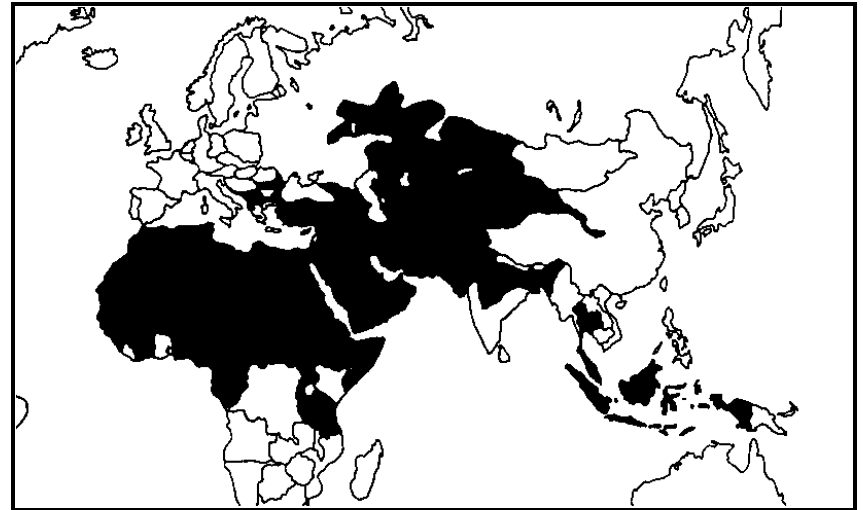


Evangelizing Muslims

Helps for beginning

house churches



This booklet is part 9 of the Missionary Training Series

*For help in organising missionary training programmes,
other parts of the Missionary Training Series,
and further training programmes, contact:*

**The Missionary Training Service,
c/o ReachAcross, PO Box 304,
Sevenoaks, Kent TN13 9EL,
United Kingdom**

Website: www.missionarytraining.org

E-mail: coord@missionarytraining.org

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Its aim is the splanting and multiplication of indigenous churches
among
unreached peoples.

We value your comments and suggestions for improvement to this study. Please send them to the above address.

Note: The map on the cover shows areas where Muslims make up more than 45% of the population. It is taken with permission from Ishmael My Brother: A Biblical Course on Islam, p. 137, compiled by Anne Cooper. Published by EMA, STL and MARC,1985.

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*At the beginning of this study, please pray for God's guidance and anointing for the work of evangelizing Muslims.
All praise be to God for His victory through our Lord Jesus Christ.*

Churches of people from a Muslim background

The aim of this study is to provide principles for beginning churches among people of a Muslim background. *

Today about 1,050 million people in the world are Muslims. Muslims follow the religion of Islam and have been very hard to evangelize. However, with sacrifice, love, and patience we can win them for Christ. Also, even though Muslim culture and religion seemingly treat women as inferior, some women have been able to evangelize Muslims with success.

Most Muslims live in the north of Africa, the Middle East, and in Asia. Christian churches exist there, even though evangelism is prohibited in most places. These churches are often few in number, small and scattered; they have suffered much because of their love for Christ. However, there are still thousands of ethnic groups and hundreds of millions of people without any testimony of our Lord Jesus Christ.

Our aim in restricted fields is usually to plant small house churches which obey Christ's commandments, and which reproduce and multiply. These churches will be of people converted from a Muslim background who act as salt and light in their own communities. They will administer their own baptisms and the Lord's Supper. They will have several elders who lead the work, organize their own activities and finances (are self-supporting), and plant other churches. Believers

* For more details about a method of church planting applicable to the Muslim world, see the *Church Planting Guide*: contact the Missionary Training Service - see address on page 2.

who teach the Word to others as in 2 Timothy 2:2, become the pastors of the new house church. These leaders must have the trust of the other members. They will usually not be paid. These new churches reproduce, beginning other small house churches. A group of Christians from a Muslim background acts as a support group for each other. It is the true community of God. They invite their fellow citizens to come to the Lord without losing their cultural identity. Leaders of several house churches meet together and support each other in their pastoral responsibilities. As we begin with this vision, we can pray and work for its fulfilment.

In countries with few restrictions, other models may be appropriate such as whole village evangelism or tribal movements. However, this study concentrates on restricted countries.

A Muslim who became a church planter

This sister has won a great number of Muslims for the Lord Jesus Christ. She has formed small secret house churches.

"I cannot divulge my name nor where I live because several times people have tried to kill me, and have even offered money for this.

I was born in a respected and wealthy family; my father and mother kept all the good laws of Islam.

When I was twelve years old I was seriously burnt in a fire. After nine months in hospital, I was not getting any better. The skin graft was not taking. They took me to another hospital where gangrene set in. I was about to die. In desperation, my parents sent me to an evangelical hospital. During that time I prayed to Allah that he would heal me and take away the terrible pain.

They put me in a room with other children. Every day someone told us stories from the Bible. The first that I heard was about Lazarus. The teacher asked us:

'And who raised Lazarus from the dead?'

'Of course it was Muhammad' - I thought.

When they said it was Yesua (Jesus), I put my hands to my ears. I asked Allah to forgive me hearing such blasphemy.

There was no cure for me. Intense pain tortured me day and night. One day a nurse came to my bed to tell me, 'I'm going to prepare you for another operation.'

I shouted in protest for more than an hour. I wouldn't let anyone touch me; I preferred to die. At last the nurse asked me, 'Can I pray for you?'

As I was very tired, I agreed. When she prayed, a peace came over me. I tried to shout and protest again, but I couldn't.

In the operating theatre the surgeon confessed to me, 'The infection is too advanced. I can't help you. Only Yesua the Messiah can. Do you want us to pray to Yesua?'

Again I agreed.

After the operation the skin grafts were miraculously successful. My first reaction was anger:

'Why didn't you heal me Allah: I prayed to you such a lot?'

I felt God's reply in my heart, 'Because you didn't call me by my name.'

I then recognised that it was Yesua the Messiah who had healed me. I was filled with deep peace and happiness.

I returned to my family and began the old religious routine again. But I felt dissatisfied. I remembered the happiness I had experienced through Jesus in the hospital, even with all the pain. One day a Christian woman invited me:

'Come with me to an evangelical meeting.'

I felt drawn to go and went. They taught about sin and the need of salvation. I wondered, 'What does 'sin' mean?' The Holy Spirit revealed to me several sins in my past, even giving alms unwillingly. For the first time in my life I understood what my sin was. Then the teacher told a story about the great sacrificial love of Yesua the Messiah:

'One day, a father of several children came home and saw that his flat in a tall building was on fire, with all his children trapped inside. He tried to go in, but the smoke and fire stopped him. Then he gained access to the neighbouring building and made a bridge with his body between the windows of the two buildings.

Crawling on his back, his children passed to safety. When the last child had crossed, their father's strength failed and he fell to his death.

'This shows us how Yesua gave his life to save us from Hell, and give us eternal life.'

Like all captives of Islam, I had always feared that day of Judgment when I would have to walk on a thread that was so straight and sharp as a sword. Only if my works were very good could I escape from the flames below, from the seven levels

of Hell. My experience with my burns made my terror worse. Suddenly, I looked to Jesus, the true bridge. I recognised Him as my only Saviour and Lord.

I went home and embraced my mother, and said to her :

'Mummy, I love you. I've got to tell you something. Yesua has filled me with a deep peace and joy that...'

'I forbid you to ever speak of such things!', my mother commanded, rejecting my embrace.

This was my first experience of the rejection I was to suffer hundreds of times for my faith in Yesua the Messiah. At school I suffered for my new faith, but I remained firm with Yesua. He moved me to love and forgive in the same way that He had. The local church did not accept me because it feared the persecution that my conversion would provoke. I had to learn many things for myself.

With time, I learnt to conquer the fear of evangelizing. When people hit me, I would pray for them, and afterwards return to give them the same simple message:

'Yesua the Messiah loves you and died to give you forgiveness of sins.'

This is the first thing I teach Muslims.

They respected my bravery and love. I now knew that I could not show fear to them, only love, because their religion had enslaved them by fear. To win them for Christ, I had to identify myself bravely as a follower of Yesua from the first moment. I went about with a cross on my blouse. I openly proclaimed my love for Christ, despite the persecution that I almost always provoked. I taught my new disciples:

'Our neighbours and friends are religious people. They must recognize immediately that we are also people who take our faith seriously. This means that they will respect us even though they do not yet accept our witness. But if you hide your faith to first cultivate a friendship for a few weeks, when you finally divulge the truth, they are not going to take you seriously, because you had hidden your faith.'

The normal reaction of Muslims, when they hear the Gospel of Christ for the first time, is to get angry with me and feel that they have been contaminated. We cannot avoid this by broaching the subject gently and subtly. We have to accept punishment. I have been beaten several times, but each time I spend the night in prayer and fasting for the one who has ill-treated me, and the next day I go back to tell him again with the same love and bravery:

'Yesua the Messiah loves you and died for the forgiveness of your sins.'

Those who have beaten me angrily (sometimes on two or three occasions) have afterwards burst into tears when I have spoken to them of the love of Christ.

The Lord has blessed my work in establishing several house churches by the method that follows:

There will always be opportunities to witness directly to individuals, but not to crowds. You can go out in a bus or train far from your house and speak directly about Jesus to people who do not know where you live nor where you are going. When the Lord shows you a person with whom to speak, give them a simple message:

‘Do you know that Yesua loves you and died for you to forgive your sins?’

A Muslim will sometimes listen with interest; sometimes he will become angry. If he threatens you violently, flee (just as in Matthew 24:15-20).

When you find someone open to the message, take his name and address. When you return home, pray for that person. Afterwards, visit them again. If another Christian goes in your place, he can ask, ‘Were you on the bus in such and such a place last week? What happened? Did you meet anyone? What do you think of what he said?’

In this way, little by little, through the humble testimony of a few people, God touches the Muslim’s heart. And by not revealing where one lives, one avoids being thrown out of the country or imprisoned for the crime of evangelizing.

Do Bible studies with the family of these people until they are willing to follow Christ. When they begin to obey His commands, they are a church. Continue to visit them, and train their leaders. They in turn can evangelize others, disciple the new families, and form other new churches."

The History of Islam

Muhammad was born in the city of Mecca in Saudi Arabia in the year 570 A.D..

He was an orphan, brought up by his grandfather and afterwards by his uncle who was a trader. In his youth, he possibly travelled with his uncle to Jerusalem, Damascus and Yemen.



Map of Arabia

At that time, paganism was the religion of Arabia. In Mecca, there was a temple called the Kaaba where the people had an idol for every day of the year (about 365 idols). These gods and goddesses were called

the sons and daughters of Allah (the Arabian name for the supreme God). Pilgrims from all over Arabia came to the Kaaba. Muhammad said that Abraham and Ishmael had built it. The Kaaba had a black stone that they thought the angel Gabriel had given to Ishmael, and which Abraham had set in the corner of the Kaaba. People came to kiss or touch this black stone.

When he was 25 years old, Muhammad married a rich lady for whom he had worked as a trader. His new wealth meant that he had ample time to go to the desert to meditate and pray. Unlike most of his fellow citizens, Muhammad believed that there was only one God. He knew that Jews and Christians believed that there was only one God. In 610 A.D., according to Muhammad, in a cave near Mecca, the angel Gabriel spoke to him, and began to give him revelations. Muhammad began to preach against idolatry. Although a few believed his message in Mecca, most people were antagonistic. In 622 A.D. Muhammad and his followers fled to Medina, a city about 200 miles north of Mecca. Muslims take this date as the beginning of their calendar. In Medina, Muhammad organized his followers as a community. Islam is not just a religion: it is a system which governs politics, economy and every aspect of people's lives. They consider Islam as the rule of God ("Islam" means "submission" to God, and "Muslim" someone who submits to God). The Muslims fought the Meccans and the Jews. In 630 A.D. Muhammad entered Mecca and removed all the idols from the Kaaba. He made it the centre of the Muslim religion. Until his death in 632 A.D., Muhammad continued to receive "revelations". He recited these to his followers who memorized them or wrote them down. After his death, these revelations were gathered together in the "Qur'an" (which means recitation). The Qur'an is about the same length as the New Testament.

After Muhammad's death, his successors continued conquering and imposing their religion on pagans. Christians and Jews had to pay a tax and endure other restrictions if they did not become Muslims. Pagans had to die if they did not accept the new religion. In 634 A.D.

they invaded Jerusalem. By 642 A.D. Syria, Egypt, Iran and Iraq had been captured. Within 100 years of Muhammad's death, Islam ruled from Spain in the West to India in the East. Not all conquest was violent: in some places the population welcomed the Islamic alternative to the rule of the Roman Byzantine Christian empire which had dominated much of the area previously. The expansion towards Europe was halted in the battle of Tours, France in 732 A.D.

After Muhammad's death, some followers thought that his successor should be his nearest male relative. These people became known as "Shiites" (which means members of a "party" - "Shia"). Others thought that his successor should be one of his most faithful followers, elected by the rest. This party is called "Sunnis" - from "Sunna" which means "custom" or "tradition"). The Sunnis are more legalistic in their religion, and form approximately 83% of Muslims. Shiites tend to be more emotional in their religious expression, especially when they remember their martyrs, and form about 16% of Muslims. Most Shiites live in Iran. There are also many divisions and sects in Islam, just as there are, sadly, among Christians. There are thousands of "Sufi" sects - Muslims who try to experience God directly through different rituals such as repeating the name "Allah" over and over again. Sufi missionaries have been important in propagating Islam all over the world.

In the 11th, 12th and 13th centuries, Western Christian nations undertook military expeditions against the Muslims, trying to recapture the Holy Land. These sad episodes, known as the Crusades, are still resented by many Muslims today. In the 19th and 20th centuries imperialist Western powers took control of many Muslim lands and turned them into colonies. This treatment by "Christians" did not endear the Gospel of Christ to Muslims. The last decades of the 20th century have seen a resurgence of Islam. Muslims see the low morals prevalent in many Western nations as evidence of the failure of Christianity. Muslim nations are now independent. Some, such as Saudi Arabia, finance Islamic propaganda worldwide using their

tremendous oil-wealth. All over the Muslim world, groups of "fundamentalists" are calling Muslims to return to the purity of their faith and free themselves from Western corruption.

Basic Islamic Doctrines

- 1. Belief in God.** This is the basic belief: one God without equal or partner, who created and sustains the world. For Muslims, associating anything with God is the greatest sin. They accept our Lord Jesus Christ only as a prophet who was born of the Virgin Mary, but deny that He is God. They also deny that He was crucified and was raised from the dead. Most think that He went direct to heaven, and that Judas was killed in His place. They call the angel Gabriel "the Holy Spirit".
- 2. Belief in the angels of God.** Angels are God's servants. "Jinn" are spirits which eat, drink and reproduce. God created the jinn from fire, and men from clay. God expelled the devil from Paradise because he refused to bow down to Adam.
- 3. Belief in the prophets.** Muslims believe that Muhammad was the last and greatest prophet. Their other prophets include Adam, Noah, Abraham, Moses, David and the Lord Jesus Christ.
- 4. Belief in the holy books of God.** Muslims consider the Qur'an to be the most holy book. They believe it was written in Arabic in heaven, and that Gabriel revealed it orally to Muhammad. Muslims believe that Muhammad was in no way the author of the Qur'an: he merely recited to others what he had received from Gabriel. In fact, Muslims believe that he was illiterate. This method of inspiration is different from the Christian understanding of how the Bible was inspired: here God used human authors to write what He wanted, but did not

bypass their personalities. The Qur'an knows nothing of this "incarnational" method of inspiration.

The Qur'an contains 114 chapters (suras). Because they believe the Qur'an came from God Himself and is holy, Muslims perform a ritual washing to purify themselves before touching it. They think that reading and memorizing the Qur'an in Arabic conveys a blessing, even if one cannot understand Arabic.

Christians witnessing to Muslims should study the Qur'an. It says many things that are true, but sadly denies the divinity of our Lord Jesus Christ.

Muslims recognize the books of Moses (Genesis to Deuteronomy), the Psalms of David, and the Gospels, but they believe that they have been changed.

Apart from the Qur'an, Muslims follow the sayings and customs of Muhammad. These are called "Sunna" ("custom").

- 5. Belief in the Day of Judgement.** A terrible day when every person's good and evil deeds will be put in a balance. Those who have done good will go to heaven, but those who have done wrong will go to hell. God reserves the right to send people where He wills. Muslims think that Muhammad will intercede for people on judgement day.

The Qur'an describes heaven as lovely gardens with beautiful women. Muslims think that those who do not follow Islam will be punished eternally in the fire.

- 6. Belief in God's decrees.** Orthodox Muslims believe that everything, including good and evil has been decided by God.

- 7. Life after death.** They believe that life on this earth is temporary and is meant to be a preparation for life after death which is never ending.

Basic Theological Differences between the Christianity and Islam

Many Muslims do not see themselves as sinners. They feel no need for a Saviour. Islam does not have a doctrine of the Fall: according to them, Adam simply made a mistake, and was restored: human nature itself did not become sinful: everyone is born basically good but weak. They think that there are always religious acts they can perform to make up for things they have done wrong.

Muslims think that sin does not hurt God: it makes no difference to Him: it only harms the sinner. They reason that God can forgive if He wants: there is nothing in His nature that makes Him **have** to punish the guilty. Thus they see no need for the propitiation of God's anger through the sacrifice of Christ. In any case, they do not believe that Jesus died on the cross. Even if He had, according to them, He could not pay for anyone else's sins: each person's sins are individual. They do not understand that when we repent and believe in the Lord Jesus, dying and rising with Him in baptism, we are united with Him through His Holy Spirit, and thus all that He is becomes ours, including His righteousness, His death for sin, and His resurrection.

The message of forgiveness in Christ does not fit into Muslims' theological system. Only the Holy Spirit can bring them to see that their sins are a personal offence to God, that God bore our sins through Jesus on the cross for our forgiveness, and that they should turn to Him, receive this forgiveness personally, and so become a new creation in Christ.

Our Vocabulary

For Muslims, several important words have other meanings. We should explain the meanings or use other words:

- Heaven (Paradise) - the place where Muslims would like to go when they die: is considered by some Muslims (not all) as a place of sensual pleasures. It is better to talk of "being with Christ", or "in the glorious presence of the most holy God", etc..
- "Son of God" is a blasphemy for Muslims, because they think that this means that God physically caused Mary to conceive as if He were a man. If the Muslims raise the subject, we can ask what they mean by the term "Son of God". We can exclaim "Blasphemy!" even more vehemently than they would at when they say what they think it means. It is better to use the phrase "Word of God" to explain the relationship between the Lord Jesus and His Father. He is the revelation of God. Help them to read Luke 1:20-35 and Matthew 1:18-25 so that they understand how the Lord was born. God the Word came down to earth: Jn. 1:1-18; Phil. 2:1-11; Col. 1:15; Heb. 1:3.
- The word "Christian" recalls the "Christian" soldiers of the 12th century Crusades, who killed thousands of Muslims. Some Christians use the phrase "follower of Jesus the Messiah" instead. Distinguish between real followers of the Lord Jesus Christ who obey His commandments and nominal "Christians". Lament the deplorable state of sinful "Christian" nations.
- When speaking of "sin", explain that it is also an evil nature which offends God's holiness. Putting some dirt in a drink and offering it to someone, saying "It's only a little dirt; it's mostly a nice drink" could be a way of showing that sin makes our whole lives unacceptable to God. Some Muslims often ask God for forgiveness. We must draw them to the Saviour Jesus Christ who is the only one who can offer forgiveness.
- The "Jesus" of the Qur'an (called "Isa" - a word which probably derived from the Greek "Iesous") is a Christ who is not God, and who did not die on the cross or rise from the dead: according to Muslims, He ascended directly to heaven, and Judas took His place on the cross. The Muslims' Jesus is

similar to the "Christ" of the "Jehovah's Witnesses" - who was neither God nor rose bodily from the dead. Some Christians prefer the name "Yesua" which is nearer the Lord's name in Hebrew and Aramaic: "Yeshua". However, whichever name we use, we must explain who the Lord Jesus Christ really is. Just using another name is not enough.

- In Arabic, "to believe" in someone is to affirm that he exists. Use the word "trust" - to commit our lives to the Lord Jesus Christ.
- "Missionaries" may be seen as agents of foreign countries who bring political, social and religious changes. They introduce hospitals, schools and aid programmes as incentives to change from the old ways.

The Practices of Islam

Islam has five "pillars" in its religious practice:

1. **The Witness** (Shahada). This is the Muslim creed. They repeat it in their prayers and many other times during the day. It says, "There is no God but God, and Muhammad is the apostle of God".

The four following aspects are done to earn the favour of Allah.

2. **Ritual Prayers** (Salat). Muslims pray five times a day: before sunrise, at noon, mid-afternoon, at sunset and after dark. Before praying, they take off their shoes and wash their feet, hands and parts of their face, and turn towards the Kaaba in Mecca. Prayer must be in Arabic and in the correct order. The prayer ritual includes movements such as bowing down and kneeling. They believe that praying in the mosque brings them more merit before God. The prayer ritual is important in

strengthening the sense of Muslim community. Do not walk in front of a Muslim who is praying.

3. **Almsgiving.** It is a duty to give alms to the needy and those that serve God. This amounts to 2.5% of one's capital, each year.
4. **Fasting.** Muslims fast on several occasions, but the most important fast is during the month of Ramadan, the ninth month of the Muslim calendar, when they eat, drink, smoke and have sexual intercourse only between sunset and dawn. The last day they give presents to the poor. They believe that those who keep the fast will be forgiven all sins that can be forgiven. The effort of endurance of keeping the fast also bonds Muslims strongly together as they know that others are doing it with them.
5. **The Pilgrimage to Mecca.** Every devout Muslim has the ambition of travelling to Mecca in Arabia at least once in his lifetime. It is obligatory if one has the means to do it. In Mecca and the surrounding area, they carry out different religious rites. Many believe that fulfilling the pilgrimage cleanses them from sin.

Some Muslims add another pillar: the "Jihad" (Strife). They "strive" to be true Muslims, to protect and propagate Islam, and repel what is evil. A minority of Muslims take this to mean advancing Islam through violence. Muslims believe that those who die in a holy war go direct to paradise. The Qur'an requires death for Muslims who reject Islam. Islam's aim is world dominion to impose God's law - which they believe is revealed in the Qur'an.

By keeping these pillars of Islam, Muslims think they merit God's mercy. In this respect they are similar to the Pharisees of the New Testament. They are also motivated by a great fear of hell. They never

know if they have sufficient merit to escape. Every true Muslim is trying to win God's favour. It is like a race: they run on a thread stretched over the flames. Muhammad too, the founder of Islam, prayed for liberation from the angel of death. Many Muslims are driven by a fear of death. Islam does not offer, nor can it give, forgiveness or the security of eternal life in God's presence. This is why we emphasize our peace through the grace of God in Christ. Muslims are worried about God's justice, and try to perform more and more good works, without ever being sure of their final destiny.

Popular Beliefs

Not all Muslims believe the same, nor do they all practise their faith in the same way. We need to get to know them very well and understand their personal fears and anxieties. Millions of Muslims add pagan ideas and practices to their religion. They practise Muslim rites to protect themselves from evil spirits. For example, some use words of the Qur'an written on paper as a charm. The ritual washing before prayer is seen more as a way of cleansing from the pollution of demons than a symbol of cleansing the heart before approaching God. They give alms, not so much in compassion for the needy, but from fear of the "evil eye" possibly cast on them if they do not give anything. Witchcraft, enchantments, and charms form an important part of the world of millions of Muslims. They do not like people to admire their babies: they fear the "evil eye", thinking that the baby will become ill.

The Islamic Way of Life

Islam legislates for every aspect of life, including how to dress, the position and words for prayer, how to govern a country, when to wage war, etc..

Before Muhammad died, he said, "I leave behind me two things, the Qur'an and my example, and if you follow these, you will not fail". Muslims do not worship Muhammad, but they do **follow** him: they try

to live exactly as Muhammad did, including such things as eating with the right hand and using the left for unclean purposes. They believe that his life is the perfect model for the way God wants people to live. The written collections of details of Muhammad's actions and words are called the "Hadith" (which means "tradition" about Muhammad). The Hadith are not in the Qur'an but in other separate books. Muhammad's example is the path (the "Sunnah") which Muslims should follow. It is useful for us to know the Hadith.

Example of a hadith:

"Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: When the dog drinks from a pot belonging to any of you, he should wash it seven times." (IV, xxiv, 146)

The Qur'an plus the Hadith form the basis of the Islamic law (the "Shariah"). The Shariah covers all aspects of life: prayers, food, social relationships, greetings, hospitality, economics, education, government. There is no division between sacred and secular: everything must be done in accordance with the Shariah.

Examples of Islamic law:

- Men must be covered from the navel to the knees.
- Women must be covered except for face, hands and feet.
- Women must not wear see-through, tight or revealing clothes.
- Men may not wear pure silk or clothes decorated with gold.

Muslims the world over form the "Ummah" - the Muslim community. They are expected to organize their society according to the Shariah, and cooperate to extend Islam. Islam forms a social-political-religious unity. People find it difficult to stand up for the Lord Jesus in such an environment.

God is the creator and owner of everything: man is His regent here on earth. This means that individual wealth should be tempered by justice

and concern for the community, that the rich should help the poor, and wasteful habits such as gambling and alcohol are prohibited.

Islam views politics as part of religion: God is the supreme ruler: man is His regent. Governments should implement God's law the Shariah - not invent new laws. It is Muslims' duty to establish the rule of God in the whole world. They strive for this not only by preaching, but also by political and even military means.

Islam demands total loyalty, and threatens those who abandon it with death.

Islam legislates for every aspect of life. However, local traditions sometimes become part of the Islamic system in each area.

In Muslim cultures there is a strong sense of family honour. The family seeks to avoid shame - "losing face" - at all costs. The feeling of "What will people say?" is very strong. The chastity of the women of a family forms an important part of a family's honour. For this reason, a woman suspected of immorality may be killed by relatives. Those who break with Islam may also be killed by relatives for the sake of family honour. Family honour makes people strive to preserve appearances, to arrange good marriages for their children, and to obtain jobs which are not menial. Important decisions are made as a family. Ideal marriages are with other members of the extended family. The extended family is led by the eldest male. Honour strongly favours maintaining traditions: change is resisted.

If a man becomes a Christian, he is in danger not only of losing his life, but also having his inheritance, his wife, and his children taken from him - even when his wife and children wish to remain with him.

The local mosque forms part of people's everyday lives. It never closes, day or night. It is a place of prayer, rest, study, and socializing. The homeless and beggars can find refuge there.

Principles of Evangelism

These biblical principles are highlighted by those whom God has used to evangelize Muslims and plant churches among them. (For specific church planting steps see the *Church Planting Guide*; for principles of work among other cultures generally, see Part 5 of the Missionary Training Series: *How to Make Disciples in Other Cultures*) *.

Incarnational Love and Friendship

We should radiate the life of Jesus. We come as servants of the Muslims for the love of Jesus. We need to develop friendships and get to know Muslims very well. The first step towards winning Muslims for Christ has often been friendship. Trust in us usually comes before trust in the message and then in our Lord Jesus Himself.

Making friends

- Seek someone who can teach you the local customs, and who will be frank with you when you make mistakes. You need to know what people think about you. **Ask God to give you someone who will act as your patron, and who will introduce you to his circle of friends.** This is a similar function to the person in Matthew 10:11 who received the apostles in his house.
- To develop friendships, do things for people who are important for the person whose friendship you wish to win. For example,

* Both obtainable from the Missionary Training Service. See page 2 for the address.

if we want to befriend someone and we find out that his father is in hospital, we should visit his father and help him. Of course, this has to be a genuine friendship, not a manipulation of people. Constantly think of ways in which you can help your friends and their families out of genuine concern. Show that people themselves are worth much more than our time or money.

- On coming to live in a new house, speak with your neighbours as soon as possible. You could ask them to help you make friends in the area. Sometimes asking for their help wins you friends.
- Men can make friends in the cafés.
- Invite people to come to your house for coffee.
- Women can visit their neighbours, borrow things and make friends. They can invite them to coffee, ask them to look after their children, etc.
- Try to make friends with whole families, not just individuals.

We strengthen our witness for Christ with good works, respect and above all, love. However, be aware that some Muslims see the help given by Christians only as a "bait to change religion". Self-help programmes preserve people's dignity more than giving things away.

Humility is an important virtue for Muslims. For example, if they ask you why you have come, you could say, "To ask forgiveness for the crusades in which so-called 'Christians' killed thousands of Muslims, and to tell you about Jesus the Messiah."

The power of your witness for Christ depends on your conduct. Everyone will soon know that you are a follower of the Lord Jesus Christ, even though they do not know that a group of Christians exists, nor where they meet for worship. Love demonstrated in practical ways is important:

- Help the poor and the sick (as Muslims are accustomed to do).
- Be reliable, honest and caring in your own job.

- Do not ill-treat animals.
- Do not eat in the presence of those who are fasting, nor in the presence of anyone without offering them food.
- Visit them when they lose a relative, when there is a divorce or sickness. Say that we would like to visit them again.

Friendship with families

Muslims have a great sense of family solidarity and family honour. When you meet people who are interested, visit them in their homes to include all the family in the friendship. This avoids suspicions and keeps doors open even when someone is converted. Try to include all the family in Bible studies. Invite families to your own home for a meal. Serving very generous amounts of food shows that you really care.

Be a generous friend to people, always thinking of practical ways in which you can help your friends and their families.

The giving and receiving of favours is very important. In friendship, people feel able to ask you for large favours. You too, can ask them for large favours. If someone admires something, many Muslim cultures require one to give them what they admire without complaint. Those who receive favours are obliged to return at least as great a favour in return. People usually keep a careful mental track of favours given and received.

When you have formed a friendship with one family, try to make friends with the relatives of this family. In this way you can form a great network of contacts for the Gospel. It is much easier to make friends when you are already friends of a relative.

Do your utmost to avoid interested people being separated from their families. Become a friend of the whole family as soon as possible, especially of the most influential male - before anyone is converted.

Though hard, it is much better for new Christians to remain in their families and witness to them gently when opportunity arises.

Be a model

Paul said "*Follow my example, as I follow the example of Christ.*" (1Cor.11:1). Muslims and new Christians look on us as models. Converts will imitate our habits of prayer, witnessing and every aspect of living the Christian life. As we are a model of Christ for them, the health of the new church depends on our example. They will do what we **do**, not what we **say**. We should be known as part of the people of God: dedicated to help others, and who are committed sacrificially to God's work. If we want them to be brave, facing violent persecution, we also should show how to confide our fears to God and seek His strength. Point them to Jesus the perfect model.

We are always dependent on God. Do not try to put on a super-spiritual façade of people who are always perfect. The new Christians need models of how to overcome weaknesses and faults by turning to God.

Christian love

When we are persecuted, it is easy to lose sight of God's love for Muslims. Remember to apply 1 Corinthians 13.

Muslims never want to lose an argument in front of their friends. Be aware of this, and allow them to speak individually with you in private. Indeed, "winning an argument" against a Muslim may make him harden his position against you - respectful dialogue is better.

New Christians need our love and support. Help them to maintain a loving relationship with their relatives, so that they can witness to them for Christ. New Christians may have problems, but we should do everything we can to help them to continue living with their families. If they are completely isolated, they will lose the opportunity to witness to them.

Spiritual Warfare

Holiness of life

Our authority over evil powers flows from the finished work of the Lord Jesus Christ on the cross, and our union with Him (Ro. 6:1-14; Gal. 6:14; Eph. 2:5-6; Col. 2:15). As witnesses for the Lord Jesus among Muslims, we must dedicate ourselves entirely to God in body, mind and spirit, that He will make us completely holy (1 Thess. 5:23). Let us walk worthily of the Lord and put on the whole armour of God (Eph. 4:17 - 6:20). The power of God is manifest in a holy life.

Fervour in prayer

Our Lord Jesus gives the example: "*During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission*" (Heb. 5:7). Prayer and fasting, individually and united with other Christians break the enemy's chains. Mobilise your friends to pray. Only the Holy Spirit of God can bring Muslims to the Lord Jesus Christ. Pray as the disciples in Acts 4:29,30, "*Now, Lord, stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus.*"

Intercession

The apostle Paul said, "*I have great sorrow and unceasing anguish in my heart, for I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race*" (Ro. 9:2,3). "*My heart's desire and prayer to God for the Israelites is that they may be saved*" (Ro. 10:1). Intercede for Muslims to come to Christ. Let us spend hours in prayer to know what God wants to do, and when, and to claim His promises. We will see them fulfilled when our requests are for God's glory (Mt. 9:22,29; 13:58). Pray for the establishment of new churches. Pray against the enemy's attacks on the team (especially its unity), and on new Christians. Ask God to reveal Himself to Muslims through dreams and visions. Make specific

requests, according to the will of God. If you want to see a thousand Muslims come to Christ, the first stage is to ask for **one family**.

Prayer for the sick and other needs

Prayer for healing and casting out demons in the name of the Lord Jesus Christ has a great impact on Muslims.

When Muslims see that God answers our prayer, they are more open to the Gospel. Like the sister whose testimony appears at the beginning of this study, many come to the Lord when they see His power to heal. Pray for people and their needs so that they receive God's blessing in the name of Jesus the Messiah. It is good to pray with Muslims. Say, "Let us ask God's blessing in the name of Jesus the Messiah". Do not simply say, "Let us pray", because they may think that you are going to perform the Muslim prayer ritual (Salat). Pray standing or kneeling, or if you are seated, do not cross your legs. It may be better to take off your shoes if your Muslim friends are more conservative.

Deliverance

Only the Lord Jesus Christ can free people from the power and fear of evil spirits. When they seek freedom from fear, help them to put their trust totally in Christ. Many Muslims trust in charms. Many have asked the help of dead Muslim saints at their shrines. When they commit themselves to Jesus, teach them to reject the authority of the demons and destroy the charms. They must claim the power of the victory in the blood that our Lord Jesus shed on the cross, and in His Name they will be free from every bondage. Pray for their complete deliverance. Help them to become obedient disciples.

Personal protection

Many Christians feel that temptations become stronger when they work with Muslims. They are attacks of the enemy. Purity, perseverance in witnessing, and Christian unity are the objects of the enemy's darts. Tiredness and loneliness also weaken us. So praying, "Lead us not into temptation, but deliver us from evil", as well as the

other parts of the Lord's model prayer, are important. Some Muslims use witchcraft and powerful spells against missionaries. Proclaim the victory through the precious blood of the Lord Jesus Christ. Dedicate each one of your family to God's protection. Each member of an evangelistic team should be helped to maintain personal devotions. Devotional books and cassettes can also help to maintain spiritual fervour. Fasts and prayer retreats also strengthen us. Remember the power of our Lord Jesus Christ over demons. He gives us this power too (Matthew 8:28-34; 9:32-33; 10:1; 12:22-29.)

Some missionaries ask a hundred people to pray for them each day.

Be Open About Your Faith

It is not a crime to be a Christian in a Muslim country. The crime consists in evangelizing. Peter and John in Acts 4 broke this human law in order to witness in obedience to God. If you immediately declare yourself to be a follower of Jesus the Messiah, you will gain people's respect, even though you have to suffer for it. Do not use a mask of not being a Christian which you take off when there is no danger or when you have won people's friendship. If our faith is important to us, it will be obvious like a shining torch. Pray for opportunities and bravery to witness.

Suffering

To make an impact, we must be ready to suffer. "*Whoever finds his life will lose it, and whoever loses his life for my sake will find it*" (Mt.10:39). "*They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death*" (Rev. 12:11). The Lord Jesus Christ says to us, "*If anyone would come after me, he must deny himself and take up his cross daily and follow me*" (Lk.9:23).

The hardness of people's hearts may also grieve us.

Personal Testimony

Tell your own testimony of your personal encounter with Christ, answers to prayer, the joy of forgiveness and the Lord's presence. Just talking about doctrines may provoke arguments, but they cannot argue when we speak of our experience. As they do not know God personally, your experience makes an impact.

Devotion to Christ

Muslims frequently mention Allah (God) and the Qur'an (their holy book). Christ, through His Holy Spirit, lives in us; so we should manifest a communion with God which is even more precious and intimate, giving Him thanks publicly, and acknowledging God's sovereignty when speaking of our plans, as in James 4:15 "*if it is God's will we will live and do this or that*". Many Muslims think that Christians do not pray. Let them know that you pray and read your Bible. (Some Christians even use a prayer mat and prayer beads.) Without hypocrisy or trying to compete with Muslim piety, be known as a godly person: praying before eating, and daily family prayers. Pray for the sick and ask God's blessing in the name of Jesus the Messiah. Demonstrate zeal for Christ, "*keep your spiritual fervour, serving the Lord*" (Ro. 12:11). Our devotion must be a natural expression of our faith.

Islam and submission to God through Yesua the Messiah

Islam means "submission". A "Muslim" is someone who submits. Muslims think that they have submitted to God. They believe that all prophets have practised Islam, the submission to God. However, sincere Christians are the only ones who have submitted to God because they have accepted the Word of God, Yesua the Messiah. "*Moreover, the Father judges no-one, but has entrusted all judgement to the Son, that all may honour the Son just as they honour the Father. He who does not honour the Son does not honour the Father, who sent him*". (Jn. 5:22,23). We submit to God through Jesus the Messiah.

Invitation to Respond

Link evangelism to an invitation to follow the Lord. For example, when speaking about the water of life, we can say, "Would you like to receive this peace now in your heart?". Explain that "today is the day of salvation" and that tomorrow it could be too late. Remind them of the reality of hell. Warn them of God's wrath for those who do not take refuge in the Lord Jesus Christ.

Focus on the Lord Jesus Christ

Our task is to lead Muslims to Jesus - the true Jesus whom they have lost. Let nothing deviate us from this aim! God has called us to proclaim Christ crucified (1 Cor. 1:23). The apostle Paul says, "*When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified*" (1 Cor. 2:1,2). It is good to spend some time establishing common ground, talking of the oneness of God, His creation and judgements, to show that we are not idolaters, but we concentrate on the Lord Jesus Christ: His birth, life, miracles, teachings, death, resurrection, ascension, reign, intercession, and second coming. There is no point spending hours defending practices of the Old Testament, or comparing Christian and Muslim customs, trying to show that the other person is wrong. We define Christianity as Christ. He is the end of revelation in all the Scriptures. He said, "*You have heard it said... but I tell you...*" (Mt. 5:33,34). We will be tempted to argue when Muslims say mistaken things about secondary matters. But resist the temptation: arguments just wear us out. We should not be contentious (2 Tim. 2:24). Present Jesus alone - crucified, risen ascended and reigning, and coming again. Speak of His humanity, that He is God manifest in the flesh, His humility in going to the cross, His resurrection, His power to transform, forgive and deliver. You can present Bible studies on these themes.

When speaking of the Lord Jesus Christ, we can use a title for Him like "our Lord the Messiah" (Rabbana al Masih), to show our respect.

Use the Bible

We ourselves must thoroughly know the Word of God and its teaching. We should acquaint Muslims with the Bible. We can ask them to read key passages - like the miraculous catch of fish (Luke 5:1-11), the forgiveness and healing of the paralytic (Luke 5:17-26), the resurrection of Lazarus (Jn. 11), and others of the Lord's miracles. Whenever we speak to them, let us read Bible passages. When speaking about people in the Bible, some Christians use the names with which Muslims are familiar in the Qur'an so that they know of whom they are speaking.

The Qur'an tells Muslims to pay attention to the Bible as the Word of God: they were to check with previous revelation if they had any doubt about the validity of the Qur'an. If a Muslim says that Christians have changed the Bible, we can reply that there exist copies of the Bible that were made more than two hundred years before the birth of Muhammad. These copies concur exactly with the copies and translations that we have today. Would God permit His Holy Word to be changed by men?

Some Christians show the same respect for the Bible that Muslims show for the Qur'an: they kiss it, touch their foreheads with it and pray before reading it. When carrying a Bible, hold it above your waist and never place it on the floor. Do not write in it or mark it. It is good to call it the "Holy Bible" to show that it comes from God.

Some find that selling the Scriptures is better than giving them away.

Some read the Scriptures in the same chanting style as the Muslims use to read the Qur'an. It is good to help your hearers repeat phrases

after you. Recommend to them that they read the Bible for themselves too.

Memorization

Some Muslims memorize huge parts of the Qur'an. Christians should also be able to quote from the Bible. It is our effective weapon (Eph. 6:17).

Series of Studies

You can follow a series of studies with those who show more interest: such as *The Best News (Train and Multiply)**, or on the themes below.

In all our teaching, an important principle is: **Use the truth that Muslims already know from their own religion, and build on that.**

1. Belief in one God. Dt. 6:3,4. Ex. 20:2,3. The two principal commandments: Matthew 22:37-39. Explain that we all fail, but that the Lord gives us the power to obey.
2. The prodigal son: Luke 15:11-32. The mercy of God as Father. Trusting in Him as our Father. Rom. 8:35-39. Jesus Christ is our example: Luke 23:34,46: the friend of sinners.
3. The life of our Lord Jesus Christ: Acts 10:36-38. His birth: Mt. 1:18-25; Lk. 1:26-56; 2:1-20; His miracles, e.g. Mk. 10:40-52; Lk. chapters 11-14. Salvation: Is. 35:5,6; 61:1,2; Lk. 4:16-22.
4. The sacrifice of the Lord Jesus Christ: foretold in Isaiah 52:13-53:12; the account of His sufferings and death in the Gospels. The end of all sacrifices: Heb. 10:11-25. He brings

* See page 2 for the address of where to obtain the Train and Multiply materials.

forgiveness: Rom. 5:1-11. The cross shows the horror of sin, and the justice of God: Rom. 3:21-26.

5. The victory of the Lord Jesus Christ: over temptation: Lk. 4:5-7, 13; over evil spirits: Lk. 4:31-37; forgiveness on the cross: Lk. 23:34; the resurrection: Acts 2:31; Phil. 2:8-11; the life of victory: Rom. 8:35-39; Heb. 4:15,16.
6. The Lord Jesus Christ: the Word of God: Jn. 1:1-4,14; His birth from a virgin; His resurrection Mt. 28:15-20; 25:31- 46; 1 Cor. 15:24-28. Jesus Christ is God in action: He is not another God: Mk. 2:1-12. Use the Bible, not words from the creeds or theological terms in your discussion.
7. The one God: Father, Son, and Holy Spirit: Heb. 1:1-3; Jn. 14:9. One God who reveals Himself as Father, Word and Spirit.
8. The Holy Spirit and the Church: Jn. 14:26; 15:26; 16:8. The power of God: Lk. 24:36-49. His gifts and love: 1 Cor. 12 and 13. Forgiveness: 1 Jn.4:10,11. The fruit of the Spirit: Gal.5:22,23.
9. Bible study and prayer: Acts 2:42. Ps. 103; 1 Jn. 1:8,9, Mt. 7:7-11.
10. The church: Acts 2:37-47. The commandments of the Lord Jesus Christ. Christians are perfected in the church, not before becoming Christians. Prepare converts for persecution: Mt.5:11,12; 10:16-25, 34-39; Phil. 3:7-11; 2 Tim. 4:1-8; 1 Pet. 2:9, 19-25.

If you want to concentrate on one Gospel, you could read through Luke highlighting important parts, or use the following thematic selection* :

1. Jesus came to forgive sins: Lk. 5:17-32; 15:1-124.
2. Jesus taught what God requires of people: Lk. 10:25-37; 11:37-44; 12:13-21.
3. Jesus' death was not a mistake and no surprise to Him: Lk. 9:18-22; 18:31-34; 23:26-56.
4. Jesus died for our sins: Isaiah 52:13-52:12.
5. Jesus rose from the dead and is alive today: Lk. 24:1-53.
6. Jesus offers God's blessing; some people reject the offer: Lk. 7:11-17; 8:26-39; 14:15-34; 19:28-44.
7. People can come to God through the Lord Jesus: Lk. 7:36-50; 18:9-17; 19:28-44.
8. Following Jesus includes warnings and promises: Lk. 12:51-53; 14:25-33; 8:22-25; 12:22-31.
9. Who is Jesus? He is the Lord: the Word of God: Lk. 1:26-38; 20:9-19; 10:21-24; 2:8-20.

* Adapted from Reaching Muslims for Christ, by William J. Saal. Moody Press, Chicago, 1993.

Bible Introduction*

It is good to help inquirers and new disciples use the whole Bible as the complete written revelation that God has given. Explain briefly with Bible in hand:

- The Old and New Testaments and their basic parts.
- The unity of the Bible: show that God created the world good in Genesis 1, how man fell and the world was spoilt in Genesis 3, and that in Revelation God will have restored everything. Say that all in between is the story of how God is doing this.

A suggested reading list which gives an overview of the Bible could include:

- Genesis (the whole book)
- Exodus 1-20
- Selected Psalms (e.g. 1, 2, 8, 19, 22, 23, 69, 110, 139, 150)
- Isaiah 9:1-7; 53; 64-66
- Daniel 1-6; 9
- Malachi (the whole book)
- Luke
- Matthew 5-7; 24
- Acts
- Romans
- 1 John
- Revelation 19-22

Conquering Fear

Islam is surrounded by a wall of fear. Satan attacks the believer who enters his territory. But there is no reason to fear. Muslims are willing to suffer for their faith; much more we Christians (though make sure it is the faith we are suffering for, not unnecessary insensitivity). If

* Adapted from Wendell Evans, with permission. Seedbed Vol XII No 3

they ill-treat us, we evangelize them with more love, valour and astuteness. We claim God's power in the name of the Lord Jesus Christ against demonic opposition and the spirit of fear. We cannot deal with fear by pushing it away. It has to be admitted, faced and brought to the Lord.

Proclaiming the resurrection

It is important to emphasize the resurrection of Jesus, just as the apostles did in the book of Acts. Muslims fear punishment after death; they believe in terrible torments of Hell. They do not know that Jesus Christ conquered death with His resurrection, and that those who believe in Him will be raised together with Him.

Wisdom and Discipline

Learn from other Christians

Those who have converted from Islam, other Christians, and those who have more experience in the locality, can teach us many things. Their advice can save us from making many mistakes and much useless work.

Listening with attention

When asking a question, listen carefully and patiently, and do not argue. If we argue we can make Muslims close their minds even more. We are learners as well as teachers.

In a Muslim culture bartering is often accepted: we can say, "Now I've listened to you, please let me speak to you about Yesua the Messiah."

Persevering

Muslims have to think a great deal when they encounter the Gospel. With time, the Word of God fulfils its work. Preliminary aims might be:

- to win the trust of a Muslim family so that they welcome you into their home,

- to help them read the Bible and understand its message, and allow us to pray with them and for them.

Knowing that there are other Christians from a Muslim background in their country also helps give them confidence. They should form friendships with other Christians as soon as possible.

Lifestyle

- If people are poor, live at the same level (as much as your health and emotional state allow).
- Do not use money from abroad for projects which local Christians will not be able to sustain themselves later: let new Christians take responsibility for the Lord's work as soon as possible.

Dedication to Evangelism

Organise your time to dedicate many hours to evangelism. Satan tries to involve us in activities which are seemingly good, but only deviate us from our aims. The parable of the sower in Mark 4 teaches us that as we sow, there will be different responses. **What is important is to sow a lot.** This is the only way to obtain a large harvest. He who sows little, will also reap little.

Concentrate your efforts

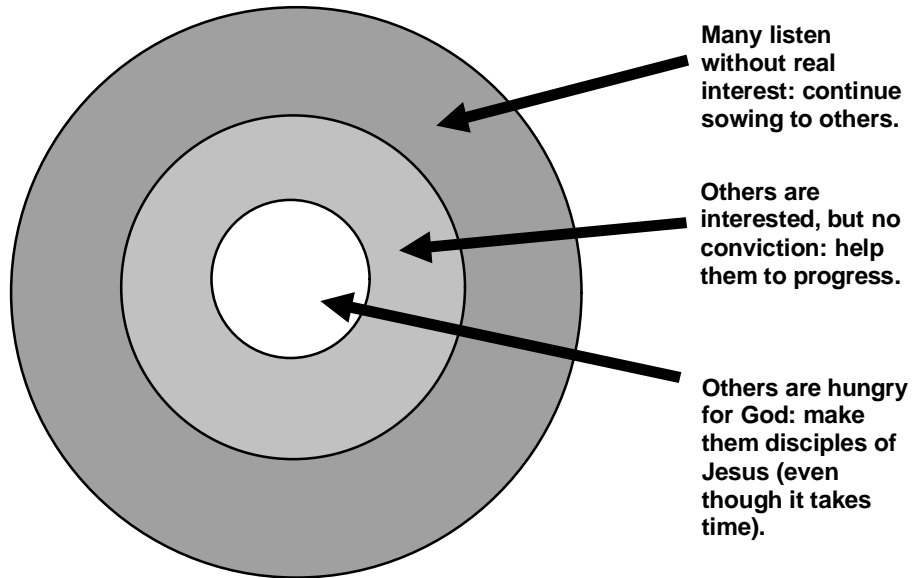
Evangelize many, but continue discipling only those who respond. The Lord preached to multitudes but gave special attention to the twelve disciples. In John 3, He had a long conversation with Nicodemus who showed real interest in the things of God.

You could seek about five heads of household who want to know God better. Concentrate your efforts on them and their whole families. If any fall away, seek others. If possible, work for the conversion of people who will influence others: for example, heads of households will have a great effect on their families. Look for people who are looking for the truth, and who are not satisfied with their present spiritual state.

Questions to ask Muslims

These questions will draw out different answers, and should give

Concentrate Your Efforts



opportunity to speak about the Gospel.

- What is the most wonderful thing that has happened to you?
- Do you know how to find peace with God?
- Do you know how to overcome Satan and his temptations?
- Do you have eternal life?
- Do you know God personally?
- Have your sins been forgiven?
- If you were to die today, would you go to heaven?
- What do you think about Yesua the Messiah?
- Have you read the Bible?
- Are you afraid of Hell when you die?
- Does God answer your prayers?
- Questions related to people's daily lives.

After listening to their reply, ask if you can read to them what the Bible says on the theme.

Know when to "shake the dust off your feet"

In some places, where there has already been a Christian witness, some half-interested people can waste our time and resources. They like studying the Bible but never definitely commit themselves. Some missionaries feel sorry for them, and give them lodging and money. But they may be people who take advantage, and we should avoid them. Receive advice from those who have worked in the place longer than yourself.

Songs and dramas

Sometimes it may be possible to sing, or illustrate with drama, truths that people would not receive in another way.

The Gospel and Muslim Culture

Try to see the world through Muslims' eyes. Many Muslims do not reject the Gospel itself, but the foreigner and his style of worship. When we follow God using the local language and customs, people respond better. Learn the language and local customs. The best way to learn them is imitating people. Take note of things which make people happy, sad, anxious or hostile.

To gain insight into their culture you could listen to cassettes of popular songs. What are common themes? Listen to their soap operas on television. Think of local conversations: what is never spoken of — of what are people ashamed?

Take away everything from your faith which has a Western flavour. Muslims should see the Christian faith as "made in Palestine and packed in the country where you live".

How should we react to Islam's practices?

Wise evangelists examine Muslim beliefs and customs carefully. Christians from a Muslim background should examine customs to see which they can follow. Each one must decide their own position, without judging others in these matters. Consult with others who live in the same country.

The apostle Paul said, *"Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law). To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some."* (1 Cor. 9:19- 22). Adapt to the culture where you live.

There are only a few things that we cannot do (such as recognize the Qur'an as the Word of God). As you follow their customs, people will see that we are people who really want to be like them.

However, do not try to make them think that you believe what they believe. They lose respect for you if you try to deceive them. If you follow any Muslim customs, explain why you are doing so. For example, some missionaries abstain from eating pork, not because it is wrong to eat it, but because their friends hate it. Explain that the Christian faith gives us freedom to eat pork if we want, but you are abstaining so as not to offend them. We follow the good customs of the culture, so that we are seen as godly people. We need to know the Lord's commands well and be able to distinguish them from the traditions of the churches from which we come. We must follow what our Lord Jesus commands, but it is not necessary to follow church traditions. We should not criticise Muslim culture, because the culture that they see as "Christian" also has many evils like materialism, immoral entertainment, lack of family affection, selfishness, and superficial faith.

More details regarding customs from another culture appear in Part 5 of this Missionary Training Series: *How to Make Disciples in Other Cultures**.

Basic Guidelines

1. Emphasise that the only customs which **must** be followed are those commanded by God in the Bible. No others have any authority and **nobody** is obliged to follow any of them (although they **may** follow those that do not contradict Biblical teaching).

* Obtainable from the Missionary Training Service - address on page 2.

Obedying the Lord's commands is the important essential: the cultural form is secondary. For example, prayer can be carried out kneeling on the floor or with hands raised: the essential thing is praying sincerely to God. We should all obey the Lord's commands, among which are:

- * Repenting and believing in Christ;
- * Being baptized (affirming the forgiveness of sins and the reception of the Holy Spirit). Baptism will often provoke persecution;
- * Loving God and our neighbour with our deeds;
- * Giving to others;
- * Praying to God as our Father;
- * Meeting with other followers of Yesua to celebrate the Lord's Supper (and maintain the communion with Christ and His people that the Supper affirms);
- * Evangelizing and making obedient disciples.

If the disciples we make obey the Lord's commands in a different way from the churches which sent us, that is fine, as long as the commandments are fulfilled.

2. Follow practices which are common to the Bible and Islam (such as honouring parents).
3. Christians MAY (but do not have to) accept neutral practices (not commanded or prohibited by the Bible). These are the majority of practices in a culture (such as sitting on chairs or on the floor).
4. For practices which express a wrong belief, Christians may substitute another similar practice which expresses a correct belief.

5. Discontinue practices which are opposed to the Bible. However, so that people do not feel a vacuum, it is good to substitute something else.

An example is the Muslim creed (that there is no God but Allah and that Muhammad is His messenger). We should never repeat this: if we do, they will think we are Muslims. Jesus Christ, the Word of God, is the greatest prophet, not Muhammad. You could substitute a biblical affirmation.

The Church

The church is the family of God. Its essence is not in formal meetings but in serving the living God together as His people: praying, sharing possessions, visiting, helping one another, serving those in need, sharing meals, relaxing together, and working together to extend God's Kingdom. Muslims have their Umma - the Brotherhood of Muslims to which all Muslims relate and which supports each one: in an even greater way, the church of the Lord Jesus must be a daily reality for the new believers.

Prayer

Muslims pray out loud publicly to gain merit. In contrast, Christians pray in secret, and have a personal relationship with the Father. They do not pray to be seen or heard by men. It is almost exclusively Muslim men who pray in public.

When we want to pray with Muslims, never use the word "salat". This means following the Muslim prayer ritual. It is better to say, "Let's ask God's blessing".

Christians can continue praying several times a day, not through obligation, nor to gain merit, but for the love of God. Muslims pray without shoes, face Mecca, and assume different positions throughout the ritual such as standing, kneeling, touching the ground with their forehead, and raising their hands. They usually keep their eyes open.

When they are converted, we can encourage them to continue to pray, but in a personal relationship with God, in their own language, without so much emphasis on the position of the body and other physical aspects of prayer.

If new believers stop praying several times a day, their families could think that they have abandoned God. For this reason, some Christians from a Muslim background recite portions of the Bible several times a day. They use the Psalms, the Sermon on the Mount, the Lord's Prayer, 1 Corinthians 13, etc.. Some Christians are accepted by their families and communities as people who follow God. However, Christians cannot continue to join in prayers at the mosque indefinitely because they state that Muhammad is the messenger of God.

In the meeting place, some Christians follow the Muslim practice, taking off their shoes and sitting on the floor. It possible, the new church should meet in the house of one of the believers, not our own, right from the beginning.

Arab people, in particular, do not enjoy very formal meetings. Some prefer a more relaxed, joyful atmosphere, beginning with a shared meal and fellowship. In any service there will be worship, thanksgiving, confession, intercession, the Lord's Supper, and mutual care.

Chants and poetry

Muslims generally use chants, and appreciate poetry. Adapt them for Christian worship. Chants originated in the Christian Church and Muslims adapted them. Some Muslims are not used to musical instruments because they are associated with debauchery. They think music is sinful.

Days of meeting for the church

Muslims celebrate their main service on Friday. According to Romans

14:5-6, the day is not important for God. Some churches meet on Fridays as well as the Lord's Day.

On the dates of Muslim celebrations, some Christians celebrate biblical events, with forms of celebration which parallel the local festival. In this way, the church fulfils three functions:

- meeting their own needs of fellowship
- identifying culturally with Muslim neighbours who are also celebrating
- teaching biblical truths.

Traditions that are not against the Bible can be preserved, substituting Bible readings for the Qur'an.

The great celebration of Id al-Azhar where they sacrifice a ram, is a remembrance of the sacrifice of the ram by Abraham in place of his son. We can tell the story from Genesis 22:1-13, relating it to the death of the Lamb of God in our place (Jn.1:29; Heb. 10:1-18). Just as the son of Abraham, we are condemned to death, but God sends a substitute so that we receive forgiveness. (It is not worth arguing whether it was Isaac or Ishmael in the story: Muslims say that it was Ishmael - although the Qur'an itself does not mention the name.)

Reverence for God's Word

Muslims do not put the Qur'an on the floor or carry it below the waist. They keep it on a stand and wrap it in a special cloth. They wash their hands before touching it. They also respect the Old Testament and the Gospels (although they believe that these have been changed by Jews and Christians). Treat the Bible with equal reverence: not putting it on the floor, throwing it down, letting it get dirty, or writing in it - which gives the idea that we do not value it.

Fasting

The Lord Jesus Christ and His apostles fasted; we too should do so, but not as a penance, nor to gain merit as good works. For the Christian, fasting accompanies intense prayer.

There are different Christian approaches to the Ramadan fast. Christians are certainly not obliged to fast, as it is only the Qur'an which demands it, not God. Some Christians eat to show that they are Christians. Others eat, but not in front of Muslims, so as not to offend them. Some Christians fast through the love of the Lord Jesus, wanting to identify with Muslims and intercede for them. If Christians fast, they should explain their reasons - it is not because they want to become Muslims. The motive should not be to avoid persecution. It is advisable to at least drink a glass of water sometime during the day to break the psychological pressure of the community, and assure oneself that one is not under the Qur'an.

During Ramadan, it is good to explain Bible passages related to fasting (Is.58:3-11; Mk. 7:15-23; Lk. 5:34-38; Jn. 3:1-7; 1 Jn. 1:7; Acts 10:1-4 - here we explain that God sees the fast and sends His messengers to tell people the Good News how to find forgiveness through the Lord Jesus Christ; Matthew 6:16-18; Ephesians 2:8). Muslims fast in order to be forgiven, but Christians have already been forgiven.

Women

Women should behave and be seen as honourable religious women would in a Muslim culture. This means dressing appropriately - generally in a more conservative way than most of the population. This may seem hard to bear, but it is part of the cross of our Lord Jesus Christ.

In Muslim countries there is a strong pressure from Muslim men. Single women living alone could be seen as prostitutes. Single women should work closely with other members of the team, not alone. A professional attitude, dressing and acting as professional women,

create respect from men. Living with a family and being under their protection helps in this regard - as long as one is seen as a daughter not as a second wife. It is good to consult with Muslim neighbours on the most honourable way to live. Two years on the field are generally sufficient for a single woman to see whether she has the gift of living in a Muslim country.

Wives may feel deprived of affection as it is generally not accepted for husbands to show affection to them in public. One can feel drained of self-worth as a person, tired from overwork, and loneliness. Take steps to counter these feelings. Single people can help with looking after children to give wives and husbands the opportunity to visit friends together.

Christian women should evangelize, disciple and baptize women. It may be useful for women to form their own groups with their own leaders because any unconverted husbands will not like them mixing with other men in meetings. In combined meetings, men and women may sit apart

Modesty

- It is best to evangelize Muslims of the same sex as yourself.
- Never let a man and a woman be alone together in a house if they are not married.
- Spouses should avoid open affection for each other in public.
- Use clothes which cover the body well. The customs of our home country may be different, but we should submit to what Muslims think modest. In some countries, men wear long gowns or grow beards (a certain beard style may have a certain meaning - such as belonging to an Islamic Brotherhood). Women cover themselves from head to foot, using a head covering or veil. This is common propriety in the Middle East, and was a Christian custom before Islam began (see 1 Cor.11). Modest dress protects women from being seen as sexual objects. As much as possible, dress as Muslims do. If asked

why one wears such clothes, one can say that those who follow the Lord Jesus Christ should dress modestly in accordance with the culture in which one lives. One is not trying to make them think that one follows the Islamic religion. Some Christians wear a cross to show that they are Christians. Dress customs vary from place to place (**as with all these customs, check them yourself**).

- If you are a woman, and a man speaks vulgarly to you or molests you, say, "How shameful. Would you treat your mother or sister in such a way? How terrible!"
- Avoid prolonged eye-contact between sexes.
- Women usually have all facial hair removed. However, it is very bad taste to talk of such matters.
- Do not make jokes or speak lightly about things that Muslims or Christians regard as holy.

Food

- Alcoholic drinks and pork are forbidden.
- They eat only with the right hand. Greet people and pass things to them with this hand: it is an insult to use the left hand for these purposes. They consider it dirty because it is used with water to clean themselves in the toilet.
- In some countries, belching during meals is considered polite.
- Normally, do not eat in the presence of people who do not have food.
- In your house, offer your visitors the best you have.

Other Customs

- Muslim cultures generally have a rigid class structure. If you work with people of a certain class - whether that is low, middle, or high, you should generally make friends with people of that class. You should live in an area where people of that class live, and live at a level that they do. One proverb says, "Live like your neighbour. If not, move house." If you

associate much with people from another class, people may suspect your motives. You may lose credibility in both classes.

- Hospitality. Many Muslims take hospitality very seriously. Do not reject hospitality that they offer you: this offends them. Be hospitable yourself, generous and warm-hearted. When inviting friends to a meal, at first it may be wise to serve twice as much food as is needed, to show one's respect. It is usually best to serve national rather than foreign food. The least you can offer is a drink, even if the guests are unexpected. If someone arrives at a meal time, insist that they eat with you. Be people oriented rather than time oriented.
- Appearance and clothes are very important in Muslim cultures: they make a statement about who you are. If you want to be accepted by people of a certain class, you should dress accordingly.
- First names are generally not used in the Middle East. Learn what to call people, as customs vary. For example, in some countries a woman's friends may call her, "Mother of Mustafa", after her son.
- Sitting position. In some countries, do not let people see the sole of your shoe: this indicates rejection. In some countries, people sit on the floor. Do the same yourself, even though they offer you a chair. Take off your shoes where there are carpets (they may use them for prayer).
- Dogs are considered dirty.
- Presents. In some countries, it is a custom to give little presents or tips to people who serve you, even in government offices.
- Social life. Many go out visiting at night. In some countries, they greet one another with a hug or kiss, but only men to men and women to women. In some cultures, men should not even shake hands with women.
- When visiting another person, it is good to talk a while and not jump immediately into the purpose of your visit.
- Do not talk about the opposite sex.

- Do not talk about a baby (they may think that evil spirits could attack it).
- Do not enter a house without the permission of the man if you are a man, or of the woman, if you are a woman. Otherwise, do not enter at all. A woman by herself should not receive a man in her house, nor vice versa.
- In some Muslim countries the use of pictures is discouraged.

Guidelines for Clandestine Work

In many Muslim countries it is necessary that the authorities do not easily realise what we are doing.

- Do not divulge anything about those who have been converted.
- For the sake of the long-term building up of a community of Christians, it is sometimes better for a new convert to remain silent about his conversion, continuing to belong to the Muslim community, even attending the mosque, if that has been his custom, for a transitional period of weeks or a few months (however, long-term participation would involve either compromise with Islam, or deceit, neither of which are justified). The length of this transitional period will depend on the strength of pressure from the community as well as the rate of maturing of the new Christian. When his family begin see the change in the new Christian's life, and ask questions, he can witness gently until others are converted. He concentrates on being salt and light and humbly answering questions at this stage (Matthew 5:13-16; 1 Peter 3:15). As long as the community at large is not alerted to the fact that someone has become a follower of the Lord Jesus, the family is not suffering shame. If people found out, family honour might oblige them to persecute the new Christian - this might lead to his death or removal to another community with less danger - in either case the building up of a Christian community would be hampered.

- Muslims correctly consider baptism as the final break with Islam. It is the beginning of a new life. Sometimes it is good to wait until several can be baptized together. This gives them time to mature in their faith and grow in number - helping them to stand firm as members together of a new group. Help them to ask the Lord Jesus to give them wisdom and guidance about what to do. Premature baptism can result in fierce persecution which can destroy the possibility of a group forming. Sometimes baptisms are in secret, with only one or two other Christians present. If possible, baptism is administered by a Christian from a Muslim background - rather than a foreign missionary. It should be a completely indigenous ceremony of obedience to the Lord - with no cameras present.
- Walk to secret meetings by different routes each time.
- If possible, avoid controversy, and do not argue about Muhammad. If they ask you, "What do you think about Muhammad?", you might say: "You know more than I do. You tell me." If they insist, say, "In 10 minutes, tell me what Muhammad has done for you, and afterwards, I will tell you what the Lord Jesus Christ has done for me". Generally, they will speak for only one or two minutes. It is important that the Muslim speaks first. Otherwise, he will only say that Muhammad has done everything that the Lord Jesus Christ has done. If they become very angry, leave, loudly asking God's blessing for them. Return as soon as possible, not to continue with the subject, but to show that you love them.
- Pay back evil with good (Rom. 12:14-21). When someone ill-treats you or deceives you, you can say, "You do this because you haven't received God's righteousness; you need Yesua the Messiah who died for you to forgive you".

Examples of Evangelistic Methods

Example 1: Evangelism to Families

This method is followed by many Christians in Muslim lands *.

Suggestions:

1. Pray that God will lead you to people who are searching for the truth.
2. Respect the family hierarchy, and try to include the head of the family in the friendship. Gain his consent to study with members of the family, and try to include him too. When ministering to a couple, apart from studies with both together, it is good for men to meet with men and women with women to share and pray over more personal issues.

Meeting the family helps to allay their suspicions. Conversion of entire families builds strong churches.

3. Build up the friendship, inviting people home for coffee, calling them regularly by telephone, helping them and their families, etc.. Visiting them in their homes is a way of honouring people - more than inviting them to yours.
4. Encourage and help new believers to witness to their family and friends as there is opportunity. Without this, there is no growth: Jesus says, "He who acknowledges me before men, I

* Ideas for this section come from Christine Mallouhi's excellent book *Miniskirts, Mothers and Muslims: Modelling Spiritual Values in Muslim Culture*. Obtainable from STL Distributors, PO Box 300, Carlisle, Cumbria, CA3 0QS, UK.

will also acknowledge him before my Father in heaven. But whoever disowns me before men, I will disown him before my Father in heaven" (Matthew 10:32,33).

5. Build up these natural family groups into house-church groups. Each believing family can take responsibility for one or two other families in their area - being family to them. The family of faith must support believers in every area of their lives. Help believing families adopt lone believers into their family circles.
6. Where believers did not know each other before conversion, encourage socialization with meals and fun together. Fun and fellowship together will help build up relationships.
7. Bring house groups together for fellowship periodically through an event with food - in a home with everyone bringing something, a picnic, etc.. Begin with a shared activity. Discuss what the Bible teaches as topics come up in conversation, rather than having a formal Bible study.
8. Seek to develop natural relationship networks, rather than forming new networks where the only common bond is the Gospel.

Example 2: Far from Home

This example is from the sister whose testimony appears at the beginning of this study. She has not been able to begin churches through "friendship evangelism" near her home, but the Lord has blessed her work in establishing several house churches by going out in a bus or train far from home and speaking directly about Jesus to people who do not know where she lives. When the Lord shows her a person with whom to speak, she gives them a simple message:

"Do you know that Yesua loves you and died for you to forgive your sins?"

When she finds someone open to the message, she takes the name and address. When she returns home, she prays for that person. Afterwards, she visits them again. If other Christians go in her place, they can ask, "Were you on the bus in such and such a place last week? What happened? Did you meet anyone? What do you think of what he said?"

In this way, little by little, through the humble testimony of a few people, God touches the Muslim's heart. And by not revealing where one lives, one avoids being thrown out of the country or imprisoned for the crime of evangelizing.

She does Bible studies with the family of these people until they are willing to follow Christ. When they begin to obey His commands, they are a church. She continues to visit them, and trains their leaders, so that they can win others for Christ.

Example 3: In the Café (Coffee House)

Many Muslims meet in cafés to talk, do business and study. Some cafés have a specialised clientele: for example, those who participate in a certain profession, or who have the same interests. Seek the Lord's guidance about which café to frequent. The café is a good place to

evangelize, like a lake to fish. It is the ideal place to get to know and befriend heads of household who have the respect of their families.

Subjects of interest

In order to be able to sustain conversation, inform yourself about subjects that interest people (local news, the family, business). If you speak only about religion, people soon become bored. When a friendship develops, show how the Lord's teaching applies to subjects of interest. Each day, prepare a theme to share. One theme on each occasion is normally enough.

Stories, parables and mysteries

Muslims love mysteries. They love to think about a parable, a proverb, a poem, story or difficult question. The Lord Jesus Christ taught in this way. Let them think and discover the truth for themselves. This is much more effective than explaining everything immediately. Use language which touches people's hearts. Illustrations help people understand better than philosophical arguments.

The parables of our Lord Jesus Christ

Some find that it is good to use the stories of the parables, but using a background that a Muslim would understand better. Relate the story to what is going on around them.

Parables about sin:

- Luke 18:9-14 (the Pharisee and the tax collector)
- Luke 12:16-21 (greed: the rich fool)
- Matthew 15:1-20 (what contaminates a man)

Parables on the love of God and the need of repentance:

- Luke 15:3-7 (the lost sheep)
- Luke 15:8-10 (the lost coin)
- Luke 15:11-32 (the prodigal son)

Parables about God's judgment:

- Matthew 13:47-50 (the net)
- Matthew 13:24-30 (the wheat and the tares)

Parables about the salvation that God provides:

- Matthew 22:1-14 (the wedding feast)
- Luke 20:9-18 (the unjust tenants - God provides His Son)

Parables on the cost of following Christ:

- Matthew 13:44 (the hidden treasure)
- Matthew 13:45-46 (the pearl of great price)
- Luke 6:48-49 (the house built on the rock and the house build on sand)

Parables on the Christian life and stewardship:

- Luke 7:41-43 (the two debtors - forgiving others)
- Matthew 18:23-35 (the servant who would not forgive - forgiveness)
- Luke 12:42-48 (the faithful manager - serving God)
- Luke 19:11-27 (the ten minas - serving God)
- Luke 10:30-37 (the good Samaritan - love)
- Luke 5:36-39 (new clothes and new wine - new perspectives)

Forming friendships

Meet daily with the same people in the café, and form friendships with the **families** of these people. Friendships become sufficiently strong to be able to share personal problems. You need to relate to people not only at a religious level, but also socially. Become true friends who mutually help each other in everything.

Invite people interested in the Gospel to your home or the home of another friend. Help those who are converted to speak openly about their faith.

Identity as a businessman and Christian*

As you have an identity as a businessman, teacher or other

* For more information on working as a "tentmaker", see booklet 8 of this series - *Tentmaking Missionaries*. Obtainable from the Missionary Training Service - see page 2 for the address.

profession, the police do not suspect you of political interference. (It is best to avoid politics: as you are a guest in the country.) Your witness is a natural expression of your personal faith. Some use the title "sheikh" so that people recognize them as a religious teacher. We say that God has sent us to tell them something that they do not know, or that we are "servants of God". We never say that we are there just because a missionary agency has sent us. We depend only on the Lord for our support, guidance and strength.

Example 4: Radio Contacts

Many Muslims listen to Christian radio programmes. They send letters to the radios and do Bible correspondence courses. These radios can give us the names and addresses of interested people to visit.

In order to publicise radio programmes, Christian tourists can distribute leaflets with details of the radio frequency on which these programmes can be heard.

Nurturing New Christians

Pray for new Christians, that God will loose them from all demonic bondages that they may have gathered during their time in Islam.

Nurture them quietly, building them up until they are ready to make public their profession of faith. Protect them from undue publicity.

Develop friendships with other Christians as soon as possible - aim for community right from the start. Avoid becoming the hub of the new church - meetings should be in believers' homes. Give them an example of life that they can imitate - this is as important as Bible study and prayer together. Be patient and firm in guiding in purity and honesty. Encourage mutual care and support. Have fun together.

Qualities to aim at:

- A personal application of the Gospel (we are sinners saved by faith in the Lord Jesus - Gen. 1-3; Jn. 1:12,13; 3:1-16; Eph. 2:1-10)
- Total personal commitment to Jesus Himself - a relationship with Him - not just assent to a doctrine.
- Understanding and reception of baptism.
- Personal knowledge of the indwelling Holy Spirit and His convicting, guiding, teaching, sanctifying and empowering for service.
- Recognition of sin in their own life, and response with repentance, confession and new ways of living.
- Real spiritual worship.
- Sincere prayer.
- Real fellowship with other Christians and commitment to them, overcoming mistrust. Build on natural relationships where possible. Encourage visiting, picnics together, etc.
- Ability to study and nourish oneself from the Bible - understanding whole books, not just "proof texts".
- Consistent Christian living which gives opportunity for witness (Mt. chs. 5-7 - especially 5:13-16; 1 Peter 3:15,16). Being productive and helpful in meeting their family's needs helps them gain respect and a standing from which to answer questions. Develop good relationships with one's spouse, children and other relatives, friends and enemies.
- Learning and telling Bible stories which impact people's lives.
- Commitment to solve problems together with other Christians rather than withdrawing - Mt. 5:23,24; 18:15-18.
- Understanding and accepting suffering for the Gospel.
- Understanding God's view of occult practices and the Christian alternatives and remedies.

Multiplying the Work

If you are a foreign missionary, allow the work to be strongly rooted in the local culture, and allow it to reproduce spontaneously in

daughter and granddaughter churches. For this purpose, as soon as possible, and without delay, pass the reins of the new house church to those who are converted (compare Acts 14:23 in its historical context). They may not feel capable, but it is necessary to give them more and more responsibility, and train them more and more in the Word and pastoral duties. Cultivate a fervent love in the new house church, helping them to root out bitterness or disrespect for others. In the body of Christ there is forgiveness, security and joy. This is a strong witness to Muslims.

Questions

1. What does the successful evangelist (whose testimony comes at the beginning of the study) teach Muslims first?

2. What else do we have to do, besides proclaiming the Gospel, to win a Muslim for Christ?

3. Why do some Christians prefer the name "Yesua" to "Isa"?

4. What difference is there between Muslim and Christian prayer?

5. How can we practise fasting without making them think that we want to become Muslims?

6. Why do we emphasize the resurrection of Jesus?

7. Islam emphasises God's strict justice. How would you present God's love and forgiveness?

8. What protection do you have against the evil spirits and the fear which have captivated Muslims?

9. What do Muslims believe about Jesus?

10. What example could you use to explain to a Muslim and his family the value of the death and resurrection of the Lord Jesus?

11. What would you do on arriving at a Muslim's house (if you are a man)? (Whose permission would you ask to enter?)

12. (If you are a woman) whose permission would you ask to enter?

13. How would you avoid the possibility of violence when someone is offended by your witness?

14. In most Muslim fields, your aim will be to plant small reproducing house churches which obey Christ's commands. What are these commands?

Check page 42.

Practical Work

Your practical work is to plant house churches teaching the new Christians to obey these commands for the love of Christ (Mt. 28:18-20). Christians who teach the Word as in 2 Timothy 2:2, become pastors in their new house church. This new church reproduces itself in other small house churches.

Some websites and books on work with Muslims:

An updated bibliography will be found at www.missionarytraining.org/booksonislam

WEBSITES

www.debate.org.uk

<http://answering-islam.org>

<https://www.pfander.uk>

<https://kitab.org.uk/books>

BOOKS

Many of the following books can be found on *www.eden.co.uk*, *amazon.com* or *amazon.co.uk*

Beyond the Mosque: Christians within Muslim Community, by Phil Parshall, Baker Book House, Grand Rapids, Michigan 49506, U.S.A., 1985. *www.bakerbooks.com*

Christian Witness among Muslims, Africa Christian Press, P.O. Box 30, Achimota, Ghana, West Africa. A practical book on witnessing to Muslims in Africa south of the Sahara.

Inside the Community: Understanding Muslims through their Traditions, by Phil Parshall, Baker Books, Grand Rapids, Michigan 49516, U.S.A., 1994. www.bakerbooks.com

Ishmael My Brother - a Biblical course on Islam compiled by Anne Cooper (2nd Ed. London: Monarch, 1993). A self-study guide. Outlines the development of Islam, their beliefs and practices, with sections on Gospel and culture, and folk Islam.

Islam and Christian Witness, by Martin Goldsmith, STL, United Kingdom, 1987.

Miniskirts, Mothers and Muslims: Modelling Spiritual Values in Muslim Culture, by Christine Mallouhi, STL Distributors, PO Box 300, Carlisle, Cumbria, CA3 0QS, UK.

Muslims and Christians on the Emmaus Road, edited by J. Dudley Woodberry, MARC, Monrovia, California, U.S.A., 1989.

New Paths in Muslim Evangelism, by Phil Parshall, Baker Book House, Grand Rapids, Michigan 49506, U.S.A., 1980.

Passionate Believing: The "fundamentalist" face of Islam, by Bill Musk, Monarch Publications, Broadway House, The Broadway, Crowborough, East Sussex, TN6 1HQ, UK.

Planting Churches in Muslim Cities: A Team Approach, by Greg Livingstone, Baker Book House, Grand Rapids, Michigan 49516, U.S.A., 1993.

A Christian's Evangelistic Pocket Guide to Islam, by Malcolm Steer, Christian Focus Publications, United Kingdom.

A Christian's Pocket Guide to Islam, by Patrick Sookhdeo, Christian Focus Publications, United Kingdom.

Reaching Muslims for Christ, by William J. Saal, Moody Press, Chicago, U.S.A., 1991. Chapter 18 contains a helpful list of resources.

Seedbed - a bi-annual missiological journal originally focused on Muslim people, now expanded to other religious contexts - <https://www.pioneers.org/seedbed>

Share Your Faith with a Muslim, by Charles Marsh, OM Publishing, PO Box 300, Kingstown Broadway, Carlisle, Cumbria CA3 0QZ, UK, 1975.

Stand Your Ground, by Vivienne Stacey, on the occult and spiritual warfare in the Muslim World. Grassroots Missions Publications.

Touching the Soul of Islam: Sharing the Gospel in Muslim Cultures, by Bill Musk, Monarch Publications, Broadway House, The Broadway, Crowborough, East Sussex, TN6 1HQ, UK.

The Sources of Islam, by Rev. W. St Clir-Tisdall

The Unseen Face of Islam (Sharing the Gospel with ordinary Muslims), by Bill Musk, MARC, Eastbourne, United Kingdom, 1989.

Women in Islam, by Vivienne Stacey, Interserve, 325 Kennington Road, London, SE11 4QH, UK.

"This is an excellent basic introduction. The Lord has obviously guided you."

Rev. Dr. Bill Musk, author of *The Unseen Face of Islam*, *Passionate Believing*, and *Touching the Soul of Islam*.

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**The Missionary Training Service,
c/o ReachAcross, PO Box 304,
Sevenoaks, Kent TN13 9EL,
United Kingdom**

www.missionarytraining.org
coord@missionarytraining.org