

PROCLAIMING THE GOSPEL OF JESUS CHRIST THROUGH THE NEEDS OF
FOLK MUSLIMS

A Paper

by

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PROCLAIMING THE GOSPEL OF JESUS CHRIST THROUGH THE NEEDS OF FOLK MUSLIMS

Folk Muslims are concerned about finding solutions to and overcoming everyday problems in life. In my first paper, I shared that folk Muslims need: 1) to be delivered from fear, 2) to be delivered from sickness, demons, and the kingdom of darkness, 3) a personal mediator who hears their prayers and may personally act on their behalf, 4) emotional health and well-being in their personal lives, in their families, and in their communities, 5) a correct knowledge of God as revealed through the Bible and the person of Jesus Christ, 6) an understanding of their sin and need for salvation, 7) a personal relationship with a personal, loving God through the person of Jesus Christ, 8) a culturally-sensitive, Christ-centered witness, 9) Christian community and fellowship, and 10) upon conversion, the assurance of both the forgiveness of sin and salvation.

Through the love and power of the Jesus Christ, Christians have an opportunity to proclaim the gospel to folk Muslims through their felt needs. “An effective presentation of the message of Jesus Christ must be based on an appeal to felt needs that pervade a Muslim’s total life and thought.”¹ The objective in mission to Muslims must be to relevantly and comprehensibly communicate the unchanging gospel in power, considering the constructs of Muslim reality and their needs.² In our proclamation, we

¹Phil Parshall, *Muslim Evangelism: Contemporary Approaches to Contextualization* (Grand Rapids: Baker, 2003), 84.

²Bill Musk, *The Unseen Face of Islam* (Grand Rapids: Monarch Books, 2005),

must “. . . preach the good news that Jesus came to destroy the works of the devil (truth encounter), confront the powers of darkness through exorcism and healing (power encounter), model the values of the kingdom (moral encounter), and express the reality of the kingdom through culturally relevant rituals (cultural encounter).”³ In this paper, therefore, I will suggest ways in which Christians might address these ten identified needs through a combination of power, truth, moral, and cultural encounters. Although my suggestions are not intended to be comprehensive, they are intended to concentrate efforts to effectively communicate the gospel of Jesus Christ to folk Muslims in power and truth through their felt needs.

Deliverance from Fear

Fear often cripples and destroys peoples’ lives, and it is often the basis of many illnesses and mental paranoia. Oh, the thrill of presenting Christ, the Light of the World, the one who can overcoming enslavement to the forces of fear, the haunting fears of the past, the anxious fears of the present, and the fear of death for the humble petitioner.⁴ Illnesses resulting from magical or satanic activity may be resisted and rebuked in Christ’s name. Instead of fearing numerous evil beings, Christ’s followers receive spiritual authority over them and a personal filling with the protective Holy Spirit. According to II Timothy 1:7, Christ gives his followers/children power, love, and a sound

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³Rick Love, *Muslims, Magic, and the Kingdom of God* (Pasadena: William Carey Library, 2000), 17.

⁴Phil Parshall, *Bridges to Islam: a Christian Perspective on Folk Islam* (Grand Rapids: Baker Book House, 1983), 131.

mind, which is void of fear and full of peace. According to Psalm 27:1, Christ's followers have none to fear because Christ is our light and salvation. According to Psalm 118:6, we have no need to fear because the Lord is with us. According to John 14:27, Christ gives His followers peace. Philippians 4:6-7 commands us to be fearful for nothing, but to take every worrisome and anxious thought to God in prayer. As a result, the peace of God will cover and guard our minds. Isaiah 26:3-4 promises that God will keep in perfect peace those who trust steadfastly in Him. According to Isaiah 61:1 and 9:4, Christ is also the bondage breaker who sets the captives free. Hebrews 2:14-15 assures us that Christ overcame the devil and frees us from the fear of death. When we accept Christ as our Savior and Lord, we also have power and authority over unclean spirits and unclean places. "There is no place that a believer cannot enter, protected by the whole armor of God."⁵

Deliverance from Sickness, Demons, and the Kingdom of Darkness

Christ also gives His followers all power and authority over Satan, his demons, evil forces and magic, sickness, and the kingdom of darkness. Rather than obtaining new or additional information, folk Muslims are more concerned about obtaining power and control over the seemingly uncontrollable events in their lives. When Christians preach the gospel to folk Muslims, they want to know whether or not we are offering them a stronger power to address their problems than what they already possess.⁶ Therefore, a better approach to folk Muslims is not preaching salvation, the forgiveness of sins, and

⁵Musk, 155.

⁶Love, 185.

the history of the crucifixion and resurrection, but rather, preaching that “Jesus was sent by God to destroy the works of the devil (I John 3:8).”⁷ With the goal of “rescuing” Muslims from the kingdom of darkness, we must be prepared to cast out demons and heal all those who are oppressed by the devil, according to Matthew 12:28 and Acts 10:38. We must preach according to Colossians 2:24-25, Ephesians 1:20-21, and I Peter 3:21-22 that Christ has disarmed the rulers and authorities of this world, He is above all rule, authority, power, and dominion, and all authorities and powers have been made subject to Him. According to Hebrews 2:14-15 and Colossians 1:13-20, we must preach that through His death on the cross, Jesus Christ has overcome death, the grave, sin, and the devil. He sets free all who are held in slavery to sin and the fear of death, and He rescues all who call upon His name in repentance and faith from the power of darkness and transfers us into His eternal kingdom. Jesus is at once Savior and Lord, He has defeated Satan, and He has inaugurated the kingdom of God on earth. According to the already, but not-yet principle of kingdom theology, the full manifestation of Christ’s glory and kingdom has not been fulfilled, but wherever Christ reigns, the kingdom has come. The presence of the kingdom is temporarily manifested through power encounters such as the preaching of the gospel, evangelism, dreams and visions, the repentance and salvation of sinners, healing, signs and wonders, and deliverance.

The Apostle Paul’s life and ministry were characterized by a passion for prayer, fearless proclamation, and dependence on God’s power. Prayer prepares the missionary and opens the door for witness, proclamation plants the seeds of the Word of

⁷Musk, 40.

God, and power drives out and defeats the forces of evil.⁸ Power encounter, the demonstration of God's power over Satan through prayer, dreams and visions, healing, signs and wonders, and deliverance, is an essential key to unlocking doors in reaching folk Muslims.⁹

Prayer

Intercessory prayer must be a major component of Christian mission to Muslims. In Zechariah 4:6, the Lord said that it's not by might, nor by power, but by My Spirit. According to John 15:5, we can do nothing apart from Christ. It is His work in which we are engaged; we can not do anything apart from His Spirit, direction, and guidance. Prayer moves God's heart to intervene in the lives of Muslims through dreams and visions, signs and wonders, answers to prayer, healing, and deliverance. Muslims' prayers for guidance also have efficacy. During Ramadan, Muslims pray more often. The request made in many prayers is that God will reveal Himself to them and allow the truth to reign in their lives.

Dreams and Visions

In Joel 2:28-32 God said that when He poured out His Spirit upon all mankind, in reference to Pentecost, that young men would see visions and old men would dream dreams. God spoke to Peter through visions to prepare him for delivering the gospel to

⁸Paula Hemphill, "Removing the Veil: Prayer, Power, and Proclamation as a Strategy to Reach Muslim Women" (master's thesis, Southwestern Baptist Theological Seminary, Fort Worth, TX, 2003), 26, 45.

⁹Keith E. Swartley, comp., *Encountering the World of Islam* (Waynesboro: Authentic Media, 2005), 195.

the gentile Cornelius. God spoke to Paul through a vision and called him to Macedonia. God also spoke to both Joseph and the Magi through dreams. During the “Night of Power”, when so many Muslims are honestly seeking truth and the right path from Allah, dreams and visions are common among Muslims all over the world. The Lord often uses dreams and visions to prepare Muslims to accept the Word they are about to hear or to convince them to accept the Word they have already heard.¹⁰

Healing

Healing was a significant part of Jesus’ ministry. Luke 9:1-2 says that, “. . . He called the twelve together, and gave them power and authority over all the demons, and to heal diseases. And He sent them out to proclaim the kingdom of God, and to perform healing.” In Acts 5:15 the shadow of the passing apostle Peter healed those who were sick, and in Acts 19:12 sweatbands and aprons that had touched the apostle were used to heal the sick and cast out demons. In James 5:13-16 the Bible instructs us to pray over the sick and anoint them with oil in the name of the Lord so that they may be healed. “Many mystics could be persuaded to accept the gospel if they experienced healing as a result of a Christian’s prayer.”¹¹

Signs and Wonders

According to Matthew 12:28, signs and wonders are proof of the presence of the kingdom. “When Jesus drove out demons or healed the sick, he advanced the

¹⁰Jennifer Arnwine, "Into the Light: The Supernatural Work of Dreams, Visions, and the Power Encounter Among Muslims" (master's thesis, Southwestern Baptist Theological Seminary, Fort Worth, TX, 2004), 51, 54.

¹¹*Bridges to Islam: a Christian Perspective on Folk Islam*, 138.

kingdom of God by pushing back the kingdom of Satan.”¹² As Paul said in Acts 2:4-5, “. . . my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith should not rest on the wisdom of men, but on the power of God. As a present manifestation of the kingdom of God, signs and wonders draw people to the power of God and authenticate the gospel message.

Deliverance

Deliverance was also a significant part of Jesus’ ministry. In Matthew 10:1, Luke 9:1-2, and Mark 3:15, Jesus also gave His disciples authority to cast out demons. According to Luke 11:20, casting out demons in the name of Jesus Christ proclaims that the kingdom of God has come upon us. “Where Satan is driven back, the rule of God begins.”¹³ Power encounters involving deliverance are instrumental in reaching the hearts of folk Muslims, authenticating the gospel in evangelism, and planting the church of Jesus Christ. Deliverance must also include renunciation and repentance of occultic practices, public confession, and the destruction of charms and amulets. Very often deliverance should precede and/or be part of the rite of baptism.¹⁴

Precautions

Power encounters should lead to exaltation of the King and a deeper, personal relationship with the divine, holy, Lord Jesus Christ. A full presentation of the truth of

¹²Love, 44.

¹³Ibid., 42.

¹⁴Rick Love, "Power Encounter Among Folk Muslims," in *Encountering the World of Islam*, ed. Keith E. Swartley (Waynesboro: Authentic Media, 2005), 214-215.

the gospel and identity of Jesus Christ must be made during a power encounter. Otherwise, folk Muslims will likely see Jesus as just another saint or healer, and their allegiance to Christ will be conditional upon receiving His power. When He does not respond in power, many of them will return to using magic, sacrificing *qurbans*, wearing talismans, or soliciting help from Muslim saints and teachers. “Folk Muslims need a power encounter to be delivered from their spirit practices, but ultimately they need a truth encounter to be transformed.”¹⁵

The Personal Mediator, Jesus Christ

It is important to communicate the gospel to folk Muslims with an understanding of their culture, values, and existing system of beliefs. Possible “bridges” to the gospel for folk Muslims include dreams and visions about Jesus, physical, social, and spiritual brokenness, testimonies from friends or other respected persons, redemptive analogies, a desire for relief from fear, danger, etc., a moral or spiritual desire for a better way, and cultural stories that parallel Bible stories.¹⁶ When a Muslim believes and accepts verses from the Bible as being true, then only the Bible is needed to share with him or her the good news of Jesus Christ. When a Muslim does not accept verses of the Bible as being true, then the evangelist might consider using the Apostle Paul’s method for building common ground. In this scenario, the evangelist might consider introducing accurate and true ideas, theology, and information about the person of Christ from the Quran, which are also found in the Bible. Once the prospective new believer sees the

¹⁵*Muslims, Magic, and the Kingdom of God*, 117.

¹⁶Arnwine, 97.

revealed and fuller truths of scripture in the Bible, then the Quran should no longer be used for reference.

Muslims believe that Jesus was born in the east, had no human father, possessed power for performing miracles, was specially endowed with the Holy Spirit, was rejected by the Jews, ascended to heaven, and will come a second time to destroy His great opponent. The miracles for which His life was most remarkable were those of healing and raising the dead to life again.¹⁷ Folk Muslims desire a mediator who is in touch with God, so they often view their saints and/or *pirs* as such mediators with healing powers. “Muslims often pray to Jesus for requests of healing and for prosperity in goods as well as fertility in having many children. Some see Jesus as one who has *baraka*, power. The traditions of folk Islam place Jesus in a role of mediator between God and humanity, as a healer, as a protector against evil, and as one who has power to work miracles. The traditions make Jesus more accessible, personal, and practical to human desires and needs.”¹⁸ The desires and traditions of folk Muslims, therefore, set the stage for a striking redemptive analogy with the one mediator between God and man, Jesus Christ. Although they view Jesus as non-divine, His remarkable birth, role at judgment, special relation to Muhammad, power over disease, death and nature, angelic and spirit-like qualities, ability to mediate with God, and superior relationship to Satan all speak of a special person.¹⁹ “For there is one God, and one mediator also between God and men,

¹⁷James P. Dretke, *A Christian Approach to Muslims* (Pasadena: William Carey Library, 1979), 207.

¹⁸George W. Braswell, Jr, *What You Need to Know About Muslims* (Nashville: Broadman & Holman, 2000), 114.

¹⁹Musk, 99.

the man Christ Jesus” (I Timothy 2:5). Jesus is clearly identified in the Bible as the one mediator between God and men in John 17:9, 11, 15-18, and 24, Hebrews 2:17-18, 4:14-16, and 9:11-16. Once folk Muslims “experience” the person of Jesus Christ through a power encounter, they will begin to substitute new beliefs from the Bible about Christ for former beliefs from the Quran.

Jesus is the Answer for Emotional Health and Well-Being

Phil Parshall outlines seven areas that serve as bridges between Sufism and Christianity. While not all seven areas specifically relate to folk Muslims, six of the areas might be used to communicate the gospel to folk Muslims. They are: 1) God is above all and totally in control of His creation, 2) desire for a personal relationship with God, 3) de-emphasis of the value of ritual and form, 4) hunger for God, 5) an awareness of the working of God’s grace in the lives of men and women, and 6) a belief in intermediaries between God and man. These topics may serve as natural bridges to an effective presentation of Jesus as the one and only mediator for estranged mankind.²⁰

Folk Muslims need to know that God has a wonderful purpose for their lives. He loves them and wants to bless them by having a close relationship with them. He wants somebody to love and someone to reciprocate this love.²¹ Before we have close communion with God, our lives are like lifeless, dark electric light bulbs. After we have a close relationship with God, our lives become full of life and brightness. Passages in Isaiah 60:20, Psalm 16:11, Psalm 27:1, I Peter 2:9, and Surah 24:35 depict this kind of

²⁰*Muslim Evangelism: Contemporary Approaches to Contextualization*, 151.

²¹Fouad Elias Accad, *Building Bridges: Christianity and Islam* (Colorado Springs: Navpress, 1997), 78.

intimate communion and relationship with God.²² Surah 2:38 says, “[t]here shall come to you guidance from Me, and whosoever follows My guidance, no fear shall be on them, neither shall they sorrow”. Passages in Deuteronomy 7:9, Psalm 5:12, Luke 1:50, and Surah 7:96 also state that God cares about the people He has created. “He has revealed His concern for us and His desire to give us inner peace, security, joy, purpose, strength, and guidance. All these come from a close relationship with God.”²³ Once a folk Muslim accepts Jesus Christ as his Savior and Lord and begins to grow in a relationship with Him, his life will be filled with the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. As he grows spiritually, his life will decrease in the deeds of the flesh: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, etc. As God hears and answers his prayers, he will grow closer and closer in his relationship with and hunger for God. As a result, his life and the lives of those around him will be affected.

Knowledge of God through Accurate Knowledge of the Person of Jesus Christ

Muslims believe that Jesus was a mere man and not the eternal Son of God. They believe the virgin birth of Christ was a sign of Allah’s omnipotence and sovereignty. They do not believe it was a sign of Christ’s nature and power. In Islam, Jesus is a human messenger who will return to the dust from which he was created; He is not Savior and reigning king whose kingdom is without end. Jesus is just one of many

²²Ibid., 81.

²³Ibid., 79-80.

prophets, and He did not bring the final revelation of God's word. Jesus is also viewed as a mighty miracle worker who came not to point to Himself and His character, but rather, as a sign from Allah to direct people to Allah.²⁴ Normally, only the Bible is needed as a literary reference to share the good news of Jesus Christ with Muslims. When a Muslim does not accept verses of the Bible as being true, however, then the evangelist might consider building common ground with him or her by introducing accurate ideas, theology, and information about the person of Jesus Christ from the Quran. Once the Muslim sees and understands the revealed truths of scripture in the Bible, then the Quran should no longer be used for reference. According to Surah 29:46, Muslims are required to turn to the Bible and believe in it. According to Surah 3:84, Muslims are admonished to believe the Bible as much as they do the Quran without making any distinction.²⁵ An important bridge in witnessing to Muslims is to explore the common ground of the Quranic and Old Testament views of God. Once a Muslim begins to see the nature and character of Jesus in a new light from that which is shown in the Quran, then the evangelist may introduce the New Testament.

Was the Bible Corrupted?

Muslims believe that the present form of the Bible has been corrupted. The Quran, however, in Surah 5:116 categorically declares that there can be no change in the revealed Word of God. The Quran also requires Muslims to believe in previously

²⁴Ergun Mehmet Caner and Emir Fethi Caner, *Unveiling Islam* (Grand Rapids: Kregel Publications, 2002), 215, 217-218.

²⁵Dr. Akbar Haqq, *Sharing the Lord Jesus Christ with Muslim Neighbours* (1987), 7.

revealed Scriptures. If they have been corrupted, then the Quran would appear to require something preposterous – a belief in revealed books which exist only in a corrupt and distorted form. The Quran presupposes the existence of authentic Scriptures in the custody of the People of the Book. In Surah 3:3 the Quran claims to be a confirmation of the previous revelations. How could the Quran confirm previously revealed Scriptures which existed only in a corrupted form? According to Surah 5:48, the Quran is also a guardian or watchman over the Scriptures. If, in the presence of a guardian and Almighty God, someone could corrupt the Bible, then who could guarantee the authenticity of any divine guidance at all?²⁶ II Timothy 3:16, II Peter 1:21, Psalm 119:89, and Matthew 5:18 assure us of the Bible’s authenticity. Additionally, it is a fact that original manuscripts of both the New and Old Testaments of the Bible exist today. These manuscripts form the basis for modern translations of the Bible. If the Bible was corrupted after it was originally revealed and written, then errors in the biblical text would stand in contrast to what was written in the original manuscripts. However, there is no evidence of any variances or errors in the modern translations of the Bible today as compared to the revealed and written original manuscripts.

The Sinless Servant of God

In the Quran, the Messiah never asks forgiveness of His sins like other prophets including the prophet Muhammad (Surah 47:19). Surah 3:36-37 says that Mary and her son were placed under the protection of God against the devil. According to an authentic Muslim tradition referenced by Jalalo’ddin and Beidawi, “[e]very person that

²⁶Ibid., 8.

comes into the world is touched at his birth by the devil, and therefore cries out: Jesus and Mary only excepted, between whom and the evil spirit God placed a veil, so that his touch did not reach them. And for this reason, they say, neither of them was guilty of any sin, like the rest of the children of Adam.”²⁷ Though Jesus was tempted and tried by Satan, He remained absolutely sinless. II Corinthians 5:21 and Hebrews 4:15 explain that Christ was without sin.

The Word of God

Muslims believe that Jesus is the Word and Spirit of God, the messiah, and prophet of God. He is also the speech of truth, who was born of the virgin Mary, performed miracles both as a child and during His ministry on earth, and appeared to His enemies to have died on the cross.²⁸ According to Surah 3:45, the one who was born of Mary was the Word of God. The “good tidings” to Mary are not the news of just a son to a perplexed lady; it is the Gospel of the miraculous incarnation of the Word from God, who is exalted in this world and the world to come. Quoting Surah 4:69, Haqq writes, “[v]erily Jesus Christ the son of Mary is the apostle of God, and His Word which He conveyed into Mary and the Spirit proceeding from Him.” The “Word from Him” in Surah 3:45 is equal to “His Word” in Surah 4:69.²⁹ John 1:1-3, 14, 18 and Revelation 19:13 testify that Jesus is the eternal, divine Word of God who became flesh and dwelt among men. Muslims agree that Jesus is the “Word of God”, but they deny His divinity

²⁷Ibid., 16-17.

²⁸Braswell, xiv, 7.

²⁹Haqq, 10, 12.

and eternal nature. The human demand to “see” God is present in the Quran. In Surah 20:12 God shows himself to Moses in the burning bush. If the eternal God can show himself to Moses in the burning bush, can He not show Himself to us in the man Jesus?³⁰

The Son of God

Muslims do not believe that Jesus is the son of God, nor do they believe that Jesus is equal to God, has the same nature as God, or is divine. It is blasphemous to believe that God would have a human son. Christians don't believe that the word *begotten*, when referring to Jesus, is to be taken literally. The Bible deals with spiritual subjects by using our common terminology to describe spiritual relationships. The words Father, Son, and *begotten* must be viewed as figurative and metaphysical language.³¹

When the Bible speaks in terms of sonship, it refers to a relationship of obedience rather than mere biological generation. In John 8:39, to be called a child of God meant to be one who obeys God. Sonship was defined, not in biological terms, but rather in ethical terms. Therefore, the New Testament speaks of Christ's unique relationship as the one who is perfectly obedient to the Father.³² Although Christ was obedient to the Father, this does not presuppose or mean that Christ was or is subordinate to the Father. Jesus Christ has two natures, one which is fully human and another which is fully divine. As the Bible says in John 1:1-4, Jesus is the Word of God who became

³⁰Michael Nazir-Ali, *Frontiers in Muslim-Christian Encounter* (Oxford: Regnum Books, 1987), 127.

³¹*Muslim Evangelism: Contemporary Approaches to Contextualization*, 158.

³²R.C. Sproul and Abdul Saleeb, "Islam and Christianity on the Fatherhood of God," in *Encountering the World of Islam*, ed. Keith E. Swartley (Waynesboro: Authentic Media, 2005), 298.

God incarnate. According to Hebrews 2:14, 5:7, 9:11-26, and 10:20, Jesus Christ became flesh and fully human. He was acquainted with grief and our weaknesses (Isaiah 53:3), yet He was also without sin (Hebrews 4:15). According to Hebrews 2:17, Christ had to become like us in all things, including our human nature, so that He might become a merciful and faithful high priest in things pertaining to God and make propitiation for our sins once and for all. In His human nature, Christ was perfectly submitted and obedient to God the Father. In His obedience, He is **a** son of God. Since He was perfectly obedient to God in all things, and served as an example of obedience for others to follow, He is **the** Son of God.

Possibly the most common figure of speech using “son of” in Muslim languages is “*Ibn is sabil*”, which literally means “son of the road.” The meaning from Arabic would be “wayfarer, wanderer, passerby, or traveler.” This figure of speech is found in the Quran in Surahs 8:41, 9:60, 17:26, 30:38, and 59:7. Does the term “*Ibn is sabil*” mean that the road got married, had sexual relations, and then had a baby road who was a traveler? Did the road really produce a son? Muslims, of course, will say “no”. The term is to be interpreted metaphorically, or spiritually, rather than literally.³³

According to Surah 19:19-22, the miraculous birth of our Lord was intended to be a sign to mankind and mercy from God. It could not, however, be a sign to people like ordinary miracles, whereby God sought to impress nonbelieving Jews. It was a secret, non-public, manifestation of the power of God which indicated the manner of conception and the person born, who was the Incarnate Word of God. The Holy Spirit’s

³³Patrick O. Cate, "Gospel Communication from Within," in *Encountering the World of Islam*, ed. Keith E. Swartley (Waynesboro: Authentic Media, 2005), 285-286.

“overshadowing” of Mary in Luke 1:34-35 echoes the creation story in Genesis 1:2 when the Spirit of God “moved” over the deep. The only begotten and eternal Son of God, who took upon Himself the human form through His miraculous birth, came to be called the “Son of God”. Likewise Adam was called the son of God because he was a direct creation of God and had no human father. His body was formed out of dust, but his soul and spirit were breathed in by God. In the case of Christ, His body was created out of the virgin mother Mary while the Word of God came to dwell in her. He too had no human father like Adam. Therefore, the Scripture says in Luke 1:35 that the holy offspring shall be called the “Son of God”. In Surah 3:37 the Quran indirectly supports this biblical insight into the nature of the miraculous birth of Jesus when it says, “[v]erily the likeness of Jesus in the eyes of Allah is the likeness of Adam. He created him [Adam] out of dust, and then said unto him, ‘Be’; and he was.”³⁴

According to the Bible, the Son reveals the Father. Hebrews 1:1-4 says that God “has spoken to us by his Son”, and the Son is the “radiance of God’s glory and the exact representation of his being (nature)”. Although we cannot see God face to face, God reveals Himself to us through the person of Jesus Christ.

The Divinity of Jesus

Muslims, who accept Jesus’ virgin birth, miracles, and ascension, may conclude that Christ is the most unique and supernatural person who ever lived. Such an understanding comes very close to acknowledging the deity of Jesus Christ.³⁵ Muslims

³⁴Haqq, 13-14.

³⁵Cate, 283-285.

believe that Jesus raised the dead, opened the eyes of the blind from birth, and created living birds out of clay (Surah 5:110), not by His own power, will, and authority, but rather by the permission and will of Allah. According to John 1:4, however, His miracles were signs of the creative, eternal, divine, and brilliant light of the Life that was in Him. According to John 5:25-26, this Life was of the same nature as the Father. Therefore He could create living birds out of clay (Surah 5:110) and raise the dead to life (John 11:1-20) because He was God with us.³⁶

The Light of the World

According to Surah 24:35, “Al-Nur” or “the Light” is one of the ninety-nine beautiful names of God in Islam. Surah 24:35 further says, “God is the Light of the heavens and the earth . . . God guides to His Light whom He will.”³⁷ In Surah 2:38 the Quran says that whosoever follows My guidance, no fear shall be on them, neither shall they sorrow. What is God’s guidance and has man ever seen it? From Isaiah 49:1-6 we know that God’s Servant will be a “light” to the nations so that the salvation of God may extend to the ends of the earth. The term “light” is often metaphorically used in Psalm 104:2, I Timothy 6:16, Revelation 21:23, Revelation 22:5, and I John 1:5 to depict God. “It is this light of God that has to do with revelation and spiritual enlightenment of the world.”³⁸ Without the help of God, man cannot approach God’s inaccessible light. Lost mankind dwells in darkness without understanding, and he can merely grope after God

³⁶Haqq, 17-18.

³⁷Abdiyah Akbar Abdul-Haqq, *Sharing Your Faith with a Muslim* (Minneapolis: Bethany House Publishers, 1980), 128.

³⁸Ibid., 123-124.

and long for His light. Surah 64:8 says that God must take the initiative to dispel the dark night of the soul by His light. According to II Corinthians 4:6, God gave us this light of the knowledge of the glory of God in the person of Jesus Christ. John the Baptist was not the light, but he came as a witness of the true Light, Jesus Christ (John 1:8). The scripture continues to say that Jesus Christ, “. . . was the true Light, which lighteth every man that cometh into the world” (John 1:9).³⁹ Even Jesus Himself said, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life” (John 8:12). Jesus Christ is the life of God manifested in flesh, and this life also is the uncreated Light for the spiritual enlightenment of mankind (John 1:4). “The life of God is the source of His light – eternal glory The light of Jesus Christ is the effulgence of life divine in Him As a result of this life that was in Him, He healed the sick, opened the eyes of the blind, and raised the dead back to life.”⁴⁰

The Death of Christ

Surahs 19:33-34, 3:48-55, and 4:157-158 refer to Jesus’ death, burial, and resurrection. Muslims reject the truth of the crucifixion, and they have many traditions to explain away, deny, and debunk the crucifixion. Muslims, however, can not use the Quran to resolutely conclude that the death of Christ never occurred. First of all, the Quran gives inconclusive information about the death of Christ. Second, according to Surahs 26:192-197, 2:136, and 29:46, the Quran should not contradict the Bible, and Muslims are to surrender to God in the way the Bible teaches them. Third, the

³⁹Ibid., 125-126.

⁴⁰Ibid., 128.

crucifixion and death of Christ is clearly taught in the Bible, so Muslims should believe what the Bible says about Christ's crucifixion.⁴¹ Fourth, according to Surah 10:95, the meaning of the Quran should be sought from the Quran itself. In situations when any teaching of the Quran is unclear, God advises Muslims to turn to People of the Book. On subjects related to the life, death and resurrection of the Messiah, the best source of enlightenment is the New Testament.⁴²

Sacrifice, Atonement, and Redemption

Following Abraham's obedience to sacrifice Ishmael in Surah 37, the Quran says, "[t]his is clear trial and we redeemed him with a mighty sacrifice". What was the "mighty" sacrifice with which the son of Abraham was ransomed? The "might" of Abraham's sacrifice could not have referred to the size of the animal sacrificed. It had a larger, spiritual significance beyond itself. All sacrifices according to the Law of Moses were based upon the principle of substitutionary atonement in which a substitute was to bear the death penalty deserved by a sinner against God. The principle of animal life for human life as an offering to God pointed beyond itself. After the slaughter of an animal in sacrifice, the following words are uttered: "In the name of God; God is very great; O God! This is from thee and unto thee." The sacrifice is from God to God. Animals created by God are offered to God. Even though Abraham received his son back alive, an atonement and substitution for him had to be provided by God.⁴³ As God provided a ram

⁴¹Accad, 138-140.

⁴²Haqq, 21.

⁴³Ibid., 22-23.

to atone for and redeem Abraham's son, He would likewise provide a perfect, spotless lamb to atone for and redeem all of mankind. God's provision of a substitute to redeem man was a symbol of the truth yet to be manifested in Jesus Christ.

Real restitution for sin could not and can not be made by man for violating the holy Majesty of God. There is no remission of sins through the blood of sacrificed animals. The Hebrew sacrifices were only a shadow of the reality to come. They reminded the people of Israel of their need for the full forgiveness of their sins. "The Lamb of God, about whom John the Baptist testified even according to the Quran, came to offer the final and sufficient Atonement for our sins, so that a person can experience personal forgiveness of sins and release from their power. He is the one true Sacrifice about whom it can truly be said, 'O God, this is from thee and unto thee.'"⁴⁴

The Trinity

In the Quran, the term "Bismillah", the formula of invocation, suggests a trinity. The term speaks of Allah, Rahman, and Rahim. After the name "Allah", "Al-Rahman" and "Al-Rabb" are the two most frequently used designations of God by the Quran. Allah is the name signifying the nature of God, and His qualities are described by the ninety-nine beautiful names. What is the relationship between the nature and qualities of Allah? If Allah is absolute oneness even within His own nature, then a question arises as to the nature of His attributes. Are they of the same essence as God, or are they outside of Him? If they are of His same essence, then Allah's essence is subdivided among ninety-nine qualities. If, on the other hand, the qualities are regarded to

⁴⁴Ibid., 23.

be external to Allah's nature, then the qualities will be non-divine. Attributing the ninety-nine beautiful names to Allah, therefore, would amount to associating creatures with the Creator, which is the worst kind of blasphemy that is possible against God. The first option must prevail that Allah has one nature subsisting of many qualities within Himself. Similarly, we Christians believe in One God with three persons in one Godhead. The qualities of God, the beautiful names, subsist in these three persons in the Godhead; they are God the Father, God the Son, and God the Holy Spirit.⁴⁵

Understanding of Sin and Need for Salvation

Sin's Pervasiveness

According to Isaiah 59:2, Psalm 66:18, I John 1:10, and Surah 2:81, our sin blocks us from enjoying God's "light", the pleasure of God's company, and all the resulting benefits. Surah 2:81 says a sinner is surrounded and overcome by his sin. The result is eternity in hell. Our sin and separation from God results in feelings of fear, frustration, emptiness, guilt, lack of purpose, lack of peace, and unhappiness.⁴⁶

According to Surahs 2:30, 2:36, 3:11, 7:22-23, 16:34, 29:40, 30:10, and 35:10, man is sinful, and God will judge each person for his sins. Apart from God's forgiveness, man is lost. The Quran refers to man's "original sin" and sin's pervasiveness in mankind in Surahs 2:276, 14:34, 20:121, 33:72, and 45:7-8. "No one can escape the need for forgiveness. Even Muhammad had the sin problem", according to Surah 2:256-257.⁴⁷

⁴⁵Ibid., 28-29.

⁴⁶Accad, 85.

⁴⁷Ibid., 87-95.

Sin's Condemnation

Proverbs 14:12, Psalm 125:5, Titus 3:4-5, and Surah 6:70 state that apart from God man has no hope of being saved from his sins.⁴⁸ Mishkatl also said, “[t]he Quran implies the notion of hereditary responsibility and inevitable doom for those whose guilt ostensibly began with a mere lapse that had no more than personal effects.”⁴⁹ Mishkatl also said, “[w]hen asked, ‘[w]hat happens to the offspring of unbelievers’, Muhammad links their fate to that of their parents, although they may have done nothing.”⁵⁰ In Surah 12:53 the Quran suggests that the rosy picture of an innocent state may be misleading, and the soul is prone to evil. This text suggests a universal and innate bent towards depravity.⁵¹

Although Muslims don't usually feel a deep conviction of sin, they are often deeply aware of their failure to attain God's standard. Muslims know when they have done wrong, and they hope for forgiveness through the mercy of God. Yet, they are fully aware that their religion offers no assurance of forgiveness or pardon for sins. They can only hope. The desire for the forgiveness of sins exists deep in their hearts, and we can make use of this. Every devout Muslim possesses an acute awareness of evil within, and they know their nature is evil. “They desire to do good, but they are unable to do so. They have sincerely tried to follow their moral code, and failed. They know that this is

⁴⁸Ibid., 91-92.

⁴⁹R.W. Thomas, *Islam: Aspects and Prospects* (Villach: Light of Life, 1988), 42.

⁵⁰Ibid.

⁵¹Ibid.

because of their own evil hearts. Christ alone is the answer to the deep needs of the soul.”⁵²

Man’s Need for Forgiveness

Passages in Isaiah 19:20, Psalm 49:7-8, Ephesians 2:8-9, and Surah 37:107 say that God is the only one able to provide for man’s ransom. Man must look to God in order to be saved.⁵³ Apart from God, all people are “captive” to sin, and a ransom is necessary to pay for the release of a captive. According to Genesis 22:13, Exodus 12:13, and Leviticus 17:11, God said that the blood of a lamb without blemish protects His people from destruction. In order to make the full payment for our sins, pure blood is necessary to make an exchange for our lives. According to Psalm 34:22, Psalm 31:5, and Psalm 56:13, only God can redeem us, deliver us, and save us from condemnation because of our sins. Rather than trusting in our own efforts, we must trust and look to God, according to Psalm 107:6-7, to provide our salvation. Matthew 26:28, Romans 3:23-25, and I Peter 1:18-19 explain that the pure blood needed for the forgiveness of our sins is through the shed blood of Jesus Christ.

The Feast of Sacrifice

Muslims celebrate the annual feast of sacrifice in remembrance of Abraham’s obedience to sacrifice his own son. A controversial point is whether Muslims identify this sacrifice as an integral part of receiving atonement for their sin, or whether they regard it as merely a commemorative act initiated by the Jews and adopted later by

⁵²Sproul and Saleeb, 298.

⁵³Accad, 98.

Muhammad. “It is my opinion that, in popular Islam, the average Muslim links the sacrifice to a sin offering, much as the Jew did in Old Testament times. I have received confirmation of this in several Muslim countries.”⁵⁴ Deshmukh argues, however, that “[t]here is not a single verse in the Qur’an which affirms that sacrifice of animals saves the souls of men. Allah categorically asserts that neither the flesh nor the blood of the sacrificed animal reaches unto Him. It is only the righteousness of men that reaches unto Him (Surah 22:36, 37).”⁵⁵

Once a Muslim understands sin’s pervasiveness, sin’s condemnation, and his need for forgiveness, he will realize that his own righteousness is as “filthy rags” and unable to secure his own salvation apart from God’s provided grace and mercy. In this light, an evangelist may be very successful in using the feast of sacrifice as a bridge to explaining the gospel of Jesus Christ. Regardless of his belief about the efficacy of Abraham’s “mighty” sacrifice to redeem his son, the point to stress is that God provided the ram that covered his son’s sins and secured his redemption. Man can not save himself through either animal sacrifice or his own righteousness.

Jesus Christ was crucified and died as a righteous sacrifice for the human race. As God provided the sacrifice, a spotless ram, that redeemed the son of Abraham, God has also provided a spotless sacrifice, the Lamb of God Jesus Christ, to redeem the whole world. Jesus became the true *Adha*, Lamb of God, who was sacrificed to set us free from sin and reconcile us to God. God used the events of Adha and Passover to teach man

⁵⁴*Muslim Evangelism: Contemporary Approaches to Contextualization*, 159-160.

⁵⁵Dr. Ibrahimkhan Omerkhan Deshmukh, *The Gospel and Islam* (Bombay: Gospel Literature Service, 1995), 241.

about true redemption. The blood of calves and sheep will not wash away sins (Hebrews 10:14), and all our good works are like filthy rags compared to God's righteousness (Isaiah 64:6). No one can possibly pay the huge debt he owes God for his sins, but God sent Jesus Christ as the perfect sacrificial Lamb of God to take away the sins of the world (John 1:29). Jesus Christ is the Adha for people of all nations and races. Through him we can have fellowship with God and experience His love and redemption.⁵⁶

A Personal Relationship with God is Found only through Jesus Christ

According to Surah 47:19, God Himself is our protector, not our good deeds. God alone is Savior. He takes people out of darkness and brings them into His wonderful light. "God's provision for our sin is ". . . a divine Person, Jesus Christ, who was anointed by the Holy Spirit and called the Word of God."⁵⁷ According to John 1:1, 3, and 14, Jesus Christ is the Word of God and God Himself made flesh. Every human is born with an innate desire to know God. "The Word of God is the ultimate source and inspiration of all lamp-like lights to be found in authentic prophecy and moral laws of the human race. Moreover, He is the One who creates a native hunger for God and witness of the conscience to Him in everyone who is born into this world."⁵⁸ Although our sin separated us from God before we knew Jesus Christ as our Savior, God provided Jesus Christ as a sacrifice to atone for our sins, redeem us, and reconcile us to Himself so that we could have a personal relationship with Him.

⁵⁶Phil Parshall, "Muslim Social Practices," in *Encountering the World of Islam*, ed. Keith E. Swartley (Waynesboro: Authentic Media, 2005), 168.

⁵⁷Accad, 110.

⁵⁸Abdul-Haqq, 126.

Being a Culturally-Sensitive, Christ-Centered Witness

“Given the historic hostility between Christians and Muslims, one must build bridges and friendships before presenting the gospel . . . the Christian must earn the right to be heard.”⁵⁹

Cultural Sensitivity

In order to attract Muslims to Christ we must look at Christ through their eyes. We must also approach them through their worldview, mannerisms, heart-language, and culture. As Christ became flesh, we too must become like one of them so that we might rescue them from perishing (I Corinthians 9:22). We can exhibit cultural sensitivity to our Muslim sisters and brothers when we: 1) greet and approach them with the right hand only, 2) accept their hospitality and eat what is set before us, 3) extend hospitality to them, 4) don't speak to the opposite gender, 5) don't interrupt a religious service, 6) don't rush to evangelize, 7) avoid political arguments, 8) don't mix Christianity with American patriotism, 9) are candid about the sins of supposed Christians, 10) remember and are sensitive about the consequences associated with conversion,⁶⁰ 11) learn as much as possible about their culture and the religion of Islam, 12) listen carefully to what our Muslim friend has to say, 13) do not invite controversy, but rather invite inquiries, 14) verbally attack neither the Quran nor Muhammad, 15) focus on gaining the Muslim's confidence and friendship rather than simply winning the argument, 16) personally structure the witness encounter to the knowledge, needs, and insights (or lack thereof) of

⁵⁹Caner, 226.

⁶⁰Ibid., 224-228.

the person to whom we're witnessing, 17) don't constantly repeat ourselves. Change and alter our approach and seek the Holy Spirit for new ideas,⁶¹ 18) take time to build a real relationship, 19) allow our Muslim friend to see Christ in our actions, attitudes, and daily struggles, 20) use creative questions to reveal truth and assist our friend in critical thinking and recognizing his or her need for a savior, 21) keep communication open by discussing issues we have in common rather than those that divide, 22) agree whenever possible, especially with anything consistent with the Bible,⁶² 23) pray in front of Muslims and pray in public, 24) go and pray beside them in our Christian prayer forms when they visit us,⁶³ 25) recognize and show them that they have personal worth, 26) learn their language, 27) give them personal time, 28) put aside all appearance of vanity in our surroundings so that no one is afraid to visit, 29) dress appropriately according to their cultural norms,⁶⁴ and 30) copy their acceptable mannerisms and behaviors.

The Christ-Centered Witness

“How we dress, what we eat, how long we live among Muslims, what our attitudes are toward their culture, how we use our money, how we raise our children,

⁶¹Thomas, 187-191.

⁶²Phil Parshall, "God's Messenger," in *Encountering the World of Islam*, ed. Keith E. Swartley (Waynesboro: Authentic Media, 2005), 248.

⁶³*Bridges to Islam: a Christian Perspective on Folk Islam*, 127.

⁶⁴*Muslim Evangelism: Contemporary Approaches to Contextualization*, 122, 129, 137.

even what kind of house we live in all affect Muslims' impression of Christ."⁶⁵ "Most Muslims come to a true appreciation of the gospel and desire for our Lord by seeing our faith lived out in the daily struggles of real Christians, serving openly, humbly, and faithfully by their sides in their communities."⁶⁶

A Christ-centered witness will: 1) have a right attitude,⁶⁷ 2) always greet Muslim friends with a smile, 3) show sympathy in times of illness or bereavement, 4) perform little acts of service, 5) be scrupulously honest in all business dealings,⁶⁸ 6) show love that perseveres in spite of Muslims' hatred and bitterness, suffers long and is kind, bears all, believes all, hopes all things, and endures all things, 7) show joy in the Lord that rebounds in spite of opposition and persecution, 8) show a life filled with the peace of God, 9) show plodding patience at all times, 10) show practical goodness that Muslim cannot refute, 11) show faithfulness to one's pledged word, 12) show gentle meekness that persists when confronted with arrogance, 13) show self-control to remain even-tempered, 14) show both a spirit of reverence and sobriety, and 15) show a light-hearted spirit.⁶⁹

"Christian outreach through the means of food, housing, digging of wells, agricultural training, and literacy in times of need demonstrate Christian love and good

⁶⁵Keith E. Swartley, comp., *Encountering the World of Islam* (Waynesboro: Authentic Media, 2005), 229.

⁶⁶*Ibid.*, 271.

⁶⁷*Muslim Evangelism: Contemporary Approaches to Contextualization*, 137.

⁶⁸C.R Marsh, "Sharing Our Faith with Muslims," in *Encountering the World of Islam*, ed. Keith E. Swartley (Waynesboro: Authentic Media, 2005), 306.

⁶⁹*Ibid.*, 304-305.

will.”⁷⁰ “It is the person and character of Christ revealed in God’s Word that Muslims may eventually find ‘overwhelmingly attractive.’”⁷¹ However, the most compelling reason why the greatest number of Muslims turn to Christ is the power of love. Love shown by example, love demonstrated directly by God, and love exhibited in Bible.⁷²

Providing Vital Christian Community and Fellowship

Muslims are people of community, and they need a community in which to belong. When Muslims accept Christ, they need a “moral encounter” through a warm, loving fellowship of people who care for them and one another. A part of Christian fellowship is also being able to identify oneself with the larger, universal Christian Church and, yet through “culture encounter”, to be able to retain one’s personal identity and cultural expression. Familiar, but biblically acceptable, cultural forms of worship must be either “adopted” or “transformed” through the process of contextualization into expressions of worship that retain the converts’ personal and cultural identity.

Vital Christian Community

A new convert from Islam must be able to transfer their sense of belonging and (religious) community to the Body of Christ. After power encounter and truth encounter brings a new Muslim convert into Christianity, he needs to experience a “moral encounter” by seeing God’s love, biblical ethics and principles, and true, vital Christian

⁷⁰Braswell, 7.

⁷¹Hemphill, 91.

⁷²Woodberry, Dudley J. and Russell G. Shubin, *Encountering the World of Islam*, comp. Keith E. Swartley (Waynesboro: Authentic Media, 2005), Lesson 12, 4.

“body life” in action. “Moral encounter is what separates the true from the false.”⁷³

Love, forgiveness, the fruits of the Spirit, being of one accord, church discipline, trust, bearing one another’s burdens, breaking bread together, suffering, persecution, overcoming grudges, and living in community are all important facets of the living Body of Christ, not an institution.

Fellowship through Contextualization of the Church

“ . . . [C]ontextualization is God’s approach to cross-cultural communication and kingdom theology is crucial to all ministry – and is especially relevant to folk Muslims. The planting of contextualized churches rooted in kingdom theology is the most effective way to reach folk Muslims.”⁷⁴ In order to welcome Muslim converts into Christianity, we must welcome them *and* their cultural identity with biblically acceptable, contextualized expressions of worship. We eschew and chase new Muslim converts from Christianity when we erect westernized expressions of worship as the only acceptable and biblical standards of worship. From an Islamic context, many new converts from Islam are not familiar with the use of steeples, benches, pulpits, choirs, organs, and other accoutrements of westernized cultural worship.

Depending upon the host culture and context, biblically acceptable, cultural expressions of worship for new Muslim converts may include: 1) meeting on Friday, 2) providing a facility outside the entrance for washing prior to prayer, 3) adopting or including a Muslim prayer posture, 4) dressing in typical Muslim attire, 5) using a

⁷³*Muslims, Magic, and the Kingdom of God*, 168.

⁷⁴*Ibid.*, 9.

wooden stand as a Bible-holder, 6) removing shoes before entering the place of worship, 7) sitting on the floor during the sermon,⁷⁵ 8) constructing and using a wedding ceremony that incorporates the best of Muslim culture, Scripture, and witness, 9) allowing the lifting up of hands in worship, 10) allowing people to pray with open eyes, 11) emphasizing prayer as an expression of worship, 12) emphasizing or blessing prayer in public, 13) allowing religious chanting and music, 14) utilizing memorization and recitation as forms of worship, 15) practicing and emphasizing fasting both individually and corporately, 16) replacing Muslim religious holidays with Christmas, Good Friday, and Easter, 17) accepting the Muslim birth ceremony, 18) “confronting” and “transforming” the Aqiqah Sacrifice into a biblically acceptable form for dedicating children to God, 19) practicing circumcision for all male children, 20) using the “confronted” and “transformed” term of “Allah” when referring to God, 21) “confronting”, “transforming”, and then “adopting” acceptable parts of the (cultural) Muslim funeral practices, 22) recognizing and asking for the blessings of God and deliverance from Satan, 23) allowing maximum autonomy for each congregation, 24) allowing for elected leadership, 25) allowing a small committee of dedicated laymen to oversee the church affairs, 26) accepting most of the roles of the imam as a guideline for their pastor, 27) allowing the pastor to live and exhibit a lifestyle which is similar to the local imam, 28) supporting the pastor from only the offerings of his congregation for his livelihood, 29) refusing the acceptance of foreign money, 30) using voluntary, ordained lay leaders with equal authority to the professional pastor to officiate at church functions, dispense the sacraments, conduct marriages, and conduct funerals,

⁷⁵Accad, 13-14.

31) allowing for bi-vocational pastors, and 32) ordaining “deacons” who would assist with visiting the sick, teaching catechism, assisting the poor, helping widows, doing outreach, and encouraging evangelism.⁷⁶

Rick Love suggests five steps to biblical contextualization in church planting. The third step of contextualization is to evaluate the beliefs and practices in the light of Scripture and the Holy Spirit. In this essential third step, practices, beliefs, and cultural forms of worship must be evaluated and either “confronted” (i.e. “discarded”), outright “adopted”, or “transformed” through “addition”, “subtraction”, “substitution”, “reinterpretation”, and the “creation of new forms”. This rigorous exercise is essential to avoid syncretism.⁷⁷ Phil Parshall quotes a practice by William Carey to avoid “adopting” syncretistic Hindi worship forms and terms into the Indian Church:

. . . [E]ach time Carey used [a] word for God, he made sure he explained it in biblical context. Gradually, the converts came to a scriptural understanding of words that had formerly possessed only Hindu meanings for them. The same process will need to be repeated over and over in order that former religious meanings are thoroughly purged from the heart of the convert. Anything less will, to a lesser or greater degree, involve syncretism.⁷⁸

The Assurance of Both the Forgiveness of Sin and Salvation

When we accept Jesus Christ as our Savior and Lord, we receive the forgiveness of all our past sins and God’s assistance to lead us from temptation and sin in the future, according to Psalms 32:5, 103:8-13, Proverbs 28:13, Isaiah 43:25, 53:1-7,

⁷⁶*Muslim Evangelism: Contemporary Approaches to Contextualization*, 174-230.

⁷⁷*Muslims, Magic, and the Kingdom of God*, 66.

⁷⁸*Muslim Evangelism: Contemporary Approaches to Contextualization*, 53.

Ezekiel 36:25, Micah 7:18-20, Matthew 9:1-8, Romans 5:6-9, 8:1, Ephesians 2:1-10, I John 1:9, and I Corinthians 10:13. We also receive a new personal relationship and communion with God through Jesus Christ. He favors us and delights to bless us, according to Psalm 16:7-11, Jeremiah 31:34, Romans 8:12-17, Hebrews 10:12-18, I Peter 1:3-5, I John 3:1-24, Psalm 34, and Psalm 37:4-5. We also receive perfect peace of mind, according to Psalm 4:8, Isaiah 26:3-4, 43:1-3, John 6:47-51, 10:22-30, and 14:27.

When we accept Jesus Christ as our Savior and Lord, we receive the conviction that our salvation is by grace through faith rather than merit, according to Ephesians 2:8-9, John 3:15, I Peter 3:18, and Galatians 2:16. We have overcome the enemy of sin and death, according to I Corinthians 15:54-57. We become children of God, according to I John 3:1 and John 1:12. We receive the assurance of salvation that our names have been written in the Lamb's Book of Life in heaven, according to Romans 5:1-11, Philippians 4:6-7, I John 5:11-13, and Revelation 3:1-5. We receive the fullness of His Holy Spirit, a new love for God, and a desire to live our lives unto to His sovereign will, according to Ezekiel 36:26-31, II Corinthians 5:14-15, Colossians 3:1-14, Ephesians 2:10, and I John 4:9-11.

Conclusion

We must preach the good news that Jesus came to destroy the works of the devil (truth encounter), confront the powers of darkness through exorcism and healing (power encounter), model the values of the kingdom (moral encounter), and express the reality of the kingdom through culturally relevant rituals (cultural encounter).⁷⁹ Our

⁷⁹*Muslims, Magic, and the Kingdom of God*, 17.

responsibility as Christians is to be powerful instruments in the hand of God, so that Muslims will realize that our God is real and He confirms His existence with tangible proof.⁸⁰

⁸⁰Ibid., 169.

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