.

‘What kind of feast is this?’ thought Joha. Then he peeked across to the other room on the right and he could see roast lamb, trays of rice, a large table and lots of people dressed in their finest clothes.

‘So, Joha left the governor’s house secretly and went to his own house in order to shower and put on his best clothes. Then he returned to the governor’s house and, of course, this time was directed by the guard to the right.

‘Joha was seated at the table and given a large glass of juice. Then a huge tray of rice filled with meat was placed in front of him. Joha looked at the food and began to do something very strange.... He took the juice and poured it into his pocket. Then he took the chunks of meat and put them down his shirt. He took the rice and put it in his trousers!

‘The people seated near Joha began to stare at him and soon the whole room was staring at Joha in silent disbelief. The governor himself broke the silence, saying, ‘Joha! What are you doing? Please, don’t embarrass us!’

‘Joha looked at the governor and said, ‘First I came here from the fields and my clothes were dirty so I was directed to the left. Then I went home and put on clean clothes and returned here. Then I was directed to the right. I did not change... only my clothes, so the clothes must deserve the food.’

Letters from Egypt

Here is a personal story used to argue against the idea that a later book of God makes it unnecessary to read a previous book of God.

For a time, when I was engaged to my wife, she lived in Saudi Arabia working as a nurse while I was living in Egypt. I very much missed her and so I wrote her everyday, but you know the Egyptian postal system... some letters arrive in a few days and some letters would take weeks to arrive!

One day, she opened her mailbox, and behold, there were four letters from me... each written on 77

a different date. If you were her, which letter would you open first? Usually, the listener would say that he would look at the dates on outside of the envelopes and read the letters in chronological order. Ask the listener why he would do this? Why not read the last letter first?

You may get all kinds of reasons, but in the end, agree with him and explain that is why it is important to read all the books of God.

The Traitor

Here is a story that illustrates how the smallest, secret sin still deserves judgment from God.

‘There was once an esteemed general who was kind and generous to all the people in his country. He ruled the country fairly and protected the poor from evil. Often, he held banquets, providing food for entire villages. He even helped dig new wells for the poor farmers to water their crops. Among the people of that nation, there was none his equal in generosity and kindness.

‘Then one day, it was found out that this very man was a traitor! He had been caught selling information about the military to a foreign nation. He was accused of treason, arrested and brought before the judge. What do you suppose will happen to the general? He will be punished and executed for treason. Did his good deeds help him? Will our good deeds help us in our condition of rebellion against God?’

The Wife and Ramadan

Using an example I heard from Victor H., I told the following story to a man who was boasting about the glories of the fast during Ramadan. I said, “Once there was a man who was engaged to be married. When talking with his fiancée, she told him, ‘Let’s get one thing clear. For two months out of every year, I will be the perfect wife. I’ll cook your food, do the dishes, wash your clothes, never leave the house, and never even look at another man. However, for the other ten months, I want to do whatever I feel like doing. If I don’t want to cook or clean, I don’t have to. If I feel like going out with my friends or with another man, I will because I think that this is fair.’ What do you think about a woman who would say these things?” I asked him.

“She should have her throat cut!” he declared vehemently.

Then I said to him, “But that’s exactly what so many people are doing to God! They tell him, ‘Before and during Ramadan, I’ll do everything you want, but don’t expect me to behave all year long.’ What do you think God will do to people who live like that?”

He stood there staring into space for a couple of minutes looking like his world had just disintegrated, and then he said suddenly, “Well, I have to go now. Good-bye.” And he walked away in a daze.

SAMPLE PROVERBS

Eating the Falcon

Arabic Transliteration: illi ma ya’rif al-Sagr yashwiihi

He who does not recognize the falcon grills it.

This is a Gulf proverb which is used to illustrate the problem of ignorance.

His own Enemy

Arabic Transliteration: iljaahil ‘adu nafsahu

The ignorant person is his own enemy.

Inside and the Outside

Arabic Transliteration: min barra ruxaam wa min juwwasuxaam

From the outside marble and from the inside soot.

Judging One's Self

Arabic Transliteration: lifi eed ilgalm ma yaktubnafshahu shagi

The hand with the pen does not write bad about itself.

One Rotten Fish Spoils All

Arabic Transliteration: samak al-khaayis yukhaayasas-samak

The rotten fish spoils all the fish.

This is a Gulf proverb used to illustrate how bad company can corrupt a good character.

Shame and the Blood

Arabic transliteration: la yagsal al'aar illaddam

Nothing cleanses the shame except the blood.

I've used this proverb several times as it is well known in the Middle East . My only problem is that my friends always say that it predates Islam, coming from the tribal times of Jahliyya, and has nothing to do with religion.

CONVERSATION STARTERS:

A Follower of the Last Prophet

This is a bit cheeky and can get some Muslims angry, so please be wise in using it. If you are asked, "Are you a Christian or a Muslim?" try answering, "I am a follower of the last prophet, the Messiah."

This answer is not meant to boldly deny that Mohammed is a prophet, but instead to affirm the teaching in Islam that the last prophet to come before the Day of Judgment is Jesus.

Are you a True Muslim?

When I first meet a Muslim here, it seems that one of the first questions asked is: "Are you a Christian or a Muslim?" So, after the initial greetings and before this question, I ask my new friend, "Are you a Muslim or a true Muslim?" This question immediately leads to, "What is the difference?" I then have the opportunity to explain either 1) the Kingdom of God and its members or 2) my testimony of submitting my life to God and His way of salvation in order that I may serve and glorify Him.

Citizenship in the Kingdom of God

I have used this approach with overall good effectiveness with taxi drivers and other chance meetings where I'm likely to have only a 15-minute window of opportunity.

As a Westerner sooner or later I am invariably asked, "What is your citizenship?" This is usually a lead-in to their real question: "Can you get me a visa/wife/job in the USA?" So to the first question try answering: "The Kingdom of God." Then be prepared to defend your answer biblically - especially to explain what it takes to become a citizen of God's Kingdom and who is and isn't in it. At some point I try and share that I value my citizenship in heaven far more than my American one, because the American one is only temporary, can be lost, is sometimes detrimental.

Gold, Frankincense and Myrrh

At Christmas, instead of a nativity scene, I fill a mandoos (brass buttoned wooden box popular in the Gulf) with frankincense, gold (chocolate coins wrapped in gold foil), and myrrh. I use this to tell the story of the three wise men.

In the Name of the Messiah

This is a conversation jump starter. You will get a reaction! When you sit down to eat a meal with a group of Muslims, about the time they start to bismillah (in the name of Allah) the food say bismilmassiih (in the name of the Messiah). When you get a shocked reaction, explain that the Scriptures teach us to pray in the name of Jesus whenever we pray. This can lead to further discussion about prayer and Jesus as an Intercessor.

[Editor's note: What about bismibnallah (In the name of the Son of God)?]

The Meaning of Injil

When you have a chance always ask your Muslim friend the meaning of the word "Injil". When you explain that it means "good news", you have a simple opening to share with him just that.

Wordless Book Bracelet

A like-minded friend has had a very nice and rather expensive gold bracelet made with five colored stones corresponding to the colors of the wordless book. (Green: God created Adam and Eve and they lived in harmony with Him in paradise. Black: Adam sinned and his heart became black. All of us, Adam's descendants, sin and have black hearts. Red: Christ died on the Cross and shed his blood to pay for our sins so that... White: our hearts could be white and pure. They were black with sin but are now white and pure before God. Gold (for which she substitutes blue): everyone with a white heart will go to be with God in heaven when they die. She shares the story of her bracelet with her friends and acquaintances and often they will ask her to repeat it for them. It is always there for her to refer to. One time she asked the colors of the flag of that person's country. As with many of the Middle eastern countries, the colors were: green, black, red, and white, all of the colors of the wordless book except blue. She pointed out this fact in order to remind the person of the colors and the story whenever he saw or thought about his flag. One could include the blue by mentioning that the flag is flying against the blue sky.

A male version: Prayer beads in the colors of the wordless book.

ANSWERS TO SOME MUSLIM OBJECTIONS

Corruption of the Bible

When the argument that the Bible has been corrupted is introduced, I usually respond by asking my friend whether he has read the Bible. The answer is usually negative. I express my surprise that someone with his level of education and emancipation (a little flattery doesn't do any harm) would be content to accept at face value what others are saying rather than going directly to the text in question and finding the facts for himself. I then offer to lend him a Bible which he can read. Once he has done that, I tell him, we can intelligently discuss whether or not the Bible has been corrupted. Until he has done that we are merely discussing in ignorance, which will be of no value to either of us.

I confess I haven't been able to distribute a great number of Bibles by this means, but it usually silences the objection.

If the response to the first question is positive, I then ask him to show me a text of the Bible which he believes is corrupted. He is usually unable to do this and the objection is again quelled.

If he comes up with some of the more common arguments that references to Mohammed have been deleted, that the deity of Christ has been added, etc., I begin to ask the classic questions of:

“Who changed it, the Jews or the Christians?” (It is inconceivable that the two would have agreed to the changes needing to be made.)

“When was it changed, before the time of Mohammed or after his time?” (If before, why does the Qur’an instruct Muslims to read and consult it? If after, why the relative wealth of manuscripts predating Islam which prove its essential validity today?)

“Where did the changes take place?” (Both Judaism and Christianity were widely spread geographically well before the time of Mohammed, and were divided in multiple and often hostile factions. Is it conceivable that all these widely dispersed factions could have gotten together to agree on very fundamental changes in their Holy Book?)

Disagreements Among the Manuscripts

One of the major stumbling blocks to Muslim acceptance of the Bible is that they believe it has been corrupted. As proof of this, Ahmed Deedat and others talk about textual variations in the original Greek manuscripts of the New Testament. Instead of hiding this problem, it can be highlighted using texts like Geisler and Nix’s *A General Introduction to the Bible*. Pose the question to your Muslim friend: ‘If there are a thousand manuscripts or fragments of the Bible and 50 of them have a different reading, the other 950 will show us the correct reading. However, if there were 7 manuscripts and all of them were burnt except for one (in the case of the Qur’an), how do we know the correct manuscript was preserved?’ The more manuscripts there are, the higher the degree of confidence that the text we have is 100% accurate, even if there are variants.

Christ Humiliated in Death

Many Muslims object to the story of Christ being captured and killed. God would not let himself lose face that way, they say. He would not allow Himself or his prophet to face such disgrace and weakness.

One way to respond is to ask them:

‘Who is the stronger man (and brings more honor to his master): one who beats up and fends off his attackers and opponents

OR

one who allows his opponents to do their worst, binding him with their strongest cords, and then with a laugh (cf. Psalm 2) shows his and his master’s total dominance of his enemies by breaking the bindings and walking free?’

If they refer to the second answer, say that Jesus, in taking the worst—including death—that His enemies could do to Him and then visibly, publicly triumphing over them by His resurrection, shamed His enemies and glorified God far more than He would have had He merely beat off His enemies and imposed a military/political triumph over them.

It is best to let Muslims object to the death of Christ before bringing in this analogy.

When I have used this analogy to date, only about 30% of questioners have acknowledged the point; of the rest, Islamic conditioning was too strong for them to concede anything.

While some workers might want to flesh out the above analogy through the Biblical character, Samson, both his own death during his public victory over his enemies and his prior sins make this approach problematic.

Gospel of Barnabas

Most likely written by a Muslim who had never traveled to Palestine and was not familiar with the history of the time of Jesus. Earliest known manuscript is written in Italian and dates to the 16th century.

Geographical Problems: States that Tiro (Tyre) is near the Jordan River; Nazareth at the shore of Lake Galilee. Jesus goes up to Capernaum, the lowest town on the earth's surface. Author speaks of Israel and Samaria as separate places. Jesus went by boat to Jerusalem.

Historical Problems: Jesus and disciples observe 40 days of Lent (first known 400 years later). Jubilee is assumed to occur every 100 years. Pharisees said to be present in the time of Elijah. Apostle Philip remarks that 200 pieces of gold could not buy enough bread to feed the masses. Romans gather army of 600,000 men at Mizpeh, yet whole Roman army was 300,000. Jesus born when Pilate was governor (AD 26-27). Jesus observed 5 daily prayers. One denarius is equal to 60 minuti, and minuti were used only under Khalif Abdul Malik - AD 685. Soldiers rolled away like barrels - barrels unknown in Israel at that time. Mohammed called the Messiah, contradicts the Qur'an. Many quotations from Dante's works - Dante lived AD 1245-1321. Barnabas was not one of the 12 disciples of Jesus. He became a disciple after Jesus' death. No mention of John the Baptist (Yahya Ibn Zakariya).

Some Muslim scholars claim the Gospel of Barnabas is a forgery: Professor Aabas Mahmoub Aqad, article entitled Barnabas in the Al Akhbas newspaper, Oct. 26, 1959; Dr. Mohammed Chafiq Ghorbal, Arabic Encyclopedia, Al Misra, under the heading Barnabas.

Jesus is not the Son of God

Answer the normal way first by putting the question back to the person: What does the title Son of God mean? Surely you don't mean to say that God fathered a son by the normal human fashion, because that would be blasphemous... etc. Then quote Rom. 1:4 that Jesus was "declared to be the Son of God by the resurrection from the dead" — and then suggest to the person that the real question has to do with the resurrection of Jesus Christ. If someone does not believe that Jesus was raised from the dead, then he won't believe that He is the Son of God. Explain the resurrection of Jesus Christ and the Christian hope of the resurrection and the fact that Jesus said of Himself "I am the resurrection and the life. He who believes in me will live even though he dies..." (John 11.25).

Jesus on the Cross

The dreaded conversation about Ahmed Deedat doesn't have to be so bad. I will express my dislike of him because of his disrespect for the Bible and state how he will be judged for this on Judgment Day. But, I will also say, there is one thing I like about Ahmed Deedat. He believes that it really was Jesus on the Cross. Deedat believes in the swoon theory, or at least that is how he presents it in his book "Crucifixion or Crucifiction". The whole book is about how Jesus could have survived the crucifixion. (He argues at one point that several people in modern times have been crucified and survived. i.e. in the Philippines.) This will hopefully take our friends one step closer to believing Jesus died on the Cross, especially when such a respected figure as Ahmed Deedat believes Jesus was on the Cross and not someone else. It also shifts the conversation to the Cross and often to discuss HOW Jesus is the atoning sacrifice for our sins.

Qur'an Replaces Previous Revelations

I often hear the argument that the Torah was useful in the day of Moses, the Zabur was useful in the day of David and the Injil was useful in the day of Jesus, but now the Qur'an has come which replaces all previous revelations. I first ask my friend, "Does God change or is He the same today

as He was long ago?” The answer is usually that God is the same. Then I ask him, “Isn’t it true that God gave the same message to all of the prophets?” The Islamic teaching of this is “Yes, God gave the same message,” and so usually my friend agrees. I continue saying that if this is so, then we need to have the same faith as that of Abraham, and that this is what the Injil affirms, quoting or reading Galatians 3:7 how Abraham is the father of all believers. And what is the faith of Abraham? Galatians 3:6-8.

There is much more material like this on the floppy disk entitled:

Ministry Tools, Version 2, June 1996 (Windows version). The material includes: Quranic Bridges, Redemptive Analogies, Riddles, Testimonies, and Trinity Analogies. This diskette version can be ordered from Arab World Ministries, PO Box 4006, Worthing, W. Sussex BN13 1AP, England.

APPENDIX THREE

ORGANIZATIONS & RESOURCES

We live in the information age. Every month new resources are developed and released. It would be impossible to print a comprehensive list of resources and/or places where you can get information. However, I have discovered the following to be invaluable in locating what resources are available.

CAC Yellow Pages:

Includes hundreds of addresses for books, witnessing kits, broadcast resources, digitized resources, employer database, TEFL info., international church addresses, schools, and research papers dealing with ministry in the Middle East. Over 200 pages A4 size! Although this is now out of print (and getting out of date), photocopies may be obtained through MECOLit.

A Catalogue of Arabic Resources for Ministry:

Includes resources under 23 sections, plus a publishers address list and a suppliers address list. Over 200 A4 pages small print! Available from MECO Lit, PO Box 793, Larnaka, CY-6306, Larnaka, Cyprus. Email orders from orders@mecolit.charis.co.uk

Disk on Islam: (Windows Help format)

Email to: Yasin Poptani u2i06@bilbo.teach.cs.keele.ac.uk or write to: Yasin Poptani, 111 Arundel Drive, South Harrow, Middlesex, London, HA2 8PW, UK.

Fellowship of Faith for Muslims:

P.O. Box 65214, Toronto ON Canada M4K 3Z2. Ph: (416)778-6702

Ministry Tools: (Windows Help format)

Arab World Ministries, PO Box 4006, Worthing, W. Sussex BN13 1AP, UK.

WEB Sites dealing with Islam

The best way to locate information on Islam on the Internet is to use a search engine. If you are unfamiliar with search engines, try <http://www.excite.com>. When it asks you to enter what you are searching for, simply enter "Islam" and press go. The search engine will search for commonly accessed files that are about Islam. After a few minutes a new page will appear with a list of WEB sites. You can scroll down the screen to view these addresses, or you can choose the ready made page on Islam that Excite offers at the top.

Remember that WEB sites are fluid things that appear, change and disappear without notice. As a result, the sites listed below may disappear by the time you read this and new, better sites appeared.

WEB sites witnessing to Muslims

If you are looking for WEB pages that deal particularly with witnessing to Muslims, you can try using a search engine, but the short list below will help get you started.: WEB sites about witnessing to Muslims

Christian Answers to Islam <http://answering-islam.org/> This WEB site should be the first place you look. It contains a wealth of information and links to many other similar web sites.

Sheikh Abdullah's Home Page <http://www.praisenet.com/sabdullah/>

Ibrahim's Home Page <http://home.global.co.za/~elofred/>

Christian Satellite Broadcasting <http://www.sat7.org>

Loving a Muslim <http://www.domini.org/lam/> A site for those dating or married to a Muslim.

Hadith al Asdika <http://www.domini.org/malaga/>

Muslim Misconceptions <http://www.spotlights.org/>

For Secular Information on Islam and Middle Eastern countries

MENA Resource Guide <http://www.cc.utah.edu/~jwr9311/MENA.html>

APPENDIX FOUR
LITERARY AND AUDIO-VISUAL RESOURCES
FOR
CHRISTIANS SHARING WITH MUSLIMS

By Ernest Hahn
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Ernest Hahn has had a lifelong relationship with Muslims, both in his long service as a Lutheran missionary in India, and also through the creative Hospitality Ministry in Toronto which he initiated to serve immigrants and refugees from various religious backgrounds. He continues his active literature work and has authored *Jesus in Islam: A Christian View* (Hyderabad: Henry Martyn Institute, 1975).

Literature has played an important role in Christian-Muslim relations since the beginning of Islam. The Qur'an, the primary source of Islam, frequently refers to Jews and Christians as the People of the Book. It recognizes their scriptures as divinely inspired and specifically designates them as the Tawrat (Torah) of Musa, the Zabur (Psalms) of Dawud, and Injil (evangel) of 'Isa. For Muslims the Qur'an is God's final revelation of his word. Islam is preeminently the religion of the book, whether the Book is the Qur'an, or books such as collections of canonical traditions or codes of Islamic law.

Both the Bible and the Qur'an emphasize the universality of their respective messages. Succeeding generations of Muslim and Christian writers contributed their own commentary - based on the Qur'an and the Bible - on the similarities and differences between the two religions as well as on Christian-Muslim relations. In the past much of the literature, often politically motivated, tended to appear polemical, propagandistic, and perhaps even blasphemous to those of the other faith. Yet examples of a healthier debate and dialogue also exist.

In more recent times many Muslims and Christians have encouraged a less confrontational and more rational and ironic approach in their mutual relationships. Fathi Osman, editor of *Islamic World Review*, begins an article:

Spreading the right information about Islam and the Muslim peoples is increasingly becoming a wider and deeper concern among those who like to know and those who can inform.

("Towards a Better Presentation of Islam", *Islamic World Review* [July, 1987] 33)

He continues further on:

The main beliefs in our world, such as Judaism, Christianity, Buddhism, and Hinduism, should be studied thoroughly in their origins and development from their own sources. Missionary activities should be monitored and studied.... (Ibid., 34)

To spread correct information about Islam and Muslims and to understand them from their own sources are surely objectives which Christians will want to emulate, and which, we trust, this bibliography encourages. Given the 1400-year Christian-Muslim legacy of an almost unbroken sequence of misunderstanding and misrepresentation, the task of simply being honest with each other and about each other's faith is itself a monumental challenge.

An immense amount of literature on Christian-Muslim relations exists today. Our bibliography is obviously selective, in no way exhaustive, but hopefully representative of a broad spectrum of Christian and Muslim thought and passion relevant to this topic. As it should be in a theological journal "for Christian ministry", it especially attempts to meet the needs of pastors, lay leaders, and congregational members. It focuses on the concerns of body and heart as well as mind. It tries to provide helpful materials for any Christian who in our North American society today so often shares neighborhood, mall, office, school, dormitory, library, hospital, playground, and jail with a Muslim neighbor. There is also material for those Christians going abroad to work, in whatever capacity, in Muslim lands.

Finally, this bibliography assumes the faith that God, who in the Messiah reconciled the world to Himself, reconciled Muslims also, and that Christians are God's ambassadors to them (2 Cor. 5:16-21). Ironically, however, Christians committed to this belief often fail to implement it among Muslims. In her autobiography the Pakistani Begam Bilquis Sheikh relates how, after she had become a Christian, many of her western friends expressed their delight about her conversion, adding that they too were Christians! Baffled, the Begam replied: "If you are a Christian, why did you keep it like a military secret?", meaning, "Why did you, a Christian, not share your Christian faith with me when I was still a Muslim?"

There is a need for Christians to evaluate their own attitudes in light of the Begam's story. This bibliography is particularly related to that concern. Its primary objective is to help equip Christians - spiritually, intellectually, and emotionally, to share the gospel with Muslims in ways more intelligible and meaningful to the Muslim mind and heart, and thereby to enable Christians to discharge their portion of the church's total debt owed to Muslims everywhere (Rom 1:14).

The material presented here is organized in the following categories: Reference Works; Introduction to Islam and Muslims; Muhammad; The Qur'an and the Hadith; Theology, Law, and Piety; Society and Women; Islam in Modern Times; Islam in North America; Journals; Muslim and Christian: Friendship, Understanding, and Faith Sharing; Enquirers; Converts; Refugees; Audio-Visual Aids; Further Information.

I. REFERENCE WORKS

The Encyclopaedia of Islam, New Edition. Leiden: Brill, 1954, (8 of 10 vols. completed). The best reference work.

Shorter Encyclopaedia of Islam, eds. H. A. R. Gibb and J. H. Kramers. Ithaca: Cornell Univer-

sity, 1953. Pp. 671. It “includes all the articles in the first edition and Supplement of the Encyclopaedia of Islam which relate particularly to the religion and law of Islam.” (Introductory Statement). Recommended and still in print!

Ede, David. *Guide to Islam*. Boston: G. K. Hall, 1983. An excellent source for books and articles on Islam up to 1979.

Esposito, John L., ed. *The Oxford Encyclopedia of the Modern Islamic World*, 4 vols. New York: Oxford University, 1995. The most up-to-date source for contemporary developments in Islam.

Geddes, Charles L. *An Analytic Guide to the Bibliographies on Islam, Muhammad and the Qur'an*. Denver: American Institute of Islamic Studies, 1973.

Haddad, Y. Y., Voll, J. O., and Esposito, J. L. *The Contemporary Islamic Revival: A Critical Survey and Bibliography*. New York: Greenwood, 1991. Pp. 230.

Holt, P. M., Lambton, A. K., and Lewis, B., eds. *The Cambridge History of Islam*, 4 vols. Cambridge: The University Press, 1978.

Kassis, H. E. *A Concordance of the Qur'an*. Berkeley: University of California, 1983. Based on Arberry's translation of the Qur'an. “This Concordance ... satisfies a paramount need of those - and there are millions of them - who have no command of the Arabic Language and yet desire to understand the Qur'an.” (Foreword by Fazlur Rahman, p.ix).

II. GENERAL INTRODUCTION TO ISLAM AND MUSLIMS

Arberry, A. J., ed. *Religion in the Middle East*, volume 2. London: Cambridge University, 1969. Pp. 750. This volume is on Islam, including some minority groups within Islam or growing out of it.

Arnold, Sir Thomas, and Guillaume, Alfred, eds. *The Legacy of Islam*. London: Humphrey Milford, 1931. Pp. 416. The second edition (London: Oxford, 1974) has different articles, also very useful. It is edited by J. Schacht and C. Bosworth. Pp. 530.

Brice, W. C., ed. *An Historical Atlas of Islam*. Leiden: Brill, 1981.

Denny, Frederick. *Islam*. San Francisco: Harper, 1987. Pp. 137. A standard introduction. Essentials of Islam: Basic Beliefs. Bloomington: Islamic Circle of Indiana University edited by Muslim Student Association appointed editors. A simple introduction to some of the basics of Islam.

Esposito, John. *Islam, the Straight Path*. New York: Oxford University; second edition, 1988. Pp. 251. A standard introduction emphasizing contemporary Islam

Gibb, H. A. R. *Muhammadanism*. London: Oxford University, 1970. Pp. 144. Though dated, it is still an eminently useful introduction to Islam.

Farah, Caesar E. *Islam, Beliefs and Observances*. New York: Barrons; fifth edition 1994. Pp. 434. A full, up-to-date introduction with extensive glossary and bibliography.

Hodgson, M. G. S. *The Venture of Islam*, 3 vols. Chicago: University of Chicago, 1974. For advanced students.

Hourani, Albert. *A History of the Arab Peoples*. Cambridge, MA: Harvard University, 1991. Pp. 551. A major scholar writes a beautiful history for general readers that includes Islamic history.

Mawdudi, Abu '1 A'la. *Toward Understanding Islam*, translated and edited by Kurshid Ahmad. Indianapolis: Islamic Teaching Center, 1977. Pp. 134. The first book (after the Qur'an) that Mus-

lms frequently offer to Christians visiting mosques and bookstores. Mawdudi is probably Islam's most influential 20th century revivalist.

Miller, Roland E. *Muslim Friends: Their Faith and Feeling*. St. Louis: Concordia, 1996. A new introduction to Muslim faith and emotion intended for the general public, reflecting the author's lifetime experience with Muslims.

Momen, Moojan. *An Introduction to Shi'i Islam: The History and Doctrines of Twelver Shi'ism*. New Haven: Yale University, 1985. Pp. 397. "Both modern critical research on Shi'ism and also the traditional way that Shi'is see themselves" (Preface, p. xiv).

Musk, Bill. *The Unseen Face of Islam*. Eastbourne: Marc/Monarch Publications, 1989. Pp. 315. Folk Islam as "the mysterious colorful world of jinn and the evil eye, saints and festivals."

Rahman, Fazlur. *Islam*. Chicago: University of Chicago, second edition, 1979. Pp. 285. "The Muslim should learn to look more objectively at his religious history ... and the non-Muslim should learn to know something of what Islam does to a Muslim from the inside" (Preface, p. xiii). By an outstanding 20th century Muslim scholar, this work assumes understanding of some of the western scholarly response to Islam.

Smith, Huston. "Islam," pp. 193-224 in *The Religious Man*. New York: Harper and Brothers, 1958. A simple, lucid, and sensitive presentation; a westerner telling it in a way many Muslims would approve.

Speight, Marston. *God is One: The Way of Islam*. New York: Friendship Press, 1989. Pp. 139. A basic book, written by a missionary scholar who emphasizes the area of Christian-Muslim relations and draws on North American examples.

Weekes, Richard V., ed. *Muslim Peoples: A World Ethnographic Survey*, second edition, 2 vols. Westport, Connecticut: Greenwood, 1984. Pp. 953. "Based upon the division of the world's people into ethnic groups and the identification of those with populations which are wholly or partly Muslim. Some 300 have been so identified" (Introduction).

Williains, John A, ed. and trans. *The Word of Islam*. Austin: University of Texas, 1994. Pp. 230. The latest of many helpful compilations of Muslim writings on basic Islamic beliefs and practices.

Two Brochures:

"*Introducing Islam*." The Institute of Islamic Information and Education, P. O. Box 41129, Chicago, Illinois 60641-0129. A Muslim presentation that is very helpful. One page.

"*Our Muslim Neighbors*." The ELCA, Division for Global Mission, 8765 West Higgins Road, Chicago, Illinois 60631. An objective description in one page available from Augsburg Fortress.

III. MUHAMMAD

Andrae, Tor. *Mohammad: The Man and His Faith*. New York: Harper & Row, 1960. Pp. 196. Emphasizes both the relationship of Islam with the piety of the Syrian churches and the originality of Muhammad.

Cragg, Kenneth. *Muhammad and the Christian*. London: Darton, Longman and Todd, 1984. Pp. 180. "What do you think of Muhammad?" is the question Muslims often ask Christians. According to the Preface: "Muslims themselves ... have been involved in long and deep issues about the Prophet's status in a divine economy." The author reckons, in a positive manner, with the Muslim community's various views of Muhammad and responds in terms of Christian criteria.

Dashti, Ali. *Twenty-Three Years: A Study of the Prophetic Career of Mohammad*, translated by E. R. C. Bagley. London: Allen and Unwin, 1985. Pp. 228. An historical - critical approach to Muhammad and the Qur'an by a distinguished Iranian Muslim who was a theologian, journalist, and political leader, and later suffered severely after the Iranian Revolution began in 1979.

Gillaume, Alfred, translator and annotator. *The Life of Muhammad: A Translation of Ishaq's Sirat Rasul Allah*. London: Oxford University, 1955. Pp. 815. A translation of Ibn Hisham's edited text of Sirat Rasul Allah, one of the earliest biographies of Muhammad by Ibn Ishaq. Very helpful for revealing and understanding the origins of Islam, its conflict with the Arab society of that time, and the early growth of the Muslim community.

Haykal, M. H. *Life of Muhammad*, trans. by A. Wessels. Indianapolis: North American Trust Publications, 1976. Pp. 640. An important biography of Muhammad by a well-known contemporary Muslim author.

Rodinson, Maxime. *Mohammed*. Trans. Anne Carter. New York: Vintage, 1974. Pp 361. Full of information. Rodinson is a Marxist scholar.

Schimmel, Annemarie. *And Muhammad is His Messenger*. Chapel Hill: University of North Carolina, 1985. A sympathetic and insightful account that includes popular views.

Watt, W. M. *Muhammad, Prophet and Statesman*. London: Oxford University, 1961. Pp. 250. A handy abridgement of Watt's more detailed Muhammad at Mecca and Muhammad at Medina.

IV. THE QUR'AN AND THE HADITH

Ali, A. Yusuf. *The Holy Qur'an*. Indianapolis: American Trust Publications, 1977. Pp. 1862. The favorite translation of many Muslims. Included in the translator's original Preface (1934): "What I wish to present to you is an English Interpretation, side by side with the Arabic Text.... I want to make English itself an Islamic language.... And I must give all the accessory aid which I can." He does this through copious notes and several appendices, some reflecting traditional Muslim apologetic for Christian (western) readers. Try your local mosque for a free copy; or your Muslim friend for a Qur'an - Bible exchange!

Arberry, A. J. *The Koran Interpreted*. London: Oxford University, 1964. "...the best available translation to date of the Qur'an" (Kassis, A Concordance of the Qur'an, Acknowledgments, p. xi).

Blachere, Regis. *Introduction au Coran*. Paris: G.-P. Maissonneuve et Larosse, 1977.

Dawood, N. J. *The Koran*. Middlesex, England: Penguin, 1959. Contemporary English. Abandons the traditional arrangement of the Qur'an in favor of a chronological arrangement. Helpful especially as an initial reading of the Qur'an. The translator is not a Muslim.

Gaetje, Helmut. *The Qur'an and Its Exegesis: Selected Texts with Classical and Modern Muslim Interpretations*, trans. and ed. A. T. Welch. Berkley: University of California, 1976.

Gilchrist, John. *Jam'al-Quran, The Codification of the Qur'an Text*. Benoni, S. Africa: Jesus to the Muslims, 1989. Pp. 154. A response to the Muslim claim that the text of the Qur'an has been preserved without alteration from the time of Muhammad.

Goldziher, Ignaz. *Muslim Studies*, vol. 2. London: Allen and Unwin, 1967-1971. A classic western exposition on the Hadith.

Jeffery, Arthur. *The Qur'an as Scripture*. New York. Russell Moore, 1952. Pp. 103. Jeffery was one of the finest non-Muslim Qur'an scholars of this century. The final chapter of this book, "The Textual History of the Qur'an," compares the version of Islamic orthodoxy with "the history of the text as modern scholarship reads it" (p. 91).

Khan, M. M., trans. *The Translation of the Meanings of Sahih al-Bukhari*, 9 vols. Chicago: Kazi Publications, 1979. The Hadith (Muslim canonical tradition) is the second source of Islam, and Bukhari's collection the most important of all tradition collections.

Pickthall, M. M, trans. *The Meaning of the Glorious Koran*. New York: New American Library. Pickthall, an Englishman and a convert to Islam, served under the Nizam of Hyderabad in the early part of this century. Many Muslims recommend this translation. It contains relatively brief but useful notes.

Robson, James, trans. *Mishkat al-Masabih*, 2 vols. Lahore: Ashraf, 1975. An excellent compendium of the main Hadith collections.

Sherif, Faruq. *A Guide to the Contents of the Qur'an*. London: Ithaca, 1985. Pp. 165. The contents include: (1) The Creator and His Creatures, (2) The Prophet and the Qur'an, (3) The Previous Bearers of the Divine Message, (4) Some Historical Events, (5) Faith and Religion, (6) The Other World, and (7) Commandments. A very helpful book.

Siddiqui, A. H., trans. *Sahih Muslim*, 4 vols. Indianapolis: M. S. A. Islamic Book Services. "Hadith is the most important religious literature after the Holy Qur'an!" (cover of the Lahore edition). Sahih Muslim (a collection of Muslim canonical traditions by Muslim) is second in importance only to Bukhari's collection.

Tisdall, W. St. Clair. *The Sources of Islam*, trans. Sir William Muir. Edinburgh: T. & T. Clark, republished by The Message for Muslims Trust. Pp. 102. The author's objective is to show how the content of the Qur'an strongly depends on outside sources.

The Holy Qur'an, English Translation of Meanings and Commentary, revised and edited by the Presidency of Islamic Researches, Ifta Call and Guidance. Saudi Arabia: King Fahd Holy Qur'an Printing Complex. Essentially a revised and corrected edition of the A. Yusuf Ali's translation.

Von Denffer, Ahmad. '*Ulum al-Qur'an*, An Introduction to the Sciences of the Qur'an. Leicester: Islamic Foundation, 1985. Pp. 189. This work deals with traditional Muslim studies about revelation and the Qur'an, such as the circumstances of its various revelations, their arrangement and collection into a final text, abrogating and abrogated revelations, clear and unclear revelations. The book is aimed at "young educated Muslims with little or no access to the original sources on the subject" (p. 9).

Watt, W. M. *Bell's Introduction to the Qur'an*. Edinburgh: Edinburgh University, 1970. Pp. 258. A useful non-Muslim understanding of the Qur'an.

V. THEOLOGY, LAW, AND PIETY

Arberry, A. J. *Sufism, An Account of the Mystics of Islam*. New York: Harper & Row, 1970. Pp. 141. "[Sufism's] mark lies ineradicably athwart the pages of Muslim literature" (p. 133).

Bailey, Kenneth. *God Is Dialogues on the Nature of God for Young People*. Monroevilla, PA: Youth Club Programme Inc., 1976. "A series of 20 dialogues which were originally written to make the Gospel meaningful to the Middle-Eastern Christian" (Preface). It can be useful for just about any Christian - and any Muslim, too. Sections: (1) God is Great; (2) God is Light; (3) God is Three in One; (4) God is Holy Love.

Coulson, N. J. *A History of Islamic Law*. Edinburgh: Edinburgh University' 1964. Pp. 264

Fakhry, Majid. *A History of Islamic Philosophy*, second edition. New York: Columbia University, 1983. Pp. 394. Includes theology and mysticism as well as philosophy.

Ghazali, Imam. *Ihya Ulum-id-Din* (Revival of the Religious Sciences), trans. Maulana Fazlul Karim, 4 vols. New Delhi: Kitab Bhavan, 1982. "Imam Abu-Hamid al-Ghazali is unquestionably the greatest theologian of Islam and one of its noblest and most original thinkers" (cover).

Goldziher, Ignaz. *Introduction to Islamic Theology and Law*, trans. Andras and Ruth Hamori. Princeton: Princeton University, 1981. Pp. 302. A western classic on the subject.

Parrinder, Geoffrey. *Jesus in the Qur'an*. London: Sheldon Press, 1982. Pp. 187. A standard text.

Padwick Constance. *Muslim Devotions*. London: S.P.C.K., 1961. Pp. 313. "... an appreciation of the heights of devotion to which the Muslim can attain." Muslim prayer beyond the five times daily Islamic ritual prayer. Very helpful for understanding dimensions of Muslim piety.

Rahman, Fazlur. *Major Themes of the Qur'an*. Chicago: Bibliotheca Islamica, 1980. Pp. 180. An unusual and useful systematization, by a Muslim author, of major Islamic themes such as God, humankind, evil, prophet, revelation, and eschatology, with special reference to piety.

Robinson, Neal. *Christ in Islam and Christianity*. London: Macmillan, 1991. Pp. 235.

Schacht, Joseph. *An Introduction to Islamic Law*. Oxford: Clarendon, 1964. Pp. 304.

Sweetman, J. W. *Islam and Christian Theology: A Study of Theological Ideas in the Two Religions*. London: Lutterworth, 1947-1967. 4 vols. The author's main objective is to enlist the support of theologians to further the cause of sharing the gospel with Muslims. His work contains a mine of information on the theologies of Christianity and Islam and on Muslim-Christian relations.

Watt, W. Montgomery. *Islamic Philosophy and Theology*. Edinburgh: University Press, 1962. Pp. 196. An excellent survey of the field.

Wensinck, A. J. *The Muslim Creed: Its Genesis and Historical Development*. London: CASS, 1962. Pp. 304.

VI. SOCIETY; WOMEN

Hammudah 'Abd al-'Ati. *The Family Structure in Islam*. Indianapolis: Islamic Book Service, 1977. Pp. 360. A conservative Muslim view.

Ahmed, Leila. *Women and Gender in Islam: Historical Roots of a Modern Debate*. New Haven: Yale University, 1992. A historical study of the role of women and gender in Islam, especially in the Middle East.

Beck, Lois and Keddie, Nikki, eds. *Women in the Muslim World*. Cambridge: Harvard University, 1982. Pp. 698.

But I Love Him. A TMFMT Publication, WEC Press. Pp. 6. A brief introduction for a Christian woman entertaining the possibility of marriage with a Muslim.

Esposito, John L., ed. *Islam and Politics*. Third edition. Syracuse: Syracuse University, 1991.

Esposito, John L. *Women in Muslim Family Law*. Syracuse: Syracuse University, 1982.

Lamb, Christopher. *Mixed Faith Marriage*. British Council of Churches, 1982. Pp. 12.

Lemu, B. Aisha and Heeren, Fatima. *Woman in Islam*. Leicester: The Islamic Foundation, 1992. Pp. 51. This work incorporates the addresses of two Muslim women of western background presented at the International Islamic Conference in London, 1976.

Levy, Reuben. *The Social Structure of Islam*. Cambridge: Cambridge University, 1962. Pp. 536. "The purpose of this book is an endeavor to investigate the effects of the religious system of Islam on the life and organization of the societies which acknowledge it." Still very helpful.

Mernissi, Fatima. *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam*. Trans. M. J. Lakeland. USA: Addison-Wesley, 1991. It argues that the subordination of women is the product of later popular traditions in Islam.

Stacey, Vivienne. *Women in Islam*. London: Interserve, 1995. Pp. 72. A simple and useful introduction to Muslim women with a Christian response.

VII. ISLAM IN MODERN TIMES

Ahmed, Akbar S. *Postmodernism and Islam: Predicament and Promise*. London: Routledge, 1992. Pp. 293. A Cambridge Muslim anthropologist writes about the Muslim encounter with modernism.

Akhtar, Shabbir. *A Faith for All Seasons: Islam and Western Modernity*. London: Bellew, 1990. He is also the author of *Be Careful with Muhammad!* and *The Salman Rushdie Affair* (1989).

Boulares, Habib. *Islam, the Fear and the Hope*. London: Zed, 1990. The best Muslim treatment of the phenomenon of fundamentalism, which he calls Islamism.

Chacour, Elias. *Blood Brothers*. Grand Rapids, 1984. Pp. 224. The author, a Palestinian, a graduate of Hebrew University in Jerusalem, and a priest of the Melite Church, struggles for reconciliation between enemies.

Chapman, Colin. *Whose Promised Land?* Herts, England: Lion, 1992. Pp. 287. The claims and counterclaims regarding the "Palestinian problem" by an evangelical Anglican who has lived in the Near East.

Cragg, Kenneth. *The Arab Christian*. Louisville: Westminster/John Knox, 1991. Pp 336.

Gibb, H. A. R. *Modern Trends in Islam*. Chicago: Chicago University, 1947. Pp. 14 "Explores the background, the causes, the nature and the prospects of the modernist movement" (cover). Still a valuable work.

Haddad, Y. Y. *Contemporary Islam and the Challenge of History*. Albany: SUNY, 1982. Pp. 259. It deals with Arab Muslims.

Jansen, G. H. *Militant Islam*. London: Pan, 1979. Pp. 224. He places this issue in the context of western misunderstandings of Islam and the Muslim desire to remodel their lives and institutions in the light of fundamental precepts.

Mortimer, Edward. *Faith and Power: The Politics of Islam*. New York. Vintage, 1982 Pp. 432. There is no better study of this issue.

Smith, Wilfrid C. *Islam in Modern History*. Princeton: Oxford University, 1957. Pp. 317. An unusually penetrating analysis of contemporary Islam, though obviously dated.

A Brochure:

"*The Question of Palestine*." The Council of Muslim Communities of Canada, P.O. Box 2605, Station 'D', Ottawa, Ontario, Canada K1P-5W7. A fine one-page summary of the Muslim view of the problem of Palestine.

VIII. ISLAM IN NORTH AMERICA

Haddad, Y. Y. *A Century of Islam in America*. Washington: The American Institute of Islamic Affairs, 1986. Pp. 13. A fine introduction to the topic.

Haddad, Y. Y. and Lummis, A. T. *Islamic Values in the United States*. New York: Oxford University, 1987. Pp. 196.

Haddad, Y. Y. *The Muslims in America*. New York. Oxford University, 1991. "...ten unpublished essays about the history, organization, challenges, responses, outstanding thinkers, and future prospects of the Muslim community in the U.S. and Canada" (cover).

Lincoln, C. E. *The Black Muslims in America*. Grand Rapids: Eerdmans, 1994. "Unsurpassed as a sociological study of the sources of Black Muslim belief and practice" (from the New York Times Book Review).

Malcolm X, The Autobiography of, as told to Alex Haley. New York. Ballantine, 1964 Pp. 460. A near-classic.

McCloud, Aminah B. *African American Islam*. New York: Routledge, 1995. It dates the work of Eric Lincoln.

Richardson, E. Allen. *Islamic Cultures in North America*. New York: Pilgrim, 1981 Pp. 60. A brief survey.

Waugh, Earle; Abu Laban, Baha; and Qureishi, Regula. *The Muslim Communities in North America*. Edmonton: University of Alberta, 1983. A helpful set of essays on the subject.

IX. JOURNALS

Al-Mushir, the publication of the Christian Study Centre, 126-B Murree Road, P.O. Box 529, Rawalpindi Cantt, Pakistan.

The Bulletin, the publication of the Henry Martyn Institute of Islamic Studies, Box 153, Hyderabad, A.P., India 500001. The Institute also publishes a newsletter, Interaction.

Islam and Christian-Muslim Relations. Birmingham: Centre for the Study of Islam and Christian-Muslim Relations. It is published in cooperation with the Center for Muslim-Christian Understanding, Georgetown University. Subscription inquiries go to Carfax Publishing Co., P. O. Box 25, Abingdon, Oxfordshire, UK. OX14 3UE

Islamic Horizons. Published by the Islamic Society of North America in Plainfield, Indiana, it functions as the major voice of many conservative Muslims in North America, contains news and information about Islamic traditions, and analyzes issues from the Islamic perspective. Immigrant-Muslim oriented.

Islamochristiana,. A publication of the Pontifical Institute of Arabic and Islamic Studies, Viale di Trastevere, 89, Rome, Italy 00153. It supports encounters based on genuine rootedness in one's own tradition, and the view that real dialogue takes place between persons, not systems. The 1994 edition is on the law of apostasy.

The Link. Americans for Middle East Understanding, Room 570, 474 Riverside Dr., New York 10115-0241. Good also for books, videos, and other resource materials for various educational levels.

The Muslim Journal. Published from Chicago, it represents the main body of African American Muslims led by Warith Deen Mohammed, and brings news of the activities of that body throughout the U.S.A.

Muslim World: A Journal Devoted to the Study of Islam and of Christian-Muslim Relationships in Past and Present. Hartford: Hartford Seminary Foundation, 1911. It was begun in the interest of Christian mission among Muslims, an intention clearly reflected until about the 1960s. A rich resource! Address: 77 Sherman St., Hartford, CT 06105.

X. CHRISTIAN AND MUSLIM: FRIENDSHIP, UNDERSTANDING, AND FAITH SHARING

Abdul-Ahad, Selim and Gairdner, W. H. T. *The Gospel of Barnabas, an Essay and Enquiry.* Hyderabad: Henry Martyn Institute of Islamic Studies, 1985. Pp. 39. This spurious gospel account conflicts with the Bible and, at points, even with the Qur'an.

Adelphi, G. and Hahn, E. *The Integrity of the Bible According to Qur'an and the Hadith.* Mississauga: Hospitality, 1994. Pp. 53. Muslims normally assume the corruption or abrogation of the Bible. This brief work assembles considerable evidence from the Qur'an and the Hadith in support of the textual preservation and integrity of the Bible.

Anderson, Sir Norman J. D. *Islam in the Modern World, A Christian Perspective.* England: Inter Varsity Press, 1990. Pp. 280. Part I: Islam Today; Part II: The Christian Response: The Incarnation; the Cross; the Resurrection. "The author is a Christian and distinguished Islamic scholar" (cover).

Bormanns, Maurice. *Guidelines for Dialogue between Christians and Muslims*, trans. Marston Speight. Mahwah, NJ: Paulist, 1990. Pp. 132. An informative Roman Catholic statement containing "Discussions and suggestions for Christians concerning the multiple dimensions of their present-day dialogue with Muslims" (Introduction, p. 10).

Brown, S. F. *Meeting in Faith.* Geneva: World Christian Council, 1989. Pp. 181. "This book ... is both a documentary record of Christian-Muslim dialogue sponsored by the W.C.C. and a corpus of texts for further exploration of the social, diaconal, and theological frontiers of dialogue" (Introduction).

Bucaille, Maurice. *The Bible, the Quran, and Science.* Indianapolis: American Trust Publications, 1978. Pp. 253. Bucaille, a French surgeon, seeks to demonstrate basic contrasts between the Bible and the Qur'an to show textually, theologically, and scientifically the deficiencies of the former vs. the perfection of the latter. When viewed objectively, he says, "the Qur'an alone is in complete agreement with modern scientific data" (p. 251). Muslims have widely distributed this volume in its original French, English, and other languages, throughout much of the world.

Burness, Margaret. *What Would You Say If...* Africa Mission Press, 1980. Pp. 44. "We hope that these little plays will help... women's groups in our churches in their witness for Christ among the Muslim women whom God has given them as neighbours" (Introduction, p. v.).

Campbell, William. *The Qur'an and the Bible in the Light of History and Science.* Middle East Resources, n.d. Pp. 343. A helpful response to Bucaille's *The Bible, the Quran, and Science*, by a Christian medical missionary who had lengthy service among Muslims, especially in North Africa.

Chapman, Colin. "You Go and Do the Same." C.M.S., 1983. Pp. 92. "...loving our neighbour involves putting aside our prejudices, and doing something practical to overcome the ... barriers which separate us from Muslims" (back cover). See also his new work *Cross and Crescent: Responding to the challenge of Islam*, 1995. Pp. 346.

Christian Witness Among Muslims. Mississauga: The Voice of the Martyrs, 1995. Pp. 128. Originally appeared in Africa, later in an Indian edition in English, and in other editions in various Indian languages. Copious biblical references inculcate a healthy Christian attitude toward Muslims and Islam. A good starter for anyone from higher elementary school level upwards.

Christians Meeting Muslims: WCC Papers on 10 Years of Christian-Muslim Dialogue. Geneva: World Council of Churches, 1977

Christensen, Jens. *The Practical Approach to Muslims.* Mrs. Christensen and the North Africa Mission, 1977. Pp. 644. "As few others [Christensen] was committed to the Church of Christ and to the apostolate to Islam" (Preface). Theologically thought-provoking.

Color the Muslim World with Jesus' Love. Center for Ministry to Muslims, 131 Portland Ave. South, Minneapolis, MN 55404. Introduces children to the Muslim world.

Cragg, Kenneth. *Jesus and the Muslim.* London: Allen and Unwin, 1985. Pp. 31 "Our duty here is to consider the 'Isa of Islamic faith from within the perspectives of the New Testament and to interpret these perspectives to the people of the Qur'an" (Preface).

Cragg, Kenneth. *The Call of the Minaret.* New York: Orbis, 1992. Pp. 358. "The Call of the Minaret... is unrivalled in the field.... The Call of the Minaret marks a watershed in Christian-Muslim relations.... This is Christian apologetics at its most compelling" (Lamin Sannah, Harvard University).

Cragg, Kenneth. *Sandals at the Mosque.* London: SCM Press, 1959. Pp. 166. An invitation to Christians to approach Muslims and their religion with humility.

Deedat, Ahmed. *Is the Bible God's Word?* Durban: Islamic Propagation Centre, 1980. Deedat's publications and videos, many of them anti-Christian polemic, are spread throughout Africa, Asia, and the west and available in mosques and local Muslim retail stores. Many Muslims applaud him while some other Muslims are embarrassed by him.

Daniel, Norman. *Islam and the West: The Making of an Image.* Edinburgh: Edinburgh University, 1960. Pp. 443.

Department of Da'wah. *Manual of Da'wah for Islamic Workers.* Montreal: Islamic Circle of North America, 1989. Pp. 88. "Da'wah - dissemination of the message of Islam - is a collective responsibility of Muslims" (Preface).

Dretke, James. *A Christian Approach to Muslims: Reflections from West Africa.* Pasadena, CA: William Carey Library, 1979. Pp. 261.

Geisler, Norman and Salib, Abdul. *Answering Islam,* Grand Rapids: Baker, 1994. Pp. 336. "Since both orthodox Islam and Christianity claim to be the true religion it is incumbent upon thinking persons to examine carefully the evidence offered by both and to make their own decision in view of the evidence" (Introduction, p. 10).

Gilchrist, John. *Qur'an and Bible Series,* 1979, and *Christianity and Islam Series.* For these and other Gilchrist publications, contact "Jesus to the Muslims," 1804, Benoni 1500, South Africa. Some of his works effectively respond to Ahmed Deedat's publications.

Hahn, Ernest. *Understanding Some Muslim Misunderstandings.* Toronto: Fellowship of Faith for Muslims and Mississauga: Hospitality, n.d. Pp. 15. A simple statement of the major Muslim difficulties with Christian faith and Christian responses to these difficulties.

Hahn, Ernest. *How to Respond to Muslims,* St. Louis: Concordia, 1995, Pp. 63. Emphasizes also reaching Muslims in the U.S.A. and Canada.

Haqq, Akbar Abdul. *Sharing Your Faith with a Muslim.* Minneapolis: Bethany, 1980. Pp. 189. The author is an evangelist with the Billy Graham Association. His father, Abdul Haqq, was a well known convert from Islam in India.

96 Hooker, Roger and Lamb, Christopher, *Love the Stranger.* London: S.P.C.K., 1986. Pp. 161.

Challenges Christians living in multi-faith contexts to relate to their neighbors of other religions, just as the church is supposed to do! Hooker and Lamb served in India and Pakistan respectively before ministering to Asians (Muslims and Hindus) in England. Appendix D is entitled: "Mixed-Faith marriage: A case for Care."

Jomier, Jacques. *How to Understand Islam*, trans. John Bowden. London: SCM, 1989, Pp. 168. "The best approach [to different religions] is to consider each religion, to try to understand it, to try patiently to explain it to oneself, avoiding useless attacks, in the awareness that God has ways which are not ours" (Introduction, p. 3). Jomier is a member of the Dominican order and a fine scholar of Islam with long residence in Egypt.

Kateregga, B. D. and Shenk, D. W. *Islam and Christianity*. Nairobi: Uzema Press Ltd., 1980. Pp. 182. A simple and friendly faith exchange between a Muslim and a Christian in Kenya.

Kimball, Charles. *Striving Together: A Way Forward in Christian-Muslim Relations*. Maryknoll, NY: Orbis, 1990. A short, handy introduction to this topic.

Madany, Bassam M. *The Bible and Islam: Sharing God's Word with a Muslim*. Palos Heights, Illinois: The Back to God Hour, 1987. Pp. 113. This work is the fruit of a long Arabic radio ministry. Emphasizes "man's sinfulness and the redemptive character of the Bible" (back cover).

Marsh, Charles R. *Share Your Faith with a Muslim*. Chicago: Moody, 1975. Pp. 96. This volume, popular among evangelicals, reflects a long and dedicated ministry of the author in North Africa and his use of Muslim articles of faith and practice as points of contact for sharing the gospel.

Martinson, P. V., ed. *Islam, An Introduction for Christians*. Minneapolis: Augsburg, 1994. Pp. 264. "Christians of all denominations will find reliable and up-to-date information on Islam and its relationship to Christianity" (back cover). The editor is a professor of Christian Mission and World Religions at Luther Seminary.

McCurry, Don, ed. *The Gospel and Islam: A 1978 Compendium*. Monrovia: Marc, 1979. Pp. 638. Foundation papers by 43 Christians on a variety of relevant topics for the North American Conference for Muslim Evangelization sponsored by the Lausanne Committee for World Evangelization and World Vision at Glen Eyrie in 1978.

McDowell, Josh and Gilchrist, John. *The Islam Debate*. San Bernardino, CA: Campus Crusade for Christ, 1983. Pp. 199. Includes a useful debate between Ahmed Deedat and McDowell for those contending with Deedat's polemic. This debate alone is available from Fellowship of Faith for Muslims in pamphlet form and on audio cassette.

Miller, Roland. "The Muslim Doctrine of Salvation." Al-Basheer, The Bulletin of the Christian Institutes of Islamic Studies 5 (January-December, 1982) 152-196. The main article available on this topic.

Miller, William. *A Christian's Response to Islam*. Nutley, Nj: Presbyterian and Reformed Publishing Co., 1976. Pp. 178. "This brief book flows out of the heart of an evangelist deeply in love with Jesus Christ and with his Muslim neighbours" (back cover).

Miller, William. *Tales of Persia: A Book for Children*. Philadelphia: Torrence, 1979. Pp. 145. The author, a missionary in Iran for over forty years, narrates true stories about the spread of the gospel in Iran.

Miller, William. *Your Muslim Guest*. Toronto: Fellowship of Faith for Muslims, 1983. Pp. 14. A simple and useful statement on being hospitable to Muslims. Order for your congregation in bulk!

Murad, Khurram. *Da'wah among Non-Muslims in the West: Some Conceptual and Methodological Aspects*. London: The Islamic Foundation, 1986. Pp. 24. Proclaiming Islam in the west.

Nazir-Ali, Michael. *Frontiers in Muslim-Christian Encounter*. Oxford: Regnum Books, 1987. Pp. 191. Bishop Michael Nazir-Ali, formerly a bishop in Pakistan, is assistant to the Archbishop of Canterbury. "...the reader is drawn into the meaning of Christ for those living within a Muslim environment" (Australian Archbishop David Penman, Foreword, p. 8).

Nazir-Ali, Michael. *Islam: A Christian Perspective*. Exeter, U.K.: Paternoster, 1984. Pp. 185.

Newman, N. A. *The Early Christian-Muslim Dialogue*. Hatfield, PA: Interdisciplinary Biblical Research Institute, 1993. Pp. 776. "A collection of documents from the first three Islamic centuries (632-900 AD): Translations with Commentary."

Parshall, Phil. *New Paths in Muslim Evangelism*. Grand Rapids: Baker, 1980. Pp. 280. A concern for "the principles and practices of contextualization to advance the evangelical Church among Muslim communities."

Pfander, C. G. *Mizan-ul-Haqq (Balance of Truth)*, revised and enlarged by W. St. Clair Tisdall, Villach, Austria: Light of Life, 1986. Pp. 370. This work, originally published in Persian in 1885, has been viewed as perhaps the most significant Christian contribution of the 19th century to the Christian-Muslim controversy. Pfander was originally affiliated with the Basle Missionary Society and later served with the Church Missionary Society in India.

Poston, Larry. *Islamic Da'wah in the West*. Oxford: Oxford University, 1992. Pp. 220. The Parts: (1) Da'wah in Islam: From East to West; (2) Toward an Islamic Pietism; (3) The Institutionalization of Da'wah in Western Societies; and (4) The Dynamics of Conversion to Islam. A valuable work on how Muslims in North America (apart from American Islamic Mission) invite other North Americans to convert to Islam.

Ragg, Lonsdale and Laura, trans. *The Gospel of Barnabas*. Oxford, 1907. Pp. 500. The 1907 publication contains the (original?) Italian text and the English translation side by side. Subsequent Muslim editions, abbreviated, have appeared, such as *The Gospel of Barnabas*. Cedar Rapids: Unity Publishing Co., 1986. Pp. 273. Any current edition should be compared with the 1907 edition. Many Muslims consider *The Gospel of Barnabas* to be the original gospel account. Muslims have translated this work into several other languages. For a Christian response see Abdul-Ahad, above.

Schimmel, A. and Falaturi, A. *We Believe in One God*. New York: Seabury, 1979. Pp. 180.

Thomsen, Mark. *God and Jesus: Theological Reflections for Christian-Muslim Dialog*. Minneapolis: American Lutheran Church, 1986.

Vander Werff, Lyle L. *Christian Mission to Muslims: The Record*. Pasadena: William Carey, 1977. Pp. 366. Examines Anglican and Reformed approaches to Muslims in India and the Near East from 1800 to 1938 as a response to the question: "What constitutes a Christian approach or approaches to Muslims?" Introduction, p. 3).

Woodberry, D. *Muslims and Christians on the Emmaus Road*. Marc Publications, 1989. Pp. 392. Primarily a collection of papers on Islamic-Christian themes prepared for the Lausanne Conference on World Evangelization in the Netherlands in 1987.

XI. MUSLIM ENQUIRERS

Good resource materials are available for Muslims inquiring about Christian faith and for Christians assisting them. These include, of course, Bibles and portions of scripture in many languages, as well as simple and more sophisticated tracts, booklets, correspondence courses, and other materials, all prepared for Muslims in various languages. See below: "Bible Society" and "Fellowship of Faith for Muslims."

Miller, William. *Beliefs and Practices of Christians*. Ft. Washington: WEC International, 1989. Pp. 40. The author, a missionary in Iran for over forty years, describes the fundamental Christian beliefs and practices in a letter to a Muslim friend. Available in several languages.

Stacey, Vivienne. *Bible Studies*. Paphos, 1994. Pp. 80. The author, an evangelist with long ministry in Pakistan and other countries, focuses her studies on these topics: The Lord Jesus Christ; The Life of Peter; The Teaching of Paul; God Is Great.

XII. CONVERTS

Accounts of converts should be viewed and used with discrimination. Are the contents true? Do they cater simply to the sensational, the dramatic? Are they used only to put down the Muslim and Islam? Do they glorify God or the convert? Generally they are best given to someone familiar with the fundamentals of the Bible.

Alavi, K. K. *In Search of Assurance*. Pp. 33. The author writes that, like a magnet, the love of Jesus attracted him. But this love cost him dearly, including much physical suffering. In chains, he wondered whether he was simply mocking himself in recalling the words of Jesus in John 14:1 and 8:32. He continues to persevere in his South India ministry of sharing the gospel with other Muslims. Translated into many languages.

Ambrie, Hamran. *God Has Chosen for Me Everlasting Life*. Pp. 96. This Indonesian convert writes that in 1962 he pondered and prayed about the following Qur'anic verse as an initial step towards faith in Jesus as Savior and Lord: "Say, O People of the Book [Jews and Christians]! You will be nothing unless you uphold the Torah and the Gospel, and all that is revealed to you from your Lord" (5:68).

Deshmukh, Ibrahim O. *In Quest of Truth*. Pp. 48. The author, now a medical doctor, met Christians during medical school in Bombay, which initiated his interest in thinking about other religions besides Islam. He writes: "In my case I felt the Qur'an leading me naturally into the previous scriptures [the Bible]."

Miller, William. *Ten Muslims Meet Christ*. Pp. 147. Ten Iranians find Jesus to be more than a prophet. It includes an account of the conversion of a lady, which began when two Armenian girls gave her a little picture of St. Mary with the Holy Infant.

For references to a long list of the testimonies of converts to Islam, see Poston, L. *Islamic Da'wah in the West*. Oxford: Oxford University, 1992, pp. 209-211.

XIII. REFUGEE MINISTRY

Muslims form a substantial segment of the growing number of world refugees. In some Muslim countries Christians, especially those who are converts from Islam, and those committed to sharing Christ with Muslims, are prone to human rights abuses and even persecution.

For more information on refugees in general see *Refugees*, published by UNHCR. For a helpful description of the why and how of a Christian ministry among refugees in North America see Mummert, J. R., with Bach, Jeff. *Refugee Ministry in the local Congregation*. Scottsdale, PA: Herald, 1992. Pp. 125.

Amnesty International, launched by a Quaker, a Roman Catholic, and a Protestant on Trinity Sunday, May 28, 1961, is an invaluable aid in understanding human rights abuses throughout the world. Don't forget Lutheran World Relief, Canadian Lutheran World Relief, and other denominational refugee agencies.

Other Christian ministries now focusing on the abuse and persecution of Christians in the Muslim world: Open Doors (Brother Andrew); Voice of the Martyrs (Richard Wurmbrandt, a Jew and a Lutheran Pastor); Iranian Christians International, which specializes in helping many refugees, particularly persecuted Christian converts, among the large Iranian Diaspora throughout the world.

XIV. AUDIO-VISUAL RESOURCES

Islam. 60 minutes, produced by the Smithsonian Institute. PBS Video, 1320 Braddock Place, Alexandria, VA 22314-1698. Filmed in Egypt. Excellent.

Islam. 60 minutes, produced by the Canadian Broadcasting Corporation, Ottawa, Canada, just prior to the fall of the Shah. Excellent, especially on the pilgrimage.

Islam in America. 52 minutes, produced by the Christian Science Monitor, P. O. Box 1875, Boston, MA 02177. By far the best on this topic. Sympathetic to Islam.

Islamic Conversations, a series of six 30-minute presentations by Muslims on the topics: Islam and Pluralism, Islam and Christianity, Islam and War, The Islamic State, Authority and Change, Women and Islam. The speakers are authorities. Films for the Humanities and Sciences, P. O. Box 253, Princeton, NJ 08543-2053. Very good.

Islamic Mysticism: The Sufi Way. 30 minutes. An older video, featuring commentary by Huston Smith, and Mevlana dervishes. Very good. Insight Media, 2162 Broadway, New York NY 10024.

Mosque. 29 minutes. Available at Insight Media (see above). It is really an introduction to Islamic faith, especially the worship of God. Sensitively done by Maryknoll fathers.

A Tale of Two Mosques. Some of the first Muslims in Canada and how their community has developed for more than a half-century around the construction of two mosques in Edmonton, Alberta.

Living Islam, six parts, BBC. The chief consultant and narrator is Akbar Ahmed, Professor of Anthropology at Cambridge University. The series deals with what it means to be a Muslim in today's world.

Muslims in Canada. 30 minutes. A Celebration of Eid al-Fitr Thanksgiving,

The Five Pillars of Islam. 30 minutes, World of Islam Series.

Islam: The Faith and the People. 22 minutes. A good introduction. Available from Insight Media.

The Koran: The Holy Book of Islam. 16 minutes. A good introduction. Available from Insight Media.

Seyyed Hossein Nasr: *The Islamic Mind*. 30 minutes. The well-known scholar is interviewed by Bill Moyers, and discusses the roots of Muslim attitudes. Available from Films for the Humanities and Sciences.

Islamic Art. 30 minutes. Islamic civilization is great in architecture, calligraphy, the art of the garden, music, carpets, and ceramics. Available from Films for the Humanities and Sciences.

An audio cassette featuring the chanting of the Qur'an, and entitled *Islam*, is available from Audio-Forum, 96 Broad St., Guilford, CT 06437. It is recorded in Israel, Iran, Morocco, Syria, and Turkey.

Many Muslim-prepared videos and audio cassettes on many major topics are available from Kazi Publications, Inc., 3023-27 W. Belmont Ave., Chicago, IL 60618.

XV. FOR FURTHER INFORMATION

The Bible Society: For all your "Muslim-language" needs, for scriptures annotated for Muslims and portions of scripture especially assembled for Muslims in English, French, Arabic, Persian, Turkish, Urdu, and other languages. Thank God for the Bible Societies and other institutions producing and distributing scriptures!

The Fellowship of Faith for Muslims is a prayer information and local out-reach to Muslims ministry, which stocks some of the books and other resource materials mentioned in this bibliography. Its address is: P. O. Box 221, Station J, Toronto, Ontario M4J 4Y1.

Media for the Muslim World, Center for Ministry for Muslims, P. O. Box 5005, Springfield, MO 65801-5005, focusing on evangelism and discipleship.

Ministering among Muslims in Africa: An Annotated List of Practical Materials, compiled by Mark J. Hinton. Address: P. O. Box 60875, Nairobi, Kenya.

The Literature Bank, Global Mission Institute, Luther Seminary, St. Paul, MN 55108. A manuscript collection of booklets, correspondence courses, and tracts prepared for Muslim readers in English.

Other agencies that may be contacted include: *Call of Hope*, *Friends of Turkey*, and *Iranian Christians International Incorporated*.

APPENDIX FIVE

BIBLIOGRAPHY AND OTHER BOOKS

Below I have listed other books, not included in Dr. Hahn's bibliography, which I have found useful or interesting reading. I have also listed a number of organizations that produce books, tracts, films etc., for ministry among Muslims.

Abd al Masih, *Who is Allah in Islam?* (Light of Light)

Accad, Fouad Elias, *Building Bridges; Christianity and Islam*, (Navpress, Colorado Springs, Colo.; 1997)

Barr, James, *Fundamentalism* (Westminster Press: Philadelphia, 1978)

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Bezirgan & Fernea, *Middle Eastern Women Speak* (University Texas Press, 1971)

Bowen, Barbara, *Strange Scriptures that Perplex the Western Mind* (Eerdmans, 1944)

Braswell, George, *Islam: It's Prophet, Peoples, Politics and Power*, (Broadman and Holman Publishers, 127 Ninth Avenue North, Nashville Tenn. USA 37234 1996 320 pp)

Burnett, David, *Clash of Worlds* (MARC: Eastbourne, 1990)

Cooper, Anne, *Ishmael My Brother. A Christian Introduction to Islam* (MARC/Monarch Publications, 1993)

Cragg, Kenneth, *Counsels in Contemporary Islam* (Edinburgh University Press, 1965)

Cragg, Kenneth, *The Christ and the Faiths: Theology Cross-Reference* (SPCK: London, 1986)

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Donohue, John J. and Esposito, John L. (eds.), *Islam Transition: Muslim Perspectives* (Oxford University Press, New York, 1982)

Dwyer, Daisy Hill, *Images and Self Images. Male and Female in Morocco* (Columbia, University Press, 1978)

Elder, J., *The Biblical Approach to the Muslim* (Leadership Instruction and Training International, 13530 Deluxe, Houston, Texas 77047, USA) The author served in Iran from 1922 to 1966 as an evangelistic missionary with the United Presbyterian Church.

Esposito, John L. (ed.), *Voices of Resurgent Islam* (Oxford University Press, New York, 1983)

Fernea, Elizabeth, *Women and the Family in the Middle East* (University of Texas Press, 1985)

Ferrante, Angela, *Out of Iran. The story of Sousan Azadi* (Futura Publishing, London, 1987)

Foster, George M., *Traditional Societies and Technological Change* (Harper and Row, San Francisco, 1973)

- Geertz, Clifford, *Islam Observed: Religious Development in Morocco and Indonesia* (University of Chicago Press, 1968)
- Gerholm, Tomas and Litman, Yngve George (eds.), *The New Islamic Presence in Western Europe* (Mansell Publishing, London, 1988)
- Globe, Phil and Saliim Munayer, *New Creation Book for Muslims*, (Mandate Press., Pasadena Calif, 1989)
- Grant, Reg and John Reed. *Telling Stories to Touch the Heart: How to Use Stories to Communicate God's Word*. (Wheaton Ill.: Victor Books, 1990)
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- Haines, John *Good News for Muslims: Tools for Proclaiming Jesus to your Neighbour* (Middle East Resources, P.O. Box 96 Upper Darby, PA USA 19082 1998 pp.,)
- Hamada, Louis Bahjat, *Understanding the Arab World* (Thomas Nelson Publishers, 1990)
- Hesselgrave, David, *Dimensions in Crosscultural Communication*. Article in Readings in Missionary Anthropology II, William A. Smalley, ed. (William Carey Library, 1978)
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- Hughes, Thomas, *A Dictionary of Islam* (W. H. Allen & Co., 1885)
- Hussein, Taha, *The Dreams of Scherazade* (Egyptian Book Organization, 1974)
- Jennings, George, *Welcome to the Middle East!* (Middle East Missions Research, Le Mars, Iowa, 1986)
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