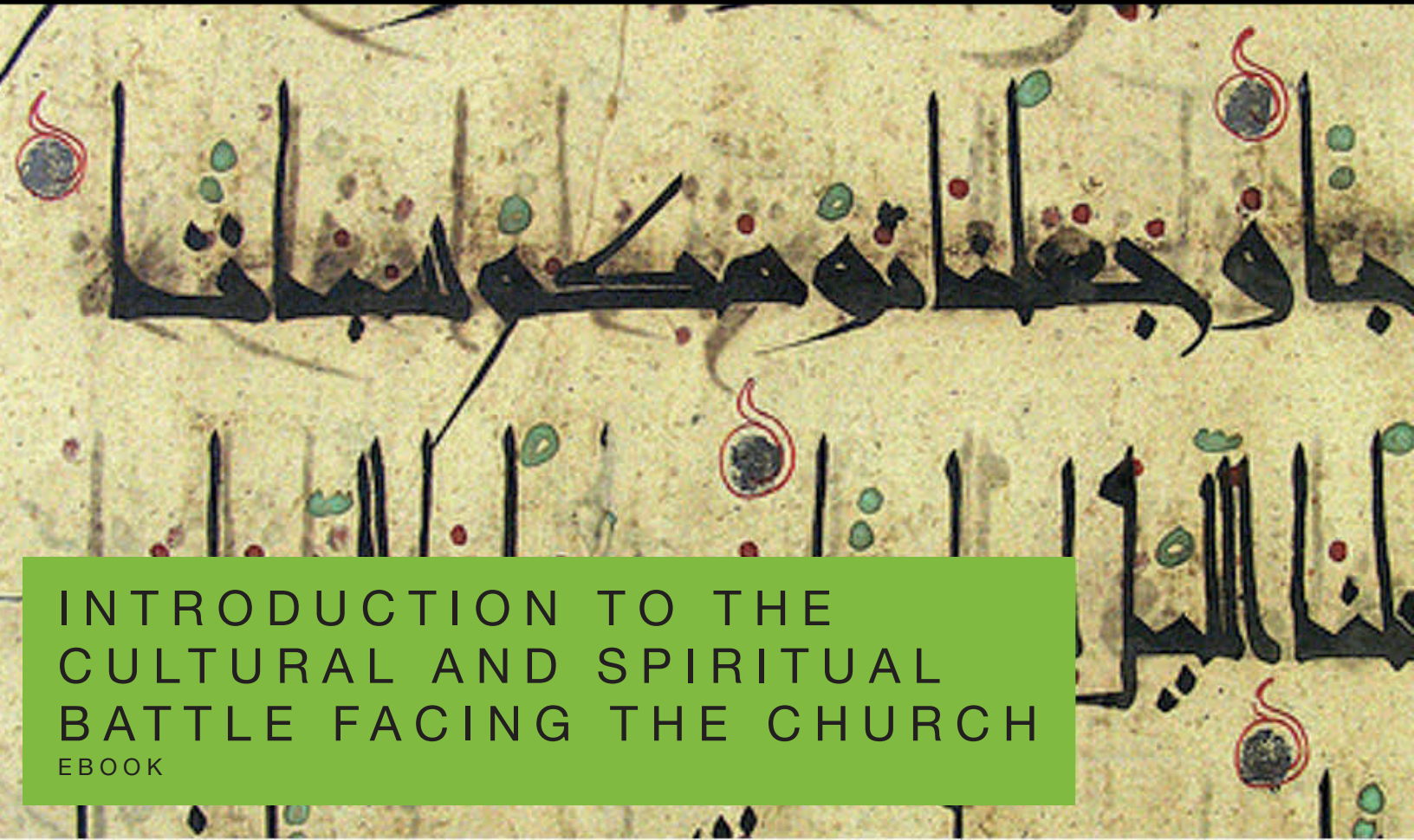


WHEN MUSLIMS CONFRONT THE FAITH

JOSHUA LINGEL, WILLIAM WAGNER, AND BILL NIKIDES



INTRODUCTION TO THE
CULTURAL AND SPIRITUAL
BATTLE FACING THE CHURCH

EBOOK

WHEN MUSLIMS CONFRONT THE FAITH

INTRODUCTION TO THE
CULTURAL AND SPIRITUAL
BATTLE FACING THE CHURCH

JOSHUA LINGEL, WILLIAM WAGNER, AND BILL NIKIDES
MIKE SHIPMAN



C O N T E N T S

Welcome to i2 Ministries

PAGE 7

When Muslims Confront the Faith:

Getting Yourself Ready to talk to Muslims
- Dr. Joshua Lingel

PAGE 8

How Islam Plans to Change the World

- Dr. William Wagner

Page 19

Insider Movements Moving in the
Wrong Direction

- Dr. Joshua Lingel & Bill Nikides

Page 34

Any-3 - Lead Muslims to Christ
Now

- Dr. Mike Shipman

Page 44

ENDORSEMENTS



"...the greatest and most practical vision for ministry to the Muslim world."
Josh McDowell

Founder, Josh McDowell Ministry



"...I could not be more excited about this ministry and the needs it will address."
Dr. JP Moreland

Distinguished Professor of Philosophy, Talbot School of Theology, Biola University



I have enjoyed working with i2 Ministries. I hope that I will be able to work with them in the future."
Dr. William Wagner

President, Olivet University International



"i2 Ministries is remarkably qualified to communicate effectively with the Muslim world in a way that very few other groups are taking initiative."
Dr. Robert Coleman

Distinguished Senior Professor of Discipleship and Evangelism



"It is critical for a ministry like i2 Ministries to come alongside, motivate and equip the church for this challenge."

Sudhakar Mondithoka

President of HITHA (Hydrabad Institute for Theology and Apologetics) and former President of RZIM India



"We were able to train many of our interns, leaders and pastors with the intensive i2 Ministries curriculum and heard rave reviews!"

Pastor Francis Anfuso

Senior Pastor, Rock of Roseville Church, Roseville, CA India

Joshua Lingel Bio:

Joshua Lingel was called into Muslim Ministry at age 18 when God spoke to him *to study everything he could about Islam and since train up the global church to target the Muslims in one generation.* He has been involved in Muslim Evangelism for the last 26 years. Lingel attended six universities in Islamic Studies, including University of Washington, University of London, Harvard and Talbot School of Theology, in Muslim Ministry and Christian Theology, teaching at Biola University & Talbot School of Theology undergrad & graduate students in *Christian Apologetics to Islam* since 1999. He is married to Jussara Lingel and together they lead i2 Ministries.

Joshua Lingel is the Founding President and visionary leader of *i2 Ministries: Finishing the Great Commission Among Muslims.* Currently, he is responsible for leading training in Muslim Ministry and Islamic Studies for a network of 27,000 churches and 18 million Christians in Asia, Africa and South America. Likewise, i2 Ministries offers training to networks of 250,000 students in over 200 countries. i2 Ministries main ministry is to strengthen “church-based training” with their network of 35 professors courses developed and recorded over the past twelve years called: *Mission Muslim World University.* The goal is to provide each church and Christian the accessibility to all the training they need to finish the Great Commission among Muslims from voices of global Christianity, including global Christianity South. (www.i2ministries.org)

Please Contact him if you would like to partner or train your church(es) to reach Muslims: info@i2ministries.org

Mission Muslim World University
Copyright i2 Ministries, Inc
www.i2ministries.org

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopied, recorded or otherwise, without prior permission of i2 Ministries.

WELCOME TO i2 MINISTRIES

Islam has grown from 230 Million to 1.86 Billion Muslims in the last 100 years. Muslims are by far the largest unreached peoples on earth who haven't heard the gospel. Studies show that Islam will likely bypass global Christianity as the world's largest religion by 2050 with a projected 2.7 Billion followers. This shows us that Christians everywhere have not been able to effectively love and evangelize Muslims. 40% of all the unreached peoples of the world are Muslims. 86% of Muslims globally don't personally know a Christian, and most Christians think Muslim ministry is someone else's calling.

The biggest problem in the world is not radical Islam, it is nominal Christianity! The answer to global Islam is a disciplined and trained church that loves Jesus Christ. We must train and equip all five millions churches globally to finish the great commission among Muslims.

Missiologists have confirmed 94 unique large movements of Muslims coming to Christ over the last 20-30 years. This has never happened in all of history! God is pouring out His Spirit. However, we have still only reached 1% of the Muslims and with 37,000 Muslims dying every day we don't have a moment to lose. The harvest is plentiful but the laborers are few. So get trained today and get into the harvest!

i2 Ministries is a missions training organization working with some of the largest church networks and denominations in the world to train and mobilize the global church to finish the great commission among Muslims. We have 20 professionally produced video courses from some of the best scholars, seminary professors, cross cultural church planters, and missiologists on a variety of subjects providing the necessary training for Christian missions among Muslims.

When Muslims Confront the Faith: An Introduction to the Cultural and Spiritual Battle that Faces the Church is a short ebook to introduce you to the challenges and solutions that the global church must engage with in order to finish the great commission among Muslims. Our hope is that this will stir your heart to begin training your church networks, groups, and missions organizations to effectively love and reach the Muslim world with the gospel of Jesus Christ.

Until the fame of Jesus fills the earth,
Joshua Lingel and the i2 Ministries Training Team

When Muslims Confront the Faith: Get yourself ready to talk to Muslims

Joshua Lingel

INTRODUCTION

Devout Muslims attacked my faith when I was eighteen years of age. In rapid-fire succession I was shocked by these questions:

“Your Bible is corrupted and your New Testament can’t be trusted. How Can God have a Son, Who was God’s wife? Jesus never died on the cross. Where in the Bible does Jesus ever say: “I am God, worship me?” How can God be three and one? Why does someone else have to die for your sins? Why can’t God just forgive you? The end of the gospel of Mark 16:9-20, 1 Jn 5:7-8 are missing in your early manuscripts. Islam is the straight path. Muhammad is the best of all men, final prophet for mankind. Every Qur’an is the same, not a letter, dot or vowel is different from East to West, a matchless miracle preserved by Allah. Islam is simple and not complicated, unlike all these contradictions of Christianity and a failed, immoral, western society it has produced.”

I was challenged by these questions. I wanted to be ready. My attackers were pushing me back to my foundations—was what I believed actually true? I was put on the defensive by a seemingly endless list of questions and polemical attacks, while Islam was presented in glowing, idyllic terms. I was surprised at the intensity and level of the questions. They were TRAINED and equipped for this discussion, but I had no preparation.

This is typical of so many interactions between Muslims and Christians. Since those days, I have extensively studied Islam at six universities. I’m not afraid of Islam but feel compassion for the Muslim people. We have taught thousands of Christian students and missionaries globally to confront Islam, and we’ve learned there are three main fears that debilitate Christians in these situations: 1. fear of persecution at the hands of

Muslims; 2. not knowing enough about Christianity; and 3. not knowing enough about Islam. There are 4 steps you can take to be ready:

Step #1: Prepare for Spiritual Warfare

Make no mistake, dealing with Islam puts us in the center of a fierce spiritual battle. The biggest demons in the world are in Islam holding captive more souls than any other religion, false god or ideology. Paul tells us "...the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down *arguments* and every high thing that exalts itself against the *knowledge of God*, bringing every *thought* (idea) into captivity to the obedience of Christ". (2 Corinthians 10:4-5) Islam raises arguments and exalts itself against the knowledge of the true God. Our job as Christians is to war against Islam with spiritual weapons. These weapons are in the realm of love and learning, knowledge, ideas, thoughts and arguments. Make Jesus Lord of your life (1 Peter 3:15) and learn the answers to the questions Muslims ask.

Step #2: Don't Fear Suffering

The New Testament was written *by* suffering Christians, *to* suffering Christians, *for* suffering Christians. The Bible explains: "All who wish to live godly lives in Christ will suffer persecution." (2 Tim 3:12) and "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell." (MT 10:28) And finally: "Perfect love drives out fear." (1 Jn 4:18)

On the other hand the Qur'an says: "*I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.*" (Sura 8:12) Jesus prophesies about this: "In fact, a time is coming when anyone who kills you will think he is offering a service to God [Allah]." And again, Jesus said of the devil: "The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full." (John 10:10) The *good news*: God has prepared for every believer involved a reward that "No eye has seen, no ear has heard, no mind has conceived" (1 Cor 2:9). Therefore, don't fear! Be more concerned about the witness you are giving to the Muslims, exalting Jesus, than about your own life! Otherwise, you will never be effective with Muslims, being more concerned with your comfort, and constantly measuring your safety rather than expanding His Kingdom. Do what Jesus told us to do.

Step #3: Learn the Foundations of Your Christian Faith

How do people learn to recognize counterfeit money? By studying the real thing. In the same way, "Study to show yourself approved to God, a workman that needs not

to be ashamed, rightly dividing the word of truth.” (2 Tim 2:15) Ask your pastor to have courses offered in your local church on the subjects of Islam and Christianity.¹ There is no other way to learn about our faith than to study, study, study...sorry!

We must know God, and know his Son Jesus. In Christianity, the entire Bible is about God, making Himself known, and desires to be known by man in *covenant relationship*. The Bible is clear that God walked in the garden desiring to know Adam calling to him by name (Gen 3:8-9), led Israel as a cloud by day and fire by night (Ex. 13:21), spoke to Moses face to face (Ex. 33:11), came to the earth as the eternal *Son of God* incarnated in the man Jesus of Nazareth (Jn 1:1, 14), suffered and sacrificed out of love for us on the cross (Matthew 27:35, 50) and continues to lead His people by the Holy Spirit (Acts 1:5, 8). God made continual covenants with men from Adam, Abraham, Moses, David, Jesus and so on. In fact, the entire Bible is about God’s empowering presence among us.² God is knowable!

Consider your own experiences with God. Is God not a God whom is knowable? Does not He speak to His disciples (Jn 10:27), lead them by His Spirit (Rm 8:14), bare fruit of the Spirit (Gal. 5:22-25) and manifest His presence in signs that follow those who believe (Mk16:17, 1 Cor. 12, 14; Acts)? Millions of Christians experience this around the world every day. Be sure to share *your* testimony with Muslim’s you share the gospel with.

In Islam it is simple blasphemy to speak about Allah as knowable in a personal relationship with man. In Islam, Allah is ‘unknowable’ (Sura 2:30-39; 7:19-25; 20:116-123, Bukhari 9:477: No one has seen Allah). Muhammad never met Allah, nor had Allah spoke directly to him, revelations reportedly came through an Angel (Gal 1:8) that contradicts the historical first century witness in the bible. This separates Christianity and Islam forever. Is God knowable? In Islam: Impossible! For Christians: ABSOLUTELY! Why perform all the religious acts when at the end of your religion, you don’t know your god (Allah)?

We must know who Jesus *really* is (John 1:1, 14; 5:18; 8:24; 8:58;10:30-33; 20:28; Col 2:9; Phil 2:5-8; Heb 1:8; MT 4:10; 2:2; 2:11; 14:33; 28:9; 9:35-38; Heb 1:6; Is. 44:6; Rev. 1:17).³

¹ www.i2ministries.org, or contact us for more information: info@i2ministries.org

² Fee, Gordon D., *God’s Empowering Presence: The Holy Spirit in the Letters of Paul*, Hendrickson Publishers, 1994.

³ Of note, extant manuscripts, p66 (Bodmer II), was thought to be written 125-150 A.D. containing John 1:1-6:11; 6:35b-7:53; 8:11-14:26,29-30; 15:2-26; 16:2-4; 16:5-7; 16:10-20:20; 20:22-23; 20:25-21:9; 21:12,17, 19:16.

Was Peter right when he said, “You are the Messiah, the *Son* of the living God.” (MT 16:16)? Consider the importance of this belief: “He who has the *Son* has life; he who does not have the *Son of God* does not have life.” (1 John 5:12) “Whoever believes in the *Son* has *eternal life*, but whoever rejects the *Son* will not see life, for God's wrath remains on him.” (John 3:36) Jesus is called the “Son” or the “Son of God” 79 times in the *first century* New Testament.⁴ Jesus was crucified (MT 27:31-28:10; MK 15; LK 23:13-24:12; John 19-20). Salvation can be known (John 3:16). Salvation is by faith and not by works (Rom 3:21, 4:5; Gal 3:21) and is a free gift (Rom 6:23; Eph. 2:8-9). There is only one God (Deut 6:4; *Is. 44:6, 8; 45:6, 14, 18, 21, 22*). God is a Trinity of persons, revealed as Father (Phil 1:2), Son (John 1:1, 14; Col 2:9) and Holy Spirit (Acts 5:3-4). Jesus showed his disciples what it really means to be a human being in covenant relationship (MT 5-7).

Or, should we wait 600 years after Jesus’ earthly life, believing one man Muhammad, to learn that Jesus is *not* the Son of God,⁵ that he was *neither* crucified nor killed,⁶ that God is *not* a Trinity,⁷ and that there is *no* salvation through Jesus?⁸ These are a few reasons why Christians consider Muhammad demonstratively a *false* Prophet (*Is. 8:20, 1Thes. 5:21*). Sura 4:171 of the Qur’an says “...say not, “Three”. Desist, it is better for you; Allah is only one God; far be it from His glory that He should have a son...” No historian would accept information coming 600 years after an event as more valid than what was written during the lifetime of eyewitnesses. All historians agree Matthew, Mark, Luke and the other New Testament witnesses are the earliest first century writings available for Jesus Christ! No historical Jesus scholar uses the Qur’an for information about the life of Jesus, because the Qur’an comes at least 632 years *after* the life of Jesus. The more you study the Scriptures, the more you will be anchored in the Truth.

Step # 4: Deepen Your Study and Knowledge of Islam

Study the early origins of Islam so you can counter the idyllic way Muslims present it. Is Islam actually the straight path, the simple, pure way in contrast to the contradictions of Christianity and a failed immoral western society? To answer that, here is its actual early history:

⁴ Thanks to Miriam Casiano Alves for this detail.

⁵ S. 4:171. Jesus will come as a ruler, break the cross, kill the pigs and stop Jizya (Bukhari 3:656); Jesus will force people to convert to Islam (Bukhari 3:656); Jesus talked in a cradle (Bukhari 6:236); Jesus returns and kills Dajjal, fights Gog and Maggog Muslim 4:7015) Descends in Damascus (Muslim 4:7015); Go to hell for associating divinity to Jesus (Muslim 4:6733)

⁶ S. 4:157

⁷ S. 2: 4:171

⁸ Salvation through works, Sura 5:9, 42:26

In 622 AD Muhammad had a mere 100 Muslim converts to Islam when he migrated from Mecca to Medina and Allah, the Islamic god, instructed him to warfare in the way of Islam. By Muhammad's death ten years later in 632 AD, Arabia was entirely Muslim. The majority pagans, Jews, and Christians were killed, converted, or chased out of the hijaz (Western Arabia, Mecca & Medina).⁹ These were not defensive battles, as some Muslims present, but two-thirds of them were offensive battles plundering pagan tribes.¹⁰ The earliest surviving, recorded biographies of Muhammad record 86 battles¹¹ led by the Muslim false-prophet and is replete with a history of killing,¹² assassinations,¹³ beheadings,¹⁴ mutilations,¹⁵ stealing,¹⁶ taking wives and concubines,¹⁷ lying,¹⁸ slavery,¹⁹ torture,²⁰ forced conversions²¹ and rape.²² Indeed, nearly

⁹ Umar expelled the Christians and the Jews from the Arabian Peninsula (Bukhari 4:288, 4:380); and from the hijaz (Muslim 3: 3763); Aggressive War Against Christians, (Bukhari 5:560), Muhammad intended to kick out the Jews and Christians (Muslim 3:4366); May Allah Curse the Christians and Jews, (Bukhari 7:706); Christians are thrown into hell to make room for Muslims in paradise (Muslim 4:6665); Christians who reject Muhammad go to hell (Muslim 1:284); Christians are in hell because they worshipped Jesus (Muslim 1:352);

¹⁰ Thanks to Dr. David Cook, Rice University, for this comment and observation.

¹¹ J.M.B. Jones, "The Chronology of the *Maghazi*—A Textual Survey," *Bulletin of the School of Oriental and African Studies* 19 (1957), pp. 245-80 (who details a total of 86).

¹² Guillaume, A., *The Life of Muhammad*, (London; Oxford University Press, 1955, 2002), p. 303, 308, 310, 369, 407, 447, 464-466, 550-1, 554-5, 560-562 577, 589, 597, 618-620, 643, 647, 661, 665-6, 669, 674-6

¹³ *Life of Muhammad*, p. 316, 368, 482-3, 586, 666, 671-2, 673, 675, 676

¹⁴ *Life of Muhammad*, p. 303, 304, 464-466, 515, 545, 547, 550, 564, 574, 646, 649, 661, 671-2

¹⁵ *Life of Muhammad*, p. 322, 387, 588

¹⁶ *Life of Muhammad*, p. 281, 287-8, 307, 321, 490, 548-9, 561, 572, 576, 577, 584, 588, 590, 592-3, 643, 559-560, 671-672

¹⁷ *Life of Muhammad*, p. 99, 169, 309, 464-6, 490, 493-9, 511, 531, 593, 651, 653, 665

¹⁸ *Life of Muhammad*, p. 294, 367, 368-9, 458, 482-483, 519-520, 543,

¹⁹ *Life of Muhammad*, p. 144, 493-499, 551, 572, 576, 590, 648, 653,

²⁰ *Life of Muhammad*, p. 515, 665, 674-5, 677-8

²¹ *Life of Muhammad*, p. 213, 241, 478, 587-8, 593, 598, 614-5, 618, 628, 629, 645-6, 669, 672, 676

²² *Life of Muhammad*, p. 490, 590, 594

75% percent of the 813-page “Life of Muhammad” covers the Muslim battles.²³ Muslim armies killed one million Christians (Jews, pagans and Zoroastrians) in the first ten years of the Islamic Conquests.²⁴ Within 100 years, 50% of global Christianity was under Islamic rule, including the Middle East, and Northern Africa.²⁵

We are told commonly by Muslim Scholars, such as Maulana Maududi: “The Qur’an contains the word of Allah. In it is preserved the divine revelation, unalloyed by human interpolation of any kind, unaffected by any change or loss to the original.”²⁶ Later in the same work he writes, “The Qur’an - the book he gave to

²³ Guillaume, A., *The Life of Muhammad*, (London; Oxford University Press, 1955, 2002): a translation of the work by Ibn Ishaq (d. 763) This is by far the most important body of material on Muhammad's life; it forms the basis of every biography written after that time. A slightly later rendition of Muhammad's life, that by al-Tabari (d. 923), is also available in English in the translation series *The History of al-Tabari*, published by the State University of New York Press: volume 6, *Muhammad at Mecca*; volume 7, *The Foundation of the Community*; volume 8, *The Victory of Islam*; volume 9, *The Last Years of the Prophet*. Ibn Sa’d, *Tabaqat* provides another source; the two volumes on Muhammad are translated into English: *Kitab al-Tabaqat al-Kabir: English translation*, by S. Moinul Haq (1967, 1972)

²⁴ Waqidi, al-. *The Islamic Conquest of Syria*. Translated by Mawlana Sulayman al-Kindi. London: Ta-Ha Publishers Ltd., 2005.

In the early period, if one rejects Islam, slaughter or enslavement awaits: “I ordered him [Khalid] not to fight anyone or to kill anyone until he has called him to the cause of God; so that those who respond to him and acknowledge [Him] and renounce [unbelief] and do good works, [my envoy] shall accept him and help him to [do right], but **I have ordered him to fight those who deny [Him] for that reason. So he will not spare any one of them he can gain mastery over, [but may] burn them with fire, slaughter them by any means, and take women and children captive; nor shall he accept from anyone anything except Islam**” (Al-Tabari, *The History of al-Tabari*, vol. 10, 57. Bold emphasis added.). Again, “**Whoever does not respond to the cause of God shall be killed and fought wherever he may be and wherever he may have come to, as an enemy.** [God] shall not accept from [such a] one anything that he may give, except Islam; but whoever responds to Him and acknowledges [Him], He shall accept [it] from him and instruct him. (The Muslim) should fight whoever denies [God]; so, if God lets him prevail over (the unbeliever), he should make slaughter among them by any means, with weapons and fire; then he should divide that which God bestowed as spoil upon him...” (Al-Tabari, *The History of al-Tabari*, vol. 10, 59. Bold emphasis added.).

²⁵ Ye’or, Bat. *The Decline of Eastern Christianity under Islam: From Jihad to Dhimmitude*. London: Associated University Press, 1996.

²⁶ Maulana Sayyid Abul A’la Maududi. *Towards Understanding Islam* (Markazi Maktaba Islami, 1993), 11.

mankind - exists in its original text, without a *word, syllable* nor even *letter* having been changed."²⁷

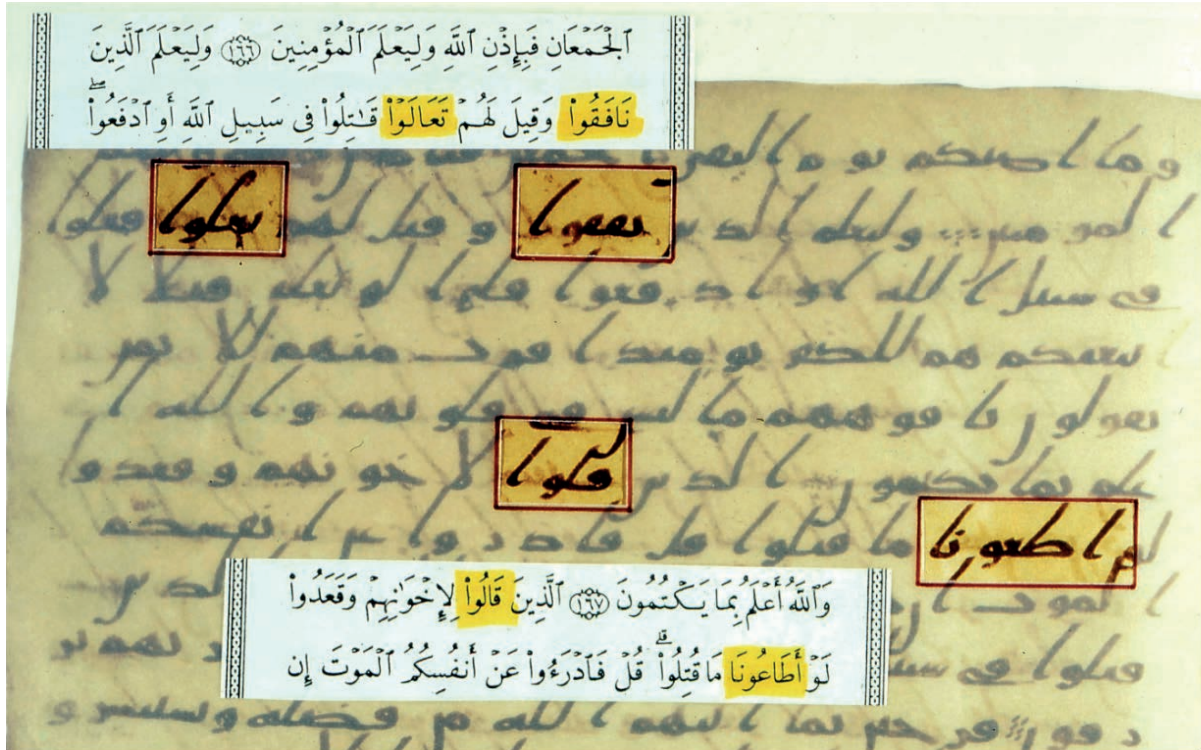
Is this true? Let's look at just one of those—the “missing vowel” and “dot”. Dr. Arthur Jeffery shows us thousands of textual variants from Islamic traditions between Qur'anic manuscripts in his book.²⁸ Early Qur'anic manuscripts do not use many vowel points (dots) compared with the modern manuscripts, of which today's Qur'an is based off of a 1924 text from Cairo! If these dots were added later, how is it they come down from Allah, preserved by matchless miracle? Other manuscripts show missing words, multiple word variances, and have entire chapters missing.²⁹ Their holy book does not hold up to their own standards, yet they apply the same standard to our Bible.³⁰

²⁷ Ibid.

²⁸ Jeffery, Arthur. *Materials for the History of the Text of the Qur'an*. New York, AMS Press, 1975. (1937). Lingel, Joshua. “History of Qur'anic Textual Variants,” SOAS, University of London, Thesis Submitted to Dr. GR Hawting.

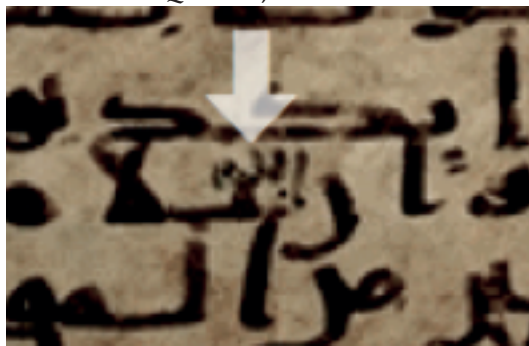
²⁹ There are also a number of "facts" that need to be considered. One is that the earliest datable Qur'an verses are on the Dome of the Rock in Jerusalem. Of course, this only attests to part of the Qur'an. Another is that the earliest dated, complete Qur'an is dated to 394 A.H., that is the end of the fourth Islamic century (sometime during the eleventh century AD). Also, there are a number of manuscripts that have been only partially studied in Yemen and other places that attest to variants in early Qur'an codices. There are rock inscriptions from the Hijaz and southern Palestine that also appear to be variants on Qur'an verses. What does seem to be clear is that the "final" form of the Qur'an text took some time to develop, and it may be that some of the earliest extant Qur'an commentaries provide the earliest evidence for a canonical text of the Qur'an.

³⁰ This page shows some of these typical variations, compared with the 1924 Cairo edition pasted in for comparison. All four of the highlighted words on this page show that today's version includes alifs that are not in the words within this particular manuscript. Other manuscripts show missing words, multiple word variance, and chapters that are missing. See, Prof. Lingel, Joshua, *Christian Apologetics to Islam, Mission Muslim World University: Session #11: Textual Criticism of the Qur'an*. Church-based DVD training program: Course #2 of 35. www.i2ministries.org. Altikulac, Dr. Tayyar (ed.), *Al-Mushaf al-Sharif, Attributed to 'Uthman bin 'Affan*, Istanbul: IRCICA, 2007. Such variants can be found in 2270 such examples comparing the Topkapi MS compared to the 1924 (1984) edition. The early manuscripts are filled with variations involving the long vowels, especially the alif. Also see: Mark, Brother, *A 'Perfect' Qur'an*, Privately published, 2000.



(image courtesy of Dr. Gerd-R Puin)

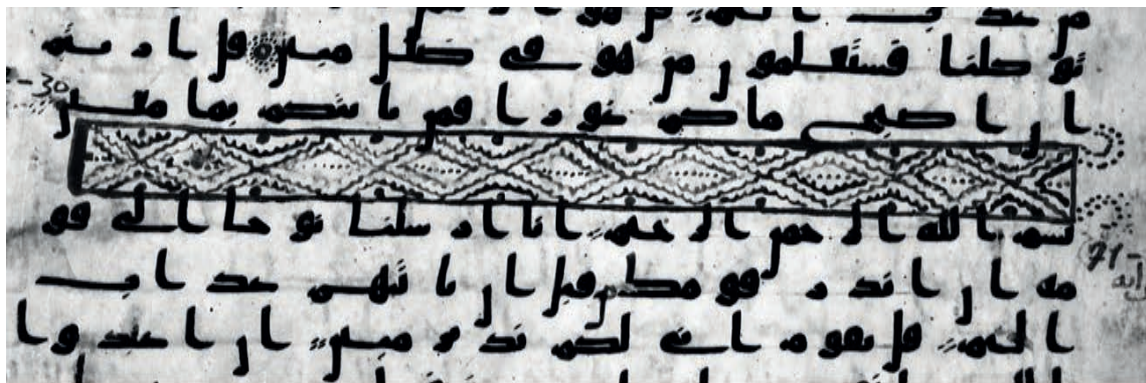
Among the more interesting variants are several that come from the same page of an ancient Qur'an, one of which is a multi-word variant and the other is shown below:



This example (above) shows a spot at which the scribe forgot to put the word "Allah" in the text. At some later point in time, most likely after the initial completion of the manuscript, that scribe or another came back and, having realized their error, corrected the verse by adding in the word, "Allah."³¹

... and this one ends sura 67, skips 68-70, and goes directly to the start of 71

³¹ See Daniel Brubaker, "Asking Forgiveness Seventy Times", (2010). Thanks to Dan Brubaker for permissions to use this variant.



(photo courtesy of Gerd-R. Puin, used by permission)

If there is even the smallest discrepancy between our biblical manuscripts they call them corrupted. “the claim of the Qur’an and Islam in general is ‘perfection and preservation by Divine decree.’ In a text which is only valid if it is preserved for all time, a multitude of divergences is unforgivable.”³² As for the Biblical Manuscripts, we have a substantial, reliable text preserving the life, works and words of Jesus.

The Challenge Today:

Christian-Muslim Populations:

In 1908, Dr. Samuel Zwemer *underestimated* the Muslim Challenge, saying that: “Islam would die out in 100 years” (under colonialism). At that time there were 230 million Muslims with only 28 missionaries working among them. One hundred years later, the Muslim population has multiplied **seven times to 1.6 billion!**³³ In 1980, just thirty years ago, there were only 800 million Muslims. That number has doubled in our lifetime. Today, the reality is that the total number of Muslims is twice that of born again Evangelicals (including Charismatic/Pentecostals) at 8-900 million. In nine years, Islam will surpass the total population of Evangelicals/Pentecostals and Catholics (1.1 billion) at over 2 billion. Islam will be the largest World religion on Earth. That is, unless the global church finally takes the Muslim challenge seriously and begins to resource transnational, global Church to disciple, train, and deploy to evangelize the Muslims!

Where Do We Go?

Where Are Muslims Located:

Only 15% of Muslims speak Arabic or live in the Middle East (320 million). Today, Islam is predominately an Asian religion with **one-billion Muslims in Asia!** Countries like Indonesia, Pakistan, Bangladesh and India are each 120-200 million

³² Brother Mark, *A Perfect Qur’an*, 168

³³ Pew Research Center’s Forum on Religion & Public Life * *Future of the Global Muslim Population*, January 2011

Muslims. Muslims represent a majority population in 57 nations. There are 40 huge populations of Muslims minorities in majority Christian nations. Muslims are in every country of the world. 40% of unbelievers and non-Christians are Muslims. So the need is massive. Sadly, at present there is only 1 missionary for every 420,000 Muslims in the world. So why should we care About Muslims? ...because God *loves* them.

In the past 20 years 30 million Muslims have moved into the West. 6,000 Mosques have been built in Europe alone. \$87 billion dollars has been provided by Saudi Arabia for their mission of Islamic Jihad and Islamization of the West. To put this in perspective: In Christianity, the Southern Baptist denomination in America sends the most missionaries throughout the world. According to Dr. William Wagner, the U.S. sends approximately 130,000 missionaries world-wide. What the Southern Baptists spend on missions per year – Saudi Arabia, spends in just three days for their Islamic Mission.

Concluding Clarion Call: We Need Leadership, Resources, Training and Organization

Muslims are doing a good job of attacking and reaching Christians. With 1.61 billion Muslims in 97 nations, you can be certain that the challenge of Islam is coming your way. Prepare yourself so you will be ready to hold out the Word of Life to Muslims who so desperately need the Savior. The biggest problem in the World is not Radical Islam, it is nominal Christianity! God is calling pastors to train their young and old to evangelize the Muslims. God is calling *worship leaders* to mobilize the hearts and minds of the people to study and evangelize the Muslims. We cannot wait another twenty years to get involved with the great commission among Muslims. The church (the people) has all of the resources (money, training, gifting, Spirit's power, languages) to finish the Great Commission. It must happen now in our generation!

Out sharing the gospel on Friday nights, a Saudi Muslim approached my evangelism partner, saying: "Do you remember me 'Muhammad'. I became a Christian after the one night you shared the gospel with me." Out of the back of his pocket he proudly pulled out a baptism certificate from a local Baptist church. Muhammad said, "Thank you *So* much for sharing with me!" And he whispered, "And thank your friend with all the book knowledge." That was one year after I had shared the gospel with him.

The Challenge For You:

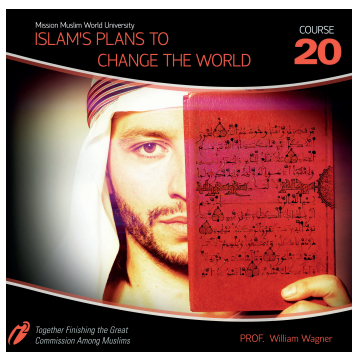
Over the last 30 years, more Muslims came to Christ than in the past 1370 years of Islam combined. Hundreds of thousands of Muslims are becoming Christians today. What if the church were to finally train all their people, the Christians, all of them, and turn their resources to finish the great commission among Muslims today?

Questions:

1. What are the three major fears Christians have when evangelizing Muslims?
2. Is Islam primarily an issue of apologetics? If not, explain
3. Are the Islamic traditions perfectly preserved? Why or why not?
4. The Qur'an is perfectly preserved in heaven according to Sura 85:21-22, with all manuscripts and traditions of manuscripts identical. Agree or disagree?
5. Muhammad was the perfect example for mankind, Muslims of the first generation were complete gentleman?

How Islam Plans to Change the World

William Wagner



William Wagner (ThD, University of South Africa; DMiss, Fuller Theological Seminary) is president of Olivet University International in San Francisco, California. He serves as the Second Vice President of the Southern Baptist Convention and spent more than thirty years as a missionary with the Southern Baptist Foreign Mission Board. During that time, he was chairman of the Muslim Awareness Committee of the European Baptist Federation. In addition to teaching, he travels and speaks extensively in the Middle East and Europe, training missionaries for ministry to Muslims. William Wagner teaches course #20 in Mission Muslim World University called *Islam's Plans to Change the World*

Introduction

Most religions and movements have well planned strategies to assure success in their desire for growth. Islam is no different all though it is impossible to find one manual that outlines a well defined strategy that is used by all arms of Islam. In my many years of study of what they are doing I have been able to identify different prongs of their plan. In the beginning I isolated three prongs which were *Da'wah*, (Islamic Missions), *Jihad* (Holy War), and Mosques (Presence Missions). As I worked in trying to define these areas I discovered a fourth prong which has been successful in the expansion of their faith. It is immigration. The first edition of my book defined only the first three but the second edition also listed the forth prong. This chapter shall try to explain and define these four prongs.

An important part of their movement is to break *Da'wah* down into three different sizes. One is Macro , the second is meta and the third is micro. In the first they look at society as a whole, in the second they see countries and states while in the third they are interested in individuals and smaller areas such as cities and towns. The reader will note that in their plans all three are given a place in their developing strategy. I should be noted that they are very strong in the first, Mega missions. In this part of *Da'wah*, they probably have the best developed plans of any of the major religion or movement in the world today.

Don't panic

It was a normal summer day in Central Asia. Several of my colleagues and I were scheduled to take a flight from Alma Ata in Kazakhstan to Moscow. The airport was crowded, the smell was stifling, and confusion seemed to be the rule of the day.

Our flight was supposed to take off at 8:00 a.m., but, as usual, we were informed that it would be late. After waiting for eight hours and still not knowing when or if we would leave, we boarded the plane. It was packed not only with people but also with various packages and suitcases of many sizes and shapes. Most were piled in the aisles.

As our plane rolled to the runway, we all felt that we had finally crossed the last hurdle. The Boeing 727 of Trans-Aero Airlines began its takeoff, but just before we rose into the air, there was a loud explosion under the wing. A tire blowout. The pilot tried to get the plane airborne, but ten seconds later there was a second explosion as the second tire on that same side also gave way.

As the plane was shaking terribly and swerving to and fro on the runway, one person was heard to cry out, "Don't panic! Don't panic!" Those instructions seemed strange at a time like that. Only in frightening situations do people ever cry out, "Don't panic!"

Thankfully, the pilot was able to get the aircraft under control and bring it to a stop. We disembarked, only to have to wait for two more days in Alma Ata.

After the horrific attacks of September 11, 2001, many were heard to say, "Don't panic! Don't panic!" Many were asking themselves how these warlike events could be happening in a peaceful, advanced society like the United States. As leaders tried to understand the chemistry of what had taken place, it seemed that some unknown forces were at play that made life different from the way it was the day before.

What were these forces that made the world sit up and take notice? Certain names and concepts now were on the lips of thinking people. Suddenly, average Americans were talking about Osama bin Laden, *jihad*, Muslim extremism, the Taliban, and so forth. New words and new ideas were now forming the basis of coffee table discussions.

A new day had dawned. Muslim extremism was now recognized as a more powerful force than most had imagined. It seemed like only yesterday that Christians and Muslims stood shoulder to shoulder when the Berlin Wall came down. Both saw Marx's brand of atheism as an enemy of monotheism, and both saw a brighter day ahead. Faith had won out over disbelief. Christians felt that their ideas of individualism, liberalism, constitutionalism, human rights, equality, liberty, the rule of law, democracy, free markets, and the separation of church and state were now the norm, but suddenly another force had raised its head—one that was in total opposition to their basic belief patterns.

Many awoke to the fact that the attacks on that date were not an isolated occurrence but part of a well-planned and highly financed movement that has a desire to dominate

the world. In the year 2000, bin Laden announced the formation of the World Islamic Front for the *jihād* against Jews and Crusaders (bin Laden's term for Christians)—an umbrella group of radical movements across the Muslim world. He issued a *fatwa* stating that it is the duty of all Muslims to kill U.S. citizens and their allies.

Also, it has been publicized that Islam is the second largest and fastest growing religion in the world, at best estimates, numbering between 1.3 and 1.6 billion—about one-fifth of the population of the world. Many areas of the world have regional conflicts, such as Jews versus Palestinians, Hindus versus Muslims in Kashmir, and Russians versus Muslims in Chechnya. Are all of these related, or should they be seen only as separate occurrences in world history? After taking a closer look, it is apparent that there is a worldwide objective for world dominance by Islam.

Understanding both the history and the dynamics of the plan might help us. A simple explanation for the problem is not possible since there are political, cultural, economical, sociological, and religious implications. One writer, John Esposito, has stated that, in light of 9/11, we in the West must ask three questions:

1. Is there a clash of civilizations between Islam and the West?
2. Why do they hate us?
3. Is there a direct connection between Islam, anti-Americanism, and global terror?³⁴

These questions, taken with the many facts before us, are reasons for concern. The growth of the Muslim population in the West and particularly in America has been both silent and alarming. Between 1989 and 1999, the Muslim population grew by more than 100 percent in Europe, to fourteen million (2 percent of the population), and in America by 25 percent. There are fifteen hundred mosques in Germany, and five million Muslims in France. The number of the followers of Muhammad in the rest of the European Union is between twelve and fifteen million.³⁵

Many believe that Islam will be the second largest religion in America by 2015. The number of participants in American mosques has increased by more than 75 percent during the past five years and there are now more than twelve hundred mosques in the United States.³⁶ Islam is definitely on the rise.

34. John Esposito, *Unholy War: Terror in the Name of Islam* (New York: Oxford University Press, 2002), 117.

35. Patrick J. Buchanan, *The Death of the West: How Dying Populations and Immigrant Invasions Imperil Our Country and Civilization* (New York: St. Martin's, 2002), 118.

36. Ihsan Bagby, Paul M. Perl, and Bryan T. Froehle, "The Mosque in America: A National Portrait" (April 26, 2001). This report is available online at http://sun.cair.com/Portals/0/pdf/The_Mosque_in_America_A_National_Portrait.pdf (accessed December 8, 2011)

From a worldwide perspective, it is also interesting to note that, according to a United Nations demographic report, Muslims will represent at least half of the global birthrate after the year 2055.³⁷ Islam's rapid growth gives us new impetus to ask, What strategy is Islam employing to facilitate such growth?

Islam's basic strategy

One school of thought, founded in 1953 by Sheik Taqiuddin an- Nabhani, states, "Muslims nowadays live in *Dar-al-Kufr*, the world of infidels."³⁸ To them this is intolerable, and "the only solution to the problem is for Muslims to reestablish the *Khalifah*, or Islamic State."³⁹ According to this school of thought, the Islamic state does not yet exist in the world since *Khalifah* implies one large Islamic state, ruled by a single leader (called a *caliph*), without national boundaries. Just as the founders of Communism felt that world conquest by Marxism was inevitable, so many Islamic scholars and politicians feel that the depravity of the West, coupled with the dynamism of Islam, sets the stage for a future worldwide Islamic state.

One well-known strategist was Ayatollah Khomeini of Iran. His overthrow of the well-established Shah has been studied by many as an example of how a religious revolution against a contemporary secular government can be accomplished. It was common knowledge in Iran that Khomeini had as his goal a five-stage plan. It was as follows:

- Step 1: The overthrow of the Shah and the establishment of an Islamic Republic in Iran.
- Step 2: Encouraging the creation of Islamic Republics in the surrounding Muslim countries either by revolution, war, or negotiations (thus the war against Iraq).
- Step 3: The defeat of Israel.
- Step 4: The Islamic takeover of Europe.
- Step 5: The fall of the Great Satan (United States of America) as the last step in the creation of a worldwide Islamic *ummah*.

Khomeini was one of the more important influences in the Islamic strategy. Some have said that only the *Wahabi Sunnis* have taken a hard-line position, but Khomeini, a

37. This statistic was taken from the work published by the Population Division of the United Nations in *World Population Prospects: The 2000 Revision, Highlights*, released February 28, 2001. The report also shows that by 2050 Germany's 82 million people will have fallen to 59 million and that Europe's population of 728 million today will crash to 600 million.

38. Hizb-ut-Tahrir website quoted by Steven Emerson, *American Jihad: The Terrorists Living Among Us* (New York: Free Press, 2002), 194.

39. Emerson, *American Jihad*, 194

Shiite, was probably the ultimate revolutionary leader. President Jimmy Carter's ambassador to Tehran reported that Ayatollah Khomeini was a "twentieth century saint." It is said that Carter himself, being a religious man, felt that it would be possible to deal with him. History has clearly shown that this was a wrong assumption. As we look at Khomeini's plans for world dominance, it is interesting to see what he thought of the West:

Those who know nothing of Islam pretend that Islam counsels against war. Those who say this are witless. Islam says, "Kill all the Unbelievers" just as they would kill you. Islam says, "Kill them, put them to the sword and scatter their armies." Islam says, "Kill in the service of Allah." Whatever good there exists is thanks to the sword, and the shadow of the sword. People cannot be made obedient except by the sword. The sword is the key of Paradise, which can only be opened for Holy Warriors.⁴⁰

It is no wonder that large numbers of Muslims claim to be international revolutionaries. They form an important part of the Muslim global strategy.

In the past few years, various strategies have been proposed by either Muslim clerics or organizations. Some go so far as even listing which of America's fifty states will be the first to become Islamic. On one list Michigan was given this honor. It is not so foolish as one might think, since one well-known Christian demographer, Jim Slack, the director of research for the International Mission Board of the Southern Baptist Convention, stated that in the year 2000 more than 50 percent of the population of Detroit proper was Islamic or of Islamic background. He also mentioned that Washington, D.C., and London, England, were not far behind.⁴¹ A news report from Voice of America stated, "Dearborn, Michigan, is said to have the largest population of Muslims of any American community. Other cities with large Muslim populations are New York, Los Angeles, and Chicago."⁴²

When we look at the military scene, we are appalled. Among the nine largest purchases of arms in the world since 1983, four were by Arab states: Iraq, Saudi Arabia,

40. Ronald de Valderanos, "Terror: The War Against the West," *Imprimis*, November 1988, Hillsdale College, <http://www.hillsdale.edu/news/imprimis/archive/issue.asp?year=1988&month=11> (accessed September 8, 2011).

41. Dr. James Slack, interview by author, Mill Valley, CA, August 14, 2002.

42. Jerilyn Watson, "Muslims in America," *This Is America*, aired on Voice of America, December 17, 2001, posted online at <http://www.manythings.org/voa/usa/72.html> (accessed September 8, 2011).

Libya, and Egypt.⁴³ Most of the Arab states have twice as many of their people in military service as Western countries have in theirs. The so called Arab Spring has made the Western World aware of the possible danger of Muslim extremists taking over countries such as Syria, Egypt, Tunisia and Libya. On television, Benjamin Netanyahu, the prime minister of Israel, has stated that the day would come when the West must fight against the Arab world. If it is now, it will be easier, but if we wait, it will be much more difficult since they are gaining military strength every day. Weapons of mass destruction are not far away for several Muslim states.

Some have said that 15 percent of all Muslims are sympathizers of extreme Islam. How many Muslims in America would fit into this category? What would happen if hundreds of thousands of soldiers from a foreign power invaded the United States? A great alarm would be sounded. Americans would be called upon to fight and defend the flag, our country, and our way of life. Yet, many Muslims in America are now politically sympathetic with the goals of the *al Qaeda* movement—yet we do almost nothing.

The Arab World League has established the date of 2080 as the deadline for complete Muslim dominance of the world. Certain leaders in Islam have created a very effective strategy to achieve this goal. The four prongs of this strategy have been established by the author as:

1. *Da'wah*, or missions
2. *Jihad*, or Holy War
3. The building of mosques
4. Immigration

Da'wah – Islam's mission strategy

Da'wah (or *darwa* or *daawah*) is one of those words that has several valid meanings. Jane I. Smith, professor of Islamic Studies at Hartford Seminary in Connecticut, in her book *Islam in America*, gives three perspectives on *Da'wah* for various practitioners:

For some, *da'wa* means the active business of the propagation of Islam with the end of making conversions. . . . For others, *da'wa* involves the effort to bring those who have fallen away from Islam back to active involvement in the faith.... And for still others, *da'wa* means the responsibility to simply live quiet lives of Muslim piety and charity, with the hope that by example they can encourage wayward coreligionists as well as others that Islam is the right and appropriate path to God.⁴⁴

43. Fatema Mernissi, *Islam and Democracy: Fear of the Modern World*, trans. Mary Jo Lakeland (Cambridge, MA: Perseus, 2002), 44.

44. Jane I. Smith, *Islam in America* (New York: Columbia University Press, 1999), 160.

Dr. Ghassan Khalif, president of the Arab Baptist Seminary in Beirut, Lebanon, said, "The two words *ad-da'wah* mean the invitation, the calling, and/or the vocation."⁴⁵ The verb form of *Da'wah* is the often used word *Dah'u*, which means to invite or to call.⁴⁶ Others have given the meaning "come" to the word. *Da'wah* is the extending of an invitation to come into a close fellowship with Allah through Islam.

Another important word is *daa'i*, which is the nearest Islamic equivalent of the Christian missionary or mission worker. *Daa'i* could be defined as a preacher or a worker for Islam. Since every Muslim is to be a witness to Islam, each member of the faith should be a *daa'i*. This, however, has taken on another significance and is used for those who have felt a definite call to be involved in the work of spreading Islam. A *daa'i* has six different responsibilities. They are:

- 1.. To oneself
2. To one's family
3. To one's neighbors
4. To one's fellow citizens
5. To one's countrymen
6. To one's fellow human beings⁴⁷

Today in the West *Da'wah* is effectively used in the academic world and in prisons as aggressive evangelism. But at the same time in a quiet but effective way, Islam is gaining both respect and converts. It is not *jihad* that will be successful in the West but rather *Da'wah*. The importance of *Da'wah* has been stated well by Khurram Murad:

Da'wah among non-Muslims cannot, and should not, be treated as an isolated phenomenon. We will not undertake it properly unless we recognize its proper place at the center of the Islamic life that we as Muslims must live. We will not devote our energies to it as we ought to unless it forms an integral part of our total endeavor and struggle.... *Da'wah* among non-Muslims must not be merely an appendage

45 . Dr. Ghassan Khalif, interview by author, Spain, July 3, 2002.

46 . Ibid

47. Jamal Badawi, *Islamic Da'wah in the West*, video of lecture delivered at the 24th Annual Conference of the UK Islamic Mission in London, August 1987, produced and directed by Anwar Cara (London: Islamic Foundation, 1988).

attached to our Islamic existence.⁴⁸

Islam sees *Da'wah* as an important and useful tool in their search for world dominance. It is not right for Christians to condemn what is done through *Da'wah*, but it will be helpful to understand the dynamics of *Da'wah* as we seek to reach Muslims with the message of Jesus Christ.

Jihad – the holy war

While Christians see *jihad* as meaning holy war, Muslims generally want to have a much broader interpretation of the word. What does *jihad* really mean?

What significance does *jihad* play in the life of a Muslim? This is a complex question about a complex word. Most people from the non-Islamic world consider *jihad* an excuse for terrorist behavior from an extremely volatile part of the world—the Middle East.

The term *jihad* has, as its root meaning, “struggle” or “striving.” *The Muslim Almanac* defines *jihad* as “striving.” This is a Quranic concept that encompasses the idea of a just war as well as other forms of striving by which individuals or the community extend the practice of Islam and safety for Muslims.⁴⁹

In Islamic textbooks the concept of *jihad* is often mentioned as the sixth pillar of Islam. The reason for this is that all the other pillars—prayer, giving of alms, fasting, faith, and the pilgrimage—are considered struggles in one’s attempt to walk the path to God. For a Muslim, *jihad* is a system of related ideas to help in the struggle against all forms of temptations and difficulties that one must face as he attempts to live for Allah. This struggle can be both spiritual and military.

It is written that Muhammad, upon having returned from fighting a battle with some of his enemies, said, “We have returned from the lesser *jihad* to the greater *jihad*.” When the people heard him, they said, “O Messenger of God, what *jihad* could be greater than struggling against unbelievers with the sword?” He replied, “Struggling against the enemy in your own breast.”⁵⁰ Thus, Muslims define this greater *jihad* as a warfare against sin and all that is against Allah and his teachings. It is the struggle in one’s own heart to follow the will of Allah and is an internal battle for righteousness.

The lesser *jihad* is what we know as the traditional holy war that is declared in the name of Allah and is used to spread his will. While all Muslims must undertake the

48. Khurram Murad, *Da'wah Among Non-Muslims in the West*, <http://www.islamicstudies.info/literature/dawah/dawah.php> (accessed online September 6, 2012).

49. Azim A. Nanji, ed., *The Muslim Almanac* (Detroit: Gale Research, 1996), 499.

50. Sachiko Murata and William C. Chittick, *The Vision of Islam* (New York: Paragon, 1994), 21.

greater *jihad*, not all are required to participate in the lesser *jihad*, but they must support it when it does occur.

Many Muslim teachers state that a lesser *jihad* is allowed in only two circumstances. The first is in defense. *Jihad*, according to Muslims, is never an offensive war but only a defensive war. Only after the Muslims have been attacked in some way are they permitted to fight back, or if in some way their freedom, peace, or justice has been taken away. Some of this takes place only in theory and not in actuality. Muslims claim that *jihad* is to be implemented as a last resort, only under extraordinary circumstances. Aggression from either side is not to be tolerated. Yet a study of history shows this is not the case. Muslims have engaged in many wars with aggression as the root cause, often so they can gain territory or wealth.

Today, Muslims will often state that the violence they are committing is in retaliation for what was originally done to Islam. If there is no recent reason, they will cite the need to defend Islam against the imperialistic designs of the West. Often the person issuing the call for *jihad* will list the Crusades as a reason for attacking Christians. In one fatwa, Osama bin Laden mentioned that the West had robbed the Arab people of its oil; thus, the West needed to pay every Muslim in the world \$30,000. If this was not paid, then there was justification for *jihad*.⁵¹

The second reason for the lesser *jihad* is “to right a wrong.” Some say that this is also a Christian argument for a just war. An example is the Gulf War of 1991, when the allies fought to repel the invasion of Iraq into Kuwait. History has shown that in many cases Christian countries could call a war just if it fit into their plans; thus the second reason given for lesser *jihad* does have an equal in Christian countries.

Rollin Armour, professor emeritus at Mercer University, gives an example of Islam’s second reason for *jihad* when he writes: “The expansion of Islam in the seventh century would also be an example of righting a wrong, the idea being that it was wrong for the Middle East and North Africa not to be exposed directly to Islam and ruled by Islamic Law.”⁵² With this line of reasoning, lesser *jihad* could be used in all parts of the world in order to usher in a utopian society under Sharia law. Precisely this argument is used by many of the more extreme Muslims in the world.

51. Donna Abu-Nasr, “Bin Ladin’s World Revisited,” posted online at <http://www.lats.com/rights/register.htm> (accessed online December 28, 2011). This quote came from an undated press release. The dateline was Damascus. The author quoted from the book *Bin Ladin, Al-Jazeera, and I*, by Jamal Abdul Latif Ismail. The book, which at the time is only in Arabic, includes a fifty-four-page transcript of the complete 1998 interview that was broadcast in abbreviated form on Al-Jazeera, a popular Islamic television program. The book was sold out in the Middle East.

52. Rollin Armour Sr., *Islam, Christianity, and the West: A Troubled History* (Maryknoll, NY: Orbis, 2002), 31.

Muslims explain that *jihad* is implemented to proclaim the religion of Islam to all the nations. It was their desire to spread Islam to all the peoples who surrounded them, to take them out of a state of “ignorance” of Allah and into a state of following his will. We cannot be sure whether people converted out of a true change of heart, fear of death, or the desire to not have to pay the tax that would be imposed on non-Muslims. It may have been a mixture of all these reasons, but we know historically that Islam has often spread by means of *jihad*.

A large number of Muslims in the world today see *jihad* as not only permissible but as necessary. In order to create a worldwide *ummah*, Islamic community. *Jihad* is thus an essential part of the Islamic faith. However some Muslims feel that *jihad*, as practiced by the extremists actually violates Quran as practiced by some moderate Muslims.

Christians must understand that the explanation of *jihad* as only an inner struggle is no longer valid. Christians must take into account that the violent form of *jihad* is very much alive. *Jihad* forms an important part of Islam’s search for world dominance.

Mosque – If you build it, they will come

A well known statement says “Man molds the buildings and buildings mold the man” this is very true in Islam. The mosque has an important part in the expansion of Islam. A well known strategy in Christian missions is the presence strategy. It says that a missionary needs to create a presence in a new area and then expands from there. A part of this presence concept is the building of a physical presence. The Muslims have taken this strategy to new heights. They are now building new Mosques all over the world and are using oil money from the Middle East to achieve their goals.

A Time magazine article quoted an article in *Ain al-Yaen*, an official Saudi magazine that “the royal family wholly or partly funded some 210 Islamic centers, 1,500 mosques, 202 colleges and 2,000 schools in countries without Muslim minorities ”.⁵³ As I travel around the world I see in almost every country I visit new Mosques being constructed or I learn of them being planned. Germany now has over 1,500 mosques with new ones going up in all major cities. This is true all over Europe.

I was told that in Nigeria that there is a freeway going from the North to the South and that the Muslims are building a mosque every mile as a symbol of the advance from the majority north to the Christian South. In telling this story to some in Kenya, I was told that they are doing the same thing in Eastern Africa.

In the West the building of so many Mosques has raised some opposition but the argument is always that since we practice freedom of religion we have to allow new mosques to be built. Thus we should allow as many new mosques as are needed by the

53. Lisa Beyer, “Saudi Arabia: Inside the Kingdom,” *Time*, September 15, 2003,50; <http://www.time.com/time/magazine/article/0,9171,1005663,00.html>.

Muslims. It is interesting to note that it is forbidden for any new churches to be built or even renovated in Muslim countries.

In summary, several observations can be made:

1. Muslims, as a part of their strategy they are building- large numbers of Mosques in most countries of the non Muslim world.
2. They are building mosques even before they have a large number of believers in that area.
3. The mosque in Islam is more than just a building; it is the center of community and has many uses.
4. The physical presence represented by the mosque is very important to those who are planning the strategies for Islam's growth.
5. Large amounts of money are being invested into the building of mosques, not only in Muslim countries but also in Western areas.

Immigration – changing demographics

Immigration has always been a part of Western life. Between 1821 and 1924, about fifty-five million Europeans migrated overseas with thirty-four million coming to the United States.⁵⁴

Persons living in the West began to create very definite political Ideas, especially during the Cold War period. But when it came to Immigration, most were ambivalent. Their roots supported what was happening; at the same time the numbers of new people living in their country was a concern. Eventually a spirit of hospitality and Openness of the Western Christians won out and there was practically an open door for all to come. In fact, some countries—Germany and Switzerland among them—encouraged immigration because of their labor shortages.

By the 1980s there seemed to be a shift away from this open attitude. There were several reasons for this change. One was the growing unemployment rate. This, combined with the overwhelmingly "non-European" character of many refugees, created new tensions between the new and old inhabitants of various countries. Also by this time there was an emphasis in the Muslim community to cease their philosophy of integration and to embrace one of separation. Instead of helping their cause in the West, this hurt it.

54. Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon and Schuster, 1996; paperback edition, 198

Muslim immigration was the most important part of the European migration scene. “By the early 1990s two-thirds of the migrants in Europe were Muslim, and European concern with immigration is above all concern with Muslim immigration. The challenge is demographic migrants account for 10 percent of the births in Western Europe, while Arabs account for almost 50 percent of the population in [the capital of Europe,] Brussels.”⁵⁵ As stated elsewhere, the United Nations has reported that with the current rate of growth, 50 percent of all young people under the age of twenty-one in the world will be Muslim by 2050.

This exponential growth threatens the well-being of Europe.

Despite the concern shown by their people, most political rulers did not take strong stands against the new movement of peoples. The leaders in England, Germany, and France in particular realized that the Muslims in their countries presented an ever-increasing potential bloc of voters. Not wanting to alienate a large bloc of voters, they only granted lip service opposition to what was happening. In France, the Prime Minister did approve a ban on girls wearing the traditional Muslim garb in schools, but the intimidation tactics of the Muslims proved to be so successful that most politicians backed down.

One of those who stood up to the intimidation of the growing power of the new immigrants was an investigative reporter in Germany—Udo Ulfkotte. He wrote several best-selling books about the dangers of Islam in Europe. The first book, *The War in Our Cities*, earned him a reputation among the Muslims. For a short period of time there was an injunction on the sale of the book in Germany but it was then lifted. However, soon after the book appeared, the Internet was full of *fatwas* that put a price of fifty thousand euros on his life. The pronouncement stipulated that anyone who killed him could collect this amount. This was not the end of the intimidation. Soon a younger German lady claiming to be Doris Ulfkotte, the wife of Udo, appeared on YouTube and then proceeded to run down the Turks, Muhammad, and the Qur’an. This so infuriated the Turkish community that they also placed a bounty equivalent to fifty thousand euros on her life. It did not seem to matter that the lady in the YouTube video was, in fact, not Doris Ulfkotte. Udo has stated that both he and his wife live a life of exile in their own country. As the immigrants grow in numbers, their ability to intimidate grows with it.

Another European who has taken a stand against the growing power of Islam in Europe is the Dutch politician Geert Wilders who is a Dutch member of parliament. He has strongly spoken against the growing influence of Muslims in Europe. His reputation has grown to the point that the government of England forbade him to enter the Country. He had broken no laws but he is so vocal on his criticism toward fundamentalist Islam that European politicians fear the Muslim backlash his visit would bring. Wilders’s message is very simple: Europe is in danger of losing its identity. He

55. *Ibid.*, 200.

quotes such statistics as:

1. There are thousands of mosques throughout Europe. Many European cities are already one-quarter Muslim—just take Amsterdam in the Netherlands, Marseille in France, and Malmo in Sweden.
2. In England, Sharia courts are now officially part of the British legal system.
3. A total of 54 million Muslims now live in Europe.
4. In the Netherlands, 60 percent of the population identifies the mass immigration of Muslims as the number one policy mistake since World War II.⁵⁶

The best that can be done is to show that immigration is every bit as much a danger for the West as *Da'wah*, *jihad*, and the building of mosques. Only, a few examples of Islam's use of migration to assume control of areas of Europe have been provided; I personally have researched the situation in the city of Cologne and in Denmark. The question of immigration is one of the more pressing problems in the American political scene today, as well as that of most European countries. Understanding the problem is halfway to solving it. Immigration must be seen as only one part of their overall strategy. Let us all continue to work on the problems in the hopes that valid solutions can be found to allow all to live peacefully on planet earth.

Conclusion

A book written about fifty years ago about Mormon strategy was called "Hidden in Plain Sight" The title reflected the fact that few knew what the Mormons were doing but anyone who truly looked at their accomplishments could understand perfectly well what they were doing. The same is with Islam's" attempt to take over the World. Although I never found the four prongs of their strategy named as a part of their strategy, it is apparent that they place great emphasis on *Da'wah*, *Jihad*, the building of Mosques, and Emigration as essential aspects of their plans. In using these four emphases they have developed a very effective plan for world conquest.

If they are so effective, the question must be asked – Will they be successful in making the whole world Muslim by 2080. Most reasonable observers would have to say that there is a real possibility that they will succeed. But the main force that they now must deal with is Christianity. One Muslim cleric told me that before 1990 Islam's greatest foe was communism while now their greatest foe is Christian Missions. The three major players in today's battle to control society are Islam, Secularism, and Christianity. Our greatest fear should not be the rise of Islam but rather the weakness of

56. Speech given by Geert Wilders at the Hudson Institute, September 25, 2008. Transcript in the hands of the author.

Christianity to respond with the mighty power that it possesses. As stated in the Bible: “Greater is He that is within us than he that is in the World”.

Questions:

1. In your own words explain from a muslim perspective how the Islamic global *Khalifah* is supposed to be established.
2. What is the similarities and differences between Christian evangelism and Muslim Da’wah?
3. What do you think are the similarities and differences between the Islamic global *Khalifah* and the Christian Kingdom of God.
4. Formulate 3 questions that would be helpful to ask a Muslim about when and how the Muslim *Khalifah* will emerge. Formulate 3 rebuttals concerning this *Khalifah* using the return of Jesus and the Kingdom of God and the Churches role as we wait for Christ’s return.

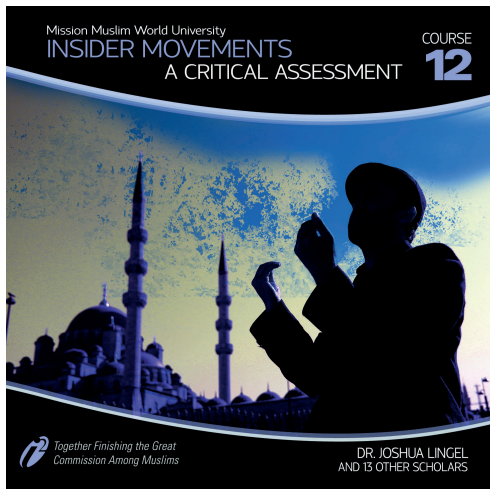
NOTES

1. John Esposito, *Unholy War: Terror in the Name of Islam* (New York: Oxford University Press, 2002), 117.
2. Patrick J. Buchanan, *The Death of the West: How Dying Populations and Immigrant Invasions Imperil Our Country and Civilization* (New York: St. Martin’s, 2002), 118.
3. Ihsan Bagby, Paul M. Perl, and Bryan T. Froehle, “The Mosque in America: A National Portrait” (April 26, 2001). This report is available online at [http://sun.cair.com/Portals/0/pdf/The Mosque in America A National Portrait.pdf](http://sun.cair.com/Portals/0/pdf/The_Mosque_in_America_A_National_Portrait.pdf) (accessed December 8, 2011)
4. This statistic was taken from the work published by the Population Division of the United Nations in *World Population Prospects: The 2000 Revision, Highlights*, released February 28, 2001. The report also shows that by 2050 Germany’s 82 million people will have fallen to 59 million and that Europe’s population of 728 million today will crash to 600 million.
5. Hizb-ut-Tahrir website quoted by Steven Emerson, *American Jihad: The Terrorists Living Among Us* (New York: Free Press, 2002), 194.
6. Emerson, *American Jihad*, 194
7. Ronald de Valderanos, “Terror: The War Against the West,” *Imprimis*, November 1988, Hillsdale College, <http://www.hillsdale.edu/news/imprimis/archive/issue.asp?year=1988&month=11> (accessed September 8, 2011).
8. Dr. James Slack, interview by author, Mill Valley, CA, August 14, 2002.

9. Jerilyn Watson, "Muslims in America," *This Is America*, aired on Voice of America, December 17, 2001, posted online at <http://www.manythings.org/voa/usa/72.html> (accessed September 8, 2011).
10. Fatema Mernissi, *Islam and Democracy: Fear of the Modern World*, trans. Mary Jo Lakeland (Cambridge, MA: Perseus, 2002), 44.
11. Jane I. Smith, *Islam in America* (New York: Columbia University Press, 1999), 160.
12. Dr. Ghassan Khalif, interview by author, Spain, July 3, 2002.
13. Ibid
14. Jamal Badawi, *Islamic Da'wah in the West*, video of lecture delivered at the 24th Annual Conference of the UK Islamic Mission in London, August 1987, produced and directed by Anwar Cara (London: Islamic Foundation, 1988).
15. Khurram Murad, *Da'wah Among Non-Muslims in the West*, <http://www.islamicstudies.info/literature/dawah/dawah.php> (accessed online September 6, 2012).
16. Azim A. Nanji, ed., *The Muslim Almanac* (Detroit: Gale Research, 1996), 499.
17. Sachiko Murata and William C. Chittick, *The Vision of Islam* (New York: Paragon, 1994), 21.
18. Donna Abu-Nasr, "Bin Ladin's World Revisited," posted online at <http://www.lats.com/rights/register.htm> (accessed online December 28, 2011). This quote came from an undated press release. The dateline was Damascus. The author quoted from the book *Bin Ladin, Al-Jazeera, and I*, by Jamal Abdul Latif Ismail. The book, which at the time is only in Arabic, includes a fifty-four-page transcript of the complete 1998 interview that was broadcast in abbreviated form on Al-Jazeera, a popular Islamic television program. The book was sold out in the Middle East.
19. Rollin Armour Sr., *Islam, Christianity, and the West: A Troubled History* (Maryknoll, NY: Orbis, 2002), 31.
20. Lisa Beyer, "Saudi Arabia: Inside the Kingdom," *Time*, September 15, 2003, 50; <http://www.time.com/time/magazine/article/0,9171,1005663,00.html>.
21. Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon and Schuster, 1996; paperback edition, 198
22. Ibid., 200.
23. Speech given by Geert Wilders at the Hudson Institute, September 25, 2008. Transcript in the hands of the author.

INSIDER MOVEMENTS MOVING IN THE WRONG DIRECTION

Joshua B. Lingel & Bill Nikides



Joshua Lingel is President of i2 Ministries whose sole function is to equip and train up the global church for the global challenge of Islam. Bill Nikides is a minister in the International Presbyterian church and works with i2 Ministries in Insider Movement Publications & SE Asia Ministry. For more information: www.i2ministries.org.

MISSIONARIES ARE DOING WHAT?

Chrislam's church/mosque members practice 'running deliverance' in Nigeria, believing both the Qur'an and Bible are holy texts.⁵⁷ That's not the *Chrislam* of this article. *Chrislam*, others suggest, is the merger of Islam and Christianity as

evidenced by the Common Word document.⁵⁸ It's pastors speaking in mosques, imams preaching in churches, and the Qur'an read to Christian congregations. It's a growing concern—but that's not the *Chrislam* of this article either.

The *Chrislam* of this article is an actual missionary strategy for Muslim ministry. Some Western missionaries who endorse this *Chrislam* appeal to the early Church's approach to the salvation of the Gentiles (Acts 15) and draw a parallel to contemporary evangelism, discipleship and church planting with Muslims. As one missionary describes *Chrislamic* missions: "If you are in a Muslim community, or a Buddhist community, or a Hindu community, you maintain that identity in that socio-religious community. That is where you work out your discipleship to Jesus. You follow Jesus as a Hindu, as a Muslim, as a Buddhist, or whatever other variety of socio-religious community you might be from."⁵⁹ Accordingly, this form of *Chrislam* has assumed another moniker—insider movements (IM)—based on its encouragement of the target

⁵⁷ <http://en.wikipedia.org/wiki/Chrislam>

⁵⁸ <http://www.acommonword.com/>

⁵⁹ H. L. Richard, "Unpacking the Insider Paradigm: An Open Discussion on Points of Diversity," *International Journal of Frontier Missions* 26:4 (2009): 176.

group to remain “inside” their socio-religious community. The IM has taken root especially in Muslim contexts.

SYMPTOMS OF CHRISLAM

In the United States, missionaries teach conferences encouraging Christians to share Jesus from the Qur’an. For example, the “Jesus in the Qur’an” conferences (JIQ), exegete Qur’anic verses about Jesus and give them new, Christianized meanings. Indeed, JIQ instructors say that the Qur’an teaches the Trinity, teaching attendees to “Start with what a Muslim *knows, affirms and understands* in the Qur’an”⁶⁰ and that Sura 4:171 of the Qur’an teaches the Trinity: “...Christ Jesus the son of Mary was indeed an apostle of God and his word, which he bestowed on Mary, and a spirit proceeding from him...”⁶¹ However, Muslim exegetes reject the Trinity and understand this verse as denying Jesus’ divinity. This Christianization of the Qur’an doesn’t create doors of opportunity for witness, it stirs emotions of hostility on the part of Muslims, and naturally so. Christians don’t appreciate it when Mormons, Jehovah’s Witnesses, and Muslims reinterpret the Bible’s original meaning. It’s offensive and deceitful to take a Muslims scripture and making it say what it does not.⁶²

The “Common Grounds” conferences have similar teachings. “Common Ground” is a broad-spectrum teaching that Christianizes the Qur’an and Islam. In doing so it inoculates those who go through the teaching against a proper understanding of this inherently anti-Christian religion. The Qur’an becomes a tool for evangelism, lending it credibility, rather than understanding it as a book that denies the crucifixion,⁶³ the Trinity,⁶⁴ and Jesus as the Son of God.⁶⁵ This teaching strongly suggests that the legitimacy of Muhammad’s prophethood is a matter of personal choice for new believers; that is, rather than a false prophet, Muhammad may be considered prophet-like. Kevin Higgins, a noted IM proponent, is more direct in his

⁶⁰ Jesus in the Qur’an Conferences/Workbook, 2008 Edition, p. 36. Thanks to Adam Simnowitz for this.

⁶¹ Ibid.

⁶² Cf. Adam Simnowitz, “How Insider Movements Affect Ministry: Personal Reflections,” in *Chrislam: How Missionaries Are Promoting an Islamized Gospel* (Garden Grove, CA: i2 Ministries Press. 2011), 221–226.

⁶³ S. 4:157

⁶⁴ S. 5:73

⁶⁵ S. 4:171. Jesus will come as a ruler, break the cross, kill the pigs and stop Jizya (Bukhari 3:656); Jesus will force people to convert to Islam (Bukhari 3:656); Jesus talked in a cradle (Bukhari 6:236); Jesus returns and kills Dajjal, fights Gog and Maggog (Muslim 4:7015); Descends in Damascus (Muslim 4:7015); People go to hell for associating divinity to Jesus (Muslim 4:6733)

unpublished paper circulated by former Muslims in 2007:

“Perhaps one of the most intriguing developments in missiological discussion in the last 10 or more years has been the subject of so-called “insider movements”. Particular attention has been given to such movements within Islamic contexts. One of the major points debated in this discussion among practitioners and theorists is the question of the Islamic creed. In short, the question is: can a follower of Jesus, say with integrity the Islamic creed, *There is no god but Allah. Muhammad is the messenger of Allah?* In this paper I will seek to outline some biblical, historical, and Qur’anic basis for answering this question in the affirmative.”⁶⁶

“Common Ground” also teaches other troubling notions of the kingdom of God in which there is no difference between Islam and Christianity.⁶⁷

Several years ago, I (Lingel) met a missionary at the national Vineyard Pastor’s conference. He said he was ministering in Indonesia and seemed to be acting as an *imam* (a Muslim prayer leader) of a *masjid* (a Muslim place of prayer) he had joined. He said he performed the *salat* or daily prayers and that he wanted to make the pilgrimage to Mecca (though his wife had not given her approval). This missionary also said he preached in the *masjid* on *juma* or Friday. I understood him to mean he preached the Islamic *khutbah* or traditional sermon that emulates Muhammad. Perhaps the most problematic thing about all this was that he was raising money with several Calvary Chapels, though I know they were unaware of the depths of his practices as a Chrislamic missionary. Recently someone returned from Afghanistan who reported that Western missionaries were participating in Insider Movement activities in mosques there.⁶⁸

I (Lingel) have consulted with the leadership of the Southern Baptist Convention (SBC) on missions and evangelism among Muslims at various times. At a May 2009 consultation, SBC statistician, Dr. Jim Haney, stated that there are tens of thousands of *Isa al-masih jamaats*, or Jesus congregations, in northern Africa. But the members of these *jamaats* call themselves Muslims, do not believe in the Trinity and believe Muhammad is a prophet of God. Are they Christians or Muslims? Why talk about them in terms of missionary success?

⁶⁶ Kevin Higgins. *Muhammad, Islam and the Qur’an* (unpublished paper), 1-23. Despite its availability on the Internet, *Muhammad, Islam, and the Qur’an*, was never meant for publication according to the author. He has changed his mind about some of what he wrote in this early essay; however, the paper is helpful when examining the development of Insider Movements ideas, theology, and vocabulary.

⁶⁷ Cf. Jay Smith, “An Assessment of IM’s Principle Paradigms,” in *Chrislam* (i2 Ministries, 2011), 278–296.

⁶⁸ Leaving the names of individuals and organizations they represent out.

One battle internal to the SBC is the validity of utilizing the so-called *Camel Method*, a book developed by Kevin Greeson. It essentially utilizes many Qur'anic verses, rather than the Bible, to witness to Muslims. There are substantial critics of the method from within the SBC, from churchmen, North American Missions Board, Presidents of seminaries, to the highest officers as they recognize that the nature of it is antithetical to the clear witness of the Church.

In Malaysia, so-called "Muslim-friendly" translations of the Bible are replacing *Son of God* with 'prince' [putera].⁶⁹ Perhaps this does not seem important at first blush, but consider that at Jesus' baptism the Father says, "This is My beloved *Son* in whom I am well-pleased" (Matt. 3:17). In Muslim-friendly translations, Jesus is no longer Son to the Father; now he is 'prince', which is a functional denial of the historic formulation of the Trinity—Father, Son and Holy Spirit—if not an essential denial. And what happens to the Fatherhood of God if Jesus is no longer the Son? Again, the answer is quite obvious.

Even more dramatic a change is the Arabic and Bangla (Bangladesh) translations. In Arabic, Bible translations err by translating "Father" as "Lord", "Guardian", "Most High" and "God."⁷⁰ In Bangla, "Son of God" is mistranslated "Messiah of God" consistent with the Qur'an's *Isa al-Masih* (Jesus the Messiah), which references the merely human Jesus.⁷¹

A translation team in Turkish, in part coordinated by Frontiers,⁷² produced a translation of Matthew. It doesn't use the literal word for "son" in Turkish, ("oğul") to refer to Jesus as Son of God. It uses a word that is closer in meaning to "representative" ("vekil"). And it doesn't use the literal word for "Father" ("Baba") to refer to God; it uses the word "mevla," which is a religious word that refers to God but has no connotation of fatherhood. The Turkish church leadership has broadly rejected it. As one missionary there reports: "To obscure in Turkish what is very clear in Greek

⁶⁹ A Muslim friendly translation, sometimes called "Muslim-compliant" or "Muslim idiom" translation, uses Islamic names and Arabic words or phrases for the sake of encouraging Muslims to read the Bible. Understanding that the idea of Jesus as the Son of God is blasphemous to Muslims, these translations might render *son* in a non-literal manner, thus removing the perceived offense; cf. Joshua Lingel, "Islamizing the Bible: Insider Movements and Scripture Translations," in *Chriislam* (i2 Ministries, 2011), 156–172. Copies of Chriislam can be obtained at: www.i2ministries.org.

⁷⁰ Cf. Adam Simnowitz, "How Insider Movements Affect Ministry: Personal Reflections," in *Chriislam: How Missionaries Are Promoting an Islamized Gospel* (Garden Grove, CA: i2 Ministries Press, 2011).

⁷¹ Joshua Lingel, "Islamizing the Bible: Insider Movements and Scripture Translations," in *Chriislam* (i2 Ministries, 2011), 156–172.

⁷² www.frontiers.org

makes it unusable.”

As Emily Belz reports, “Hersman estimated that of 200 translation projects Wycliffe/SIL linguists have undertaken in Muslim contexts, about 30 or 40 “employ some alternate renderings” for the divine familial terms.”⁷³ These projects need to be defunded.

To legitimize this form of Chrislam, impressive statistics are touted, such as representations that there are up to 300,000-1.2 million new believers in a Muslim country that is not often named?⁷⁴ In some missionary writings that country is Islampur, but really it’s Bangladesh. And in Bangladesh, the insider movements have wrought havoc for the existing church. The missionary proponents of IM tell the insiders—Muslims who come become Christians but remain inside Islam—they are not to have dealings with the existing church. The missionaries talk about the hundreds of thousands who have come to Christ, but one insider who left the IM and became a visible Christian reports that the number of insiders couldn’t be more than 10,000 in his country.⁷⁵ Other former insiders have reported publicly that many insiders are really Muslims who will do whatever it takes for the jobs and money they are offered by pro-IM ministries to feed their families. Likewise, a significant percentage of insider leaders in Bangladesh were already baptized Christians who were convinced by missionaries to revert to their former Muslim identities. In other words, the IM of Bangladesh appears to be balderdash, a fund raising mechanism outside Bangladesh.⁷⁶

IS THERE A CURE?

IM proponents insist their approach is biblical and use both Old Testament and New Testament passages to legitimize their belief that Muslims can know Jesus yet remain inside Islam. Space does not permit examination of all passages Chrislamists use, but two favorite proof texts are instructive.

Genesis 14: Melchizedek

Higgins believes Melchizedek is an example of Yahweh acting like an insider,

⁷³ Emily Belz: “Holding Translators Accountable” <http://www.worldmag.com/articles/18687>. “Hersman estimated that of 200 translation projects Wycliffe/SIL linguists have undertaken in Muslim contexts, about 30 or 40 “employ some alternate renderings” for the divine familial terms.”

⁷⁴ Check Wikipedia, “House Church;” or see <http://www.liberty.edu/index.cfm?PID=18495&MID=44096>, (Accessed on 12/15/2011) where the number is up to 800,000.

⁷⁵ Personal correspondence with the author.

⁷⁶ Cf. Bill Nikides, “Interview of a Former Insider, Anwar Hossein” In *Chrislam* (i2 Ministries, 2011), 228–237.

someone at work in another religious tradition. The application Higgins makes for today, of course, is that Yahweh is also working within Islam. Higgins writes, "Abraham's encounter with Melchizedek (a pagan priest of 'God Most High') shows us that the author of Genesis sees El and Yahweh as the same Being. The fact that Abraham offers a tithe suggests an acceptance of the validity of Melchizedek's priesthood and thus, religion....an astonishing acknowledgement of God's work in another religious tradition."

Higgins' correctly observes that *El* and *Yahweh* are the same being and that Melchizedek is a Messianic antitype. The trouble is not his observations, but his conclusion. To illustrate, take the study of 100 recently deceased men and women, during which it was noted that just before dying each one drew a final breath and exhaled. Researchers concluded breathing causes death. Sometimes our observations do not necessarily lead to sound conclusions. And Higgins' observations lead to fatal conclusions.

The Who and What of Melchizedek

Melchizedek is interesting because he suddenly pops in and out of the biblical narrative. His name appears twice in the Old Testament: Genesis 14 and Psalm 110:4. Although he is a person of keen interest, he remains a man of mystery. Indeed, even his role is a mystery. Is his appearance a Christophany? Is he a Messianic antitype, just an historical figure, or perhaps some combination?

We have no record of Jesus uttering Melchizedek's name, but He certainly understood Psalm 110, which mentions Melchizedek as messianic. The Psalm characterizes Melchizedek's priesthood this way: "You are a priest forever according to the order of Melchizedek" (v. 4, NASB).⁷⁷ As Messiah, Jesus would have understood his own priesthood, like Melchizedek's, to be combined with kingship. And His priesthood would be unique in that it was not Levitical, which was hereditary. Jesus knew Melchizedek was a unique historical figure who foreshadowed him.

Melchizedek's Religion. Against this background, let's examine Higgins' use of Melchizedek to justify his Chrislam. Higgins reasons that Abraham offered a tithe to the priest, signifying Abraham accepted the religion as valid; therefore, God is at "work in another religious tradition." What religious tradition was this and whose was it? Higgins doesn't tell us. He leaves it as an imponderable. But the clue is in the wider context.

Noah was Abraham's great predecessor. When he disembarked from the ark, among the first things he did was offer a sacrifice (Gen. 8:20). Where did Noah learn to

⁷⁷ All Bible quotations are from the New American Standard Bible.

sacrifice? We know that his sons, specifically Shem—whose descendants are mentioned both before and after Babel (Gen. 11:1-9)—would have witnessed the sacrifice. Abraham was in the line of Shem (Gen. 11:10-26).

Continuing backward through Genesis, Noah's great (to the seventh power) grandfather was Seth. After Seth fathered Enosh, "men began to call upon the name of the Lord" (Gen. 4:26). So Seth taught Enosh to sacrifice, who taught his son, until it was eventually taught to Noah and then Shem. From Shem it finally reached Abraham. Adam taught Seth about sacrifice and we can rationally suppose that Adam was taught directly by Yahweh.

Where does this take us? Remember that Higgins' nebulously concludes that God is at "work in another religious tradition." He even calls Melchizedek a "pagan priest." How he concludes that Melchizedek was a pagan priest (ie. a priest of gods other than Yahweh) is mystifying. Melchizedek's tradition is quite likely one that Yahweh himself initiated. Indeed, Yahweh clothed Adam and Eve with animal skins to hide their shame (Gen 3:21) and He accepted Abel's animal sacrifice instead of Cain's sacrifice of crops (Gen 4:4-5). Thus, if it's true that Melchizedek is not following pagan traditions, then Yahweh is not at work inside another religious tradition, but inside His own—the very one He created. Although Robert Culver does not take the true worship of Yahweh back to Adam, but he says, "The appearance of Melchizedek in the Bible is important theologically. It lends strong support for the notion that knowledge of the true God possessed by Noah and his sons did not die out."⁷⁸

Altar-nate ending?

This raises another question from Abraham's encounter with Melchizedek. What religion did Abram practice? Melchizedek had a relationship to Yahweh, though the particulars of his religious rites are unknown. Abraham wasn't Jewish, and so it's ironic that Higgins believes scripture tell us Melchizedek was of another religion—though it seems his religious tradition was not "another" but begun by God himself—while Abraham had a confirmed relationship with the Almighty without religion ever mentioned. Ironically, Higgins' reliance on Melchizedek proves too much because his conclusion should be applied to Abraham rather than Melchizedek.

Melchizedek's encounter with Abraham is unique. It is not a an application from the 18th century BC to the 21st century work among Muslims. No, the story uniquely indicates that Yahweh has been working throughout history. He called out a people for Himself through whom He would eventually send His Son as Redeemer for all those ensnared in false religions.

⁷⁸ Richard D. Culver, "Melchizedek," in *Theological Wordbook of the Old Testament*, v. ii. (Chicago: Moody Press, 1980), 510.

2 Kings 5, Naaman the Syrian

Higgins believes Naaman is the perfect picture of one who comes to faith yet remains in his religion, again, paralleling what is happening with Muslims. He writes, Naaman clearly changes at least some of his beliefs. He now acknowledges that there is no God in all the earth except 'in Israel'. (v. 15) Yet, some of his old ways of thinking remain: since there is no God except in Israel, he asks for some of Israel's dirt that he might take it with him to Aram (v. 17). The Prophet allows him to remain in this belief about the connection between the dirt of Israel and the God of Israel. The process of change in an insider's belief system will be a dynamic one.⁷⁹

Do we know what we don't know? What really happened to Naaman? First, he made a genuine confession of faith in Yahweh: "I know that there is no God in all the earth, but in Israel" (v. 15). And he simultaneously turned away from Rimmon, his former god. Second, Elisha does not comment on the notion that Naaman needed Israeli soil for worship (v. 17). To make too much of this is to argue from silence. At most, Naaman is just acknowledging that Yahweh is the only God and trying to connect to him as best he can within his own unbelieving culture. In fact, his actions imply that his own culture is hopelessly corrupted by false religion, but he, Naaman, will remain true to the only living God. Third, Naaman asks about the necessity of accompanying his master when the latter worships the god Rimmon. This implies that while his master bows, Naaman would help him worship while Naaman refrains. Fourth, Elisha said, "Go in peace." While this certainly was not a condemnation of what Naaman was going to do, it is an acknowledgement that Naaman's tender conscience is bruised by his duty to his king and that he does not need the added guilt.

The nature of the request. What was the nature of Naaman's request? Was it: "Elisha, when I am in the temple of Rimmon with my master, is it alright that I bow in worship to Rimmon as my master bows?" If this were the nature of the question, why did he ask forgiveness? Timothy Tennent concisely speaks to this point: "The one thing we *do* know is that the context of the passage is about Naaman asking for *forgiveness* for doing something which they both knew was wrong, not the Prophet's *blessing* for promoting any activity or strategy or self-identity of Naaman as a follower of Rimmon."⁸⁰

The key is that both Elisha and Naaman knew that worshipping Rimmon—now that Naaman was a changed man—was wrong. How is this parallel to what is

⁷⁹ Kevin Higgins, "Inside What? Church, Culture, Religion and Insider Movements in Biblical Perspective," *St Francis Magazine* 5:4 (2009): 90.

⁸⁰ Timothy C. Tennent, "Followers of Jesus (Isa) in Islamic Mosques: A Closer Examination of C-5 High Spectrum Contextualization," *International Journal of Frontier Missions*. 23:3 (2006): 108.

happening to followers of Jesus who stay inside Islam? These insiders believe they are doing something right, even noble. For instance, Mazhar Mallouhi writes, “I was born into a confessional home. Islam is the blanket with which my mother wrapped me up when she nursed me and sang to me and prayed over me. I imbibed aspects of Islam with my mother’s milk. I inherited Islam from my parents and it was the cradle which held me until I found Christ. Islam is my mother. You don’t engage a person by telling them their mother is ugly.”⁸¹ I agree with Mallouhi that the worst way to begin a relationship with a Muslim is to call his “mother” ugly. But if Mallouhi were to ask me what I think about his mother, I’d encourage him this way: “You have new parents. You have been adopted into a new family because your mother has disowned you. You now have a Father! And he loves you enough to call you his son. Did your mother ever call you son or were you just her slave?”

Shh! Silence is arguing. Whereas Naaman knew he should no longer go to Rimmon’s temple, his occupation required him to. This is in no way parallel to the insider position. Naaman had to do something that would appear to observers as worship, so he appealed for forgiveness, not blessing. Insiders, IM proponents tell us, are not compelled to remain inside Islam and they are doing nothing wrong by doing so.

Naaman’s story does not justify the IM. There is too much divergence; there are no parallels to the Muslims context. Indeed, there is nothing in the Bible that supports insider movements. Likewise, God’s prohibition against worshipping other gods is the main context of the Old and New Testaments.⁸²

SHARING YOUR FAITH WITH A MUSLIM

Prepare for Spiritual Warfare

If Christians are properly prepared, Chrislam and IM don’t have to happen. Missionaries grounded in the scriptures will probably not make the same mistakes the proponents of IM have made.

Dealing with Islam puts Christians in the center of a fierce spiritual battle. Spiritual forces holding captive more souls in Islam than any other religion. Paul tells us, “The weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up

⁸¹ Mazhar Mallouhi, “Comments on the Insider Movement,” *St Francis Magazine* 5:5 (2009): 8.

⁸² David Talley, “Pagan Religious Practices and Heretical Teaching: What Is to Be Our Attitude? Gleanings from the Old and New Testaments,” in *Chrislam* (i2 Ministries, 2011). Also, Jeff Morton, “Theology of Religions: Would Jesus Be Caught Dead Working in Islam?” in *Chrislam* (i2 Ministries, 2011).

against the knowledge of God, and we are taking every thought captive to the obedience of Christ" (2 Cor. 10:4–5). Islam denies essential Christian doctrines, exalting itself against the knowledge of the true God. Christians wage war against Islam with spiritual weapons. These weapons are love and learning, knowledge, ideas, thoughts and arguments. Make Jesus Lord of your life (1 Peter 3:15).

Don't Fear Suffering

The New Testament was written **by** suffering Christians, **to** suffering Christians, **for** suffering Christians. "All who desire to live godly lives in Christ Jesus will be persecuted" (2 Tim, 3:12). "Do not fear those who kill the body but are unable to kill the soul; but rather, fear Him who is able to destroy both soul and body in hell" (Matt. 10:28). "Perfect love casts out fear" (1 John 4:18). But the Qur'an says: "I will instill terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them" (Q8:12).⁸³ The good news is that God has prepared for every believer a reward that cannot be imagined (1 Cor. 2:9). Therefore, you will

-Authors would like to thank Abdu Murray and one other for their editorial advice.

Questions:

1. Is it possible to be a Muslim, Hindu or Buddhists and follow Jesus in the context of a different religion? Why or why not?
2. If a Christian professor with a PhD in Intercultural and Islamic Studies came to you and said it was possible to say Muhammad is a prophet according to the bible; how would you correct him/her?
3. If a translator from one of the most reputable Evangelical translation or denominational organizations came to you and said that it was OK to remove "Father" and "Son" in missional bible translations among Muslims [Muslim Idiom Translations] what might you say or do to respond to the them?
4. Is it OK to preach Jesus, (Issa) from the Qur'an, as a Christian, why or why not?

⁸³ A. Yusuf `Ali translation.



Lead Muslims To Christ Now!

A Simple, Effective, Respectful, Enjoyable and Reproducible Model of Sharing the Gospel with Muslims.



MIKE SHIPMAN

Mike Shipman is a Church Planting Movement training specialist who lives with his wife and children in Asia. Having experienced firsthand a multiplying movement of new believers and churches among his Muslim unreached people group, Mike trains others to implement productive, field-proven methods. Mike's greatest joy is seeing those he trains experience increased fruitfulness as they abide in Christ and do His works (John 14:12).

INTRODUCTION

Any-3 is a five-step process which starts with getting acquainted and leads to discovering whether the Holy Spirit is at work in that person's life to convict them of sin and prepare them for salvation.

Mike Shipman and his team experienced years of fruitless ministry in a "resistant" Muslim field. In desperation they decided to simply present the Gospel to everyone as a way to discover who the Spirit was already drawing to follow Jesus. Those who were responsive would then receive discipleship toward faith in Jesus.

"The First and Last Sacrifice Story" is the simple gospel presentation they developed.

To their amazement, Mike's team found that the Holy Spirit has prepared some Muslims to accept Christ within minutes or hours of hearing the gospel, even without an investment of months or years to build relationships.

They suddenly found the people among whom they were working to be highly receptive. And from this experience they identified various false perceptions which had been crippling their ministry, which they dubbed Be-e Stings.

Seven years after their first new believer, Shipman and his team report the following fruit:

More than 5,000 Muslims ... have professed faith in Jesus Christ through *Any-3* style evangelism. ... Of the more than 450 groups that have formed among our people group, one-third of them are fourth generation and beyond. ...

We are doing today what very few people dreamed possible among Muslims—sharing the gospel and often hearing them say, "Thank you."

DISTINCTIVES

- **Simple:** A person can learn *Any-3* in an hour, practice it with a friend that afternoon, and have fruitful interaction with Muslims that evening!
- **Natural:** "It feels spontaneous and free, helping Christians live an evangelizing lifestyle." Yet *Any-3* provides a simple and natural path for moving from casual conversation to a gospel presentation and inviting a positive response.
- **Adaptable:** "Because its principles derive from the evangelism pattern modeled by Jesus in John 4, *Any-3* can be adapted to virtually any culture or worldview."

God is using *Any-3* to awaken and empower His people to eagerly share the gospel once again. Those who do are experiencing for themselves the gospel's power and joy.

The following three sections are all excerpted and adapted with permission from Any-3: Anyone, Anywhere, Anytime—Win Muslims to Christ Now! by Mike Shipman (Richmond: WIGTake Resources, 2012), available from ChurchPlantingMovements.com/bookstore.

THE *Five* STEP PROCESS

As he walked through a secluded area of a conservative Muslim suburb, Derek prayed for the Lord to connect him with someone with whom he could share the gospel.

Hasan was sitting at a small food stall drinking juice as Derek passed by. Hasan was waiting for his wife, who was in a salon. Seeing Hasan, Derek purchased a drink as well, and sat down near him.

The two began making small talk as they passed the time. Quite naturally Derek asked Hasan about his religion. The conversation maintained a relaxed tone, but Derek knew where he wanted it to go. With a few casual questions, Derek suggested that mankind shared a common sin problem. Hasan agreed, “Yes, we’re all sinners.”

Derek asked Hasan what he was doing to get his sins forgiven. Hasan mentioned three of the five activities his religion requires to please God. Then Hasan admitted, “My sins aren’t forgiven yet. I don’t know when they’ll be forgiven. On the judgment day, I can only hope my sins will be forgiven.” Derek was expecting this answer, knowing that Muslims rarely have any assurance of their own salvation.

“MY SINS AREN’T FORGIVEN YET. I DON’T KNOW WHEN THEY’LL BE FORGIVEN. ON THE JUDGMENT DAY, I CAN ONLY HOPE MY SINS WILL BE FORGIVEN.”

Derek then politely, yet confidently, told Hasan that he knew his own sins were forgiven. He then explained how he knew, by telling Hasan a story identifying Christ as God’s sacrificial Lamb, who died for our sins and was raised from the dead. Derek concluded by telling Hasan that anyone who surrenders himself to Jesus, with repentance of sin and belief in the gospel, will have his sins forgiven.

Hasan responded by agreeing. It made sense to him that his good works could never cancel out all of his sins, but that God had made a way for forgiveness through Jesus. When Derek asked Hasan if he believed the gospel, Hasan replied with words of sincere conviction and openness. He was convinced that what Derek had shared was true, even though this was the first time he had heard the good news about Jesus’ sacrifice for him.

Derek then quoted Romans 10:9, explaining the need for repentance and surrender to Jesus Christ as Lord. That night, Hasan believed that God was calling him to salvation, and prayed to surrender himself to Jesus. And Derek’s evangelist zeal was renewed.

STEP ONE: GET CONNECTED

You can accomplish this with anyone by using two kinds of connecting questions:

- “How are you?”
- “Who are you?”

Take time to get acquainted with them and their family. Be friendly and open.

Transition #1: “Are you Hindu, Muslim, Buddhist, or Christian?”

STEP TWO: GET TO GOD

Step Two is accomplished with a question and an observation. The step two question is: “Most religions are alike, aren’t they?” Then make the observation: “We are all trying to please God, so we can go to heaven some day, and we are all trying to pay off our sin debt. We all sin, don’t we? Even good people sin. Sinning is easy, but paying off our sin debt to God is much more difficult, isn’t it?”

Transition #2: “In your religion, what are you doing to get your sins forgiven?”

STEP THREE: GET TO LOSTNESS

After asking the person what are some of the things they are doing in their religion to please God and get their sins forgiven, let them tell you two or three things they are doing. Listen attentively and don’t be afraid to ask questions along the way.

Wrap up by asking them three questions:

- “Are your sins paid off yet?”
- “When do you think your sins will be paid off?”
- “On Judgment Day, do you know that your sin debt will be paid?”

Transition #3: “What I believe is different; I know that my sins are forgiven. It is not because I am a good person, although I do try. I know my sins are forgiven, because God himself has made a way for our sins to be forgiven.”

STEP FOUR: GET TO THE GOSPEL

Tell *The First and Last Sacrifice Story*. Finish by saying, “And that is why I know my sins are forgiven.”

Transition #4: “According to the Bible, if we surrender our life to Jesus as Lord and believe that He has paid for our sins through His sacrifice and that God has

raised Him from the dead, our sins will be forgiven.”

STEP FIVE: GET TO A DECISION

To bring your conversation to a decision, ask two questions:

- “This makes sense, doesn’t it? Although we cannot pay off our own sin debt, God has made a way for our sins to be forgiven through Jesus’ sacrificial death and resurrection.”
- “Do you believe what I have told you: that Jesus died for our sins and was raised again?”

THE *First* AND LAST SACRIFICE

PART ONE: JESUS

Jesus, the Word of God,¹ was in Heaven with God from the beginning. He was born into this world through the Virgin Mary. Both the Bible and the Qur’an teach this. Jesus never sinned, even though He was tempted in every way imaginable. Jesus overcame the desires of His flesh. He never married; never killed anyone; never gathered riches for Himself.² Jesus once fasted 40 days and 40 nights while being tempted by the devil, yet he never sinned.

Jesus performed great miracles. He cast out demons; healed the sick and blind; Jesus even raised the dead.

It is interesting that, though Jesus was not yet old, He began prophesying about His death. To his followers He said, “I must die, but I will rise again.” Do you know why Jesus said, “I must die?”³

PART TWO: WHY DID JESUS HAVE TO DIE?

The Adam and Eve Story

The answer is found in the *Taurat* (what Muslims call the five books of Moses). The *Taurat* tells us about the first persons God created, Adam and Eve. God put them in a perfect paradise, called the Garden of Eden. They were given great freedom to eat fruit from any tree in the garden except for the fruit of the tree of the knowledge of good and evil. God warned them that if they ate of that fruit they would die.

A Covering for Sin

One day, Satan visited Eve in the form of a serpent and tempted her to eat the fruit that God had forbidden. She ate the fruit, and gave it to Adam, who also ate it. Immediately, they were afraid, so they hid from God.

But because God knows everything, he found them and punished Adam and Eve for their disobedience.

As punishment for their disobedience, God cast Adam and Eve out of the garden paradise, and eventually they did die. God’s desire had been for them to live forever, but because of their sins, they lost paradise and died.

It is interesting that the *Taurat* says Adam and Eve committed just one sin and it resulted in their judgment and death. Adam and Eve seemed like good people, probably better than us. Perhaps they had already done hundreds of good works. They hadn’t killed anyone, committed adultery, or stolen anything. But they disobeyed just once and it resulted in death. Some think that if our good deeds outweigh our bad deeds our sins will be forgiven, but that is not what the Bible says.

Promised Savior and New Clothes

Yet God still loved Adam and Eve. So He did something very interesting. God made a way for their sins to be forgiven. He changed Adam and Eve’s clothes. God replaced the clothes made of leaves that Adam and Eve had made with new clothes made from animal skins. Of course, to make these clothes, an animal had to die. The death of an innocent animal was the price that God paid to cover the sins of Adam and Eve. Because He loved Adam and Eve, God himself offered the first sacrifice for the forgiveness of their sins. The Bible teaches us that apart from the shedding of blood, there is no forgiveness of sins. (Hebrews 9:22) Since that first sacrifice, all of our forefathers have offered sacrifices to have their sins forgiven: Adam and Eve, Cain and Abel, Noah, Abraham, Moses, David, and others.

After pronouncing His judgment on Adam and Eve, God also judged the serpent (Satan) who had deceived them. God promised that from among the woman's descendants a Savior would come who would crush Satan's head, although Satan would also injure Him. Over the centuries that followed, many prophets of God foretold the coming of a Savior who would take away the sins of the world.

PART THREE: "THAT IS WHY JESUS HAD TO DIE!"

And then Jesus came, born of a virgin, the descendent of the woman. Jesus lived a sinless life and performed great miracles. At the beginning of Jesus' ministry, a prophet named John looked to Jesus and said, "Look, the Lamb of God, who takes away the sin of the world."

That is interesting, isn't it? Jesus was called "the Lamb of God." Why? Because a lamb is an animal used for sacrifice. Do you remember my question: "Do you know why Jesus said, 'I must die?'" That is why Jesus said, "I must die."

Jesus came to be God's sacrifice to pay for our sins. This is why He surrendered Himself to the Jewish leaders and Roman soldiers to be crucified. He was God's sacrifice for your sins and mine.

As He was dying, Jesus cried out, "It is finished," meaning that our sin debt had now been paid. Then Jesus bowed His head and died. But on the third day, Jesus rose from the dead, just as He had promised.

For the next 40 days, Jesus appeared to more than 500 of His followers, and then was taken up into heaven. We know that one day, Jesus will return to earth as judge over all mankind.

Conclusion: "That is why I know my sins are forgiven."

The Bible tells us that if we surrender our life to Jesus as Lord and believe that He has paid for our sins through his sacrifice and that God has raised Him from the dead, our sins will be forgiven. *And that is why I know my sins are forgiven.*

ANY-3 STORY FEATURES

That is Interesting

Notice that in "The First and Last Sacrifice Story" we periodically use the phrase "That is interesting." In *Any-3*, this phrase calls the hearer's attention to important points we don't want him to miss:⁴

- Jesus prophesied his own death.
- Adam and Eve were given the death penalty even

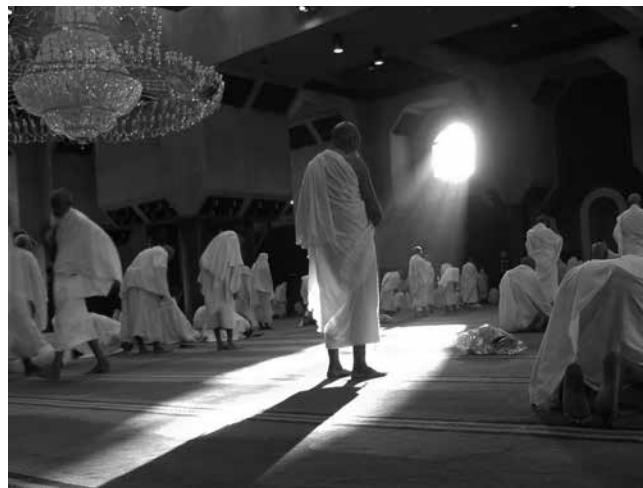
though they only committed one sin.

- God changed their clothes (introducing the theme of sacrifice in Scripture).
- Jesus was called "The Lamb of God."

Decision Questions

Two questions help us get to a decision:

- That makes sense, doesn't it? Although we cannot pay off our own sin debt, God has made a way for our sins to be forgiven through Jesus' sacrificial death and resurrection.
- Do you believe what I have told you: that Jesus died for our sins and was raised again?



¹ Muslims will recognize references to Jesus as the Word of God, His virgin birth and miracles from the Qur'an, surah al-Imran 3:42-55. This "Jesus" section parallels much of Kevin Greeson's *The Camel, How Muslims Are Coming to Faith in Christ!* (Richmond: WIGTake Resources, 2007) without actually quoting from the Qur'an. The miracle of casting out demons isn't mentioned in the Qur'an.

² This reference to the holy conduct of Jesus puts Him in sharp contrast with Islam's founding prophet.

³ Although many Muslims believe that Jesus did not die, we speak the truth about His death in "The First and Last Sacrifice Story." Out of respect, they usually let us finish the story. If they raise an objection at this point we try to delay answering until after the gospel presentation. When the question must be answered, we often refer to Old Testament prophecies concerning Jesus' death. We also mention Qur'anic references, such as 3:55 and 19:33. The first reference clearly states that Jesus died, and 19:33-34 states the Muslim position that Jesus prophesied his death and resurrection: "And peace is on me the day I was born and the day I will die and the day I am raised alive. That is Jesus, the son of Mary - the word of truth about which they are in dispute."

⁴ Feel free to use your own tag phrase for, "That is interesting." The important points to emphasize in this story are: 1) Sin brought judgment; 2) The effects of sin were shame, fear, and judgment; 3) Good works can't cancel sins; 4) God's provision of clothing made from a sacrificed animal foreshadowed His future provision of a sacrificial Savior.

BE-E *Stings* THAT POISON EVANGELISTIC EFFECTIVENESS

“Lift up your eyes, look on the fields, that they are white for harvest.” (Jn 4:35) This has never been more true, but Satan uses a number of be-es to reduce the harvest.

BE-E REALLY CAREFUL!

Some missionaries entering countries hostile to the gospel are told: “Your goal is to be there a long time. Don’t be too aggressive in sharing the gospel or you may be deported. Worse yet, you might get us all kicked out!”

The turning point for us came when we decided to share the gospel with anyone, anywhere, anytime. We put the results and consequences in God’s hands and obeyed. As a result, the new believers caught this same attitude, and shared the gospel unbound by chains of fear.

Be-e Sting: Bad things may happen, so I must be really careful about witnessing.

Antidote: Realistically evaluate security concerns, count the cost, then share the gospel more freely. God is sovereign over all things.

BE-E REALLY SMART!

Some Christian workers are taught to master the culture and religion before they share the gospel.

We find being a bit “dumb” better than being too smart, as expertise in the local culture can provoke defensiveness. Asking questions lays a foundation of respect.

Ask locals what they believe and share the gospel with them. As you listen and learn, you will become more effective in sharing the gospel.

Ali, a gifted evangelist, says, “I used to use the Qur’an as a bridge, but with *Any-3* I no longer have to guess who is going to be open to the gospel.” Ali regularly leads conservative Muslims to faith, and streams from Ali’s work are now multigenerational.

Be-e Sting: I must understand the culture and religion before sharing the gospel.

Antidote: The gospel is relevant in every context. Learn all you can about your community while you share the gospel.

BE-E A FRIEND MAKER!

My friend Bill said: “I have known my Muslim friend for six months now. When should I share the gospel with him?”

A lost person shouldn’t have to become my personal friend

to hear about Jesus from me. Everyone deserves to hear the gospel even if I never see them again.

If we share the gospel immediately, we can be certain that those who become our friends will know the gospel and know our commitment to it. Otherwise, we might spend years developing a friendship before sharing the gospel, only to discover that our friend is not interested.

When we share the gospel immediately with lost persons, they more often come to faith than when we delay or only share with them step by step over a period of time.

Be-e Sting: Delay sharing the gospel until a solid friendship has been developed.

Antidote: Share the gospel early in every relationship.

BE-E A QUIET EXAMPLE!

Another stinger confuses good Christian behavior with sharing the gospel. But waiting for others to ask the reason for our behavior places the responsibility on the lost rather than on us.

Others should see Christ-like character in us, but they will see our glaring flaws as well.

People get saved by hearing the gospel (Romans 10:14-17). Your good life is no substitute for a gospel presentation.

Be-e Sting: Living a godly life is as good as sharing the gospel.

Antidote: Live a godly life while joyfully sharing the gospel with anyone, anywhere, and anytime.

BE-E REALLY GENEROUS!

When we link sharing the gospel with meeting physical needs we risk confusing the two. Physical needs are here today, and gone tomorrow; eternal salvation is forever. We should not delay sharing the gospel until physical needs are met.

Luke had mastered the language and used community development as a platform to share the gospel. Yet he saw very little obvious evangelistic fruit. After adopting *Any-3*, Luke began proclaiming the gospel more quickly. Within six months, dozens had professed faith and seven new groups were formed.

The best disciples are those who respond to the gospel out of hunger for righteousness. They submit to Christ as Lord.

Using *Any-3*, we are finding hundreds who are “selling all”

to follow Christ without any hope of payment from us. God becomes their treasure, and they minister to one another's personal needs as the body of Christ.

Be-e Sting: Give employment or benefits and meet physical needs so others will be open to a gospel witness.

Antidote: Share the gospel without condition while lovingly yet discretely helping those in need.

BE-E REALLY INCARNATIONAL!

Often missionaries seek to become part of the community by adopting the local culture and language. This is well and good, but can also become an endless pursuit of acceptance as a prerequisite to gospel witness.

Jesus lived incarnationally, but He accomplished His mission relationally and exponentially. Jesus went beyond his community to reach disciples and accomplish His mission. He trained first-generation believers to reach their *oikos* (household). The first generation must do second-generation evangelism and so forth until multiplying generations are reached.

Be-e Sting: The incarnational life becomes the goal; sharing the gospel becomes secondary.

Antidote: Witness broadly inside and outside your community to find persons of peace, then train them to reach their own *oikos* and communities with the gospel.

BE-E REALLY BUSY!

Lazy people aren't likely to lead many to faith. But neither are extremely busy people unless they set aside time to share the gospel.

General busyness can take time and energy away from doing the best things. Because witnessing doesn't come naturally for most of us, we must prioritize and schedule times to be where people are and share the gospel.

For many, busyness is "a way out" of evangelism. We make time for things we enjoy and procrastinate on those we dread. We fill our time in our strengths and perceived giftedness, while neglecting what is perhaps Christ's most urgent command for all believers, "You shall be my witnesses" (Acts 1:8b).

Be-e Sting: Doing good things crowds out doing the "main thing" (evangelism).

Antidote: Replace less important activity with practicing and training others in *Any-3*.

BURN DOWN THE BE-E HIVE

In nature, once a bee stings a person, the bee dies. In

missions, these be-e stings can go on for years. The solution is to burn down the hive! The following tips will help you get over your bee stings and move on.

The Hearing Has Been Earned

Each of the be-e stings assumes Christians must earn a hearing for the gospel. Christ has already earned that right, and has given us authority to "proclaim the gospel to every creature" (Mk 16:15).

The gospel saves, not because of perfect messengers, but because of the worthy Lord who accomplished it.

Why They're Professing Faith

We surveyed Muslim-background believers, asking them, "What did God use to bring you to faith in Christ?"

We expected to hear a variety of reasons. But the most common answer was that, for the first time, someone had told them the gospel message that Jesus died as a sacrifice for the forgiveness of their sins. These Muslims gave their lives to Christ because they heard the gospel and were invited to surrender themselves to Him.

People come to faith because they hear the gospel and are invited to respond to it. There is no substitute for direct mouth-to-ear evangelism.

The Gospel Is the Filter

The only way to know who is open to the gospel is to share it and see who responds. Then you will know within minutes, rather than days or months, who is open and responsive.

After we share the gospel using "The First and Last Sacrifice Story," we ask two questions: "Does this make sense?" and "Do you believe it?" You will never really know if someone believes the gospel until you ask them.

Do Evangelism, Not Pre-Evangelism

We try to share the gospel with a Muslim in our first meeting with them. We have found them much more likely to say yes to Jesus than when we used to wait to share later in the relationship.

Before coming to faith in Christ, Jamaal was a jihadi militant. A recently baptized believer set aside his fears to approach Jamaal with the gospel, and Jamaal surrendered himself to Christ. These two men plus another friend formed a team that led 200 people to faith and started 12 new house churches in six months.

Jesus and His apostles routinely did evangelism in their first meeting with someone, and so can we. The first three steps of *Any-3* set the stage for the gospel, but within 10-15 minutes after saying "Hello," you can be sharing the gospel. 