Some Principles of Christian Mission to Muslims

James S. D. Langford
Abstract

SOME PRINCIPLES OF CHRISTIAN MISSION TO MUSLIMS

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This thesis is an effort to determine what principles should be formulated in Christian mission to Muslims to lead them to the saving power of Jesus Christ. The subject matter has been divided into two parts: 1) information relevant to theological doctrines and 2) the recommendations or findings.

In the first part in regard to the doctrine of sin, Christianity advocates faith in the shed blood of Jesus Christ as the remedy for His believers, while Islam believes that man is good by nature and Allah's remedy is the Quran. Consequently, Muslims do not recognize a need for salvation in the Christian sense. Although there are differences, the Christian God is the same Being as the Muslim Allah. The claims that Muhammad was the Biblical Old Testament prophet from the brethren of Moses and the New Testament paraclete are examined and rejected. A Quranic reference to the second coming of Christ is discussed. Various reasons are presented to substantiate the certainty that the Bible has remained virtually unchanged. Lastly, in part one commonalities between Islam and Seventh-day Adventism illustrate how this Christian denomination has been successful in winning some Muslim converts.
The recommendations of part two are based on principles of effective cross-cultural communication. Christians should delay the use of certain easily-misunderstood terminology. While the supreme objective is to present Christ, the doctrines concerning Christ are to be deferred in the presentation. The Muslim convert to Christianity should be encouraged to remain in his community as a continuing witness for Christ. Finally, every effort should be made to divorce Christianity from Western culture.

A major problem in Christian-Muslim dialogue is the misunderstanding they each hold concerning the other and the polemic approaches each employs. This thesis attempts to suggest better understandings.
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James S. D. Langford

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Each person whose signature appears below certifies that this thesis in his opinion is adequate, in scope and quality, as a thesis for the degree Master of Arts.

Dalton D. Baldwin, Professor of Christian Theology

Anees A. Haddad, Professor of Anthropology-Sociology

Borge Schantz, Lecturer in Mission
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TABLE OF CONTENTS

INTRODUCTION .................................................. 1

PART ONE
THEOLOGICAL DOCTRINES

I. SIN ................................................................. 5
   Islamic Perspective ............................................. 5
   Christian View ................................................... 9
   Christian Guilt Versus Muslim Shame ....................... 15

II. SALVATION ..................................................... 17
   Islamic Perspective ............................................. 17
   Christian View ................................................... 18

III. GOD .............................................................. 23
   Question of Whether God is the Same God in Islam and
   Christianity ...................................................... 23
   Love of God ....................................................... 25
   Unity of God ...................................................... 27
   Christian Trinity ............................................... 30

IV. MUHAMMAD WAS NOT THE OLD TESTAMENT PROPHET .......... 38

V. MUHAMMAD WAS NOT THE NEW TESTAMENT PARACLETE .......... 40

VI. QURANIC RECOGNITION OF THE SECOND COMING OF CHRIST ... 45

VII. THE HOLY BIBLE ............................................... 49
   Muslims Reading the Bible ..................................... 49
   The Bible Unchanged ............................................. 50
   Muslim View of the Corruption of the Bible .................. 50
   Dead Sea Scrolls ................................................ 56
   Gospel of Barnabas Compared with New Testament
   Manuscripts ...................................................... 58
   Development of the Quranic Text ................................ 59
   Quranic Abrogation .............................................. 61
   Quran Says God's Word Cannot Be Changed .................... 62
   Quran Does Not Say Bible Was Changed ....................... 63
### VIII. COMMONALITIES OF ISLAM AND ADVENTISM

- Moral Law .................................................. 66
- Judgment Day Message ................................. 75
- The Beast .................................................. 76
- The Mark of the Beast ................................. 82
- Islam in Biblical Prophecy ............................ 87
- Health ....................................................... 89
- Diet ......................................................... 90
- Abstinence from Liquor ............................... 92
- State of the Dead ........................................ 93
- Entrance into Heaven ................................. 95
- Adventist View .......................................... 95
- Islamic Perspective .................................... 97

### IX. EMPLOY CROSS-CULTURAL EVANGELISM

- Proper Planning .......................................... 100
- Encyclopedic References .............................. 104
  - Judaism .................................................. 104
  - Christianity .......................................... 104
  - Islam ................................................... 105
- Absence of Argumentation ............................ 106
- Cultural Relativism ................................... 106
- Ethnocentrism ............................................ 108
- Mutual Respect and Coordination .................. 109
- Bridge Building ........................................ 112
  - Jesus Christ .......................................... 112
  - The Quran ............................................. 113
  - Christian Aid ......................................... 115
- People Group Approach ............................... 117
- Group Conversion ....................................... 118
- Mass Media .............................................. 121
- Dialogue ................................................ 121
- Holy Spirit ............................................. 123

### X. DELAY THE USE OF CERTAIN PHRASES

- Try to Avoid Anything Offensive .................. 125
- Son of God ............................................... 127
- Lord Jesus .............................................. 133
- Kingdom of God ....................................... 134
- Messiah Means Christ ................................ 135
- God as Father .......................................... 136

### XI. PRESENT CHRIST

- Do Not Attack Muhammad but Accent His Good Qualities .......................... 139
- The Crucifixion ........................................ 142
INTRODUCTION

From the time of the inception of Islam, the light of God in Christianity has had to contend with it as it has zealously attracted many devotees. The evangelistic task of Christian missionaries has been consistently thwarted by those who follow Muhammad and his book, The Holy Quran. Although propagation of the Christian Gospel has been pursued with profundity and fervor through the centuries, Muslims especially have persistently resisted it.

Statement of the Problem

The problem is to formulate principles which can be used by missionaries to Muslims at home and abroad so that Christian mission to them can be more effective. With a greater understanding of the Muslim's perception of Christianity, there is a better chance of gaining leverage with him as the eternal Gospel is presented in a manner which could be more appealing to him.

Importance

There is a very definite need for this study in that for fourteen centuries Muslims have adamantly resisted all forms of Christian evangelism. This actuality, plus the fact that over 800 million Muslims comprise approximately one-fifth of the world's population, makes their evangelization imperative in implementation of Christ's Great Commission. The main reason productive ministry to Muslims is so difficult is because Islam is more than a religion; it is a combination of religion and state and is a way of life. In some parts of the world even today a Muslim's conversion to Christianity
is considered an act of treason bearing the death penalty. Christians, therefore, can only do their best to present the Gospel, including the fall of mankind through Adam and Eve's original sin, draw attention to the love of Jesus Who was the Creator, and let the Holy Spirit activate the Muslim mind to perceive his need for God as the Redeemer of mankind.

**Definition of Terms**

As there are a number of terms which will be unfamiliar to the typical Christian reader, a glossary has been provided at the end. However, there are three important terms used in this thesis which will be discussed. Islamic "dawah" is the counterpart of Christian mission. The spelling of the word "Koran" has to some extent been replaced by "Quran." Pertaining to the words "Moslem" and "Muslim," both refer to the people who submit themselves to God as adherents of the religion of Islam. "Moslem" is the anglicized and older form while "Muslim," being the transliteration of what the Arab would say, is predominantly used in academic writing today and is the accepted form.

This thesis makes no attempt to transliterate Arabic words but uses a near English equivalent and treats the words as English words. Therefore Arabic words are not underlined and contain no diacritical markings except when used in direct quotations. (See glossary for transliterations.)

**Approach**

The approach of this study has been to utilize the perspective
of cross-cultural communication of the Gospel to Muslims so that they may more readily identify with material that is specifically targeted to them. This thesis has been divided into two major parts: part one analyzes and compares theological doctrines which provide a background for dissemination to Muslims of information concerning Christianity and God's word, The Holy Bible. Part two presents a number of recommendations for ministry to Muslims as an adaptation of the material previously investigated.
PART ONE
THEOLOGICAL DOCTRINES

Part one is comprised, in particular, of chapters with information relating to the theological doctrines of sin, salvation, and God. The considerations that Muhammed was neither the Old Testament prophet nor the New Testament paraclete are studied. Examined also is subject matter relevant to a reference in the Quran of the second coming of Christ, the bearing of The Holy Bible upon propagation of the Gospel to Muslims, and the commonalities of Islam and the Christian denomination of Seventh-day Adventism.
I. SIN

The Islamic perspective of sin will first be studied and then the Christian view. Unless otherwise specified in this thesis all quotations from the Quran will be from Arthur J. Arberry's *The Koran Interpreted*¹ and those from the Bible will be from the King James Version.²

**Islamic Perspective**

The two prevalent Quranic references pertaining to Adam and Eve's first sin will be presented. Both accounts agree with the Bible that it was caused by Satan's temptation.

And We said, 'Adam, dwell thou, and thy wife, in the Garden, and eat thereof easefully where you desire; but draw not nigh this tree, lest you be evildoers.'

Then Satan caused them to skip therefrom and brought them out of that they were in; and We said, 'Get you all down, each of you an enemy of each; and in the earth a sojourn shall be yours; and enjoyment for a time.'

Thereafter Adam received certain words from his Lord, and He turned towards him; truly He turns, and is All-compassionate.³

God forgave Adam in both of these Quranic passages.

And We made covenant with Adam before, but he forgot, and We found in him no constancy. . . .

Then Satan whispered to him saying, 'Adam, shall I point thee to the Tree of Eternity, and a Kingdom that decays not?'

So the two of them ate of it, and their shameful parts revealed to them, and they took to stitching upon themselves leaves of the Garden. And Adam disobeyed his Lord, and so he erred.

Thereafter his Lord chose him,
and turned again unto him, and He guided him.⁴

The Islamic view of sin is that nature is neither fallen nor evil, but that man is good by nature. As opposed to the original sinfulness of man after the fall in Christian theology, Islam sanctions a kind of original righteousness doctrine,⁵ with the idea that every child is born naturally inclined toward the right religion, which is understood to be Islam, as in The Greeks (30):29. "Muslims believe that man is good by nature and that every child is born in the right religion, which is Islam."⁶ According to Islam, it is only by others influencing one to be a Christian, Jew, etc. that he departs from Islam.

The doctrine of sin represents the greatest barrier which separates the world's two largest religions of Islam and Christianity. The Muslim's explanation of the origin of sin is very simple: God is the cause of everything including evil as well as good.⁷ This fatalistic philosophy prevents Muslims from feeling true guilt or remorse in the Christian sense. Therefore the problem of sin, as Christians perceive it, does not exist in Islam. Moreover, salvation and redemption have entirely different meanings. Muslims believe they have no need for a Savior from sin since Islam has no deep conviction of sin.

Naturally, as there is no deep conviction of sin in Islam, no feeling of an estrangement between God and man, there is no need for reconciliation, no need for redemption, nor for a Saviour from sin, no need for a complete turn in life, nor for being born again in the likeness of the Spirit. And here lies the deepest guilt which separates Christianity from Islam.⁸

In regard to sin, Muslims do, however, especially recognize the
unpardonable sin of shirk -- the attributing of a partner or other god to God. Because of Islamic misunderstanding of the Christian Trinity, Muslims believe all Christians are practicing shirk. Muslims realize Christ's sinlessness, but the problem results from their belief in the sinlessness of all the prophets. They explain this as the absence of any major sin.

An erudite insight of the Islamic perspective is gained, in particular, from direct quotations by Muslims from the October 1976 issue of the International Review of Mission, several of which follow:

Muhammad came as a warner obviously because man is recalcitrant, "a disputatious being who will argue with the divine initiative and struggle against it." The subsequent quote by Dr. IsmaCil R. al-Faruqi encompasses the Islamic sin dogma that man is intrinsically good and better in being transformed in submission to Allah.

Contrary to the claims of other religions, nature is neither fallen or evil, nor a sort of Untergang of the absolute, nor is the absolute an apotheosis of it. Both are real, and both are good -- the Creator being the summum bonum and the creature being intrinsically good and potentially better as it is transformed by human action into the pattern the Creator has willed for it. We have already seen that knowledge of the divine will is possible for man; and through revelation and science such knowledge is actual. The prerequisites of the transformation of creation into the likeness of the divine pattern are hence all, but for human resolve and execution, fulfilled and complete.

In the next entry al-Faruqi testifies that Islam acknowledges the universality of sin which God counteracted by sending down the Quran. Also included is another Islamic denial of the fallenness of man and the Islamic notion that Christianity advocates the necessity of sin:
Nobody can deny that men sin and do evil. They are not angels. In the other verse of the Qur'an which I quoted, the angels actually argue with God that men will sin. But God says that He has a motive in creating man which the angels do not know. The difference between Islam and Christianity is still very great here. Islam recognizes the universality of sin, and God deals with it by sending down the Qur'an. He commands the Muslims to continue to deal with it by da'wah. But the concept of the necessity of sin, the fallenness of man, has nothing to do with Islam.13

The succeeding quotation is Bishop Arne Rudvin's negation of Dr. al-Faruqi's contention that the Christian dogma of the fall of man was a part of God's original plan:

He infers that it is a necessary trait of creation, but this is exactly what it is not. The whole conception of original sin, or the fall, in Christianity is an insistence that man's empirical situation today, which is hopeless and sinful, is not a part of creation. The dogma about original sin means that we see man as he is empirically, and we emphatically deny that he was created that way.14

The import of the following excerpt by al-Faruqi and Rudvin is summarized in the last line that in Christian theology man is not a sinner of necessity, but by his own will:

al-Faruqi: But you define the state of innocence as Adam before the fall -- well, that is not history, and what troubles me is that Christianity declares all men to be sinful in essence throughout the entire history of creation. The fall in Christian thought means that all men are by nature sinful, not just that all men sin in the same way as we might say that all men have noses! The fall means guilt, crime, and Christianity seems to condemn all men as being necessarily criminals, necessarily guilty.

Rudvin: But here you are presenting your own conclusions as the substance of Christian doctrine. I would summarize the whole doctrine of original sin like this: we recognize that empirical and practical man is in an awful mess, and all men are in the same mess, and have been throughout history, but we deny -- or we insist, we cry out -- that this is not what man was created to be. Man is not a sinner of necessity, but by his own will.15

A Muslim author also stresses that the self commands evil. "We ask Allah for mercy and guidance for all the members of humanity, and
seek refuge in Him from the evil of the cursed devil and from the self which commands evil, for He is forgiving and merciful."\textsuperscript{16}

The subsequent Quranic verse in pointing out that man's soul incites to evil would here agree with Christian dogma:

Yet I claim not that my soul was innocent--surely the soul of man incites to evil--except inasmuch as my Lord had mercy; truly my Lord is All-forgiving, All compassionate.\textsuperscript{17}

A brief summary of the Islamic perspective of sin is the recognition of the universality of sin to which God's answer is the Quran. Man, on the other hand, is intrinsically good and better as he is changed in submission to Allah.

\textbf{Christian View}

What follows is the Biblical account of sin which is known in Christian theology as "the original sin," immediately resulting in "the fall of man," that is, the fall of Adam and Eve and mankind through them. Notice that the Biblical rendition differs from the Quran in that nothing less than death itself is the direct consequence of the first disobedience or rebellion against God.

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. . . . And the serpent said unto the woman, Ye shall not surely die. . . . And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. . . . And all the days that Adam lived were nine hundred and thirty years: and he died.\textsuperscript{18}

Eve was punished by God through childbearing and having her
husband rule over her. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."  

Because Adam was not deceived and realized in his eating of the forbidden fruit that he was overtly rejecting God's spoken commandment to him, God cursed the ground for his sake and brought death on all living things.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Deity, by definition, is perfect. When the Creator made man in His own image, Adam and Eve were in perfect health, were not subject to disease, and would never die. After the original sin death entered into the world and passed upon all mankind. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." So all humans are sinners. "For all have sinned, and come short of the glory of God." God's penalty for sin is death. "The soul that sinneth, it shall die." Therefore, by God's law all humans deserve the death sentence. There is a proclamation in Scripture that sin separates humanity spiritually from God. "But your iniquities have separated between you and your God, . . . "

God's antidote for the death of mankind and its separation from Him was the gift of His Son Jesus Christ to be the substitute through death and resurrection so that Christians could have life eternal. For the wages
of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."27

With God's foreknowledge of the fall of man, Jesus' crucifixion and resurrection existed for God before the world began as God's time is totally different from time for man. "In our text is one of Jesus' most notable uses of the words I AM. I AM means an eternal presence; the past, present, and future are alike to God."28 Thus Jesus can be said to have been slain from the foundation of the world. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."29 God's plan of redemption through the Savior Jesus Christ to alleviate sin was formulated in the beginning.

The plan of redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Rom. 16:25, R.V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but he foresaw its existence and made provision to meet the terrible emergency. So great was His love for the world, that he covenanted to give his only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life."

For Jesus' believers the cross takes away the penalty of sin but not the consequences. The following is an annotation for Exodus 32:31:

The biblical principle established here is that guilt and penalty may be set aside in response to repentance and confession, but the temporal consequences of the sin may continue all the days of this life. An example of this is Moses arrogantly striking the rock to which he was only supposed to speak (Num. 20:12). His sin was forgiven and the guilt and penalty removed, but the temporal consequences endured--he could not enter the promised land.
Although Christians have the promise and guarantee of forgiveness of sins in the present, the sin itself rests in the sanctuary until Judgment Day when Jesus Christ will judge all souls.

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement.32

Before Adam and Eve, Lucifer, now called Satan or the Devil, rebelled against God in heaven and persuaded a large number of angels that God was not to be trusted. God, of course, could have immediately terminated Satan's existence. But this might have cast a suspicion on God.33 The Almighty wanted all to worship Him out of love instead of fear.34

To preserve the unity of heaven, God banished Satan and the angels who followed him to earth. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."35 In this manner our world became the theatre of conflict, and every member of the human race is involved.36

What is sin? The Bible gives the answer. "For sin is the transgression of the law."37 Sin is ego or self-will, "pride or self-exaltation"38 or selfishness. "All sin is a manifestation of selfishness in some form, and its results are the opposite of those prompted by love."39 Sin is acting autonomously, that is, when people take things into their own hands. Christians, contrariwise, are to be emulators of the Lord Jesus Christ to have His divine will done in
them. About any questionable activity on the part of a Christian, it is helpful for him to think, "What would Jesus have done?"

Adam and Eve's sin was basically distrust of God. There was nothing poisonous in the fruit itself, and the sin was not merely in yielding to appetite. It was distrust of God's goodness, disbelief of His word, and rejection of His authority that made our first parents transgressors, and that brought into the world a knowledge of sin.

Mankind thereby became slaves to sin. "When Adam and Eve chose Satan as their adviser and ruler, they brought the whole human race into slavery." In the manuscript entitled "Haram: Blood-Filled Food. Part of the King's Design" compiled by Dr. Mansur Yusuf Khan, Dr. E. Robert Reynolds asserts that Adam and Eve died spiritually the day they rebelled against God in committing the first sin of mankind. "No longer could they pass on a spiritual life to their progeny." Their children had physical life but not spiritual life. Henceforth Adam could no longer pass on to his progeny what he did not have -- righteousness or rather a spiritual or sinless nature. That is why all human beings are born sinners.

A beautiful synopsis of man's extrication from sin is expressed by Dr. Khan:

But Adam had forfeited one of the most priceless of God's gifts by his act of disloyalty and surrender. Adam could not give to his children a sinless nature. He could not pass on to them what he did not have. Hence, all men are born sinners: They are not sinners because they do bad things, but they do bad things because they are sinners. They are born that way. . . .

But while Adam could not pass righteousness on to his children, God could and did make provision for anybody who prized righteousness enough to be righteous. . . .

Though Adam remained humanity's physical father, he could no
longer be its spiritual father. But now God activated His plan for the second Adam to be the spiritual father of the race of all who desired a holy character.43

The atonement of Jesus Christ was God's answer to the dilemma presented by the justice of His law requiring death and the need for a demonstration of God's love and mercy for humanity. Sin had brought alienation from God, the lack of personal fellowship with Him. God, consequently, took it upon Himself to rescue humanity by paying the price for its fallenness.44

For God to have excused sin would have been to justify it. The moment sin is justified, it ceases to be sin. If God disregarded or easily forgave man's rebellion, as all Muslims contend, God's Word would almost be meaningless and insurrection against God would have been encouraged! The extraordinary length God went to in order to provide a way for mankind out of sin is illustrative of the enormous repugnance of sin to God.

Islam has no sense of the tremendous offense of sin against God Who loves human beings. Without Christ, men could not realize how sin is a personal attack on the presence of God. When God walked amongst men, the response was the crucifixion as there was offense against the man of God. Knowledge of Christ and His perfect character produces much more of a motivation for one to repent from sin and remain obedient to God. Being spiritually born again in Christ is man's greatest need.

Unless and until a Muslim, or anyone else for that matter, sees himself in God's eyes as a sinner, he will never seek a Savior from sin.
Remember that until a man is convicted that he is a sinner he will never seek a Saviour. He will never truly repent unless he sees sin as rebellion against God. He will never bow to Christ as Lord apart from the Holy Spirit. We are utterly dependent upon Him.45

The Holy Bible is the only book of a world religion that directs readers to God's remedy for sin, Jesus Christ as Lord and Savior.

The Bible is the only book in the world that really faces up to man's true condition and directs us to the remedy for sin. Restoring the glory (character) of God in sinful man is the burden of the Written Word of God.46

Christian Guilt Versus Muslim Shame

Included in this exposition of sin in Christian and Islamic theology is another important consideration. While Christians see sin as rebellion against God with a sense of guilt, Muslims view sin as weakness with a sense of shame. As opposed to the Muslim sense of sin as weakness, Paul states that His strength was made perfect in weakness.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.47

One may be weak in the sight of the world but strong with God and vice versa. "Among the most baffling opposites in human thought are these: that the divine has been best seen in the human; that strength can be best manifested in weakness; that victory is best achieved through the tender graces of faith and love; and that sinful human beings can be accounted pure."48 Although the world viewed the Savior's
crucifixion as immense weakness, through it He overcame death in the resurrection.

Conceivably, a Muslim could combine the ideas of shame and guilt as an actual deterrent to sin.

A consequence of the Muslim perspective is that it is difficult to communicate the biblical meaning of sin to a Muslim. The idea would seem to be a merger of the vertical and the horizontal--of guilt before God along with the shame and embarrassment one feels in relation to other human beings. These forces acting in consort can serve as an effective deterrent to sin.

Mission to Muslims should stress that strength to God can especially be expressed in the giving of oneself for others in a manner in which the world perceives as weakness.

There is a word in the Arab Near East that stands as a counterpart to the word "face" in the Far East, though its meaning is not exactly identical: cizzat an-nafs means "self respect" and "honor" and "dignity" and "knowing what is one's due."

This concept and the word itself are dear to the Arabs, but the word has not been truly christianized. It could be turned outward from self, and filled with connotations of the value of the individual and the divine possibilities residing in other personalities than oneself. Its emphasis could be shifted from "What is mine by right" to what is possible in others as sons of God.

In recapitulation, Islam believes that man is good by nature. Conversely Christian doctrine maintains that after Adam's original sin, Adam could not pass on to his progeny what he did not have -- a sinless nature. For this reason in Christian theology all people are born sinners. It has been established that death is the result of sin. To rectify the catastrophe of death for the whole human race, Jesus Christ as Creator-Redeemer died once for all believers. Through Him man overcomes sin and death.
II. SALVATION

We will observe the meaning attached to salvation from first the Islamic and then the Christian point of view. Salvation is closely related to sin as religious or Christian salvation is the saving from sin.

Islamic Perspective

The word for salvation as commonly understood in the Christian context does not appear in the Quran. When the word "salvation" is used in Arberry's interpretation, the sense is not related to sin or its consequences. We will look instead to the Muslim discussion of the subject.

Dr. al-Faruqi's position is that since Islam does not hold that man is in a state of sin and estranged from God, the Christian meaning of salvation does not exist in Islam.

In this, as in the preceding aspects, Islamic da'wah differs from that of Christianity. Assuming all men to be "fallen", to stand in the predicament of "original sin", of alienation from God", of self-contradiction, self-centeredness, or of "falling short of the perfection of God", Christian mission seeks to ransom and save. Islam holds man to be not in need of any salvation. Instead of assuming him to be religiously and ethically fallen, Islamic da'wah acclaims him as the khalifah of Allah, perfect in form, and endowed with all that is necessary to fulfill the divine will indeed, even loaded with the grace of revelation! "Salvation" is hence not in the vocabulary of Islam. Falâh, or the positive achievement in space and time of the divine will, is the Islamic counterpart of Christian "deliverance" and "redemption."

However, Dr. al-Faruqi does represent in his response to Bishop Rudvin's paper that salvation in the Islamic context is man's deep religious need:

Permit me to remove some ambiguity regarding the term "salvation". In its general sense, Islam does of course hold that salvation is
man's deep religious need. Allah is the Saviour Who forgives man his sins and saves. In Christianity, however, "salvation" has another meaning, that is, pulling man out of the sinful predicament into which he is "fallen", by nature of his very existence on earth as man, and from which he can never extricate himself by his own effort, no matter how great or moral he be. It's true, such "salvation" does not exist in Islam's vocabulary.  

Abdiyah Akbar Abdul-Haqq informs us that Muslims never know of a certainty about their salvation which may be partly because they do not have forgiveness of sin in the present: "A doubt and uncertainty as to the future state of salvation may also be due to a lack of the experience of forgiveness of sins in the present." Dr. Phil Parshall has similar words: "There is no assurance of eternal life until the Muslim reaches the day of judgment." Communicators of the Gospel message must emphasize to Muslims that the initial Christian salvation by faith experience of receiving Jesus Christ as one's personal Lord and Savior where there has been a change in the sinner automatically gives to these Christians assurance of salvation. The value cannot be overestimated of the knowledge that obedient Christians have an assurance of salvation which Muslim believers cannot obtain from their religion.

Christian View

Faith in the shed blood of the Lamb of God Jesus Christ for the sins of His believers gives salvation -- which is evidenced by forgiveness of sins, reconciliation with God, and everlasting life. "Salvation" means, "Theol. spiritual rescue from the consequences of sin; redemption." Redemption means the act of making good that which was forfeited through loss or debt. "Atonement" may be defined as "satisfaction given for wrong-doing, injury, etc." Jesus atones for and
redeems Christians from sin giving them reconciliation with God. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."57

A Muslim who is a potential convert to Christianity should be told by a Christian that anyone may receive Christian salvation at any time alone or with others. In prayer to God one must accept Jesus Christ as his personal Lord and Savior appropriating Jesus' blood on the cross to cover his sins. At that moment he or she becomes a new creature in Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."58 "Lord" means in complete control so that the Christian should always be in submission to Christ and His Word, The Holy Bible.

Due to man's sinful nature, all people according to the Christian view, need salvation (being born again, reborn in Christ, or born in the Spirit). The born-again experience is portrayed in Scripture in John 3:1-8, but particularly in the following verse: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."59 The subsequent verse identifies the doctrine of salvation as Christians being born of God and thereby becoming the sons of God: "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the
will of man, but of God." In Christian theology salvation is perceived both as an ongoing phenomenon, as is sanctification, and also as a one-time event in initially receiving salvation.

God's salvation is for all. "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and to come unto the knowledge of the truth." "Whosoever" receives Jesus as his Savior with the prerequisite change of heart will be saved. "For whosoever shall call upon the name of the Lord shall be saved." All are saved to serve. "All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day."

God's gift of saving faith is only given to those who repent. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." Indeed, repentance from sin was the message of the first recorded words of the ministry of the Lord Jesus Christ. "Repent: for the kingdom of heaven is at hand." The very word "repent" "implies something is wrong with the old order and a new one has to be established." The Christian position, in opposition to that of Islam, is that man's nature is evil and needs to be totally transformed from evil to righteousness through Christ. As Christianity is a surrender or submission to Christ through faith in Him, all Christians are to remain obedient to Jesus and His words. In this manner Christians will continue to be free from sin.

To believe in God without submitting to the authority of God
is unthinkable. To call Christ "Lord" is easy, but the belief which saves is a belief which involves complete repudiation of self as the cause for all past failure and the source of all rebellious sinning against God.67

Ellen White assures us that God requires the entire surrender of the heart with continued obedience for justification or salvation to transpire and endure.

But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active living faith that works by love and purifies the soul.

It is by obedience that faith itself is made perfect.68

Faith is all important as any attempt to obey without faith is legalism and sin. The Christian's decision to exercise faith includes commitment in action to all known truths. Faithful obedience is obligatory. Christian obedience should be prompted by both faith and love. "We love him, because he first loved us."69 Jesus said that those who love Him are those who keep his commandments. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."70

Christian salvation by faith may be forfeited as it is conditional upon incessant obedience. There are quite a few qualifying "if" verses in the Bible, only a couple of which will be quoted. "If" Christians abide in Jesus, that is, remain in submission to Him, they have salvation and the promise that in God's way and time their prayers will be answered. "If ye abide in me, and my words abide in you, ye
shall ask what ye will and it shall be done unto you." Christians are partakers with Christ in salvation "if" they are obedient. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." 

Another Scripture will be reviewed.

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

The proper explanation of this text is that while no man can make anyone lose his salvation, it can nevertheless be lost through one's own continuous, unpunished, willful disobedience to God.

Therefore salvation in the Christian religion is contingent upon obedience or good works which are the fruit of faith. As far as obedience in Islam is concerned, Islam means obedience to all of the Quran. This will be discussed further in the heading of moral law in the eighth chapter on the commonalities of Islam and Adventism.

In regard to the Christian and Islamic perspectives of salvation, Christian mission seeks to ransom and save through Jesus those who are lost. Islamic dawah is dissimilar by holding that man is not in need of any salvation in accordance with the Christian connotation. Allah is the Savior Who saves and forgives sin. Islam does hold that man's deepest need is salvation but not in the context of rectifying man's estrangement from God. Muslims believe man only needs to be led in the right path, which is Islam. However, both Muslims and Christians alike believe one must be a believer and a good person to go to heaven.
This study of the doctrine of God will be divided into the four headings of the question of whether God is the same God in Islam and Christianity, the love of God, Unity of God, and the Christian Trinity.

Question of Whether God is the Same God in Islam and Christianity

Let us first take cognizance of the question of whether God in Christianity is the same as God or Allah in Islam. Kenneth Cragg, past editor of Moslem World, answers Yes and No according to the attributes allocated to God in the two religions:

But the question will be raised whether the God of Islam and the God of the gospel are the same. Here the answer cannot be either Yes or No; it must be both Yes and No. God as the subject of all language is necessarily the same, but what the predicate language makes about him differs widely. . . . Christian evangelism is altogether concerned for men's understanding of the Christian criteria for God, all of which are wrapped up in the meaning, the mission, the wounds, the resurrection, of Jesus as the Christ. But it would be pointless to seek to bring those wondrous predicates of our faith if they did not in truth belong to Allah of Islam. What matters urgently is that they are not yet understood of him. It is that urgency which makes evangelism.76

On the other hand, Phil Parshall seeks to avoid the question:

Are the God of Christianity and that of Islam one and the same? There is a stand-off among evangelicals on this subject. There are highly regarded scholars on both sides of the controversy. I see no need for an ultradogmatic stand. Love and sensitive understanding should transcend the issue. Polarization and attacks should be studiously avoided. If a Muslim convert perceives the God of Islam and Christianity as one, then who are we to deny such a possibility? The essential element is that the new believer come to a full-orbed faith in and acceptance of God as revealed in the Old and New Testaments.77

Geoffrey Parrinder points out that the Quran says that the God of Christianity and of Islam are the same:
Christians and Muslims, when they were true to the spirit of their founders, were close to each other. Sūra 29, 45/46 says:

'Dispute not with the People of the Book save in the fairer manner...and say, "We believe in what has been sent down to us, and what has been sent down to you; our God and your God is One."'78

Parrinder also asserts that it would be fatal to any chance of understanding to assume that God in Islam and Christianity are different:

'\[\text{In some places A. J. Arberry's The Koran Interpreted has been followed. As in Professor Arberry's version, Allāh is always rendered here as God. It is increasingly recognized that for English-speaking people to insist on using only the word Allāh can be quite misleading. The thin English pronunciation makes it almost unintelligible to an Arabic-speaking Muslim. But also the sentimental associations of Allāh in the European's mind, and the notion that he is speaking about another God, are most deceptive. There are differences between the Muslims and the Christian apprehensions of God, but it would be fatal to any chance of understanding to doubt that one and the same God is the reality in both ('Our God and your God is One').}\]

Kenneth Oster in his book, Islam Reconsidered, says that the Christian God is the same as the Muslim Allāh with certain differences:

'\[\text{"As we have already mentioned, the 'Allah' of the Muslim is the same Being as the 'God' of the Christian, however, there are differences that one needs to bear in mind."'}\]

P. Sitompul is in agreement:

'It should be noted that when Christians and Moslems speak about God, they are referring to the same Being...Of course, there is a difference and the difference is found in the understanding about God, and not in the Being.\]

A sixth author, James P. Dretke, in addressing the question, renders the following affirmative answer:

'\[\text{Allah is simply the Arabic name for God. It should be noted that Arab Christians also worship Allāh, and He is for them, as for us, the Father of our Lord Jesus Christ...The greatest similarity is that Christians and Muslims worship one God. We have gone one step further: They not only worship one God; they worship the same God. In the author's experience, the strongest evidence for this conclusion comes from the Christians}\]
who were previously Muslims. The author has yet to meet a single such individual who has the feeling that he came to meet a new God when he became a Christian. The experience in every instance has been the same -- that God, who was far off, has suddenly come close to him in Christ.82

In accordance with the preceding discussion, the position taken in this thesis is that God is the same God in Christianity and in Islam.

**Love of God**

The love of God is almost exclusively a Christian focus as Christianity, apart from any other religion, is primarily a religion of love. Jesus Christ -- the Living Word of God and The Holy Bible -- the Written Word of God are God's two great love gifts to the world. In addition to I Corinthians 13, which is known as the love chapter of the Bible, the Bible is filled with Scripture demonstrating God's ineffable love for mankind, the most famous of which is John 3:16 "For God so loved the world, that he gave his only begotten Son, that wo-

soever believeth in him should not perish, but have everlasting life."

I John 3:16 dramatizes that God in Jesus laid down his physical life on earth for Christians. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." I John 4 especially testifies to the love of God the Father for Christians in sending His love gift, Jesus Christ, into the world and that "God is love."

Beloved, let us love one another: for love is of God; and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to
be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.  

In comparison with the Bible, what the Quran has to say about the love of God is truly negligible indeed.

The Moslem is not taught to love God. Love in Qur'anic teaching is downward not upward. It comes from God to man, and there is silence from man. That God's love is conditional is also taught. He loves or probably "likes" only those who are strictly pious, those who keep themselves clean, those who guard themselves against His wrath, and those who fight in His cause.

In Islam the prime motive is fear of God's strict justice rather than love for God. "The fear motive that pervades Islam is substituted for agape love."  

The subsequent extract from Valerie Hoffman contains quotations from two other authors verifying the sublime impression the Christian accentuation on the love of God has upon Muslim women. It should also be added that the Christian love of God has a profound impact on God's children of both sexes and of all ages. The principle of God's love for humanity upon which Christianity is based cannot be improved upon.

Our religion is a religion of love. "'All I learn here,' said a Mohammedan woman in a missionary hospital, 'is of love. We hear no mention of love in our religion.'" (Zwemer 1926:69). It is the love of Christ that will speak most urgently to the Muslim woman. Yet Muslim women also see that respect comes before love (Kunst 1970:41-42).

God loves individually each person on earth -- past, present, and future. His love for mankind is unconditional and completely independent of one's love for Him as He loves all humans no matter what people have done in the past, are doing in the present, or will do in the future. That is not to say, of course, that all have their sins forgiven or will go to heaven. But still it is true that God loves
each one in a personal way and continually gives as much of His Spirit as each individual will receive.

Unity of God

Let us observe God's Unity or Oneness as perceived in the Quran and the Bible. The fundamental dogma of Islam, as represented in the Islamic creed or testimony, Shadaha, is that there is only One God, Allah, and that Muhammad is His Messenger. The Quran has several cognate verses with an example following: "Your friend is only God, and His Messenger . . . . " The Quran emphasizes God's abhorrence of idolatry and polytheism, as the heart of Islam is monotheism -- One God and the Unity of God. The Quran is replete with such witness.

In the Name of God, the Merciful, the Compassionate

Alif Lam Mim

God there is no god but He, the Living, the Everlasting.

Fazlur Rahman in his book, Islam, regards God's Unity in the Quran: "In pursuance of this picture, belief in one God stands at the apex of the Muslim system of belief derived from the Qur'an." Kenneth Cragg states that Islam is basically a repudiation of idolatry and a call to worship the one true God:

But the call to abandon and repudiate all idolatry, to acknowledge the sole authority of God in wisdom, power, and mercy, to "have no other gods," either in creed or in trust, is the imperious demand of Islamic religion. "My little children, keep yourselves from idols" are perhaps the last words penned in the New Testament. They have a feel all of their own and it is different from that la ilaha illa Allah of the minaret: "There is no god except God." Yet there is much in this single will to disallow the false and plural worship and to affirm the sole reality of God.
The Unity of God and/or monotheism are at the heart of Christianity. In the Bible God proclaims He is the only God: "Look at me, and be ye saved, all the ends of the earth: for I am God and there is none else." Jesus endorsed monotheism: "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord." The Unity of God is taught throughout the Bible in both the Old and New Testaments as in the following Scripture: "There is none other God but one."

Islam and Christianity are together in both believing that God is One but only differ as to how to define and understand the Divine Unity. In Christian theology God's Unity is encompassed in the Trinity of God the Father, Son, and Holy Ghost referred to as three persons in one substance. Cragg declares that not only is the Christian Trinity not a violation of God's Unity, as Islam contends, but that it is a better way of understanding, and, indeed, safeguarding God's Unity while being interdependent with it.

As the order of complexities of the human personality reveal increasing fullness and richness, so can Christians say that this also holds true for God Who is the highest and most complex Unity of all. While Muhammad was at once Prophet, husband, leader, and example, he was no less the one Muhammad. So God's aspects, persons, or personalities are not only not detrimental to His Unity, they are a more expansive way of comprehending it.

God in Islam is a numerical One. "For the Muslim, God is a numerical One who cannot be divided even to reveal himself to man." Aristotle postulated that the word "one" can be used in more than one
sense -- to indicate the oneness of quantity or the oneness of essence. Accordingly, a molecule of water may be "one" numerically without being one or single in its essence as its formula \( \text{H}_2\text{O} \) designates.\(^9\) The same rule is applicable to God's Unity in the Trinity, one is quantity but not one in essence. The principle to be applied here for God's creation as well as God Himself would be multiplicity in unity.\(^10\)

George Keough notes that men should not attempt to define or limit God's Unity because it cannot be known by reason:

> The unity of God, like all His attributes, is a revealed truth. It cannot be known by reason or deduced by logic, for men cannot reason logically on a subject of which they know so little. Nor should men attempt to define God's unity, and place upon it the limitations of their own conceptions. Revealed truth is defined by the Revealer of it, and by Him alone. To attempt to limit God would be presumption.\(^10\)

J. Christie Wilson in regard to presumption to limit God by attempting to circumscribe His Unity ascertains, "It would be the utmost presumption on the part of mortal man to dispute about the nature of the transcendent God."\(^10\) A person cannot fathom the nature of God any more than a man could empty the ocean with a bucket.\(^10\) No one has exhaustive knowledge of God as He is of Himself.\(^10\) The following Old Testament Scripture could be used to corroborate the fact that the subjects of God and His Unity -- the Trinity -- are beyond man's limited comprehension:

> For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.\(^10\)

Thus it is presumption and dogmatism to define God's Unity so that God Himself is considered to be limited by man's finite judgment.
in stating that it would have been impossible for God to have temporarily taken the form of man.

**Christian Trinity**

Opportunity now affords an illumination of the Christian doctrine of the Trinity which is intrinsically related to the Unity of God. As Jesus' divinity is rejected in Islam, so also is the Trinity, or at least Muhammad's perception of it. "In its attacks on systems of Christian theology, its arguments against the doctrines of the trinity, the incarnation, redemption, and salvation by faith are the traditional rationalistic arguments which can never be finally silenced by logical argumentation."107

Christians realize an inexplicable mystery in the doctrines of the Trinity and the Incarnation -- God becoming man.108 Christians likewise believe in One God and the Unity of God as represented by the Trinity, which is composed of God the Father, Son, and Holy Spirit or Holy Ghost. All the members of the Trinity have the attributes of deity, and each member has an office which He uniquely fulfills.109 So Christians worship One God in three persons or natures of the One Godhead.

Muslims contend that the term "Trinity" nowhere appears in the Bible, and that its doctrine was only later developed. In answer to the first assertion, they are right as the word "Trinity" is not found in the Bible. In answer to the second allegation, Christians could respond that the doctrine was all along in the New Testament, but was only subsequently articulated through the influence of the Holy Spirit. The
The succeeding entry describes the development of the doctrine of the Trinity:

The Trinity is not presented in creedal form in Scripture. The doctrine was not officially formulated until the fourth century. Nevertheless, the New Testament does contain the basic truth which later contributed to the formalization of this doctrine.

The most explicit New Testament reference to the Trinity is Matthew 28:19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In this Scripture the word for "name" in the original Greek is in the singular, intimating that the three persons of the Trinity are one in substance yet three in person. Other New Testament verses correlating the three persons of the Godhead are as follows: II Corinthians 13:14; II Thessalonians 2:13, 14; Titus 3:4-6; I Peter 1:2; Jude 20:21.

Muhammad obviously had a poor understanding of Christian doctrine. Although there are traditions that Muhammad had contacts with a Christian monk who gave him instruction and of Muhammad making business trips to Syria where he would have seen many churches and had opportunities to talk with Christians, "Such traditions appear in a very doubtful light in view of Muhammad's distorted information about the Christian doctrine." So Christian Islamicists maintain that in addition to other features of the Christian religion, Muhammad was unfamiliar with the true meaning of the Christian term "Trinity."

In the Quran, Muhammad reflects a misunderstanding. It appears that for him the Christian Trinity consisted of God the Father, Mary the Mother, and Jesus the Son instead of Father, Son, and Holy Spirit.
The two Quranic verses relevant to the Trinity will be presented. The first warns against the supposedly three gods in Christianity:

> The Messiah, Jesus son of Mary, was only the Messenger of God, and His Word that He committed to Mary, and a Spirit from Him. So believe in God and His Messengers, and say not, 'Three.' Refrain; better is it for you. God is only One God. 113

The second has the same meaning:

> They are unbelievers who say, 'God is the Third of Three' No god is there but One God. 114

Let us also observe another verse wherein God admonishes Jesus for communicating to others that He and Mary are gods:

> And when God said, 'O Jesus son of Mary, didst thou say unto men, "Take me and my mother as gods, apart from God"? He said, 'To Thee be glory! It is not mine to say what I have no right to. 115

Five authors ratify the fact that the Quran advocates the substitution of Mary for the Holy Spirit in the Trinity. 116 On the other hand, Parrinder in his reference to The Table (5):117 denies that there is Quranic inference that Mary is part of the Trinity:

> Christian commentators have often seen in the verse an indication that the Trinity was conceived as Father, Mother, and Son, a divine family. But the Quranic verse need not mean that: it is a simple rebuttal of a practice that is repugnant to any monotheist. 117

Muhammad Ali in his translation of the Quran states "the Holy Qur'ān nowhere says that the Christian Trinity is formed of Jesus, Mary, and God." 118 Of course, he is correct that the Quran
does not explicitly report that Mary is part of the Trinity, but Christians and even most Muslims are of the position that it is implied. The *Dictionary of Islam* confirms belief in the acceptance of Mary as part of the Christian Trinity by Muslim scholars: "Al-Baiżâwî in his remarks in Surah iv. 169, says, the Christians made the Trinity consist of Allâh, al-Masîh, and Maryam; and Jalâlu 'd-dîn takes the same view."\(^{119}\)

Likewise, a number of writers concur that Muhammad's misconception of the Christian Trinity was equivalent to a tritheism or worship of three separate gods of Father, Mother, and Son. Kenneth Cragg remarks that Christianity is only concerned with theism and that Muslims who debate tritheism are debating a subject outside the realm of Christianity:

> We are not discussing theism and tritheism. Christianity is concerned only with the first. Muslims who debate tritheism are not discussing Christianity. Where we differ is over how to define and understand the Divine Unity. What lies outside that issue is irrelevant to Christianity.\(^{120}\)

W. Montgomery Watt claims that the criticism of the Christian Trinity contained in Women (4):168 is predominantly directed toward a Christian heresy rather than the Trinity:

> 181/169 Three: All the main forms of Christianity would deny worshipping three Gods, though popular practice may come near to doing this. Christians worship God, who is one, and yet also in some sense threefold. The criticism is thus primarily of a Christian heresy.\(^{121}\)

He has similar words pertinent to the Table (5):77. Parrinder agrees.\(^{122}\)

Around Muhammad's time the Christian Church had spiritually
degenerated to the degree that John Philapous of Alexandria led a Christian heretical sect of tritheists. This would have in part accounted for Muhammad's confusion appertaining to the standard Christian dogma of the Trinity.

Bethmann says, "Muhammad himself seemed to have had the notion that Christians believed in three gods." The Dictionary of Islam and Ray Register are likewise of accord that Muslims think Christians worship three separate gods.

Webster defines "Mariolatry" as "veneration of the Virgin Mary, when regarded as carried to the idolatrous extreme." Mary worship, prayers to the Virgin Mary, and the doctrine of Mary's Immaculate Conception were only three of scriptural aberrations of the Roman Catholic Church from which Martin Luther rebelled resulting in the formation of the Protestant Church. Indeed, prayers to the Virgin Mary are practiced by Catholics even today. Preposterous it is that on May 12, 1982, Pope John Paul II was in Fatima, Portugal, to thank Mary, a mortal, for keeping him from death a year earlier instead of thanking Jesus Christ Who is God. The appearances of Mary there six times in vision in 1917 certainly have no bearing on her being worshipped as God and/or having prayers addressed to her. "For there is one God, and one mediator between God and men, the man Christ Jesus." Almost from the beginning of Christianity there have been those involved in Mariolatry, the belief in the divinity of Mary. "There were some Church fathers at the Nicaean Council who held the notion of the divinity of Mary."
Muhammad's erroneous assumption that Mary formed part of the Trinity is not too irrational in view of the fact that around his time there were the strong Mary cults of the Marionites and the Collyridians who in their exaltation of Mary raised her to the position of a goddess and worshipped her. Muhammad Ali states that the Table (5):117 relates to "the Roman Catholic doctrine of the worship of Mary."

In his commentary on The Table (5):77, Muhammad Ali notes that the Roman Catholic Church "invested Mary with Divine character, as being the Mother of God." Mary as the "Mother of God" is also mentioned by several other authors. Register acknowledges, "The Theotokos formulation of the Creed of Chalcedon (A.D. 451) described Mary as 'God-Bearer' or 'Mother of God'."

To reiterate, the Quran delineates a misapprehension of the Christian Trinity because of Muhammad's misunderstanding of it. As the job of missionaries in delivering the eternal Gospel to Muslims is to present it in a manner in which they can relate to personally, innovations in word usage in regard to the Trinity should be introduced. As far as the persons of the Trinity are concerned, Parshall quotes Edwin Caverly who proposes certain terminological changes in order to better communicate the Trinity to Muslims. Because the word "person" has "corporeal, physical, concrete, human connotations," he advises a substitution of the abstract, immaterial symbol "personality." Parrinder also advocates that the doctrines of the Trinity and the Person of Christ must be restated in modern
terms to effectively reach the Muslim mind. He quotes S. M. Tufail who suggests "attributes" or "aspects" rather than persons and J. S. Bezzant who recommends personalities "in God."\textsuperscript{138}

When a Muslim is told that it is the Holy Spirit instead of Mary Who is the third person of the Christian Trinity, he suffers from another miscalculation of assuming that the Holy Spirit refers to the angel Gabriel. The \textit{Dictionary of Islam} has two germane quotations underscoring the fact that to a Muslim the Holy Spirit means the angel Gabriel: "It is evident neither Muhammad nor his followers (either immediate or remote), had any true conception of the Catholic doctrine of the Trinity, but the elimination of the Holy Spirit from the Trinity is not strange, when we remember that Muhammad was under the impression that the angel Gabriel was the Holy Ghost."\textsuperscript{139} The second entry emphasizes that Islamic commentators so understand it: "The Jalālān, al-Bațawī, and the Muslim commentators in general, say this Holy Spirit was the angel Gabriel who sanctified Jesus, and constantly aided Him, and who also brought the Qur'ān down from heaven and revealed it to Muḥammad."\textsuperscript{140} Muhammad Marmaduke Pickthall in his \textit{The Meaning of the Glorious Qur'an} in a footnote to The Bee (16):102 explains the Holy Spirit as being Gabriel.\textsuperscript{141} Various authors have analogous statements.\textsuperscript{142} This also accounts for Muslims' label of blasphemy against Christianity for, as they surmise, elevating an angel to the Godhead.

The problem associated with the Holy Spirit is even further complicated by the fact that the Muslim perception of spirit has the direct opposite meaning than that used in Christianity: for Muslims
spirit has a material or corporeal connotation. "God therefore cannot be a spirit, for he is not corporeal." Consequently, to Muslims the Holy Spirit is a meaningless expression for God's being.

Finally, it should be stated that Christians agree with Muhammad and the words of Jesus in The Table (5):117 that there is no trinity of God, Mary, and Jesus. Christians believe in One God Who reveals Himself in three different ways. If the three persons of the Trinity were described to Muslims as personalities, natures, attributes, or aspects in God, in all likelihood Muslims would have no disagreement with the Christian Trinity.

In this brief investigation of the doctrine of God we have looked at the question: Is the God of Islam the same as the God of Christianity? by comparing the common understanding of the two religions and contrasting their ideas concerning the love of God and His Unity.
IV. MUHAMMAD WAS NOT THE OLD TESTAMENT PROPHET

We should direct our attention to Islam's claim that Muhammad was the Prophet prophesied in the Old Testament, a claim with which Christians naturally disagree. In the Quran Muhammad accused Jews and Christians of concealing Scripture which prophesied about him. The first verse is addressed to the Children of Israel: "And do not confound the truth with vanity, and do not conceal the truth wittingly."144 The subsequent verse is directed toward Christians: "People of the Book! Why do you confound the truth with vanity, and conceal the truth and that wittingly?"145 Watt has similar words regarding the Jews: "The Muslims believed the Jews were concealing verses fortelling the prophet- hood of Muhammad."146

Muhammad believed Jews and Christians (who were enemies) conspired to permanently delete Biblical Scripture referring to him.

However, in the name of common sense one might ask as to how the Jews and Christians, who were known to be irreconcilable enemies of each other (Sura 2:113), got together to corrupt the Bible. Both of them look upon the Old Testament as sacred Scripture. The could not be expected to have corrupted this part of the Bible separately. If we suppose that they did so and yet the result of their secret corruption of the sacred text tallied, it will amount to believing a miracle of God. If, on the other hand, we suppose that they conspired together, then too it is hard to believe.147

Islam also believes that there is Scripture which remains in the Bible containing prophecies about Muhammad. In addition to other verses employed, there are two Old Testament verses in particular which Islam attributes to Muhammad:

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I command him.148
"The Prophet" is another name for Muhammad. Muslims are the descendants of Abraham through Ishmael. As Ishmael was the brother of Isaac, Islam claims Muslims are the brethren referred to in these two verses.

The above Deuteronomy Scripture is quite clearly a prophecy of our Lord. Halley's Bible Handbook declares, "It is one of the Old Testament's most specific predictions of Christ." Jesus definitely understood it to apply to Himself: "For had ye believed Moses, ye would have believed me: for he wrote of me." So did Peter:

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up upon you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. . . . Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Altogether there are eight New Testament Scriptures which identify Jesus as a prophet in Matthew 21:11; Luke 1:76; 7:16; 24:19; John 6:14 as also in the following verse: "Many of the people therefore when they heard this saying, said, Of a truth this is the Prophet."

The Old Testament is the story of the nation Israel prepared by God to give birth to the Lord and Savior Jesus Christ of the New Testament, and all of the Old Testament Messianic prophecies pertain to the Messiah Jesus alone! "Every aspect of the Messianic prophecies was fulfilled in the One who is Christ." Admittedly there is some ambiguity in them as they mostly herald a triumphant kingly anointed one. Although Muhammad was not the prophet prophesied in the Deuteronomy Prophet prophecy, it is easy to see how a people who revered their prophet's preeminence would have regarded him as fulfilling it.
V. MUHAMMAD WAS NOT THE NEW TESTAMENT PARACLETE

Besides the Deuteronomy Prophet passage, Islam claims that there are other unexpurgated Old and New Testament verses prophesying about Muhammad. In particular it is presumed that the Christian Paraclete or Comforter was applicable to him. This anti-Christian polemic proceeds as follows:

Muhammad is the Paraclete foretold by the Gospel [see AHMAD], and in addition several messianic and eschatological prophecies of the Old Testament are similarly fulfilled in his person. Historically and sociologically, the astonishing success of Muslim arms and the superiority of Muslim civilization are proofs of the truth and superiority of Islam.154

"Paraclete" is translated "Comforter," "Holy Spirit," "Holy Ghost," or "Spirit of Truth." By changing three letters of the Greek word "Paraklitos," meaning "Comforter," the word becomes "Periklutos," which is "the Praised One" or "Ahmad," the meaning of Muhammad's name.155 Cragg stresses that Paraclete "has the same consonantal sequence as the Greek word . . . meaning 'one worthy of praise.'"156

Muslims are led to believe that the Paraclete refers to Muhammad because of Islamic commentaries on The Ranks (61):6. The following interpretation of this important verse is by Arthur J. Arberry from The Koran Interpreted:

And when Jesus son of Mary said, 'Children of Israel, I am indeed the Messenger of God to you, confirming the Torah that is before me, and giving good tidings of a Messenger who shall come after me, whose name shall be Ahmad.'157

The above Quranic passage acknowledging that Jesus confirmed the
Torah is used by Muslims in contention that Muhammad was the Paraclete prophesied by Jesus. Interestingly, it is an indirect answer that Jesus was the fulfillment of the Deuteronomy Prophet prophecy.158

In Pickthall's translation of the Quran for The Ranks (61):6 he employs the title "the Praised One" and in a footnote states: "The promised 'Comforter' was believed by many Christian communities of the East to be a Prophet yet to come, and most of them accepted Muhammad as that Prophet."159 Abdullah Yusuf Ali in his The Holy Qur'an in footnote 5438 gives the succeeding explanation:

"Ahmad", or "Muhammad", the Praised One, is almost a translation of the Greek word Periclytos. . . . Our doctors contend that Paracletos is a corrupt reading for Periclytos, and that in their original saying of Jesus there was a prophecy of our holy Prophet Ahmad by name.160

Register informs us that the word "Periclytos" does not exist in New Testament Greek:

The Muslim will point to the promise of the "paraclete," the comforter, or advocate promised by Jesus in John 14:16; 15:26, and 16:7, as a prediction of the coming of Muhammad. The reasoning given by the Muslim is that his scholars teach that the Greek word paracletos is actually a corruption of periclytos. Paracletos means "an advocate, intercessor, councilor, comforter" or literally "one called to the side" to help us. According to these scholars periclytos, when translated into Arabic, may be rendered Ahmad, the "Praised One", which is a name for the prophet Muhammad. A search of a Greek lexicon will show that the word periclytos does not exist in New Testament Greek! This word is obviously a fabrication from the Greek word klos, "glory" or "praise."161

Also Yusuf Ali admits in the same previous footnote that the original word in the Greek text of John may have been Paracletos rather than Periclytos. This observation by a knowledgeable Muslim scholar reveals the inaccuracy of the Islamic allegation that Christ's New Testament prophesied of Muhammad.
In a case in point, Mani, an Iranian prophet, claimed to be the New Testament Comforter promised by Christ. However, he read Paraklitos (Comforter) rather than Periklutos (the Praised One or Ahmad). Thus several centuries before the rise of Islam, we have a certification to the correct spelling and meaning of the Christian Paraclete.

The Encyclopaedia of Islam states, "It has been concluded that the word ahmad in Kur'ān, lxi, 6 is to be taken not as a proper name but as an adjective . . . and that it was understood as a proper name only after Muḥammad had been identified with the Paraclete." So an authoritative source warrants that "ahmad" in the Quran was initially used as an adjective and did not even originally refer to Muhammad. "The use of Ahmād as a proper name among Muslims seems to begin only about 125/740."164

Furthermore, the Encyclopaedia of Islam under the heading of "Ahmad" asserts below that for the New Testament Paraclete to have referred to Ahmād (Muhammad) would have been "impossible."

The basis of its use in Islām is Kur'ān, lxi, 6: "And when Jesus, son of Mary, said: '0 Children of Israel, I am God's messenger to you, confirming the Torah which was before me, and announcing the good tidings of a messenger who will come after me, whose name is Ahmād'." There is no obvious parallel to this passage in the New Testament. It has therefore been suggested that Ahmād is the translation of periklutos "celebrated", which in its turn would be a corruption of paraklētos "the Paraclete" in John, xiv, 16; xv, 23-7. But the history of the text and of the translation of the Gospel, together with the fact that periklutos was not common in contemporary Greek, shows this to be impossible.

Christians should explain to Muslims that Islam's claim that Muhammad is the New Testament Paraclete is in direct contradiction to Biblical Scripture. The Paraclete is referred to in the subsequent
verses in the Gospel of John: 14:16-18, 26; 15:26; 16:7, 8, 13, 14. The Holy Ghost, the third person of the Trinity, is God now in the world to aid Jesus' followers in a special way to "teach you all things," "testify of" Jesus, "reprove the world of sin," "guide you into all truth," and "glorify" Jesus.165

The New Testament positively identifies the Paraclete or Comforter as the Holy Spirit or Holy Ghost and therefore not Muhammad in John 14:26 "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Bible documents the fact that the Paraclete or Comforter came into the world and was given to the disciples of Jesus at Pentecost very soon after His crucifixion, resurrection, and ascension.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.166

The Paraclete later came to the Gentiles.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.167

The above Biblical Scriptures certify that the Paraclete was given to the world soon after Jesus' departure many centuries before Muhammad was born. There are at least eight other references to the actual coming into the world of the gift of the Holy Spirit recorded in Acts.168

Finally, it is felicitous to emphasize the following verse: "And
I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.\textsuperscript{169} This verse, which validates that the Paraclete remains with Jesus' believers "forever," is just one more means by which a Christian can successfully refute the erroneous Islamic claim that the dead Muhammad is the New Testament Paraclete.

It is ludicrous to imagine that the Lord and Savior Jesus Christ would prophesy of a mortal to do what Jesus, as God Omnipotent, could not do. Omnipotence means all-powerful which Jesus proclaimed for Himself after He resurrected. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."\textsuperscript{170}

Hence, it is apparent that Muhammad did not claim to be the New Testament Paraclete. Likewise, it has been established that Muhammad, although the founder of one of the world's largest religions, a genius, and a deeply religious man, was in fact neither the Old Testament Prophet nor the New Testament Paraclete!
VI. QURANIC RECOGNITION OF THE SECOND COMING OF CHRIST

There is one verse in the Quran with rather obscure wording which Muslims say refers to the second coming of Christ. "It is knowledge of the Hour; doubt not concerning it, and follow me. This is a straight path."171 "It" in the above verse is associated with either Christ or His second coming.172 Kenneth Cragg notes the inconsistency that, "Islam has retained a second Advent Jesus though it lacked a crucified and risen Jesus."173 From this one verse Islamic traditions and commentaries formulated theories on Jesus' return to earth. "Nevertheless, on the slender basis of the variant some traditions and commentaries elaborated theories of the coming of Jesus."174 And regarding this verse, "tradition has built a whole eschatological structure."175

Of principal significance is the fact that the Islamic portrayal of Jesus' second coming is not like the Biblical account of Jesus being the Judge of Judgment Day.176 Norman Daniel indicates that the Muslim belief is that, "Christ will be an assistant, but not the Judge."177 Erick Bethmann observes that, "This is the picture of Jesus which the Muslim gains from his own sources."178 Parrinder chronicles that, "Bukhārī in his version of The Traditions said that the Son of Mary would descend among men as a just judge."179 One author who is a Christian, Rifai Burhanu'ddin, in his book, Jesus Christ in the Koran, brings attention to the fact that in the Hadith (Traditions) by Abu Hurairah, Muhammad anticipates the second coming of Christ as the Righteous Judge:

"The Prophet Muhammad himself," continued Ali, "is expecting
the second Advent of Jesus. Let us read the Hadits (Tradition) by Abu Hurairah: . . . "Spoke the Apostle s.a.w.: In the name of God who keeps my soul in His hands, verily Jesus the Son of Mary will come soon as THE RIGHTEOUS JUDGE. . . ."

From the Hadits, we may understand that Muhammad was waiting for the second advent of Jesus, who will come as "THE RIGHTEOUS JUDGE, and will appear after the Prophet Muhammad." 180

This section in particular, as with the whole thesis, constitutes a review of the relevant contributions of many authors as documented in the endnote references. Christ's second coming according to Islamic theology will transpire shortly before the Judgment Day, 181 when Jesus will reign for forty years, 182 as a just king. 183 Jesus (Isa) will first supposedly kill al-Dajjal (the Antichrist), 184 after which He will kill the swine and break a cross or crosses. 185 Jesus will also kill all Christians who have not accepted Him. 186 One author states that Jesus will marry and have children. 187

Muslims believe that at Jesus' second coming, He will "establish Islam in the whole world." 188 Henceforth, "there will be only one faith on earth." 189 The Muslim belief in Christ's future implementation of Islam worldwide is because it is their impression that Christians have turned away from Christ's original teachings and that Islam is God's true religion. 190 The cardinal point of the Islamic perception of the second coming of Christ is that all Muslims believe it. "It is noteworthy that all Muslims believe that Isa will return to this earth." 191 Another author even goes so far as to state that "the Moslem believes in the return of Christ sometime in this century." 192

A bridge to Christianity in reliance upon Ornaments (43):16 would be to attempt to focus the Muslim mind on the stupendous
consequences of the unparalleled phenomenon of Jesus Christ's return to earth which is to happen shortly before Judgment Day. Christians should emphasize the spiritual implications involved that His mission would be extraordinarily more prodigious than the extremely limited one in Islamic theology.

Rather in Christian theology Christ returns to the earth in the air in the glory of His Father with His angels and will be the Judge on Judgment Day. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."193 The second coming of the Lord and Savior Jesus Christ will be open and visible to all so that every eye of the people on earth shall be witness. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."194 And the Lord's second coming will light up the heavens all around the world. "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."195 The primary purpose for Jesus' second coming in the air is to take the righteous to heaven.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.196

So everyone living on earth will be a witness to Christ's second coming in unsurpassing glory. It will be the greatest spectacle the world has ever seen. "This will be the most glorious event of all
times." Mission to Muslims as well as to all the world's people is especially important at this time as the second coming of Christ is imminent!
VII. THE HOLY BIBLE

This chapter will be divided into the two headings of Muslims reading the Bible and the Bible unchanged.

Muslims Reading the Bible

Muslims should hopefully be persuaded to read the Bible to obtain faith in Christ. "So then faith cometh by hearing, and hearing by the word of God." 198 It is through Bible reading that one learns more about God as the Bible is a revelation of His divine character.199 Muslims should be taught that the Bible compares itself to a two-edged sword. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thought and intents of the heart." 200

We need to try to "stimulate a Muslim study of the New Testament which will face responsibly all it contains." 201 Fortunately the Bible has been translated into all the major languages and dialects of Muslim lands.202 It is the Bible itself which first attracted many Muslims to Christ.203 A Bible can even be used as a textbook in getting Muslims to learn the English language to initiate interest in it.204 A good method of preaching Christ is through a Bible narrative "given in a setting Islam can understand without creating a prejudicial mind at the outset." 205 Islam and Christianity should respect each other's Scripture to promote serious study of the Books.206 What constitutes the most powerful influence to acceptance of the Christian faith by a Muslim is Christian friendship accompanied by a study of the Bible.207

The subsequent Quranic verse is relevant:

49
Say: 'We believe in God, and that which has been sent down to us, and sent down on Abraham and Ishmael, Isaac and Jacob, and the Tribes, and in that which was given to Moses and Jesus, and the Prophets, of their Lord; we make no division between any of them, and to Him we surrender.'

Because the Quran states that no division is made between the prophets and what has been given to them, Muslims should be encouraged to read all inspired books and listen to all arguments.

**The Bible Unchanged**

The subject of the Bible unchanged will be treated under the following subheadings: Muslim view of the corruption of the Bible, Dead Sea Scrolls as evidence Bible is unchanged, the Gospel of Barnabas compared with the New Testament manuscripts, development of the Quranic text, Quranic abrogation, Quran says God's word cannot be changed, the Quran does not say the Bible was changed.

**Muslim View of the Corruption of the Bible**

The Bible is authentic and the Quran does not say otherwise. In fact, the Quran states that it confirms the Torah and the Gospel. The sense of the verb translated "confirm" here is to declare something to be true.

And We sent, following in their footsteps, Jesus son of Mary, confirming the Torah before him; and We gave to him the Gospel, wherein is guidance and light, and confirming the Torah before it, as a guidance and an admonition unto the godfearing...
And we have sent down to thee the Book [Quran] with the truth, confirming the Book [Gospel] that was before it, and assuring it.209

Another Quranic verse states that it confirms the Book of Moses. "Yet before it was the Book of Moses for a model and a mercy; and this is a Book confirming, in Arabic tongue, to warn the evildoers, and good tidings to the good-doers."210 Five other Quranic verses further verify that the Quran confirms the Old and/or New Testaments.211

The Muslim impression of the Bible is that it has been altered, distorted, falsified, corrupted, or changed. Christian polemictists explain that the Biblical corruption theory was merely a means to solve Islam's problem in instances when the Quran differed from Biblical Scripture.

It is significant that the Muslim theory of the corruption of the Biblical revelation goes contrary to the Koran as well as the early years of the Islamic movement. In this connection W. Muir points out cogently:

Any imputation against the Jews and Christians of attempting to corrupt their scriptures was not even thought of for many years afterwards;--not, indeed, unto the Mohammedan doctors finding the Quran to differ from those Scriptures, betook themselves to this most groundless assumption as the simple mode of escaping the difficulty.212

The Muslim perspective is reviewed:

The Qur'an teaches that the Old and the New Testaments have been corrupted, and the polemic proceeds to show how this is done. One proof is to be found, it claims, in the history of the scriptures. The Old Testament cannot contain the original tawrât delivered by God to Moses, for it was already lost, as we know, before the time of Hilkiah, again at the Babylonian Captivity before the time of Ezra, and again at the final destruction of Jerusalem in the first century A.D.213

The preceding account affirms the Muslim belief that God gave the Torah as a book to Moses which has been lost. Islam also has the
misapprehension that God gave one book called the Gospel or Injil to Jesus which has been lost.\textsuperscript{214} Another author stresses that the book or law which Christ gave to Christians has been lost.\textsuperscript{215} The following quotation endorses the indispensable conceptual characteristics of Islamic theology that the Torah and Gospel are both lost books and that the Quran is the only actual Word of God extant in the world today:

No one who is not a thoroughly attested prophet can write revealed scripture. Nothing is revealed scripture unless it represents the actual words of God pronounced in the first person. Both Moses and Jesus, as well as other prophets, received such a Book sent down directly from God upon them. Obviously the present scriptures in the hands of the Jews and Christians do not fulfill the requirements of inspiration as outlined above, so are considered clearly corruptions of the original lost Books. No such inspired book is preserved today on earth except the Qur'an.\textsuperscript{216}

A summation of the Islamic view continues especially noting that the Quran supersedes all previous revelation:

The present Old Testament is thus a conjectural reconstruction at best. As for the New Testament, it is not a single Gospel of Christ, or injil sent down from God, but is a series of books, written by disciples and even by unknown authors, including four "gospels" that reconstruct the life of Christ more or less at second-hand. The internal evidence, says the polemic, bears out these historical facts. Both Old and New Testaments are full of errors and contradictions—in numbers, in ages, in genealogies, and in different reported facts. Variant accounts in the four gospels are one example. Aside from these corruptions throughout the text, Christians have misinterpreted even what remained of the original authoritative Torah and Gospel. Prophecies that refer to Muhammad in the Old Testament have been applied to Christ, and references to him in the New Testament, such as have not been entirely deleted, are made to apply to the Holy Spirit, especially the references to the Paraclete. And yet, after all, even if the original revealed text were here in perfect form, and even if the interpretation were correct, the Christian scriptures would still have no relevancy, since they have been completely abrogated or, more correctly, superseded by the final revelation of God in the Qur'an.\textsuperscript{217}

In the discussion in the next quote Isma'il al-Faruqi is a
Muslim and Kenneth Cragg is a Christian representing their respective persuasions:

al-Faruqi: No. At one time it [true prophecy] was known. But then later on it became falsified as the Hebrew message became falsified and the Christian message was falsified.

Cragg: But from an historical point of view that would be entirely conjectural.218

Arne Rudvin in the subsequent entry is a Christian and states that the New Testament must be interpreted by way of the Old Testament. Al-Faruqi asks how do Christians know the Bible contains the truth about God:

al-Faruqi: But your use of the term "Lord" is loaded with ambiguity, and assigning to it your specific meaning has led to a great deal of trouble.

Rudvin: But the New Testament must be taken in the light of the Old Testament. Take, for example, St. John who, in chapter 8:58 records Jesus as saying, "Truly I say unto you, before Abraham was, I am." Here Jesus is claiming the Divine Name "I am" precisely in the Old Testament sense. Did John corrupt it? You may think so. But if we accept the New Testament as an authentic witness, then we are bound to interpret it in the light of Old Testament meanings.

al-Faruqi: But it is precisely the identity of "scripture" which is here in question, as well as the methodology of understanding and interpreting it. Knowing that the early Christians had no "scripture" except that of Judaism, that the twenty-seven books of the New Testament we know today were not canonized by the Church as "scripture" until the third century of the Christian Era, at which time there were countless apostolic epistles and "Gospels" in circulation, how can you be sure that the "Gospel" as we have it today (27 books), and as interpreted in Lutheran theology, contains the truth about God?219

Ray Register expounds that Muslim scholars try to support their Biblical corruption theory by the many versions and apparent discrepancies in the copies of the manuscripts of the Bible. He also states that Muslims "often quote references from books written by Christian scholars
who employ textual criticism in their attempt to denigrate the Bible. It should be added that Islam will not tolerate textual criticism in application to the Quran in the belief that inconsistency will cast doubt on their presumption that every word is directly from God. Register stresses the fact that textual errors amount to a miniscular part in both the Quran and the Bible:

They are quick to criticize the Bible for its many versions and variances. The fact is, that both in the case of the transmission of the Quran and the Bible, textual errors amount to an insignificant part of both books and do not alter any essential doctrine of either book.

Islam does not have a problem of canon since Muslims regard it as axiomatic that Muhammad was a true prophet and whatever he wrote in the Quran has divine authority. In regard to al-Faruqi's preceding enquiry of the problem of interpreting Scripture, Christian theologians could answer that the standard for testing the New Testament is the Old Testament. There is evidence which suggests that apart from mistakes of copyists, there has been an extremely insignificant degree of change or modification in the writings which now constitute the Bible:

I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another.

Also some cultural elements have crept into the canon which are no longer acceptable, as slavery. The favorable or placating attitude that is present in the Bible towards it is in error which can be recognized from the standards of the Bible itself. If Christians do
unto others as they would have others do unto them\textsuperscript{223} and love their neighbors as themselves,\textsuperscript{224} they will not have any slaves. In this instance no change would be needed in the Quran as it is stated in The Cow (2):171 that the highest piety is to free your slaves. There has also been, of course, a change for the better in women's rights in Islamic countries as they have been augmented.

The Bible itself contains criteria for the recognition of interpretation and progressive revelation. Any prophecy or proposed new idea must meet two tests: consistency with prior revelation\textsuperscript{225} and consequences or fruits when acted upon.\textsuperscript{226} When we analyze the Apostle Paul of the New Testament, we notice that his new revelations from God dispensing with both circumcision and animal or blood sacrifice of the Old Testament are tested in this Biblical fashion. The way Christianity, or at least Adventism, responds to the problem of inconsistency is to compare it to the underlying harmony of the teaching of the Bible as a whole. Ellen G. White stated in essence that it is not every word or idea in the Bible that is infallible, but rather the perfect underlying harmony of the teaching of the Bible as a whole.\textsuperscript{227} It is this principle by which all Christian prophecy, interpretation, and proposed new ideas are to be judged and acted upon. On the other hand many Christians adhere to the doctrine of verbal inspiration of Scripture, that is, that every word in the Bible is directly from God. This is the same premise the vast majority of Muslims apply to the Quran.\textsuperscript{228}

Antithetically, interpretation and progressive revelation in Orthodox or Sunni Islam is determined in the following manner: The
law is God's revelation. It is revealed through both the Quran and the life of the Prophet (Hadith and Sunna). The Sunnis accept the fact that the law is also revealed through the consensus (ijma) of the community as well as through the disciplined effort of the legal scholars making an analogy (qiyaṣ). Islamic interpretation hardened (taqlid) through the centuries but today is generally considered to be open (ijtihād) again. In the Shiite sect of Islam progressive revelation is maintained by the doctrine of enlightenment of the Imam exemplified in the current status of Iran's Ayatollah Ruhollah Kohmeini. The concept of authority in every society has to provide a means for adaption to a changing environment or the society will not survive. The concept of progressive revelation is one such means.

**Dead Sea Scrolls**

The Dead Sea Scrolls represent an incontestable Christian answer to the Muslim theory of Biblical corruption. These scrolls were discovered in 1947 by Arabic Bedouin in caves at the northwestern corner of the Dead Sea in Palestine at a place known by the Arabic name of Qumran. Prominent Biblical manuscripts were found intact as it was the practice in ancient times to preserve them in earthen vessels. Jeremiah 32:14 reveals that God told the prophet to put certain documents in an earthen vessel "that they may continue many days." "In this manner they would be kept dry and free from destroying insects, and there important documents were preserved." The Dead Sea Scrolls include a complete book of Isaiah which
scholars date from about 125 B.C. Phenomenally, it is more than 95% identical with the Masoretic text of the Hebrew Scripture of 916 A.D. over 1000 years later.

One Bible scholar states that the Isaiah scrolls "proved to be word for word identical with our standard Hebrew Bible in more than 95% of the text. The 5% variation consisted chiefly of obvious slips of the pen and variations in spelling."231

This high level of exactness was likewise manifested in other works found which almost completed the Old Testament record.

A complete copy of the book of Isaiah, another incomplete copy of the same book, a commentary on the first two chapters of Habakkuk and several fragments of the books of Genesis, Deuteronomy, Judges, and Daniel were found. Scholars date the Isaiah scroll to the 2nd century B.C. More recent discoveries have greatly increased the number of available manuscripts so that now most of the Old Testament may be read from Hebrew scrolls of Christ's time or earlier....

Thus, the common tradition of the people of the East, that the Bible has been changed, is shown by scientific research and reasonable proofs to be utterly incorrect and without foundation.232

Now Christians know of a certainty that the Old Testament existing today is the same one used by Christ Himself and His disciples. Halley's Bible Handbook pronounces these findings as "the most important discovery ever made" in Old Testament manuscripts.233

All of these discoveries are now housed in a special shrine at the Hebrew University in Jerusalem, Israel. The Dead Sea Scrolls have been published in numerous editions, translated into many languages, and are readily available for anyone who wishes to study them either in translation or in facsimile.234 So the fact is profound that all this information has been available to Muslims or to anyone for the asking for over three decades. Yet Muslims even today persist in saying the
Old and New Testaments are discountable as having been tampered with by Jews and Christians.

**Gospel of Barnabas Compared with New Testament Manuscripts**

Since Muslims believe the original Gospel was a book given by God to Jesus and is now lost, some Muslims say the so-called Gospel of Barnabas is the true gospel. It is referred to by Abdullah Yusuf Ali in footnote 416 on page 144 of his translation of *The Holy Qur'an*.

Ray Register proves that the Gospel of Barnabas is a forgery. Although most Muslims have never read this book, some have heard of its existence from Islamic scholars. The present edition of the Gospel of Barnabas, published in 1973 by the Qur'an Council of Pakistan, was translated by Lonsdale and Laura Ragg in 1901 from an Italian manuscript. James Cannon III of Duke University, who conducted an exhaustive study based on language, style, and content of the Italian manuscript, found that the earliest date which could be accorded it was 1300 A.D. Its Muslim origin is revealed through its depreciation of the Lord (55), the prediction of the coming of Muhammad as the promised Messiah (of the Jews) (42-44), the alleged author of Barnabas being substituted for Thomas as one of Christ's twelve apostles (14), the fear motive that prevades Islam replacing Christian agape love, and its complete dissimilarity with the four New Testament Gospels.

A glaring error in section 20 denotes obvious ignorance of Palestinian topography in the reference that Jesus "sailed to his city of Nazareth" wherein "the seamen spread through the city all that Jesus
had wrought." The fact that Nazareth is situated some distance inland and is 1300 feet above sea level is just one more means by which it can be determined that the Gospel of Barnabas is a forgery written by an Italian convert to Islam who had never been to Palestine.236

The transmission of the New Testament manuscripts was maintained with the same high degree of accuracy as that of the Old Testament. "No other ancient document has been so carefully preserved" as the New Testament of The Holy Bible.237 The following quotation by Sherman E. Johnson in the Interpreter's Bible is excellent in emphasizing the wide range of documents which support the authenticity of the New Testament text:

Since there exists more than fourteen hundred Greek manuscripts of the Gospels, ranging in date from the third century down to modern times, not to mention lectionaries, large numbers of manuscripts of versions and many quotations in the church fathers the text is extremely well attested. Although there is a rich wealth of variants, owing to both accidental and deliberate changes, the text is in good condition, and the true reading can often be established without difficulty. Frequently the choice of a reading has some bearing on interpretation; yet it is probably true that no fundamental question of Christian faith and morals hinges on a disputed text.238

Thus through the evidence offered substantiating the authenticity and transmission of both the Old and New Testaments, the indisputable conclusion is that the Bible Christians have today is the true and virtually unchanged Bible.

Development of the Quranic Text

As far as the Quran is concerned, today there is only one version on which there is agreement, and Muslims, in general, have no idea of the history of the development of the text. Today's form
developed in Egypt and is the source of all Qurans circulating in bookstores all over the world.

It is valuable for a Christian missionary to Islam to have a basic understanding of how the Quran came to be written that it may be compared to Christian Scripture. In the subsequent excerpt "this" in the first sentence refers to collecting Muhammad's revelations. Also asserted is the fact that after the new compilation of the Quranic text, all deviant texts were destroyed:

Abu Bakr commissioned Zayd ibn-Thabit to do this. Zayd gathered portions of the Quran from pieces of papyrus, flat stones, palm-branches, shoulder-blades and ribs of animals, bits of leather, wooden tablets and the hearts of men.' After Abu Bakr's death this collection was given to Umar who entrusted it to his daughter Hafsa. In about 650 A.D. the Caliph Uthman commissioned Zayd and three Meccans to make another collection of the Quran using the materials of Hafsa. The new collection was completed, and certified copies of it were sent to all main centers of the Islamic empire. Instruction was given that all other texts were to be destroyed. It is this official "Uthmanic" text which is read by Muslims today.239

Most Muslims "are not aware that there were other versions of the Quran in existence in the beginning."240 But for scholars there are seven different renditions to be studied each of which has two variant readings making a total of fourteen dissimilar accounts of the Quran:

Muslim commentators agree that at least seven different versions have some validity. Therefore it is extremely difficult to discover what 'pristin' Islam actually stood for, hidden as it is today under a mass of traditional, philosophical, and mystical interpretations. Yet it is conceivable that in its original setting some elements of the teaching of Islam were not so far divergent from the truth of genuine Christianity.241

The above elucidation helps a Christian to some extent perceive the development of the Quranic text. However a warning is in order not
to discuss this with Muslims who are not open-minded as many Muslims may find the thought repellent that there has been more than one text of the Quran.

**Quranic Abrogation**

The two Quranic abrogation verses follow, the first of which underscores the Islamic idea that abrogated verses are replaced by verses bringing a better way:

And for whatever verse We abrogate or cast into oblivion, We bring a better or the like of it; knowest thou not that God is powerful over everything? 242

The succeeding verse has like content:

And when We exchange a verse in the place of another verse--and God knows very well what He is sending down--they say, 'Thou art a mere forger!' Nay, but the most of them have no knowledge. 243

In addition to the Islamic theory of the distortion of the Bible to undermine its value, Islam relies on its doctrine of abrogation "which was used by Muhammad to substitute a passage in the Quran with a later revelation." 244 Also observed is the fact that for Muslims abrogation is considered to be God's prerogative. 245 Thus the Islamic doctrine of abrogation, applying even to the Quran itself, is that later revelation supersedes earlier revelation:

This is the doctrine that later revelation supersedes earlier revelation--a view held to obtain even within the Qur'an itself. Some Biblical statement may be entirely free of corruption, and yet be no longer valid. The full implications of this doctrine are too wide to discuss here. It explains the Muslim confidence that the Bible has nothing to add to the Qur'an and that the latter is
sufficient without the former. One need not defer too seriously
to a faith which one's own has surpassed. 246

As this supposition for Muslims renders in their way of thinking
Bible reading as unnecessary, it therefore represents a hindrance to
the Muslim mind of discerning the true beauty and value of the Bible.
Christians should do everything possible so that many more Muslims will
read the Bible to witness first hand the incredible words of God's love,
will, and prophecies for all mankind.

Quran Says God's Words Cannot Be Changed

The Quran actually states that the Bible or Old Testament is
God's Word:

Are you then so eager that they should believe you,
seeing there is a party of them that heard
God's word, and then tampered with it, and that
after they had comprehended it, wittingly. 247

It further declares that God's words cannot be changed. "No
man can change the words of God; and there has already come to thee
some tiding of the Envoys." 248 "Perfect are the words of thy Lord in
truthfulness and justice; no man can change His words; He is the All-
hearing, the All-knowing. 249 "There is no changing the words of God;
that is a mighty truth." 250

The Quran also affirms that God watches over His word. "It
is We who sent down the Remembrance, and We watch over it." 251
Pickthall renders this verse thusly: "Lo! We, even We, reveal the
Reminder, and lo! We verily are its Guardian." 252 The Quran therefore
emphasizes that the Bible is God's Word, God's words cannot be changed,
and God watches over it or is its Guardian.
As some Christian scholars recognize that there has been a minute amount of change in the Bible, probably the better interpretation of these Quranic passages from a Christian perspective would be that it is the truth that God presents that cannot be changed regardless of what men may attempt to do by writing and speaking different ideas. The Islamic theory of Biblical corruption runs counter to the Quran itself as the preceding verses testify.

**Quran Does Not Say Bible Was Changed**

At first glance the Quran appears to indicate that the Biblical Scriptures were changed by the Jews as "a party of them that heard God's word, and then tampered with it,"253 "Some of the Jews pervert words from their meanings . . . twisting with their tongues and traducing religion,"254 and "perverting words from their meanings."255

The Quran does not state or even insinuate that the standard written Hebrew Scripture was corrupted or changed by the Jews, but merely has reference to their tongue twisting in orally quoting it and their producing fictitious literature for sale as portions of Scripture.

It is evident therefore, that the perversion of the Scripture by the Jews had to do only with their mischief in tongue-twisting as they quoted verses. It had nothing whatsoever to do with the corruption of the original text of the Bible with them.

The Koran also refers to some Jews who produced fictitious literature--most probably in Arabic, and sold it as portions of their Scripture:

Wherefore woe unto those who write the book with their hands, and then say, "This is from God"; that they may sell it for a small price. Woe unto them for that which their hands have written, and woe unto them for that which they gain (Sura 2:79) . . .

It is evident that the fictitious literary production of some Jews, meant for sale, had nothing to do with the soundness of the
It is quite evident from the preceding discussion that the Koran accuses only some bad Jews of hiding as well as perverting the Scriptures by twisting their tongues. Not all Jews are thus condemned. It is recognized by the Koran that there were some good Jews who had the authentic book of Moses (7:159).256

Almost all Muslims are ignorant of the fact that not one Quranic verse implies that the Christian New Testament Scripture has been falsified or changed.

It is important to bear in mind that there is no accusation against Christians. W. Muir sounds this word of caution:

It is further to be well observed that the imputations contained in the Coran [whatever their nature] are from first to last confined to the Jews. There is not a passage in the whole Coran which could, by any possible construction, cast the slightest suspicion upon Christians tampering either with their Gospel or with their copies of the Jewish Scriptures. The utmost charge brought against them is that they have "forgotten a part of that whereby they were admonished" i.e., fallen into erroneous doctrines and practices.257

Of unparalleled consequence is the irrefutable phenomenon that Muslims do not realize or refuse to accept the truth that the Quran does not state that the Bible itself, Old or New Testaments, has been corrupted.

Of course, any defense of God's Word, The Holy Bible, should be done in love with communication to Muslims of God's and Christians' love and fervor for them to receive as much spiritual light as possible. "Strong and emotional heart appeal--the way to a Muslim's will is not through his head."258 It is only love that will win them. "The Muslim can only be won for Christ by love."259

In this chapter on The Holy Bible we have tried to show that the Quran recommends the reading of the Bible, that the Muslim view of
the corruption of the Bible is not Quranic, that evidence for the validity of the Old and New Testaments in their present form is overwhelming, that the Gospel of Barnabas is a late and spurious gospel, that the Quran itself has a textual history, that the doctrine of the abrogation of verses in the Quran is used against the Bible, that the Quran teaches God's guardianship over His word, and that the Quran does not say the Bible was changed.
VIII. COMMONALITIES OF ISLAM AND ADVENTISM

There are many commonalities between Islam and Seventh-day Adventism which would instrumentally be used as levers in Muslim evangelism. The divisions of this chapter are: moral law, judgment day message, Islam in prophecy, health, state of the dead, and entrance into heaven.

Moral Law

A foremost point of contact between a Muslim and an Adventist is that both believe that God holds them accountable for obedience to His law. Seventh-day Adventism recognizes the continuous validity of the Biblical moral law, that is, the Ten Commandments, in opposition to almost all other Christian denominations.

It is quite possible that more Christians have not put their fingers squarely upon this distinguishing factor because of confusion that exists even in Christian circles over this very matter. We are speaking of the place of the Law of God in the life of man. As with the doctrine of the Trinity, so also with the use of the Law, we find great confusion both in doctrine and practice among Christians of different denominations, and even within denominations.260

Dr. Harold Lindsell, who is not an Adventist, in regard to his annotation to II Thessalonians 1:8, emphasizes that it is precisely because of God's love for His creation that He responds adversely when His sacred moral law is being desecrated:

The wrath of God may be thought of as the "zeal" with which God maintains His own holiness, honor, and righteousness. Wrath includes the first visitation of penal judgment on those who violate the law of God and thus oppose His holy nature. But this holy displeasure of God upon sin is to be understood as a reflex of His deep and abiding love for His creation. Just because God loves His moral universe so deeply he cannot remain indifferent when He sees it attacked and violated by those who would trample on His moral law.261
All of the law or Old Testament Scripture points to Christ, and "the Law" in the succeeding passage could refer to the entire Old Testament:

It is of particular relevance to Muslim evangelism to examine the Scriptures and what they show about culturally sensitive approaches to other people. Jesus' approach is especially suggestive. He did not come to preach Judaism, nor did he come to preach salvation through the Law. Yet he never attacks the Law. Rather he shows the Jews that the Law was in fact pointing to him.262

The moral law points to Christ as its author, as the one Who redeems men from its condemnation and writes it on men's hearts. Adventism realizes that the Jewish ceremonial law of blood sacrifices to atone for sin pointed to Christ in a special way. "On the contrary the ceremonial or typical law, which pointed to Christ and ceased at the cross, is made void, or superseded, by faith in Him."263

Christians in general take the position that all the Old Testament law including that of the Ten Commandments was abrogated by Jesus' life and death. The Bible proclaims only Sabbath worship although virtually all Christians erroneously claim the Sabbath was changed by the Holy Spirit to memorialize the day on which Jesus resurrected. It would have been impossible for Jesus to have been resurrected on a Sabbath as it is a divine and perpetual day of rest.

Seventh-day Adventism takes a different approach from other Christian denominations in believing that Jesus' crucifixion and resurrection abrogated only the Mosaic Law which contains all the law except that found in the Decalogue, Ten Commandments, or the Law of God which is binding and applicable today. God Himself differentiated
between the moral law or God's Law and the Mosaic Law or law of ordinances and ceremonies as the Ten Commandments as a composite was the only law spoken by God264 and written with the finger of God (Christ) on stone,265 while the Mosaic Law was spoken by Moses266 and written by Moses267 in a book.268 God also differentiated between the moral law and all the other law by commanding that the moral law be kept inside the ark of the covenant,269 whereas the remainder of the law was to be kept by the side of the ark.270 Adventists believe that if God differentiated, so ought all Christians.

The core of the Adventists perception of Scripture is based upon the fact that the term "law" in the Bible is ambiguous because it can refer to all of the Old Testament, or be limited to the Torah, or more specifically to the Ten Commandments.271 Therefore Adventists perceive that depending upon context, sometimes the word "law" in the New Testament refers to the Decalogue and sometimes to the entire Jewish legal system. "Legalism" in Christianity is condemned as referring to justification by the law or one's own endeavor. Christian salvation is, of course, only through faith in Jesus Christ. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."272

After salvation through faith in Jesus, one should remain obedient to God's immutable Ten Commandments which are discerned by various authors as beneficent,273 "a description of the character of
God," 274 and "God's law of love." 275 The following reference is from Ellen G. White's The Great Controversy Between Christ and Satan:

The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and human. 276

There is no other credible interpretation of the subsequent two Biblical verses than that the Ten Commandments, including the Scriptural seventh day Sabbath commandment, are being referred to and will remain in effect in perpetuity. "But it is easier for heaven and earth to pass away, than for one dot of the law to become void." 277 The Sabbath will be observed in the new heavens and new earth.

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that, from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. 278

Harley Bresee in his work, Today's Faith: Bible Correspondence Course for Muslims, recognizes the fact that the standard by which all are judged on Judgment Day is not your standard, or most people's standard, but God's standard -- God's Eternal Law, the Ten Commandments. 279 Also stressed is the fact that conscience not trained according to the standard of God is not a valid indicator of right and wrong. 280

Bresee is in agreement with what Ellen White had written. She also pointed out that Ecclesiastes 12:13, 14 and James 2:12 pertain to the Ten Commandments:

The law of God is the standard by which the characters and the lives of men will be tested in the judgment. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of
man. For God shall bring every work into judgment." Ecclesiastes 12:13, 14. The apostle James admonishes his brethren: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

The Sabbath commandment is recorded in Deuteronomy 5:12-15 and Exodus 20:8-11 which follows:

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the sabbath day and hallowed it.

The Sabbath is to be a holy day of rest and worship for all of God's people for evermore to commemorate God's resting from His creation on the seventh day. Thus the Sabbath was not a new institution of the Sinaitic or Mosaic law, but rather has its origin in the beginning.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Phil Parshall says that Colossians 2:16, 17 is a warning against legalism:

Christians have universally accepted Sunday as a day of worship for many centuries. Scripture gives some indications of a precedent for Sabbath worship, but there is no specific command or exhortation. Conversely the Bible issues warnings against legalism:

Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day--things which are a mere shadow of what is to come; but the substance belongs to Christ (Col. 2:16-17).

Colossians 1:16 does not abrogate the seventh-day Sabbath but rather "certain special sabbaths appointed in Levitical law." This can be comprehended from what the next verse has to say, "Which are a
shadow of things to come." As "the weekly Sabbath is a memorial of an event at the beginning of earth's history," the "sabbath or 'sabbath days' Paul declares to be shadows pointing to Christ cannot refer to the weekly Sabbath designated by the fourth commandment, but must indicate the ceremonial rest days that reach their realization in Christ and His kingdom (see Lev. 23:6-8, 15, 16, 21, 24, 25, 27, 28, 37, 38)." The succeeding extract also appertains to Colossians 2:16:

The Bible recognizes but one weekly Sabbath—the day upon which God rested in the beginning; which was made known to Israel at Sinai (Nehemiah 9:13, 14); was observed by Christ and His apostles; and is to be kept by the redeemed in the new earth (Isaiah 66: 22, 23). The terms Sabbath, Sabbaths, and Sabbath days occur sixty times in the New Testament, and in every case but one refers to the seventh day. In Colossians 2:16, 17, reference is made to the annual sabbaths connected with the three annual feasts observed by Israel before the first coming of Christ.

The New Testament Sabbath is identical with the Old Testament Sabbath.

The first day of the week is mentioned but eight times in the New Testament, six of which are found in the Four Gospels, and refer to the day on which Christ arose from the dead. (See Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19). The other two (Acts 20:7; I Corinthians 16:2) refer to the only religious meeting held on record in the New Testament, and to a systematic accounting and laying by in store at home on that day for the poor saints in Judea and Jerusalem.

It is evident, therefore, that the Sabbath of the New Testament is the same as the Sabbath of the Old Testament and that there is nothing in the New Testament setting aside the seventh-day Sabbath and putting the first day of the week in its place.

Christians sometimes allege that the Sunday day of worship is the Lord's day. The deceptiveness of this conviction will be shown. When Jesus said in Matthew 12:8 "For the Son of man is Lord even of the
sabbath day," He was referring to the Scriptural seventh day Sabbath in Exodus 20:8-11 and Deuteronomy 5:12-15 of the Ten Commandments. So when John was in the Spirit on the Lord's day in Revelation 1:10, it was on the Scriptural seventh day Sabbath because the Lord's day is the day of which Jesus said He is Lord -- the Sabbath.

Seventh-day Adventists who observe the Sabbath commandment of God's Law, and thus all of the Ten Commandments, are those who thereby "keep the commandments of God, and the testimony of Jesus Christ" and "keep the commandments of God, and the faith of Jesus."

Adventists are also of the opinion that Sundaykeepers who worship God by their traditions in direct contradiction to God's words could be regarded as the ones to whom the Lord's words are addressed in the following verses: "Why do ye also transgress the commandment of God by your tradition?" "Thus have ye made the commandment of God of none effect by your tradition." "But in vain do they worship me, teaching for doctrines the commandments of men." "Howbeit in vain do they worship me, teaching for doctrines the commandments of men."

The Middle East Union TEAM (Thrust for Evangelism Among Muslims) prepared and published for Muslim readers a series of four books designated for the First, Second, Third, and Fourth Quarters entitled *The Straight Way Self Study Guide to the Study of the Bible*. This work validates the fact that in the Word of God we are commanded to worship God only on His holy Sabbath day.

The Sabbath is not introduced as a new institution, but as having been at creation, as a memorial of the Creator's completed work. Pointing to God as the Maker of heaven and earth it distinguishes the
true God from all false gods. This commandment is the only commandment that identifies God as the Creator. It is the only commandment that tells by whose authority the law is given. Because God created us, He has a right to ask us to worship and obey Him. The fourth commandment tells how God plans for us to use the time He gives us. The first six days of each week are working days in which we may do our own work and pleasure. The Seventh day is a holy day. In it God asks us to lay aside our work, our daily conversation, and our own interests so we can keep the holy day. By spending every seventh day with God we will become more like Him and learn more of His will. Our physical, mental, and spiritual strength is renewed to help us serve Him better during the next six days. The proper observance of the Sabbath is necessary for the believer's growth. 295

Dr. Samuele Bacchiocchi was the first "separated brother" admitted to the Pontifical Gregorian University at the Vatican in Rome, Italy in over four hundred years of the history of that school. The following enlightening quotation regarding Sabbath worship is taken from his 1977 book related to his learning at that university entitled, From Sabbath to Sunday: A Historical Investigation of the Rise of Sunday Observance in Early Christianity.

We have found, moreover, that Christ provides the supreme example of how to consecrate the Sabbath time to God. He used the Sabbath time to listen and to proclaim the word of God: "He went to the synagogue, as his custom was, on the Sabbath day. And he stood up to read. . . . He was teaching them on the Sabbath; and they were astonished at his teachings" (Luke 3:16, 31, 32; cf. 13:10).

Sabbath observance in this cosmic age can well be for modern man the fitting expression of a cosmic faith, a faith which embraces and unites creation, redemption and final restoration; the past, the present and future; man, nature and God. This world and the world to come; a faith that recognizes God's dominion over the whole creation and over human life by consecrating to Him a portion of our time; a faith that fulfills the believer's true destiny in time and eternity; a faith that would treat the Lord's day as God's holy day rather than a holiday. 296

While Sunday is the customary Christian day of worship, Adventism's holy day is God's Sabbath of Saturday. In contrast, Friday is the Muslim day of worship in reliance upon the following Quranic verse:
O believers, when proclamation is made for prayer on the Day of Congregation, hasten to God's remembrance and leave trafficking aside; that is better for you, did you but know.297

Although Friday is the Muslim Day of Congregation, it is not really a day of rest.298 Parshall informs us about traditions concerning Friday:

A great deal of Muslim tradition has built up around Friday as a day of religious significance. Friday is said to be the best day on which the sun rises, the day on which Adam was taken into paradise, and the day of the coming resurrection. There is also a certain hour on Friday (known only to God) during which a Muslim obtains all the good he asks of God.299

Although some translations of the Quran have substituted the word "Friday" for "Day of Congregation" in Congregation (62):9, this is an erroneous interpretation as it does not exist in the Arabic.

Rifai Burhanu'ddin remarks that the Day of Congregation was not determined to be the sixth day of the week, Friday, by the Quran nor Muhammad, but by a subsequent error in the calendar. He renders a detailed account including a dictionary insertion correlating the days of the week in English, Arabic, and Indonesian to support his reasoning:

"The Islam people keep Friday (the sixth day) because of Surah 62:9." Turning to the text Ali read, 'O ye who believe! When the call is heard for the prayer of the day of congregation [Djum'at in Arabic], haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know.'"

"This text does not say that they should gather on the sixth day or that hari Djum'at (gathering day) is the sixth day, but the only mention here is in connection with prayer on the day of congregation or gathering."

"If that is the case, Ali, who decided that 'Djum'at' should be the sixth day?" Baker inquired.

"The one that decided on that, Kar, is not the Koran, nor is Muhammad responsible for that. Rather it is an error of the calendar, as I will show you," Ali replied. "Let's take a look at the calendar and compare the one used at the present with the one used at the time of Muhammad."300
Even as Christians turned from Saturday as a holy day because they wanted their own separate religious holiday and did not want to honor that of the Jews, so it would not be unreasonable to assume the same syllogism for Muslims choosing Friday as their day of worship.

As the heart of Adventism is obedience to the moral law of the Decalogue, Islam considers the whole Quran as their moral law with the necessity to obey it entirely.

The moral law is immutable: it is God's 'Command', Man cannot make or unmake the Moral Law: he must submit himself to it, this submission to it being called islam and its implementation in life being called Cibāda or 'service to God'. It is because of the Qur'ān's paramount emphasis on the Moral Law that the Qur'ānic God has seemed to many people to be primarily the God of justice.301

Here is a similarity between Adventist belief in the validity of the moral law of the Ten Commandments and Muslim acceptance of the verity of the moral law of the Quran. Therefore Muslims are doctrinally closer to Adventists than to any other Christian denomination. However, in propagation of the Gospel, denominationalism is completely inconsequential compared to the inestimable value of leading a Muslim to Christ.

Judgment Day Message

The Adventist message is a judgment day message as is that of Islam:

Let us train them to present the advent message to their brethren, the Muslims. Let us open their eyes to the many points we as Advent believers have. The very message of Muhammad to the people of Makka was a call to repentance because the day of judgment is approaching. Our message is the judgment-day message.302

Ralph Watts emphasizes the mighty angel of Revelation 10 represents a worldwide proclamation of the Adventist message:
The "mighty angel" of Revelation 10 holds in his right hand "a little book open." He sets his right foot upon the sea and his left foot upon the earth. Here is pictured a worldwide proclamation of the Advent message—a message that is to reach all people. There can be no other meaning than that God is summoning the Advent people today to present the final warning message to the Islamic people in all countries where they are found.303

While the function of all Christian churches is to produce disciples of Christ, the additional special mandate of the Seventh-day Adventist Church, as referred to in the above quotation, is to proclaim to the world the Third Angel's message of Revelation 14:9-12:

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

The Beast

To what does the Scriptural beast refer? In utilization of the continuous-historical approach to prophecy interpretation, the Seventh-day Adventist Church realizes that the Scriptural "little horn" of Daniel 7:8 and the "beast" of Revelation 13:1; 14:9; 19:20 are both represented by the papacy of the Roman Catholic Church. The difference between the Roman Catholic Church and the Protestant Church in a nutshell is that the Catholic Church adheres to the Bible and her traditions while the Protestant Church is founded on the Bible and the Bible alone. Indeed, the Bible itself contains a warning against those who would for
their own selfish desires synthesize and compromise its teachings.
"But though we, or an angel from heaven, preach any other gospel unto
you than that which we have preached unto you, let him be accursed."304

Rome, the headquarters of the Roman Catholic Church, has been
historically known as the city of the seven hills and as such was
referred to by God through the Apostle John in Biblical prophecy.
"And here is the mind which hath wisdom. The seven heads are the seven
mountains on which the woman sitteth."305 "The woman" refers to the
city of Rome. "And the woman which thou sawest is that great city,
which reigneth over the kings of the earth."306

The Roman Catholic Church fallaciously claims she has Christ's
authority on earth and is the church referred to in the subsequent
Scripture:

And I say also unto thee, That thou art Peter, and upon this
rock I will build my church; and the gates of hell shall not prevail
against it. And I will give unto thee the keys of the kingdom of
heaven: and whatsoever thou shalt bind on earth shall be bound in
heaven: and whatsoever thou shalt loose on earth shall be loosed
in heaven.307

The Protestant position is that of the total absence of any
Biblical authority whatsoever for the Roman Catholic Church. Conse-
quently her boast to be God's Church on earth is fradulent.

Throughout the history of the church, the 'rock' has been
variously interpreted as Peter, the confession of Peter, Jesus
Christ Himself, or all of the twelve apostles together. Jesus
called His disciple Peter (Greek: Petros), which means 'a stone.'
He then added, 'Upon this rock (Greek: petra) I will build my church.'
Notice the change: from Petros to petra, a play on words that can best
be explained by noting their meaning. Petra means a massive rock,
suitable for the foundation of a large building. Petros, however,
generally means a small stone, such as might be used in a rock wall.
Peter himself speaks of Christ as the Rock. (See Acts 4:11, 12;
1 Peter 2:4-8.) Paul likewise tells us that the Rock is Christ
(I Cor. 10:4). Finally, the Scriptures teach that Jesus Christ is the foundation of the church. (See I Cor. 3:11.) The entire structure rests on Him.\(^{308}\)

The above notation has reference to the Greek word for Peter being Petros meaning "a stone" as contrasted with the Greek word petra for the rock on which Christ's church was to be built. In addition to this, the translation of the word for Peter is given as "a stone" in the Gospel of John. "And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone."\(^{309}\)

The succeeding account emphasizes the fact that the papacy has the number 666 designated in Scripture. "This calls for wisdom: let him who has understanding reckon the number of the beast, for it is a human number, its number is six hundred and sixty-six."\(^{310}\)

One of the titles of the Bishop of Rome is Vicar of the Son of God, or in the Latin official language, Vicarius Filii Dei. This official name is acknowledged to be one of the titles used by the popes. The letters of the Latin or Roman phrase Vicarius Filii Dei have the numerical value of 666:

\[
\begin{array}{c|c}
V & 5 \\
I & 1 \\
C & 100 \\
A & 0 \\
R & 0 \\
I & 1 \\
U & 5 \\
S & 0 \\
\hline
TOTAL & 666
\end{array}
\]

Besides the facts that the Catholic Church professes to absolve from sin or forgive sins which belongs only to God,\(^{312}\) kept the Bible locked in a dead language,\(^{313}\) outlawed and confiscated Bibles,\(^{314}\) the
Council of Trent (1545-1563) required an official written license to even be able to read the Bible.

The Council of Trent enacted ten rules regarding prohibited books, which, while they appeared to gratify, were insidiously framed to check the growing desire for the Word of God. In the fourth rule, the Council prohibits any one from reading the Bible without a license from his bishop or inquisitor; that license to be founded on a certificate from his confessor that he is in no danger of receiving injury from so doing.--J. A. Wylie, The Papacy, pp. 180, 181.315

The eminent theologian, David S. Schaff, in his History of the Christian Church, Volume VI, authenticates the fact that the papacy continuously anathematized Bible societies:

The attitude of the Roman Catholic Church hierarchy, since the Reformation as well as during the Reformation, has been against the free circulation of the Bible. In the 19th century, one pope after another anathematized Bible societies.316

The papacy of the Roman Catholic Church claims even today two more blasphemies against God of papal infallibility and papal primacy over all Christians.317

In addition to all this, in the past the papacy initiated the Inquisition in which millions of God's saints were slaughtered. She conveniently labeled them "heretics,"318 "yet their blood watered the seed sown."319 The subsequent quotation is from page 328 of Notes on Daniel relative to Daniel 7:25 by the noteworthy commentator, Albert Barnes, as quoted by Uriah Smith. Barnes enumerates the papal abominations against God which transpired during the Inquisition when the Catholic Church "made war with the saints, and prevailed against them,"320 and her systematic strategy to "wear out the saints of the most High."321

"Can anyone doubt that this is true of the papacy? The Inquisition, the 'persecutions of the Waldenses;' the ravages of the
Duke of Alva; the fires of Smithfield, the tortures of Goa—indeed, the whole history of the papacy may be appealed to in proof that this is applicable to that power. If anything could have 'worn out the saints of the Most High'—could have cut them off from the earth so that evangelical religion would have become extinct, it would have been the persecutions of the papal power. In the year 1208, a crusade was proclaimed by Pope Innocent III against the Waldenses and Albigenses, in which a million of men perished. From the beginning of the order of the Jesuits, in the year 1540 to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand perished by the Inquisition in thirty years. In the Low Countries fifty thousand persons were hanged, beheaded, burned, and buried alive, for the crime of heresy, within the space of thirty-eight years from the edict of Charles V against the Protestants, to the peace of Chateau Cambreses in 1559. Eighteen thousand suffered by the hand of the executioner in the space of five years and a half during the administration of the Duke of Alva. Indeed, the slightest acquaintance with the history of the papacy will convince any one that what is here said of 'making war with the saints' (verse 21), and 'wearing out the saints of the Most High' (verse 25), is strictly applicable to that power, and will accurately describe its history.3

There is a corroboration of the above testimony as declared by William E. H. Lecky on pages 35 and 37 in his book, History of the Rise and Influence of the Spirit of Rationalism in Europe, Volume II:

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a complete knowledge of history. . . . These atrocities were not perpetrated in the brief paroxysms of a reign of terror, or by the hands of obscure sectaries, but were inflicted by a triumphant church with every circumstance of solemnity and deliberation."323

Papal Rome was infamous for her massacres:

Pagan Rome persecuted the Christian church relentlessly. It is estimated that three million Christians perished in the first three centuries of the Christian Era. . . . Pagan Rome could slay the infants, but spare the mothers; but papal Rome slew both mothers and infants together. No age, no sex, no condition in life, was exempt from her relentless rage.324

The preceding persecutions were instituted by the Roman Catholic Church at a time when the world's population was many times less
than what it is today. The papacy's claim then and now is that she is acting directly by the authority and power of God and is God's representative on earth. This blasphemy was and still is being perpetrated against God. Is it any wonder that the papacy is the beast of Scripture?

Here are a few of the titles and characteristics attributed to the papacy by the Roman Catholic Church, one of which is deity:

"The pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God... The pope alone is deservedly called by the name 'most holy,' because he alone is the vicar of Christ, who is the founder and source of all holiness. Hence the pope is crowned with a triple crown as king of heaven and of earth and of the lower regions... The pope is of so great authority and power that he can modify, explain, or interpret even divine laws"--Translated from Lucius Ferraris, *Prompta Bibliotheca*, art. "Papa," II, Vol. VI, pp. 26-29.325.


Time magazine printed the Catholic reaction to the May 12, 1981 shooting of Pope John Paul II as, "It's Like Shooting God!"327

Let us scrutinize Daniel 7:25a, RSV: "He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law." How does the commentary shed light in this regard? The times and law referred to in 7:25 relate to God's Law and the only commandment in it which pertains to time, the Sabbath commandment.

Little Horn to "Think to Change Times and Laws." --What laws and whose? Not the laws of other earthly governments; for it was nothing marvelous or strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction extended; but the times and the laws in question were such as the power should only think to change, but
not be able to change. They are the laws of the same Being to whom the saints belong who are worn out by this power, namely, the laws of the Most High. And has the papacy attempted this?—Yes, even this.328

So it has been established that the Scriptural "little horn" and "beast" refer to the Catholic papacy.

The Mark of the Beast

We should now direct our attention to the question of what is the mark of the beast. "The mark of the beast is the counterfeit sabbath."329 "Sundaykeeping is the mark of the beast."330 The papacy not only claims credit for the implementation of the Sunday sabbath, but even recognizes it as a mark of the Church's ecclesiastical authority:

And from a letter written for Cardinal Gibbons by his chancellor, November 11, 1895, I read: "Of course the Catholic Church claims that the change was her act. It could not have been otherwise as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical authority in religious things."

This very act, the changing of the Sabbath to Sunday, is plainly stated by one of her leading prelates to be a mark of her ecclesiastical power and authority in religious matters.

We are talking about the beast that has a mark. What is the mark? What is the mark of your authority? we ask the Papacy. The Papacy answers: "The mark of our authority is the fact that we are able to change the commandment of God so as to substitute our day in the place of the day God has given in the Bible."331

The Catholic Church claims responsibility for Sunday worship and states that the Church made the Bible rather than the Bible making the Church.

Nowhere in the Bible is it stated that worship should be changed from Saturday to Sunday. The fact is that the Church was in existence for several centuries before the Bible was given to the world. The Church made the Bible, the Bible did not make the Church.

"Now the Church . . . instituted, by God's authority, Sunday as the day of worship. This same church, by the same divine authority,
taught the doctrine of Purgatory long before the Bible was made. We have, therefore, the same authority for Purgatory as we have for Sunday." --Martin L. Scott, Things Catholics Are Asked About (1927 ed.), p. 136.

The Catholic Church claims that Sunday is the mark of her authority and that she is above God's Word, The Holy Bible.

A statement in The Catholic Record of London, Ontario, Canada, in the September 1, 1923, edition reads: "Sunday is our mark of authority! . . . The Church is above the Bible, and this transference of sabbath observance is proof of that fact.333

Contrasted to the mark of the beast which is the counterfeit Sunday sabbath, Adventists have the seal of God which is His holy Sabbath.334 The seal of God, to be effectuated worldwide in the last days before the second coming of Christ, is the subject of Revelation 7. God made the Sabbath as His seal to identify Himself to mankind as Creator and Re-creator.

The Sabbath is also the seal of God. As such, it identifies Yahweh, the Lord of the Sabbath, as the Creator of "heaven and earth, the sea, and all that is in them" (Ex. 20:11, RSV), and thereby defines His authority and ownership. The Creator has made the Sabbath His seal, which identifies Him as Creator and also as Re-creator (Ex. 20:2; 31:13).335

Contained within the heart of the Ten Commandments is the fourth or Sabbath commandment which has God's seal. The seal of a lawgiver must show the author's name, office, and dominion. "For in six days, the LORD made heaven and earth, the sea, and all that in them is."336

"In six days, (1) the Lord (name); (2) made (office, Creator); (3) heaven and earth (dominion). This commandment alone, therefore, contains "the seal of the living God." This commandment shows God's authority to enact all the commandments, and shows all other gods to be false gods.337

A seal is equated with a sign in Romans 4:11. God's Sabbath is
also designated as a "sign" in Ezekiel 20:12, 20. The purpose of the Sabbath as a sign is to know that it is God who sanctifies Christians. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you." The sign is evidence of God's creative power. "It is a sign between me and the children of Israel for ever; for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed." "The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge." The Sabbath of creation is the sign of the Mosaic covenant even as the rainbow is the sign of the Noachic covenant and circumcision was the sign of the Abrahamic covenant.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." No more effective way could a power exalt itself above God than by assuming to change the law of God and requiring obedience to its own law instead of God's law. The true Sabbath being a sign of loyalty to God, it is but natural that the false sabbath should be regarded as a sign of allegiance to the apostate church.

Ellen G. White presents an accurate view of the summation of the historical record of papal injustices:
The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of the papacy that existed in past ages exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The papacy that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High.

The papacy is just what prophecy declared that she would be, the apostasy of the latter times. 2 Thessalonians 2:3, 4. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon she conceals the invariable venom of the serpent. "Faith ought not to be kept with heretics, nor persons suspected of heresy" (Lenfant, volume 1, page 516), she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?

Protestantism has degenerated since its inception in that to a very large extent it no longer recognizes the heresy of Catholicism.

Mrs. White continues stressing the tremendous power and influence of the Catholic Church:

It is not without reason that the claim has been put forth in Protestant countries that Catholicism differs less widely from Protestantism than in former times. There has been a change; but the change is not in the papacy. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the Reformers. As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. . . . Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence.

The Roman Catholic Church declares that she has not nor will ever err according to the Scriptures. She would repeat her persecution
of those who reject her dogmas today if permitted to do so:

Have those persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power? So far from being relinquished, this claim was affirmed in the nineteenth century with greater positiveness than ever before. As Rome asserts that "church never erred; nor will it, according to the Scriptures, ever err" (John L. von Mosheim, Institutes of Ecclesiastical History, book 3, century II, part 2, chapter 2, section 9, note 17), how can she renounce the principles which governed her course in past ages?

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.347

The mark of the beast, then, will be implemented as the papacy's second Inquisition. It is imperative to understand that the mark of the beast, the papacy's greatest blasphemy yet against God, will not become effective until at a future date when the two-horned beast of Revelation 13:11, the U.S.A., amends the U.S. Constitution in order to change the Sunday Blue Laws to inflict the death penalty for Sabbath worship. A Christian will have the mark of the beast in his forehead as he has it in his conscience, mind, and intelligence and believes in it; a non-Christian will have the mark in his hand when he abstains from work on Sunday. Therefore, the mark of the beast will be enforced Sunday religious observance bearing the death penalty for noncompliance.

It is impossible to overemphasize the following point, and anyone who quotes from or even alludes to this section on Catholicism should emphatically bear the responsibility of proclaiming the consonant witness that, just as Martin Luther believed, the Scriptural beast is the office of the papacy and positively not the person of the pope. As
Pope John Paul II has already been the victim of fanatical terrorism in two assassination attempts, we should all pray that Jesus would intercede to prevent a repetition of these diabolical calamities so that the pope would have the Lord's protection of his physical person. "There is one lawgiver, who is able to save and to destroy: who art thou that judgeth another?"348 "Thou shalt love thy neighbor as thyself."349

It can readily be seen from the foregoing presentation that inherent in both Islam and Adventism is the judgment day message.

Islam in Biblical Prophecy

Both Muslims and Adventists see Islam in Bible prophecy but in different prophecies. Islamic interpretations have already been discussed in regard to the Prophet prophecies of Deuteronomy 18:15, 18 and the Paraclete prophecies in the Gospel of John. Adventists, in the use of the continuous-historical method of prophecy interpretation, recognize Islam in Biblical prophecy in Revelation 9-11. Ralph Watts warrants in a commentary of Revelation 9:1-4, as was likewise described on pages 493-500 of Uriah Smith's book, The Prophecies of Daniel and the Revelation, that Muhammad was the "star" to whom was given the key to the "bottomless pit" which represents Arabia because of its deserts, the birthplace of Islam:

In the book of Revelation we have brought to view a prophecy concerning the rise and progress of Islam in the world. This prophecy was to be fulfilled after the establishment of Christianity. Seventh-day Adventists believe and teach that the Moslem Arabs are represented in Revelation 9:1 to 12 under the fifth trumpet, and the Moslem Turks in Revelation 9:13 to 11:14 under the sixth trumpet.
The seal of divine approval was placed upon this interpretation by the messenger of the Lord in The Great Controversy, page 335. In commenting upon the events that led Turkey on August 11, 1840 to place herself under the control of Christian nations, and thus cease as the Ottoman power, she said, "The event exactly fulfilled the prediction." . . .

Let us notice the description of the fifth trumpet. "And the fifth angel sounded and I saw a star fall from heaven unto the earth; and to him was given the key to the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree: but only those men which have not the seal of God in their foreheads" (Rev. 9:1-4).

No more descriptive prophecy can be found in all the Bible. Almost all Bible scholars agree that the fifth and sixth trumpets apply to the Saracens (Arabs) and Turks. The blast of the fifth trumpet was fulfilled in the rise and progress of Moslem Arabs. Arabia has been called "the pit of the abyss" because of its deserts and wilderness areas. It was here that Moslemism arose, and like a horde of locusts out of the smoke, it speedily overspread both the Persian and the Eastern Roman empires.

The "star" to whom the "key to the bottomless pit" was given well describes the prophet Mohammed, who was born in A.D. 570 and died in A.D. 632.

It is interesting to note that when the Arabian tribes were gathered for the conquest of Syria in 632, Abu Bakr, Mohammed's successor, gave the following order which exactly fits the Bible prophecy:

"When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm-trees nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries: And you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay tribute."350

Watts cited the last paragraph from Edward Gibbon's The Decline and Fall of the Roman Empire (Philadelphia: Porter and Coates), vol. 4,
chapter 51, pp. 417, 418 which reports Abu Bakr's humanitarian decree to the Muslim armies to destroy no plants, animals, monks, women, or children. Alexander Keith makes reference to the same decree:

"It is not said in prophecy or in history that the more humane injunctions were as scrupulously obeyed as the ferocious mandate; but it was so commanded them. And the preceding are the only instructions recorded by Gibbon, and given by Abubeker to the chiefs whose duty it was to issue the commands to all Saracen hosts. The commands are alike discriminating with the prediction, as if the caliph himself had been acting in known as well as direct obedience to a higher mandate than that of mortal man; and in the very act of going forth to fight against the religion of Jesus, and to propagate Mahometanism in its stead, he repeated the words which it was foretold in the Revelation of Jesus Christ that he would say."

-- Alexander Keith, Signs of the Times, Vol. 1, p. 307

The preceding quote from Uriah Smith points out that Muslim armies in fighting against the religion of Jesus were fulfilling what was prognosticated several centuries earlier in the Revelation of Jesus Christ. Thus Islam and Adventism have the common ground that both believe there are Biblical prophecies concerning Islam.

**Health**

There is a very definite health feature in the cross-cultural communication of the Gospel to Muslims. Neither Muslims nor Adventists eat pork and Muslims and Adventists, in general, do not drink intoxicating beverages. No other Christian denomination has a health reform program incorporated to such an extent into its religious structure. "In some parts of the world where Christianity is a minority faith, the Adventist recognition of biblical health principles and practices often open doors of goodwill to us."

The following quote exemplifies the Adventist commitment to serve
the world medically in its observation of the all encompassing health
care education available at Loma Linda University:

Loma Linda University Medical Center, located sixty miles east
of Los Angeles, is the educational heart of the worldwide Seventh-
day Adventist healthcare service, which reaches into eighty-nine
countries, employs forty thousand people, and serves five million
people annually. . . .

After His example, university pioneers chose a motto, "To Make
Man Whole" to emphasize the university's Christian philosophy that
the human body is the temple of God (I Corinthians 6:19).  

The chart on the next page illustrates the fact that Adventism
has the highest number of doctors overseas. "The Seventh-day Adventist
Church currently has more physicians employed in more overseas countries
than the next thirteen highest Protestant and Catholic denominations
combined."  

Diet

Muhammad gave regulations for proper diet.  
He allowed Muslims
to eat foods considered lawful to the People of the Book knowing that Jews
would not eat blood nor unclean meats, and that Christians abstained
from meats offered to idols, blood, and strangled animals. The
Quranic diet proscription is consequently similar to that found in the
Bible. It is included in The Table (5):3-5; Cattle (6):117-121; The
Bee (16):115-118 and in the following verse: "These things only has He
forbidden you: carrion, blood, the flesh of swine, what has been hallowed
to other than God."  

Muslims and Adventists share the point of contact of their mutual
rejection of the eating of pork. Many Adventists do not eat any kind of
meat, but all refrain from the unclean means of the Old Testament, particu-
### Adventists send highest number of doctors overseas

A recently published listing of U.S. organizations that sponsor doctors overseas (*Medical World News*, December 24, 1979) reveals that the Seventh-day Adventist Church currently has more physicians employed in more overseas countries than the next thirteen highest Protestant and Catholic denominations combined (see chart below). In fact, of the 1,021 doctors sent overseas in 1979 by fifty-nine different denominations, nearly 43 percent (or 438) came from the Seventh-day Adventist denomination alone.

These statistics help to emphasize the importance that Seventh-day Adventists place on helping the poor, the needy, and the dying in all parts of the world—physically, mentally, and spiritually.

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<th>Sponsoring organization</th>
<th>Number of physicians</th>
<th>Countries served</th>
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<tr>
<td>Seventh-day Adventists</td>
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<td>Southern Baptist Missions</td>
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<td>Medical Group Missions</td>
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<td>Africa Inland Mission</td>
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<td>Medical Mission Sisters (Roman Catholic)</td>
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<td>Presbyterian Church</td>
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<tr>
<td>American Baptist Churches</td>
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<td>Maryknollers (Roman Catholic)</td>
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larly swine flesh. Adventism recommends a "lacto-ovo-vegetarian diet" because, "The kind of food we eat daily affects in some way every tissue of our body." The Seventh-day Adventist nonprofit, self-supporting organization of Country Life is, in fact, involved internationally in wholesale/retain vegetarian health food stores and restaurants. Mrs. E. G. White wrote that our responsibility to the Lord Jesus naturally extends to our diet.

Let no one think that he can do as he pleases in the matter of diet. But before all who sit at the table with you, let it appear that you follow principle in the matter of eating, as in all other matters, that the glory of God may be revealed. You cannot afford to do otherwise; for you have a character to form for the future immortal life. Great responsibilities rest upon every human soul. Let us comprehend these responsibilities, and bear them nobly in the name of the Lord.

Therefore Adventists are closer to Muslims in respect to diet than any other Christian denomination.

Abstinence from Liquor

Most Adventists, like Muslims, abstain from liquor or alcohol including beer and wine. This one point gives them a very decided advantage over all other Christian denominations in witnessing to Muslims about the Lord Jesus.

Islam thinks of Christians as users of alcoholic beverages. When our total abstinence principles are made clear, our position as interpreters of the patriarchs and prophets is consolidated and strengthened.

Ellen White stated in this regard, "True temperance teaches us to dispense entirely with everything hurtful and use judiciously that which is healthful." In desiring to give their all to the Lord, Adventists choose not to drink debilitating alcoholic beverages which are detri-
mental to the mind and body. Most Adventists also do not smoke, gamble, and, as much as possible, refrain from worldly amusements.

The simple admonition against wine in the following Quranic verse has the same force for Muslims as a command: "O believers, wine and arrow-shuffling, idols and divining-arrows are an abomination, some of Satan's work; so avoid it; haply so you will prosper." Countries under Muslim rule are officially "dry." Therefore, wherever in Muslim countries shops are found which sell alcoholic beverages, they are owned by either Christians or Jews. The Wahhabiṣ, the puritans of Islam, even laid a ban upon smoking and upon every kind of love and dance music.

All Christians are God's property by right of creation and of purchase, the price being the blood of the Lamb Jesus Christ. As such they have an obligation to God to protect and preserve their bodies in accordance with His divine will.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

As contrasted with all other Christian faiths, Seventh-day Adventism has a health approach to Muslim evangelism based upon the joint aversion to pork and liquor.

State of the Dead

Islam as well as Adventism, in opposition to most Christian denominations, believe that death is a state of unconsciousness or sleep. The Quran records that there is no conscious state between the day of death and the day of resurrection, but that it will appear to the soul as but a single night. "It shall be as if, on the day they see
it, they have but tarried for an evening, or its forenoon."  

The Adventist position pertaining to the state of the dead is herein presented: At least seventeen Old and New Testament Scriptures equate death to a sleep. The dead are in the grave and not yet ascended to heaven. Lazarus at death being immediately taken to Abraham's bosom is to be understood figuratively as is departing to be with Christ. Moreover, the comma is not inspired in Luke 23:43 and should be after "today."

The righteous will not be rewarded until the resurrection. It is being suggested in line with the following eleven verses cited that at the second coming of Christ, Christ as God will render to each soul a separate, individual judgment which will last for all of eternity. Salvation is by faith while judgment is by works.

Finally, seven Old Testament Scriptures verify that the dead are not conscious while one affirms that the dead praise not the Lord.  

Also concerning the state of the dead, Adventists take the position of the final destruction of the wicked, rather than that they spend eternity in hell. The wicked perish; they die as they do not have immortal life. They are punished with an everlasting destruction as their termination or destruction will be complete and permanent. Hell's fire is unquenchable as it cannot be put out until it goes out by itself after all is burnt up and destroyed. The fire that destroys the wicked is said to be everlasting or eternal because its effects are everlasting. Therefore God is vindicated as being righteous and just in having the punishment fit the crime.
Consequently Adventists and Muslims believe that death is a state of sleep until the resurrection, while Adventists also take the position of the final destruction of the wicked.

**Entrance into Heaven**

Let us recognize both the Adventist and Islamic perspectives of entrance into heaven.

**Adventist View**

The most remarkable commonality between Islam and Adventism is the Seventh-day Adventist view that yielding to the Spirit of Christ constitutes a prerequisite for salvation or entrance into heaven. In Christian theology there is, of course, salvation only in Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."\(^{385}\) Adventism takes the liberal approach in this instance that all will be saved who yield to the Spirit of Christ in accordance with Matthew 25:31-46 and specifically the following verse: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."\(^{386}\) Indeed, the Holy Spirit could not have ministered to such an extent to all who would receive Him for God's guidance if Christ the Creator had not first come to the world and been crucified. Another verse states that the good things "any man" does will he receive of the Lord. "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."\(^{387}\)
From Ellen G. White's writings on the entire page of 638 of The Desire of Ages, a part of which follows, it can be interpolated that one is only responsible for all the light he or she has received. Likewise even some of the heathen will go to heaven.

The love of Christ binds together the members of His family, and wherever that love is made manifest there the divine relationship is revealed. "Everyone that loveth is born of God, and knoweth God" I John 4:7.

Those whom Christ commends in the judgment may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.

How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"! How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval! . . .

The fallen, the erring, and the sinful, Christ's love embraces; and every deed of kindness done to uplift a fallen soul, every act of mercy, is acceptable as done to Him.

"In every aspect of our life our example becomes a witness for or against Christ." It is the doers and not the hearers only who are accounted worthy. faith without works is dead, and good works are the fruit of faith. A non-Christian frequently in prayer earnestly seeking God's guidance and acting upon it would be yielding to the Spirit more than one who is a Christian in name only. Thus a Muslim who is obedient with much more thought of God's will being done in his life would be more pleasing to God than a Christian who takes his own road
contrary to God's direction. Moreover, all Muslims will say they accept the principles which Jesus advocated. As God works through any individual who yields to the Spirit, He also works through virtually all religions.

The Lord Jesus Christ said, "It is more blessed to give than to receive." The resulting dichotomy can be expressed in the following manner: In the world, he is deemed worthy who has or receives the most; in contradistinction, heaven is the direct opposite with worthiness being applied to him who gives the most.

Islamic Perspective

The Quran declares that God has approved Islam, "I have approved Islam for your religion," it is the "religion of truth," and that Muhammad will "uplift it above every religion." At the same time it can be determined from the Quran that, "No compulsion is there in religion," and that God sanctions a plurality of religions as "He admits whomsoever He will," "He outspreads and straitens His provision to whom He will," and "God chooses unto Himself whomsoever He will, and He guides to Himself whosoever turns, penitent." Another verse states that the Muslim and Christian God is One, and that there is no argument between Muslims and Christians who will share heaven together:

God is our Lord and your Lord.
We have our deeds, and you have your deeds;
there is no argument between us and you;
God shall bring us together, and unto Him is the homecoming.

The Quran implies that Muslims, Jews, and Christians are to be ruled by their books of the Quran, Torah, and Gospel and that those
close to God will go to heaven. The Quran also says that Christians are the ones nearest to Muslims. "And thou wilt surely find the nearest of them in love to the believers are those who say 'We are Christians.'"403 So Adventists, apart from most other Christian denominations, and Muslims join in believing that there will be Muslims, Jews, Christians, and others who yield to the Spirit of God (in Christ) and go to heaven.

This chapter on the commonalities of Islam and the Christian denomination of Seventh-day Adventism has included a cogent study of the subjects of the moral law, the judgment day message, Islam in Biblical prophecy, the health perspective, the state of the dead, and finally, entrance into heaven.

It has been our desire in part one to analyze several cardinal doctrines significant to both religions. Observations have been scrutinized especially of the doctrines of sin, salvation, and God. Also studied have been the facts that Muhammad was neither the Old Testament prophet nor the New Testament paraclete, the Quranic reference to and Islamic interpretations of the second coming of Christ, the necessity of The Holy Bible in Muslim evangelism, plus the subjects in which Islam and Adventism have a common bond.
PART TWO
RECOMMENDATIONS

From the perception gained from the research of theological doctrines in part one, we move on to recommendations for Christian mission to Muslims. These recommendations proposed in part two are divided into chapters urging that missionaries to Muslims should employ cross-cultural evangelism, delay the use of certain phrases, present Christ, encourage a Muslim convert to Christianity to remain in his community, and divorce Christianity from Western culture. These recommendations should hopefully yield a much greater prospect for future Muslim evangelization.
IX. EMPLOY CROSS-CULTURAL EVANGELISM

This chapter has been divided into sections on proper planning, encyclopedic references, absence of argumentation, cultural relativism, ethnocentrism, mutual respect and coordination, bridge building, people group approach, group conversion, mass media, dialogue, and the Holy Spirit.

The need to employ modern missionary principles in cross-cultural evangelism is evidenced by the fact that a Muslim will never accept the Christian Gospel unless he can first be shown in a manner with which he can identify how it will be personally advantageous to him and his way of life.

Modern research illustrates that certain tactics are more effective in the cross-cultural communication of the Gospel. In cross-cultural evangelism, there should be an application of any method whatever, which does not contravene the Bible, that would have even a remote chance of reducing tension and producing a more loving and harmonious relationship between Muslims and Christians.

Christians should first study the religion of Islam before they attempt to communicate with Muslims. In doing so, they will realize that "Islam" basically means "surrender" or "submission" to God:

The word "Islam" means "submission"; a Muslim is one who submits to God, one who is a servant of God. However, the submission incumbent upon the Muslim is not that of mere passivity. Rather, it is submission to the Divine Will, a duty to actively realize God's will in history. Thus, the Quran teaches that God has given the earth to man as a "divine trust" and that it is man's mission to strive to do God's will in it.404

A Muslim "further commits himself to the task of recognizing the prevailing social, political, and economic systems to eliminate all
kinds of exploitation and thereby establish the supremacy of the Word of Allah. Islam is based upon very deep religious convictions. It has generally satisfied itself with only a verbal profession from would-be adherents:

"Once the formula [there is no god but Allah, and Muhammad his prophet] is accepted and reproduced the person is nominally a Moslem." . . .

We must recognize the one great fact regarding Islam, and that is Islam is more than a religion—-it is a way of life. Islam is intricately interwoven into the fabric of the Moslem family and society and nation.

It came to be realized by several writers that, according to Islam, Muhammad's prophethood "corrected the earlier revelations." While Muslims see Islam correcting Christian "distortion" of Jesus and God, Christians see it as "disqualifying the heart of their understanding of both."

The Christian Science Monitor issue of July 1, 1980, stated that there are "800 million Muslims -- nearly one-fifth of the world's people." That information being three years old, the Muslim population today is somewhat higher. A brochure prepared and printed by the Islamic Center of Southern California in 1981 reported, "These statistics are out of date, the actual population of Muslims in the world is about 1,000,000,000."

It should be recognized in cross-cultural evangelism that there is a profound need for innovations to engender a more loving and harmonious relationship between Muslims and Christians in the immediate future. All negative attitudes which breed contempt pertaining to Christians' perspective of Muslims and the Quran as well as Muslims' view
of Christians and the Bible should be dissolved. "For the wrath of man worketh not the righteousness of God."\textsuperscript{412} On the contrary, we should understand that Muslims and Christians share in the desire to please God and are both surrendered to His will. In this regard Dr. Lamin Sanneh, a Christian, has the following comment on Ali Muhsin Barwani's paper in the \textit{International Review of Mission}: "Christians are united with Muslims in their concern to live under God, to obey him, and to check the anti-religious forces in society."\textsuperscript{413}

In Christian mission to Muslims, or to any people, the attitude should naturally be that of the Lord and Savior Jesus Christ -- love and respect for all men with a personal interest in their point of view. The Study Committee of Moslem-Christian relations of the Foreign Missions Conference summarized the need as follows: "The attitude of Christians and of Christian missionaries toward the Moslem should be that of humble, tolerant, self Forgetful love; not of hate or fear or pride or self-seeking or revenge, or any sort of ill will."\textsuperscript{414} Love is the answer to all human relationships whether intercultural or intra-cultural.

\textbf{Proper Planning}

Precisely because Muslims account for approximately one out of every five persons in the world today, proper planning for the cross-cultural communication of the Gospel to them is imperative in fulfilling Christ's Great Commission. The urgency of the situation is accentuated by the past president of World Vision, W. Stanley Mooneyham, who reports that "barely two percent of North American Protestant missionaries do
Edward R. Dayton is mindful of the fact that planning under the Lord's guidance gives Christians a better opportunity to serve Him:

Planning for evangelization under the Lord's direction is a powerful tool. It provides the Lord with the opportunity to direct our steps in new and creative directions. It forces us to put our faith into action, transforming our desires to see people come to know Christ into specific actions.

In consideration of the planning factor, Dayton exhorts Christian to discover God's strategies:

The point is that we need to discover God's strategies, His best way for reaching these people. Certainly if the God of the universe is capable of being concerned with each individual in the world, He is just as concerned for the peoples of the world.

God's strategies for Christian mission to Muslims encompass the establishment of such training centers as The Samuel Zwemer Institute.

The next entry is from its Executive Director, Don M. McCurry:

Following the conference, and taking its cues from task force recommendations, a local steering committee was set up in Southern California to bring into being a "nerve center/coordinating hub" that would conduct research, train people for working with Muslims, and, in general, promote the cause of Muslim evangelization. This steering committee, brought into existence the executive committee and subsequently the full board of what is going to be called The Samuel Zwemer Institute. This Institute will seek to carry out a large number of the ideas suggested at the conference. It sees itself as a servant organization to the whole Christian movement as pertaining to reaching unreached Muslims for Christ.

It is because Christians submit to God's will that they incorporate His direction in their plans. Thus they expect bountiful results to be reaped in the immediate future in many Muslims coming to a saving knowledge of Christ. Proper planning could essentially include all other material in cross-cultural evangelism.
Encyclopedic References

The following encyclopedic quotations regarding the three religions of Judaism, Christianity, and Islam help understand their interrelationship and explain religious perspectives.

Judaism

Judaism is the oldest of these three religions.

As a socio-religious civilization, Judaism includes in it "the actualities, past and present, of the historic group of human beings known as the Jewish people." . . .

The beliefs, ethics, practices, and social aspects of Judaism are set forth in the Torah, which, in its broadest sense, includes both the Oral and the Written Law and the cumulative teachings of the Jewish people. In a limited, technical sense, the term "Torah" refers to the Five Books of Moses. The Jewish traditional view is that Torah, both oral and written, was given by God, either directly to the Children of Israel at Sinai or indirectly through Moses.419

Christianity

Christianity is the religion founded on the person of Jesus Christ.

The following 1982 encyclopedic reference states that Christians, which term naturally includes both born-again and nominal, account for two-sevenths of the world's population. So half way between one out of every three and one out of every four humans in the world today is a Christian.

CHRISTIANITY, . . ., is the religion instituted in Palestine in the person and work of Jesus Christ and the fellowships of his immediate followers. Subsequently this faith was widely adopted in many nations, and it is now professed by about two-sevenths of the world's population. Present-day Christianity exhibits three main divisions: Roman Catholic, Protestant, and Eastern Orthodox. These are convenient names rather than full official titles, and some Christian groups do not fall within any of the three. Despite long separation and much variety, all three main divisions share certain identifying characteristics of typical Christianity. These include adoration of Jesus Christ as the second person in the Trinity of God the Father, the Son, and the Holy Spirit; the use of sacred rites, of which the most important
are designated sacraments; reverence for the Old and New Testaments as authoritative Holy Scripture; the requirement of a morally disciplined life; and the maintenance of a structure of church government and a body of trained clergy. 

Islam

Islam is the religion instituted by Muhammad as noted by a somewhat earlier published encyclopedic article:

ISLAM . . , the religion of more than 500 million persons inhabiting important regions in Asia, Africa, and parts of Europe. Its followers do not worship Muhammad (Mohammed), their Prophet, but regard him as a man who was God's messenger, and they prefer to be known as "Muslims" (often Anglicized into "Moslems"), an appellation derived from the name of their religion, which is called by its followers "Islam" ("Surrender," that is, "surrender and submission to Allah").

The term Islam refers not only to the religion but also to the entire body of believers and the countries they live in. . . .

In point of time, Islam followed Judaism and Christianity, and according to its own declaration, it acknowledged the validity of both of them, believing itself to be the fulfillment of them. Indeed, Muslims believe that Abraham, Moses, and Christ all preached Islam, but that their followers changed their teaching into the religions of today. In the Muslim view, only Muhammad's preaching has been preserved unchanged by the will of God.

Evidence shows, however, that Islam went back to a primitive monotheistic belief in ancient Arabia. Though this early faith in Allah was not a monotheism complete with theological dogma, there was a continuous tradition among the peoples of the desert, or among some of them, that maintained a belief in an Originator, a Supreme Being. This high God was the guardian of their flocks, arbiter of ends, protector of their lives, sender of rain, and their defender against the hazards of fate.

The belief in such a god is not surprising in view of the well established hypothesis that monotheism is not a product of polytheism nor, in the history of the Near East, an off-shoot of the pagan religions of Egypt, Mesopotamia, Iran, Anatolia, Greece, or Syria. The belief in one God that inspired Muhammad is not derived from primitive Arabian beliefs, nor is it a full carry-over from Biblical religion for it had a strong native foundation. It differed, furthermore, from the great religions of antiquity--those of Babylon, Egypt, Greece, Rome, and Phoenicia--in its basic affirmation of one true God.

From the above it can be determined that, just as Christians perceive Christianity to be the fulfillment of Judaism, so Muslims
believe Islam is the fulfillment of what went before it.

Absence of Argumentation

In presentation of the Christian truth, the evangelist should never be argumentative. Earnest effort should be made to avoid argument, as "proof" and "argument" are foreign to the field of faith. This may prove to be a major ordeal.

Today he who would present Christ to the Moslem heart should be an expert in avoiding argument. This is a more difficult science than at first appears. Intellectual disputation still remains a favorite indoor sport in the lands of the East.

In avoiding argument, Christians should always exemplify their love for the Muslim whom they hope to make their Christian brother. Although controversy should be avoided wherever possible, Christians should not leave the impression that Muslim arguments against the Christian faith are conclusive. Rather the Christian should reply in love. Christians should remember that it is a poor victory to win an argument and lose their man. Also no one can teach anything to anyone against his will. The less argumentative Christians are, the greater will be the possibility of souls being saved. As much as possible, one should try not to engage in Christian-Moslem polemics.

Cultural Relativism

The perspective of cultural relativism is that every culture is good for the people for whom it exists as it is most effective for their situation. Cultural relativists, then, hold that no one should judge another culture or world view by his own world view. The approach of
cultural relativists and behavioral scientists in general is of an objective nature and tries not to impose a value judgment. This nonjudgmental attitude likewise applies to religious values. Thus anthropology is not concerned with which religion is better but rather with the role of religion in a society. "Speculation about which religion may be superior is not an anthropological concern. What is of interest to anthropologists is why religion is found in all societies." 427

Muslims and Christians, in differentiation from cultural relativists, hold that there is a supreme God who is Creator and Revealer and that His truths are not merely culturally relative but are true for all cultures. Consequently, a missionary cannot be completely a cultural relativist, as any missionary starts out by saying something is better and worth imitating. "In order to change behavior, the imitator must see that the new behavior is more satisfying and, conversely, that to continue in the old action is more costly and less beneficial." 428

A missionary though should recognize that there are valid insights in cultural relativism. A person's cultural background does much to shape his value system and world view. However if we carry this principle to an extreme, we would say that the value system of the Christian missionary cannot claim to be better than the value system of the Muslim because both systems are culturally determined.

In order for a Christian missionary to be persuasive to a Muslim and to be able to show that his Christian value system is really better, the new Christian values must be recognizable from the Muslim's own value
Research in the Quran needs to be done to see if the basic principles can be found for the evaluation and improvement of world views. If indeed principles could be found which are supported by both the Quran and the Bible, a bridge would be available for winning Muslims to Christianity. In the meantime a recognition of the truth of cultural relativism should prevent Christian missionaries from attempting to arrogantly impose their values on Muslims, especially cultural values.

**Ethnocentrism**

Ethnocentrism is related to cultural relativism. They are consistent aspects of a faulty world view and an understanding of both is valuable for guiding mission activity. Ethnocentrism is the emotional attitude of prejudice that one's own ethnic group, nation, culture, or religion is superior to all others. It is a prerequisite for group cohesion as no one would be a Christian, Muslim, etc. if he did not think his group was best. All people are born egocentric and progress to a state of being ethnocentric.

Early in life each of us grows up in the center of our own world. In other words, we are egocentric. Only with a great deal of difficulty do we learn to break down the circle we draw between I and You, and learn to look at things from the viewpoint of others. We also grow up in a culture and learn that its ways are the right ways to do things. Anyone who does differently is not quite "civilized." This ethnocentrism is based on our natural tendency to judge the behavior of people in other cultures by the values and assumptions of our own.429

Muslim-Christian conferences present an answer to the search for a method by which both groups can transcend their ethnocentrism. Of the various conferences held in the past was a five-day consultation in Geneva, Switzerland beginning on June 25, 1976 on Christian mission and
Islamic dawah. Highly qualified proponents of both religions shared the goal to promote a much more harmonious interrelationship.

Islam and Christianity are missionary faiths; among the adherents of both there is a desire to share the riches of the faith and the heritage with others. But it is notorious that, in the attempt to fulfill this missionary vocation, missionary activities of Christians among Muslims, and of Muslims among Christians, have sometimes led to grievances on both sides; both groups have long memories of past pressures to conform or more recent experiences of aggressive and insensitive proselytism... Working on a draft prepared originally by the Muslim participants, the group was able to hammer out a general expression of agreement. This document might have reflected other approaches to the matter - more radical, or more daring, or more conservative. But its value is the fact that it is not just an expression of our Christian understanding of how mission could or should be carried out among adherents of the Muslim religion or vice versa, but that together, Christians and Muslims affirmed basic principles concerning the freedom to exercise one's religion, to propagate one's faith, "the right to convince and be convinced" and deplored those things which stand in the way of the exercise of such freedom.430

The conference was extremely successful in lessening strife and producing an atmosphere of tolerance, mutual respect, healthy cooperation, friendship, and love. It ended with the expression of a desire for future conferences for the purpose of promoting reciprocal understanding between Muslims and Christians to assure the spiritual well-being of all.431

As the study of anthropological patterns of behavior of different peoples teaches us to be less ethnocentric and more tolerant of others, it is a definite aid in helping us to understand and love those from other cultures.

Mutual Respect and Coordination

In order to produce an atmosphere of mutual respect and coordination, there must first be a removal of suspicion, resentment, and
prejudgments by both Christians and Muslims.\textsuperscript{432} It was stated by R. M. Savory that, as Islam was the only major world religion revealed after Christianity, it was viewed by Christians with fear, which "had its roots in ignorance," "as a direct threat and challenge" to Christianity.\textsuperscript{433} Furthermore the "West's cult of materialism"\textsuperscript{434} was referred to by the author as a restraint in implementing a greater degree of mutual respect. Materialism is also objected to by born-again Christians who are in the world but not of the world.

More knowledge of the religion of Islam and the Muslim way of life will give Christians more of an empathy for Muslims and a greater impetus to be better witnesses to them for Christ. Missionaries should, of course, be encouraged to study the religion, language, and culture of any people to whom they will contact in order to transmit the Gospel in a more tactful and effective way.

This fact has been emphasized by Saunders who says:

One who comes to realize and to appreciate the extent and the quality of the service which a non-Christian religion renders is a far abler interpreter of Christianity to the people professing that religion than one who approaches them with no adequate conception of their expression of religious feelings and with something of the attitude of a crusader.\textsuperscript{435}

Dr. Gottfried Oosterwal in his book, \textit{Mission: Possible}, says that the word "mission" has a multiplicity of meanings, and can therefore no longer successfully be used today in many parts of the world where it is equated with Western exploitation and colonialism of the past. Thus this symbol should be used with Muslims as little as possible.

The terms "mission" and "missionary" have a confusing plurality of meanings in our day, inside as well as outside of the church. They range from "Apollo mission" to "foreign mission" to "search-and
destroy mission." In many areas of the world, the terms "mission" and "missionary" can no longer be used because of certain historical connections with imperialism and colonialism.436

In order to promote mutual respect with Muslims, Christians should disassociate themselves from the Crusades. Dr. Ralph Winter in the succeeding quote renders a marvelous repudiation of the notion of the spread of Islam by the sword and underscores the remorse Christians have concerning the ungodly Crusades:

Contrary to widespread belief among Christians, when Islam overran the Middle East centuries ago, the enforced conversion of Christians to Islam was by far the exception rather than the rule, and nothing in Muslim history approaches the ugliness of the militant opposition to Islam mounted by the warriors calling themselves Crusaders when Europeans fought back five centuries later.437

The predominant need in Christian ministry to Islam is to overcome Muslim antipathy toward Christians. Because of former Christian conduct, Muslims definitely have an historical basis for their suspicion of the West. The result is that the Gospel is rebuffed not for its content but for Muslim distrust of Christians.

And like it or not, when Christians go forth to share their faith with Muslims, there is a credibility gap. More often than not the message is rejected, not because of its essential content, but because of anti-Christian sensitivities of the Muslim who has learned through a great deal of pain to beware of Christians.

Think for a moment of just the last thirty years. Western nations assisted in the creation of a Zionist State in Palestine--at the expense of the Palestinians, the majority of whom were Muslims. The present powder-keg atmosphere of the Middle East, which has all the world powers intensely interested and involves the rights of Muslims to their lands, touches every Christian on the face of the earth.438

It is of value to both a Muslim and a Christian to know more about each other. "The less knowledge and experience the Christian and Muslim have in common, the more important it is for them to engage each
other in this way if they hope to convey what they know in an effective way."439.

Home visitation between Christians and Muslims is of the utmost importance in mission practice.

It is wise to learn as much as possible about the religion and culture of Islam. Study the history of the Muslim's country. Learn the simple greetings in his language. Visit in his home and invite him into yours. The Muslim is usually a very sociable person.440

Christian missionaries to Islam should avail themselves of as many opportunities as possible to try to develop an increased degree of respect and coordination with Muslims at home and abroad.

Bridge Building

Mission to Muslims should always be ready to appropriate similarities, common ground, or points of contact in the building of bridges to Islam. Bridge building to Muslims establishes credibility, confidence, and rapport in opening doors so that the Gospel can more readily go forth.

All our activities should be reconciling activities. . . . We have to arouse interest so that people will listen to the message to build bridges between Christian and non-Christian neighbors, to reach certain groups of people who seem outside of the sphere of the Gospel, and to capture the imagination of them all. Just as there are different baits and methods of fishing, so there are different methods of evangelism.441

Jesus Christ

In building bridges the Lord was the Expert in targeting His message to a prospect. "Jesus had no cut-and-dried approach to a sinner, but began dealing with each unique personality in a different way."442 Jesus utilized the cross-cultural approach as with the Samaritan woman
at the well in John 4:7-42. Through her He created a relationship with the whole town. In regard to the manner in which He dealt with her, Arthur Glasser states: "It cannot be improved upon. Its essential elements should be mastered. They are capable of wide application." Erich Bethamnn in his Bridge to Islam ascertains that Christ is the Bridge from man to God even as Christians should be bridges from Christianity to Muslims:

Why did God send Christ to bridge the gulf between heaven and earth, between divinity and humanity? The people of this world did not ask for it, and when Christ came He was not accepted even by those who should have been prepared for His coming. God's love constrained Him to do so, and the same love constrains Christians to do likewise.

God Himself built the bridge to humanity.... Just as Christ Himself became the bridge between God and man and the channel through which the divine blessings flow, in like manner we have to become bridges to our fellow men--here to the Muslims--and the channels through which the life-giving waters flow. That alone should be our objective and that alone justifies our going to these foreign lands as missionaries.

Thus we should never forget that Christ Himself is the Bridge from God to all people through sensitive Christians.

The Quran

Use of the Quran is about the best way to get a Muslim's attention and is therefore an excellent bridge. The reason it was not used until recently is because quoting from it was seen as underwriting its validity, giving Muslims little inclination to obtain something better. Employing the Quran in propagation of the Gospel has been viewed as recognizing its authority and thus detrimental to mission. On the other hand, utilization of the Quran has been accepted as not only permissable but advisable. "The argument in favor of citing the Quran is that it sells
more books, removes prejudice, gets more readers, serves to make the
doctrines more understandable and acceptable." Thus Quranic use in
witnessing does not mean Christians are putting it on the same level
with the Bible:

The Use of the Koran as a Bridge . . .
Is there a similar way in which we can use the Koran with Muslims? Before I answer, I must make it clear that in no way do I equate
the Koran with the Old Testament. I am merely making an analogy.
The vast majority of Muslims take the Koran to be the direct word of
God. We should meet them where they are. . . .
Using the Koran as a bridge, we can reach Muslims who have been
prepared by God to see Jesus as the one he has sent for their
redemption.

Christians should, of course, have a reverent respect for Muslim
submission to the Quran in the desire to bring Muslims to the infinite
light and beauty of the Bible.

The task of reflection on the bridges and obstacles awaiting the
Christian in relating to Islam takes us at once to the Quran as the
central determinant of Muslim faith and life, and so to our attitude
to the Quran. . . . We bring only a reverent respect for the fact
of Muslim submission to it, and we bring a patient Christian desire
to proceed as far as we loyally can within what that submission
means for Muslims, to whom the Quran is the touchstone of what they
should believe and why.

Phil Parshall's quotation includes those of Don McCurry, Geoffrey
Parrinder, and Michael Youssef in their advocation of resort to the
Quran in Christian propagation of the Bible.

Can Quranic teaching concerning Jesus Christ be a valid bridge
to a vital experience of salvation and assurance of eternal life? Don McCurry comments on his change of position in this regard.

My second area of re-thinking concerns my use of the Quran. It is widely known that many Muslims have come to Christ by first
being pointed to him by the Quran. True, they later encountered
him in the New Testament and from then on the Quran no longer
remained a reference book for them. But the point is, I should not
feel shy about using the Quran as a beginning point for introducing
the subject of Jesus. And Paul has given us endorsement of this
approach by his use of Greek literature in his Mars Hill excerpt.

Geoffrey Parrinder states that "Jesus is always spoken of in the Quran with reverence, there is no breath of criticism, for he is the Christ of God." Michael Youssef, too, recommends using the Quran in witnessing to Muslims:

Rather than tell the Muslim to ignore his Quran, one ought to sit down with him and try to read the Quran together to see what it says about Jesus and how Mohammed perceived Jesus. Many, I think, would be shocked to learn that Mohammed thought very highly indeed of Jesus. . . . Mohammed affirmed, for example, his virgin birth. He called him the Spirit of God, the work of God. He believed that Jesus raised people from the dead and was a miracle worker. The Quran called Jesus pure and sinless.448

Thus the Quran is to be recruited to help Muslims understand new truth.

Christian Aid

Christian aid has been useful in building bridges to parts of the Islamic world. Schools, hospitals, and orphanages are inherent in the normal missionary program. However, it should be realized that Muslim complaints of Christian mission include its use of welfare as Muslims have an innate suspicion of Christian assistance.

The following are several relevant quotations from the October 1976 issue of the International Review of Mission. The first two accounts are by Muslims and the last two by Christians. "Irfan: . . . The church is not seen as inviting people to the teachings of Jesus (peace and blessings of God be upon him), but trying to subvert and seduce Muslims from practicing Islam."449 "Ahmad: . . . But for God's sake don't compare such isolated incidents of human weakness with the enormous exploitations of the Muslims by the Christian world through education, medicine, aid, etc.--all of which have been used as conscious and
deliberate instruments of missionary policy."450

Rudvin: ... This is a basic issue we should consider, as none of us wants anybody to convert if they don't really believe. So let us say that we repudiate any secondary motives in conversion: that what we are most afraid of on both sides is a person becoming a Christian or Muslim for impure reasons.451

However there was acknowledgement by a Christian of some malpractice of Christian mission in the Islamic world even continuing in the present: "Fitzgerald: Of course Christians recognize that there have been wrongs in the past and that they still continue today."452 Hopefully all Christian malpractice will soon be permanently terminated so that in the very near future there will be a miraculous improvement in Muslim-Christian relations.

On the other hand, although Christians have been and are using funds to further give aid, this is also true of Muslims in the West.

And now a Model Communities Program has been announced whereby some $50 million in Saudi funds would be invested in housing, jobs, alternative schools, and religious centers in six major cities of the U.S. If successful, the investment would be increased to $150 million by 1981. . . . (Gazette-Telegraph, Colorado Springs, Colorado, May 17, 1978:13).

Social action may be seen as inducements or caring for the whole man.

Nothing has been more misunderstood by Muslims than the biblical concept of the gospel meaning God's concern for the whole man. How many times we have had to face the charges that we "use" any physical, medical, and educational inducements to try to "make" Christians out of unfortunate Muslims. . . .

This paper takes the position that, no matter what Muslims, Christians, or anyone may say, we believe that God's good news in Jesus Christ is meant to be for the whole man--his physical, psychological, and spiritual needs. We do believe that the old polarization between the evangelistic concerns versus the social concerns hurts people.454

The fact that many Muslims respect Christian aid is obviously true
of those who are personally benefited therefrom. "The combined efforts of Indian and overseas Christians in behalf of orphans, lepers, zenanas, the hungry, diseased, and depressed peoples of India gained the respect of many Muslims." All Christians are commanded by Christ and have the consequent responsibility to help "the poor, the maimed, the lame, the blind" and those who "cannot recompense you." Therefore in rendering Christian aid to the needy, Christians are only fulfilling their obligation to God.

From the foregoing discussion it can be apprehended that Jesus is the Bridge from God to man and that use of the Quran and Christian aid are some of the bridges to Islam.

**People Group Approach**

In the application of up-to-date missionary methods in cross-cultural evangelization, Christians should incorporate the people group approach in reaching the Muslim world. There are 550 major Muslim groups in Africa and Asia and also 3500-4000 other Muslim ethnic groups or people groups in the world. Edward R. Dayton in regard to the approximately 25,000 people groups states, "We need to trust God to allow us to plant a church in every people group of the world." It should be stated that, "Groups that are less than 20 percent Christian may be called 'unreached peoples.' There are three billion unreached people today. Hidden people are unreached people separated from Christians which would comprise the vast majority of the Muslim world.

Such people are not only unreached, they are living in places around the world where no Christians see them. They are hidden people. We need to say it over and over.
There are over TWO BILLION HIDDEN PEOPLE.461

Dr. Ralph D. Winter is the founder and director of the U.S. Center for World Mission, an organization which seeks to focus mission strategy and resources to reach the world's unreached peoples. He wrote an article in the Whenever magazine which illumines the word "nations" in the Lord Jesus Christ's Great Commission in Matthew 28:19a, RSV "Go therefore and make disciples of all nations." Winter observes that nowhere in the Bible is there a word which refers to that kind of geographical and political entity which we call a "country." He stresses that, rather than nations referring to the 200 countries of the world, it means each one of the 22,000 special ethnic or social groups within them. He affirms that it is easier to deal with 16,750 groups than go directly to these three billion individuals.462

An implication would be that churches should to a much greater extent have a shift of personnel, mission strategy, and resources from home church activities to the unreached people of the foreign mission field. After organizations have studied the geographical locations of the world's different peoples, languages, and tribes, realistic efforts should be formulated to attack the problem of how and when to get the Christian message to these groups. The significance to cross-cultural evangelism of the people group approach is that methods are thereby determined as to how to get the Gospel to many more individuals.

Group Conversion

The most important contribution of the group conversion is that Christianity spread along social lines. Mass conversions accomplished
the conversion of Europe. Mission has generally been defined as going to the group; conversely, conversion to Christianity has been aimed at the individual. The emphasis is wrong in many areas of the world where mission and conversion should be targeted to the family, group, or community rather than the individual.

Group conversions are all the more important because of the fact that in many Islamic countries the Muslim convert to Christianity is considered a traitor to his people. Dr. Phil Parshall quotes John Stott: "To become a Christian would be treason as well as apostasy, and would deserve the death penalty." Other relevant references are included. A Muslim will receive the death penalty for the treason of converting to Christianity even today in various Islamic countries including, among others, Saudi Arabia, Iran, Afghanistan, and Nepal.

Group conversions would be the appropriate response on the part of mission. Religion is a community interest and some modern states have demanded to control the religion of their people. Christianity has survived in Muslim lands as the faith of a minority only where that minority had a community consciousness and was granted recognition. Although Jesus' appeal was largely to individuals, they were within one group and none was ostracized for becoming His disciple. It is through the conversion of communities that religion is propagated across the boundary lines of races and cultures.

Research has shown that "multi-individual people movements are quite biblical." Group conversions have sometimes been documented in the West. "Group responses are known even among the most sophisticated, individual-oriented people in Europe and North America."
Along with mission to the community as a whole, it would, of course, be helpful in cross-cultural evangelism to specifically aim for the evangelization of those in positions of power.

In *Heirs of the Prophets* (1946), Zwemer hints at two areas of activity which may well prepare the way for the kingdom. The 'Ulema, the heirs of the prophets according to Muhammad, are the authorized interpreters of the consensus. It is within their power to re-interpret Islamic law and practice which would result in greater political, social, and religious liberty. Zwemer encouraged "personal friendship with their clergy, the so-called imams, mullahs, and sheikhs" realizing what impact these men could have on the future.468

In the preceding excerpt attention is drawn to the prodigious benefits in striving for conversion of people who hold high ranking governmental and religious positions.

Christian mission promotes the proclamation of God's salvation through faith in the shed blood of the Lamb of God Jesus Christ to atone for the believer's sins for which all people are consciously or subconsciously in spiritual need. It is the missionary's mandate to bring the dormant subconscious to the surface of the conscious mind so that man will realize the necessity of Jesus as the Lord of his life. Mission, of course, always requires prayer and reliance upon the guidance of the Holy Spirit. The overseas emphasis should be to evangelize natives rather than teaching foreigners abroad. All mission activity should build upon what others have done. Missionaries should also have a harvest mentality which refers to the state of mind of the Gospel propagator to be constantly expecting to win souls for Christ.

The concepts of the people group approach and the group conversion should be diligently implemented in cross-cultural evangelism.
Mass Media

An analysis of the mass media as a tool in transmitting the Scripture will be helpful. Mission methods include the use of preaching and personal testimony. Literature dissemination either by person or through mail is to be considered. Advertisements in newspapers, magazines, or on billboards have potential. Radio and television account for two of the most efficacious avenues of bringing the Gospel to any people as it presents a most fertile method of propagation of the Christian good news.

The influence of the modern mass communication media, radio and television. These technical means are able to reinforce at a stroke the basic affinities produced by other associations. They obliterate distances and political borders, and bring the Arab citizen of Israel to within immediate reach of the propaganda machines of the neighboring countries. The atmosphere these machines create reaches every Arab settlement in Israel.469

The radio, cinema, and television can be used for communicating Christ. "The radio, cinema, and television have brought the Arabs, as well as others, into the mass age, with both its ugly superficiality and its advantages for the dissemination of knowledge and political consciousness."470

Christians should have recourse to all productive means of preaching the Gospel.

Dialogue

God uses the mass media but specializes in person to person contact. Using your personal testimony is most beneficial indeed,471 as no one can dispute with you as to how God has acted in your life. Correspondence school evangelism to Muslims in Indonesia and elsewhere
has proved a constructive method of a two-way communication. In addition, drama or story telling is one of the best means of illustration. Also personal contact presents an occasion to move into the receptor's frame of reference. What would be most meaningful to him should be emphasized.

Modern missionary tactics in cross-cultural communication of the Gospel are epitomized today by what is termed "dialogue." A drawback of this thesis is that it is the written word as opposed to the spoken word in that there is no opportunity for Muslim response. However, an effort has been made to include the Muslim perspective.

Christian-Muslim dialogue is a relatively new adventure. "The past record of Christian-Muslim interchange could be called a two-sided monologue."472 The current trend in witnessing to them is that of dialogue to reconcile Muslims and Christians by bridging the "communication gap"473 so that Christians may establish friendships.474

In the use of personal dialogue Christians can only minister in love and pray for the recipient of the message. "Zwemer adds his testimony: 'After forty years experience, I am convinced that the nearest way to the Muslim heart is the way of God's love, the way of the Cross.'"475

It is obligatory that the Christian communicant must learn to be a patient and attentive listener in order to ever be appreciated by a Muslim.476 Christians should constantly monitor, analyze, and evaluate. Sometimes in cross-cultural evangelism by personal contact it is advisable for a Christian to monitor his communication and ask the
receptor to tell him what the Christian just told him to find out if ideas are being properly conveyed. Many times it will be realized that the Muslim’s viewpoint of what the Christian has said needs to be reinterpreted and clarified so that the one with whom the Christian is conversing will have a thorough understanding of what is being shared. There needs to be a meeting of the minds to benefit most from personal dialogue.

**Holy Spirit**

The Holy Spirit is in control of all aspects of witnessing or testifying for Jesus. The functions of the Holy Spirit, Holy Ghost, Comforter, or the Spirit of truth, who will be with Christians "for ever" in the Gospel of John, are to "teach you all things," "testify of" Jesus, "reprove the world of sin," "guide you into all truth," and "glorify" Jesus.

No Muslim, or anyone else for that matter, may come to Christ unless the Holy Spirit draws him.

There is great freedom in realizing that God alone is able to interpret truth to the hearts of men through the Holy Spirit. This has relieved me of the burden of producing results that God alone can produce. This is saving grace in working with Muslims. The real fruits of this project in dialogue with Muslims may not be realized for years, and others will reap where I have sown.

The Holy Spirit is waiting for more Christian cooperation for a great harvest of Muslim souls. "The Holy Spirit is working in the hearts of Moslems all over the world, and He is waiting for our co-operation that Christ may be lifted up before them, and He may draw them to Him." Christian love is a partner with the Holy Spirit. "A heart full of love
and a vision of the Spirit of God is the master key to the situation in the Near East." The presence of the Holy Spirit is mandatory in dialogue for the Lord Whose guidance should be sought and prayed for by Christians.

The incorporation of modern missionary methods will be a colossal bonus in cross-cultural communication of the Biblical Scriptures to Muslims. The more Christians can present the Gospel in ways in which they can understand and with which they can identify, the greater will be the probability of an affirmative Muslim response.

This chapter on cross-cultural evangelism has included information relevant to proper planning, encyclopedic references, absence of argumentation, cultural relativism, ethnocentrism, mutual respect and coordination, bridge building, people group approach, group conversion, mass media, dialogue, and the Holy Spirit.
X. DELAY THE USE OF CERTAIN PHRASES

We shall now discuss use of the terms Son of God, Lord Jesus, the Kingdom of God, Jesus Christ, and God the Father, in the Islamic setting. We also recognize the offense sometimes created by the use of such terms and suggest the need to delay their use until they are understood.

Try to Avoid Anything Offensive

There are some words or phrases that are "red flag" expressions to Muslims against which Muslims hold strong resentment. Utmost discretion should be utilized regarding them in an attempt not to offend the Muslim. Christians should endeavor to be selective in their choice of words and delay the explanation of expressions about which Muslims may have misconceptions concerning Christian meanings.

All three of the religions of Islam, Christianity, and Judaism use the same words of vocabulary to mean something entirely different. This is particularly true of the words "sin" and "grace." So a problem of mission is learning how to express thoughts and use terms so that they are understood by all, particularly those not of the Christian religion. Christians should be aware that the same word can carry different meanings in various religions and cultures.

Culture may be defined as an integrated system of learned patterns of behavior, ideas, and practices characteristic of a society. Culture is learned, shared, and transmitted through actions, gestures, and objects, but particularly through language, which is known as "the vehicle of culture." The Sapir-Whorf hypothesis in essence states, "Language determines reality," emphasizing the tremendous impact language has upon thinking. Cultural differences hinder the communication of
Failure to communicate can be traced back to differences in the media, not in the messages themselves. So the Christian must modify the forms of what he has said.... Failure to communicate can be traced back to cultural differences.487

Christians should try to avoid anything Muslims might consider offensive while remaining a faithful witness for Christ. Easterners are many times offended by Westerners. "North Americans especially should remember that there is much in their lifestyle that is objectionable to sensitive Easterners which has nothing to do with the offense of the Cross (Burdick and Dedered 1958)."

Of course, misunderstandings have been prevalent throughout history as they exist today among all people of the East and West489 and between Muslims and Christians in general.490 Indeed, Christians often developed misconceptions about Islam. Norman Daniel points out that the Western idea of Islam is frequently "based on a good deal of sound knowledge, but that it also accepted much that now seems nonsense."491

In Christian ministry to Muslims the avoidance of offensive expressions certainly lessens the possibility of Muslims erecting barriers such as preconceived ideas.

There is no doubt that when the Christian approaches the Moslem, he is balked by the Moslem conception of Christianity. The Moslem knows only what he sees, what he hears, and what he reads in history. This is often highly colored by his education and environment. For him, official Christianity uses arms, oppresses minorities, makes racial distinctions, shows intolerance to fellow religionists, proves helpless before political, economic, and social problems. It has high ideals, but none of them are practical. He usually sums up his position by saying to the Christian: "You have nothing to teach me. You Christians are not agreed on the nature of Christ.
Christianity as I see it is little more than a form of Western culture that is foreign to me. I shall stick to Islam because Christianity, as a religion, has not proved its superiority.

In approaching the Moslem, we ask him to set aside his pre-conceived notions of Christianity, if he will; to forget, if possible, anything that he has seen or heard with the name Christian. For we want to be heard, unencumbered by the prejudices raised by traditional forms and ceremonies. Basically, we want to approach the Moslem as one human being to another, both seeking right solutions.

Some phrases are "red flag" expressions because they stir up emotional blocks in Muslims. They should therefore be introduced with great care. Some of these expressions are: "Son of God," "Lord Jesus," "Kingdom of God," "Jesus Christ," and "God" as "Father."

There are several things that we need to avoid at the beginning of Bible studies for Muslims. For example, "The Son of God," say simply "Jesus" or "The Prophet Jesus" instead of "The Lord Jesus," or "Jesus Christ." Use "servants of God," rather than "children of God," or "sons of God."

A discussion of these concepts will prove advantageous.

**Son of God**

Jesus Christ is termed the Son of God throughout the New Testament. The Bible also refers to Adam as the son of God. "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." However Jesus, of course, is the one and only divine Son of God, according to Christian belief.

It is best to refrain from using the term "son of God" when beginning a conversation with a Muslim.

To Muslims belief in a Son of God seemed an offense against the unity of God, though there is a strange verse in sūra 43,81: 'Say: "If the All-Merciful has a son, then I am the first to serve him".' But to Christians the belief in Christ as 'Son' of God is 'the genesis and ground of our faith that the One Living and Eternal God has himself undertaken to tell men of himself.'
As words are symbols and different cultures apply a different significance to the same words, confusion is the natural result. Ever since the inception of Islam Muslims have misunderstood the Christian meaning of some Christian terms. Nowhere is it more apparent that words mean one thing to one group and quite a different thing to another group than with the Christian concept "Son of God." Because the expression is actually repugnant to Muslims due to the wealth of unfortunate connotations it contains, it is self-defeating to use this phrase with any Muslim unless there is some explanation of its use.497

Christians use the title "Son of God" to denote Christ is God in Self-revelation498 as well as Christ's brotherhood to mankind.499 Stated in another way, this expression best epitomizes the paradox of the incarnation of the godhead and manhood in the person of Jesus Christ.500

The fact that Muslims misconstrue the meaning of some Christian phrases constitutes the predominant reason why they are so antagonistic to the Gospel. The following statement is documented in the endnote references by seven separate Islamicists: Possibly the major misperception of Christianity is that Muslims believe Christians think Jesus Christ the Son of God is God's physical son as the result of sexual intercourse between God and Mary.501

The following entry from Dr. Phil Parshall's book, New Paths in Muslim Evangelism, could apply to Muslim vision obstruction:

Readers are frequently on the defensive when encountering material that challenged their previous perspectives. Krister Stendahl has observed that "our vision is more obstructed by what we think we know than by our lack of knowledge."502

The way is paved for a much greater understanding between Muslims
and Christians when we realize that many of the essential differences between the religions of Islam and Christianity are based upon misconceptions by Muslims of Christianity. Accordingly, The Holy Quran can be explained in light of The Holy Bible so that their similarities are at a maximum.

The most often quoted New Testament verse is John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." In regard to the word "begotten," the Quran states that God has not begotten anyone.

CXII SINCERE RELIGION . . .
Say: 'He is God, One, God, the Everlasting Refuge, who has not begotten, and has not been begotten, and equal to Him is not any one.'

On the other hand, the Revised Standard Version does not use the word "begotten" as in John 3:16, RSV. "For God so loved the world that he gave his only Son, that whosoever believes in him should not perish but have eternal life."

No Christian believes that the word "begotten" when referring to Jesus is to be perceived in the human or physical sense. The Father begets the Son in the import that his will to reveal Himself in Jesus Christ is translated into act. Muslims have completely misunderstood prominent Christian terms by applying their own connotations to Christian symbols. The Bible delineates spiritual subjects but uses human terminology to describe spiritual relationships.

The style of the above Sura 112 makes it obvious that it is one
of the early suras belonging to a time when Muhammad was not confront-
ing Jews or Christians but rather the pagans of Mecca. Therefore his
preaching at that time must be understood according to those circum-
stances. The pagans thought that the three goddesses were daughters
of God. Evidently this sura was written in opposition to that pagan
concept. However, Muslims later turned it against Christians.
"Since it is generally regarded as one of the earliest Meccan suras,
this would mean that it was directed against the many gods of pagan
Arabia, though later writers turned it against Christian doctrine."507
There are a number of Quranic verses which state that God has no
partners, not associate anything with God, and that God has not taken
a son.508

Muhammad completely rejected the beliefs of the pagan Arabs
who supposed that God had sons and daughters. When he heard the
Christians of his day calling Jesus the Son of God and Mary the Mother
of God, he miscomprehended Jesus' title "Son of God" in the carnal
sense.509

From the study of the Quran and books pertaining thereto are
determined two important findings. Firstly, W. M. Watt states that
"in passages denying that God has offspring the presumption is that the
primary reference is to paganism unless there is a clear mention of
Jesus."510 Secondly, R. C. Zaehner says that, "The Quran does not
explicitly deny any specific Christian doctrine except that Christ is
the son of God" because sonship to Muhammad implied physical pro-
creation.511
Christians agree with Muslims that to be carnally minded is against God's will.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.512

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."513 Since "God is a Spirit," 514 the spiritual sonship of Jesus Christ to God would be the sole explanation for the Christian phrase "Son of God." "The meaning of this title is spiritual."515 Compared to Christianity, Islam has a physical perspective. "Emphasis is placed on the physical."516

There are two words for "son" in the Arabic language, "walad" and "ibn." Christians refer to Jesus as "ibn." However, the Quran as in Women (4):169 misunderstands this and excludes Jesus' sonship as that of "walad," which is a physical boy born of a sexual union.517 The vast majority of Muslims believe that each individual word of the Quran is directly from God dictated to Muhammad. "The Koran, the book of Allah, is treated with unbounded reverence by the Moslem. It is the word of God, dictated through Gabriel to Mohammed. 'Let none touch it but the purified,' Surat 56:78."518 Muslims think of Jesus as "walad," that is, the physical son of God, a position wholly rejected by Christianity.

The Quran and the Bible both contain instances of symbolic sonship. In the Quran "ibn al'sabil" literally means "the son of the road" although all Arabs know that a road has no son.519 In The Cow (2): 172/177 this figure of speech is interpreted by Arberry as "the traveller"
and by Pickthall as "the wayfarer." A metaphor (mathal) is a term conveying the thought of likeness and does not imply a physical relationship. The Bible incorporates the following examples in which it would be impossible for "son" or "children" to be the result of a physical paternity: "son of wickedness," "children of light," "children of the kingdom," "children of the promise," "children of the resurrection," and "children of disobedience." The devil is discerned as a lion in a Scriptural simile and does not, of course, walk and devour. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."527

The Bible also uses many symbolical expressions when it speaks about God: "For the eyes of the Lord run to and fro throughout the whole earth." The Quran does also: "So glory be to Him in whose hand is the dominion of everything." "The All-compassionate sat Himself upon the Throne." God has no hand or body and does not stand or sit. All figures of speech are to be understood symbolically. This should assist a Muslim to comprehend the spiritual meaning of the Christian expression "Son of God."

Christians regard their phrase "Son of God" in the representative, figurative, metaphysical, metaphorical, analogical, allegorical, symbolical, spiritual sense. In contadistinction, Muslims mistakenly perceive it in the literal, bodily, corporeal, human, generative, procreative, reproductive, sexual, sensual, carnal, physical context. It is precisely for this reason that Christian missionaries to Muslims should delay use of the expression "Son of God."
To this day, the Muslim believes that Christians use "Son of God" as a title of physical relationship between Jesus and God. Therefore it is best to avoid the use of the term "Son of God" when beginning a conversation with a Muslim.  

It would be absurd to make the following blanket statement to cover all Muslims; but at the same time, it can be conservatively asserted that the overwhelming majority of Muslims in Islamic countries even today believe the Christian concept "Son of God" is to be repudiated because of the erroneous assumption that it is meant in the physical context. Christians are in 100 percent agreement with Muslims that Jesus Christ is not the physical "Son of God" as a result of sexual intercourse between God and Mary.

Therefore the concept "Son of God" should not be used by Christians with Muslims until after there have been several communications and then only if the Christian meaning is presented.

**Lord Jesus**

The need for Christians to defer the use of the word "Lord" with Jesus is made more difficult because the idea of Jesus as Lord is central to Christianity. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."  

Rather than emphasizing people joining and affiliating with a particular church, mission is seen as drawing people to a realization that Jesus is Lord and God.

So the faith of the New Testament is that Jesus is Lord, and that everything rightly belongs to him. Mission, therefore, is to bring all mankind to acknowledge Jesus as Lord, because he owns us all, and has a just claim on us all. Here we have the real motivation for mission.

The Lordship of Jesus in the absolute sense is contested by Islam.
and thereby the very foundation and motive for Christian mission to Islam is questioned. . . .

The real motive in the New Testament for mission is that the crucified and risen Jesus is Lord. . . .

The real New Testament motivation for mission is that Jesus Christ, himself, is God revealed: "He who has seen me has seen the Father." (John 14:9 RSV.) He, himself, is salvation and eternal life: "I am the Way, the Truth and the Life." (John 14:6.) "The Truth" should perhaps be translated into the Islamic context as al-Haqq. Jesus is Lord through whom everything is created and one day everyone shall acknowledge him as Lord (Phil. 2:10, 11; Eph. 1:23). The Lord is here taken in the absolute sense and should perhaps be translated into the Islamic context as Rabb al-Alamin. 533

The use of Jesus as Lord should be postponed until after it is apparent that a Muslim is no longer on the defensive and truly desires to understand more of the Christian perception of Christ.

Kingdom of God

In addition to propagating the lordship of Jesus Christ, missionaries are trained to proclaim the kingdom of God. The kingdom of God was the keynote of the preaching of Jesus and Paul, and Jesus' first preaching centered around it. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." 534 He also said that "the kingdom of God is within you." 535

Arthur F. Glasser recognizes that the kingdom of God is the rule of God over the hearts of Christians. 536 Gottfried Oosterwal states that the kingdom of God, which consists in accepting the Lordship of Christ, is given to all who receive Jesus as their personal Lord and Savior. However it is not until the second coming of Christ that the kingdom will be initiated. 537
Dual citizenship is implicit in Christianity as all Christians are citizens of the kingdom of God and also citizens of world governments. The kingdom of God is likewise a subject which Muslims share an interest. The identity of the Muslim is in the Umma, the community or household of God, and Islam declares the community of Islam to be "darse-salaam," the abode of peace. However, conflict still persists within the Muslim world as also within the Christian world.

The kingdom of God is a negative mission subject for Christians in regard to Islam because it is understood in the political context. Muslims and some Christians perceive the kingdom of God as part of an extension of Christian territory. For a missionary or anyone else to debate it with a Muslim produces friction. It is for this reason that it is a necessity in Christian witnessing to a Muslim to wait a while before referring to the kingdom of God.

As an alternative the Christian could readily substitute the phrase "family of God" realizing, of course, that Muslim believers are part of the family of God.

Messiah Means Christ

Since the word "Messiah" is not offensive, it may be used in early discussions until a Muslim realizes that "Messiah" means "Christ." The Quran applies the title of "Messiah" to Jesus several times as in The House of Imran (3):40, Women (4):155, and Repentance (9):30. It should be explained to Muslims that the New Testament term "Christ" is the Greek word for the Hebrew equivalent of "Messiah." "He first findeth
his own brother, Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ."538 "The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things."539

The problem is further complicated by the fact that Muslims, who acknowledge that Jesus is the Messiah, fail to comprehend what the Biblical term "Messiah" actually means. The Messiah is "The might God" on earth in the Old Testament prophecy of Isaiah 9:6 "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Since Old Testament prophecy indicates that the Messiah will be God in the form of a Son born on earth, the Muslim with whom you are communicating should be better prepared to realize that God's promised Messiah is Jesus Christ through Whom God's salvation is granted.

The term "light of the world" has a great many meanings in Scripture: truth, life, knowledge, etc. However, the central meaning of Jesus as the light is that He is the Messiah, the One sent by God to reconcile human beings to Himself and to each other, the One in whom the whole world, lost in sin, may find salvation.540

Therefore the conflict for the Muslim should be resolved concerning the use of the word "Christ" as Jesus' title.

God as Father

Muslims take issue with the Christian referral to God as "the Father." The Islamic concept of God is deistic: God is unapproachable and unknowable. However, there is one verse in the Quran which
encourages Muslims to remember God as men do their fathers. "And when you have performed your holy rites remember God, as you remember your fathers or yet more devoutly."541 It is this verse that Christians use in witnessing to Muslims that God can be thought of and addressed as "Father" in the spiritual connotation of the word; and consequently humans can be discerned as "sons" or "children of God" in the spiritual (not physical) sense in accordance with this designation in the Bible. God in Scripture actually identifies Himself as a "Father" to Christians. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."542 The next sentence sums up what is a most important distinction between Islam and Christianity: "God wants His followers to know Him as a personal being and not as an abstract deity."543

There are some Biblical instances of use of the word "father" applied to different people in a sense other than physical reproduction. Paul wrote the Corinthian Church that he was to be regarded as their father in Christ Jesus as he had begotten them in the symbolic or spiritual sense. "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."544 Here is a perfect illustration in the Bible where "begotten" is positively not always to be taken in the literal, physical, carnal connotation of the word.

In an Old Testament prophecy, Jesus is referred to as "the
Father," or rather "The everlasting Father." "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."\textsuperscript{545} Six separate Scriptures proclaim Jesus Christ as the Creator of the universe.\textsuperscript{546} Just as Jesus is the Son to the Father, in a sense He is the Father to all souls, because He created them.

So Muslims after comprehending the spiritual or symbolic use of the word "Father," as opposed to the physical sense, should have no compunction about addressing God as "Father."

In cross-cultural evangelism to Muslims the Christian should naturally refrain from the transmission of terms abhorrent to them. In particular, delay use of expressions Son of God, Lord Jesus, Kingdom of God, Jesus Christ, and God as Father. Therefore initially resorting to euphemisms will provide an immeasurably larger possibility of obtaining lasting results.
XI. PRESENT CHRIST

In the Gospel communicator's presentation of Christ to adherents of the Islamic religion there should be an effort to honor the character of Muhammad, in addition to the crucifixion, resurrection, and deity of Christ as the incarnation of God. In witnessing to Muslims Christians should not defend Christianity, or attack Islam, but rather let the Holy Spirit be the guide in presenting Christ. Ellen White's words are relevant. "We need far less controversy and far more presentation of Christ." Sharing with Muslims what Christ has done for the Christian will hopefully and prayerfully be a matter with which they can identify and respond through salvation.

Do Not Attack Muhammad but Accent His Good Qualities

The Christian should not try to prove to Muslims that Muhammad was a false prophet and Islam is a false religion or he will immediately lose his audience. In this respect it should be stated that Muhammad and Islam did and has uplifted and strengthened followers morally and spiritually. The Christian's job is to bear witness to Jesus, not to slander Muhammad.

There is little to be gained, and much harm to be done, for example, by an attack on the character of Muhammad. Aside from the deep national and religious loyalties that are offended, at the very core of a man's spiritual life, by an attack on this great racial hero, An-nabi al-Carabi, "The Arabian Prophet," there is a plaintive appeal in these Muslim writings for fair play toward their leader, inasmuch as they are by their traditional respect for Christ prevented from attacking him as Muhammad is attacked by the Christians.

On the contrary, Muhammad has a number of claims to greatness
which should command the Christian's respect. He wrote the Quran which was the first book ever written in the Arabic language. If he had done nothing else besides this, he would still have made a major contribution. In his lifetime Muhammad succeeded in organizing all the polytheistic Arab tribes in worship of the One God, Allah, in the monotheistic religion of Islam.

Muhammad had a phenomenal amount of wisdom, tact, and patience. He was a brilliant conciliator, synthesizer, pragmatist, and moderator of people's problems. The Prophet was likewise a master strategist of astounding dimensions. W. Montgomery Watt emphasizes in his book, *Muhammad: Prophet and Statesman*, that Muhammad was an expert in diplomacy and gave to Muslims unity and discipline. He also had a startling measure of dedication, direction, and determination besides being a deeply religious man. "In all this Muhammad's faith in his cause, his vision, and his far-seeing wisdom are most impressive."550

Richard Bell calls attention to the fact that Muhammad's revelation does not show contact with theologically educated Christians:

Indirectly the influence of Judaism and Christianity still remained. Of the former he had gained a fairly intimate knowledge; of the latter the same cannot be said. The conceptions of some cardinal Christian doctrines reflected in the Qur'an and the entire omission of others show that he had never been in contact with theologically educated Christians, but depended on popular accounts.551

Muhammad believed he was enlightened by divine guidance.

It is not always easy to distinguish between the material which Muhammad may have received and the form which he himself may have given it in reproducing it. For, in dealing with the sources of the Qur'an, we must never forget that the main source after all, is the brooding mind of the Prophet himself, enlightened, as he believed, by the divine guidance which came to him through reflection and
The prophet supposedly received revelation from God. "He was still the chief of the 'clan' of Emigrants, one among several clan-chiefs; and he was also the messenger of God, who from time to time received by way of revelation divine commands applicable to the whole community."\(^553\)

Muhammad was important politically. "The ultimate measure of Muhammad's success in the political field, we conclude, was not that he ruled all Arabia, but that he created a structure which was able to suppress all opposition movements in the two years after his death and thereafter to become the basis of a vast empire."\(^554\) He also established a religious and social framework for many races.

In his day and generation, he was a social reformer, even a reformer in the sphere of morals. He created a new system of social security and a new family structure, both of which were a vast improvement on what went before. By taking what was best in the morality of the nomad and adapting it for settled communities, he established a religious and social framework for the life of many races of men.\(^555\)

Another quote from W. Montgomery Watt distinguishes Muhammad. "The mark of the great prophet is the profound attraction of his ideas for those to whom they are addressed."\(^556\) Ralph S. Watts observes that in addition to initiating a religion, Muhammad was the founder of an empire:

There was almost every human reason why that adventure of Mohammad's should fail when he started his religion. It proved, however, to be one of the world's greatest success stories. A man, harassed by people who wanted to take his life, fled his native city, arrived at another city scarcely three hundred miles away, became its head, the ruler of a state, and the founder of an empire.\(^557\)
Dr. Samuel Zwemer asserted that Muhammad was a prophet of genius:

Dr. Zwemer, writing out of a strong Christian missionary connection, says that "Muhammad was a prophet without miracles, but not without genius. Whatever we may deny him, we can never deny that he was a great man with great talents."558

Muhammad founded the religion of Islam, the largest non-Christian religion in the world. In one century after his death, Islam spread from Spain in the West to China in the East. The next quotation has reference to the expansion of Muhammad's religion to Switzerland and Spain: "Thanks to Alexander the Great, who took Hellinism as far as India, and to Mohammad, whose forces held western Switzerland for over two centuries and parts of Spain for over seven, there was a great deal of interpenetration between Europe and the Middle East."559

The following account bears witness to Islam extending into China. "One hundred years after the death of Muhammad his followers were the masters of an empire greater than that of Rome at its zenith, an empire extending from the Bay of Biscay to the Indus and the confines of China and from the Aral Sea to the upper cataracts of the Nile."560

The third excerpt regards the growth of Islam from France to China:

The Arabs, motivated by the spirit of Islam and the strength of their faith, conquered vast areas extending from the middle of France to China. As a result, many people entered the realm of Arabism, and the fertile crescent in Western Asia, as well as North Africa, became mostly Arabic lands, thanks to Islam.561

Thus, Muhammad's good qualities were quite prodigious indeed.

The Crucifixion

Faith in the crucifixion and resurrection of Christ to atone for the sins of His believers is the focal point of the Christian
religion as well as the theme of the New Testament. Jesus' crucifixion is also the paradox of Christianity as what seemed to be the greatest weakness to the Jews, Roman soldiers, and the world at large proved to be Jesus' unparalleled triumph. The crucifixion led to the resurrection in which Jesus overcame the world by overcoming death itself.

The Islamic position germane to Jesus' crucifixion is evidenced by the denial of its historical actuality, the moral refusal of its possibility, and the doctrinal rejection of its necessity. Concerning the first contention, it should be stated that Christ's crucifixion is a most thoroughly attested historical event. W. Montgomery Watt affirms that the Quranic denial for Muslims "outweighs the contrary testimony of historical tradition." So the Muslim belief against the crucifixion is in contravention of history and the testimony of recorded historical tradition. Muslims should also be taught that in addition to the New Testament Acts, letters, and the Revelation, all of the four Gospels attest to Jesus' death on the cross.

Islam further presumes that the vicarious bearing of penalty for sin is not moral. "Moreover the crucifixion, as vicarious suffering, is opposed to our moral sense." However, James Muilenburg's commentary on Isaiah 53:5 in the Interpreter's Bible states that Christ's vicarious suffering was efficacious to God: "The punishment was borne vicariously, and the vicarious suffering was efficacious in the eyes of God." The Quran says, "No soul bears any burden but its own." "It is unjust to punish 'x' for the sins of 'y.' The gospel of substitution, they feel, is deeply immoral." The Quranic verse in
question has the same import of an Old Testament verse. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Nevertheless, Jesus Christ, the God-man, is an exception to many, many rules. He voluntarily bore the death penalty of sin so that Christians might have life eternal.

The Islamic objection to the necessity of the cross will be examined. But first we note the Christian understanding of sin and the cross. After Adam's sin death passed upon all humans as all have sinned through our first parents. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." So all people are sinners. "For all have sinned, and come short of the glory of God." The penalty for sin is death. "The soul that sinneth, it shall die." Consequently, all human beings would by God's law deserve the death penalty if not for God's gift of His Son Jesus Christ. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." God's forgiveness of sin cannot be given unless an individual first repents and requests it in accordance with God's divine stipulation -- salvation through Christ. The offensiveness of sin to God is, in fact, demonstrated by the ordeal to God for its elimination through the cross. No one could legitimately pay the debt of sin (death) to satisfy the law except the Creator as Redeemer. There was no way the sinner could be saved except for the Son of God to die in the sinner's
place. In the crucifixion Jesus personally took each believer's sins upon His shoulders when God in Christ died (physically) in our place (spiritually). The subsequent excerpt is from an article by Ellen G. White in the Seventh-day Adventist Bible Commentary illustrating that on the cross only Jesus' human nature expired: "When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible." Naturally his resurrection validated life embodied in Jesus Christ after His crucifixion. Hence, the indispensibility of the Savior's crucifixion has been Scripturally proven.

Muslims believe that the Quran in Women (4):157 negates Christ's crucifixion by the Jews. The passage here is taken from Abdullah Yusuf Ali's The Holy Quran:

That they said (in boast),
"We killed Christ Jesus
The son of Mary,
The apostle of God";--
But they killed him not,
Nor crucified him,
But so it was made
To appear to them,
And those who differ
Therein are full of doubts,
With no (certain) knowledge,
But only conjecture to follow,
For of a surety
They killed him not.575

The author stresses on the same page in an annotation to the above verse, "The Quranic teaching is that Christ was not crucified nor killed by the Jews."

Two Islamic views of this passage and one by Christians will be introduced. One Islamic view is that a substitute for Jesus, perhaps
Judas, was nailed to the cross. Geoffrey Parrinder states, "But then it is said that the cloud of darkness came down, God sent angels to protect Jesus, and Judas was crucified in his place." C. R. Marsh remarks that Judas was probably the substitute. Ray Register says that Muslim credence holds that the substitute was "Judas Iscariot, Simon of Cyrene, or someone from the crowd." Phil Parshall observes Islamic belief is that a person resembling the Lord was crucified. He also states that Muhammad may have chosen this interpretation because it was inconceivable to him that a prophet of God could suffer such an ignominious death as crucifixion.

The non-orthodox Ahmadiyyah sect interprets 4:157 to say that Jesus was nailed to the cross which did not result in his death. Muhammad Ali comments in footnote 645 of his The Holy Qur'an: "The words of mā šalābū-hu do not negative Jesus' being nailed to the cross; they negative his having expired on the cross as a result of being nailed to it." Marsh reflects this: "Others believe that Jesus was nailed to the cross, but that He was taken down while still alive, and then went up to heaven." There are other Muslim beliefs of the implication of this Quranic quotation. However, despite differences of opinion about the fact of Christ's death, all Muslims would agree that His death has no atoning value.

The Christian view of 4:157 is that Jesus was crucified, but the Jews did not instigate it. Rather, it constitutes God's perfect plan for the salvation of all believers with Jesus of His own volition laying down His life as a vicarious atonement. Fuad E. Accad feels
quite ardently in his book, *Theological Principles in the Towrah, the Zabur, the Injil, and the Qur'an*, that this Quranic verse represents a denial that the Jews engineered Jesus' death. "It does not say that Christ was not slain or crucified but that the Jews did not do this themselves."⁵⁸³ It merely appeared to the Jews that they were responsible for Christ's crucifixion when in reality it was God Who did it or allowed it to transpire. Register declares, "In some mysterious way, God was responsible for the death of Jesus."⁵⁸⁴ Parrinder brings our attention to the fact that the Jews claimed to have killed the Messiah by themselves which is strongly denied. "God himself could kill the Messiah (see 5, 19/17), but men could not do so against his will."⁵⁸⁵ In the Bible Jesus proclaimed that no one could take His life from Him, but that He was laying it down of His own free will. Jesus voluntarily offered Himself.

> Therefore doth my father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.⁵⁸⁶

The Quranic text in question was Muhammad's answer to the Jews as he then had no contention with Christians. The idea that the meaning of this verse is that God originated the crucifixion gains weight when we realize that God instrumented an action through Muslims in the Quran. (Let us return to Arthur J. Arberry's interpretation). "You did not slay them, but God slew them; and when thou threwst, it was not thyself that threw, but God threw ... ."⁵⁸⁷ God permitted Christ to die in order to save humanity with a "might sacrifice" as in The Rangers (37): 107.
Pertaining to the idea of Jesus as a sacrifice, Rifai Burhanu'ddin in his book, Jesus Christ in the Koran, asserts that the lamb Muslims kill for the sacrifice at the Black Rock in Mecca at the pilgrimage is representative of the Lamb of God Jesus Christ:

During the pilgrimage, the Muslims are required to kill a lamb, which is called "sacrifice." What is the meaning of "sacrifice?" And what does the lamb represent spiritually? Let us hear the Prophet John when he saw Jesus, found in John 1:29. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

The lamb represents Jesus Christ. So the Muslims in sacrificing a lamb, while in Mecca, means that they sacrifice Jesus, the Son of God.588

Christians agree with Muhammad in his answer to the boasting Jews documented in Women (4):157 that it was God Who allowed, permitted, or authorized Jesus' crucifixion so that, in a sense, God was ultimately responsible for it and not the Jews. Hopefully many Muslims will come to realize that the Quran can be interpreted so that it does not negate the facts that Jesus Christ was crucified and died on the cross.

The Resurrection

The Quran corroborates Jesus being caught up to God in either a resurrection or an ascension. The subsequent passage delineates God's words to Jesus concerning Christ being raised up:

When God said, 'Jesus,
I will take thee to Me
and will raise thee to Me,
and I will purify thee
of those who believe not.
I will set thy followers
above the unbelievers
until the Resurrection Day.
Then unto Me shall you
return, . . .589
The next verse also refers to God raising Jesus to Himself:
"... God raised him up to Him; God is All-mighty, All-wise."590
The last verse observes Jesus' words concerning His being raised up:
"Peace be upon me, the day I was born, and the day I die, and the day I am raised up alive!"591

Recognition should be given to what various authors have written regarding the above Quranic verses. Yusuf Ali states that Jesus "being 'raised up' unto God means that instead of being disgraced as a malefactor, as the Jews intended, he was on the contrary honoured by God as His Apostle."592 What Yusuf Ali fails to comprehend is that both phenomena of disgrace and honor transpired respectively in the crucifixion and resurrection. Marsh points out that, "Most Muslims believe that God took Jesus to heaven just before the crucifixion."593 Abdul-Haqq maintains that, "It is the opinion of many Muslim authorities that Jesus Christ was taken up to heaven alive without experiencing death."594 He then notes that they suppose that His death will happen sometime when He returns to earth before the Last Day.595 Abdul-Haqq further explains that other Muslims believe that Christ died a natural death before going to heaven.596

The Quran contains an account of Muhammad's ascension which was not after his death but while he was still alive.

Glory be to Him, who carried His servant by night from the Holy Mosque to the Further Mosque the precincts of which We have blessed, that We might show him some of Our signs. He is the All-hearing, the All-seeing.597

It could have been similar to that of the Apostle Paul being
transported to the third heaven. Although there is a dispute as to whether Muhammad ascended to heaven in a bodily form or in vision, "Muslims know that Muhammad is dead, and they know also that Christ lives." Pertaining to Jesus being "raised up" to God in the Quran, Shorter Encyclopaedia of Islam contends that Muhammad had reference to Jesus' ascension rather than His resurrection:

On the death of Jesus the statements of the Kur’an are contradictory. It is certain that Muhammad rejected the crucifixion and accepted the ascension apparently in an earthly body and not in a glorified body. Parrinder realizes the apparent confusion in the Quran could refer to the Lord's resurrection or ascension:

The phrase 'God raised him to himself' suggests the Biblical story of the Ascension. But if Jesus is held to have returned to send out the disciples, then the parallel is rather with the resurrection appearances of the Gospel.

The Christian mission approach to Muslims should be to show how these pertinent Quranic verses lead to a Biblical understanding of the resurrection. Marsh observes that firstly Christians should recount to Muslims the necessity of Christ's death. Secondly, they should indubitably stress the verities that Christ died for the sins of mankind and rose again as otherwise the Good News has not yet been fully proclaimed. Thirdly, Christians "must never speak only of His death, but go on to speak of His victory over death, His ascension, His return to earth." Christians should never end the story of Jesus by leaving Him on the cross or in the grave but always emphatically draw attention to Christ's victory over death in His resurrection.
In accordance with Marsh's recommendations after the Muslim has been taught that only Jesus Christ as Creator-Redeemer could take away man's sin burden by dying in his place, Christians should then resort to the Bible to confirm the crucifixion, resurrection, and ascension. Muslims should be made aware that each of the four Gospels in the New Testament renders an account of Jesus' resurrection including what He did and said.

The Lord's words in His Great Commission warrant that Christ and His Gospel are no longer for the Jews only but for everyone who would believe. "Go ye into all the world, and preach the gospel to every creature." Matthew also portrays Jesus' resurrection wherein His Great Commission authenticates His Omnipotence and Omnipresence:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

In addition to Acts and the Revelation almost all the letters have references to the resurrection. The Apostle Paul bears record in Scripture inspired by God to six resurrection appearances of the Redeemer including one appearance to more than five hundred brethren at one time. It should likewise be shared with Muslims that forty days elapsed between Christ's resurrection from the dead and His ascension to heaven.

Concerning Marsh's third suggestion to always end the Christian message with the Lord's victory over death, one could possibly benefit from a glance at what a few Islamicists have contributed. Register
relates that "Jesus alone, according to Muslim tradition, is 'alive in
heaven' (hayy fi-ssama)."607 Marsh emphasizes that Jesus has life at
present: "He is now alive and alive for evermore."608 Bethmann urges
missionaries to underscore the spiritual consequences of Muhammad being
dead and Jesus being alive:

Let us not harp on theological fine points about the relationship of Christ to God, but let us show that the resurrection is one of the vital points of Christianity. Without the resurrection of Christ, without a living Christ, we would be the most miserable of all men. Muslims know that Muhammad is dead, and they also know that Christ lives. Let us make the most of it, not in a childish way, however, as saying, "Look my man is better than yours." No, but let us point out the spiritual consequences which result from Christ's being alive with God in heaven, and show the spiritual resources we can draw upon because of this fact.609

In witnessing to Muslims, J. Christy Wilson reports that Christians should help them perceive that it is the resurrection which gives Jesus' believers the confidence of everlasting life. "Moreover, we have not His word alone, but His resurrection to give us absolute assurance of life eternal."610

Jesus' resurrection is God's seal or stamp of approval on Christ and His redemptive work on earth. It is the resurrection which authenticates the atoning act of the Lord's crucifixion for the sins of all who personally accept His suffering and death in place of their own. Because God resurrected Christ, Christians have the guarantee that Christ will resurrect them on Resurrection Day. The combination of Jesus Christ's crucifixion and resurrection is the crux of the Christian religion.
Deity of Christ as the Incarnation of God

Affirmation should be made of the Christian dogma of the deity of Christ as the incarnation of God. In the incarnation God incarnated into manhood, and thus God Himself became man. Jesus was God incarnate in human form. Jesus Christ was the God-man Who was both simultaneously the Son of God and the Son of man.

Ellen White's relevant words follow:

In Christ were united the divine and the human--the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus--the Son of God, and the Son of man.611

Muslims should be informed that in the Matthew rendition of Jesus' birth in reference to the Old Testament prophecy of Isaiah 7:14, Jesus is introduced as the incarnation of God Who shall save His people from their sins:

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.612

The following New Testament Scripture of the incarnational model regards Jesus as God's Servant on earth Who will subsequently have every knee bow to Him acknowledging Christ as Lord:

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the
Father.613

Jesus is the One Who calls the dead from their graves on Judgment Day. It is He Who is the Judge of all souls and at the Second Coming of Christ will render a separate, individual judgment to each soul which will last for all of eternity.

For the Father judgeth no man, but hath committed all judgment unto the Son. . . . Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.614

"The true light that enlightens every man was coming into the world."615 The divine power acts in every man as much as that man would receive it at all times in the history of the world. Then at a certain point in time He became incarnate in order to call attention to this divine action.

Jesus came to the earth to overcome Satan. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."616 The primary attribute of Jesus is His ineffable love for all of humanity -- Muslim, Jew, Christian, and others alike. The Savior, in order to save a person from his sins, would have died on the cross for that person alone if that person were the only one in the world.

In the Torah God gives His name as the perpetual "I AM." "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."617 The
Lord Jesus Christ, in order to identify Himself as God, appropriated the name "I am" in the following eight metaphors in the Gospel of John: "I am the bread of life"; "I am the light of the world"; "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am"; "I am the door"; "I am the good shepherd"; "I am the resurrection, and the life"; "I am the way, the truth, and the life"; and "I am the true vine."

The Bible directly testifies that Jesus Christ is God Himself: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanel, which being interpreted is, God with us." "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "For in him dwelleth all the fullness of the Godhead bodily." "And without controversy great is the mystery of godliness: God was manifest in the flesh, ..." "But unto the Son he saith, Thy throne, O God, is for ever and ever." "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

We should study what different writers have proffered which would be beneficial to an investigation of the Muslim interaction to the Christian concept of the incarnation. First, observance will be had of
Paul G. Heibert's statement: "But the Biblical answer to humanness is the incarnation—in the fact that God Himself became a human being." Of capital importance to missionaries is that Muslims totally reject Christ's deity as the incarnation of God. "We must now face the fact that the Koran categorically denies the two outstanding truths of the Gospel: the deity of Christ and his atoning death." Cragg stresses that the predominant objection of Muslims to the incarnation is that to them it is unworthy of God:

Indeed the doctrine of the Incarnation is already a doctrine of God and is rejected by the Muslim on that ground. Islam does not so much resist the faith of Christ as "God manifest in the flesh," because it is unsuited to Christ, but rather because it is unworthy of God.

Bethmann underlines the extremely important fact that Islam is the one religion with which it is hardest for Christians to contend as it recognizes and venerates Christ but at the same time excludes Jesus' divinity and His redemptive work on earth:

Islam is the one great non-Christian religion of the world which knows of Christ, recognizes Christ, and venerate Christ. Confucianism is a moral philosophy. Hinduism has developed many aspects, and has figures like Krishna which are able to inspire lofty ideas. Buddhism has its own way to overcome the wheel of fate. But all three know nothing of Christ. Judaism sullenly refuses to recognize the Messiah in the person of Christ. But Islām accepts Christ, accepts his supernatural birth, His ability to work miracles, His flawless life; but at the same time it denies His eternal relationship to God, His death, and His resurrection, and therewith rejects just those essential factors which make Jesus the Christ.

Even through a reinterpretation of the Quran in light of Biblical Scripture, missionaries realize there is still no smooth transition for a Muslim to Christianity without ultimately his separation from several Islamic doctrines. One of these happens to be Islam's denial of the incarnation of God. Authors refer to this as a "stumbling block" for
Muslims. "Quranic truth can be utilized in the process of sharing the gospel, but in the end, the Muslim mind must come to an acceptance of the stumbling block that has hindered conversion over the centuries, that is, the 'absolute truth' that Jesus Christ is God incarnate."638

A quote from Muhammad Ali's annotation to The Table (5):78 contains his execration of the Christian doctrine of Christ's divinity and his conception of what he refers to as "raising a mortal to the dignity of Godhead":

If the Jews were punished on account of their rejecting the prophets, the Christians are here told that punishment is also in store for them for their going to the opposite extreme in raising a mortal to the dignity of Godhead. The doctrine of the Atonement has slowly and gradually made the Christian world forget God altogether, and material power has become their only concern. They first sought to subjugate the whole world, and having done that, are now seeking to overpower each other. Their mutual hatred and enmity as a punishment for their violation of the covenant of God has already been clearly spoken of.639

The next quotation is the best answer to Muslims who accuse Christians of elevating a man to the Godhead. Rather it is the reverse with movement from above -- God in heaven -- going downward -- the incarnation of God in Jesus Christ:

Let us remember that Muslims accuse us of making a man God. We must remind them that we never attempt to do this. The Bible teaches that God became man. The eternal Word became flesh. The movement is from above and goes downward, not from below moving up.640

Henry H. Halley in Halley's Bible Handbook indicates that God founded the nation Israel for the sole purpose of His incarnation into manhood:

CHRIST is the CENTER and HEART of the BIBLE
The Old Testament is an account of a Nation.
The New Testament is an account of a MAN.
The Nation was founded and nurtured of God to bring the Man
into the world.

God Himself became a Man, to give mankind a concrete, definite, tangible idea of what kind of Person to think of when we think of God. God is like Jesus. Jesus was God incarnate in human form.

His appearance on the earth is the Central Event of all history. The Old Testament sets the stage for it. The New Testament describes it.

Then: He Died, on the Cross, to take away the Sin of the world, to become the Redeemer and Saviour of men.

Then: He Rose from the Dead: is Alive Now; not merely an historical character, but a Living Person: the Most Important Fact of History, and the Most Vital Force in the world today.

The whole Bible is built around this Beautiful Story of Christ, and His promise of Life Eternal to those who Accept Him. The Bible was written only that men might Believe, and Understand, and Know, and Love, and Follow CHRIST.

Finally in our discussion of the incarnation, we should scrutinize the Islamic charge against Christianity that the incarnation is limiting God. It is felicitous to quote from Kenneth Cragg who questions Islamic dogma which attempts to resolve what is appropriate for God's transcendence:

But you are forbidding God, implicitly at least, for you say there are things that it is not appropriate for God to do. You are forbidding God the sovereign freedom of manifesting his transcendence in whatever way he chose—which may be to condescend to man's condition in terms of incarnation. What I am saying is, let God himself be the arbiter of what is appropriate to transcendence. This is all I am pleading for.

Judaism, Christianity, and Islam are all monotheistic religions. Kenneth Oster chronicles that Judaism is characterized by the holiness of God, Christianity by the love of God, and Islam by the omnipotence or greatness of God. He continues that in Islam God has no limitation:

Islam, like Christianity (and Judaism) is strictly monotheistic. Each recognizes only one God (Deut. 6:4; Mark 12:29; Koran 2:255; 6:103), but each stresses a different aspect of the One God: Judaism the holiness of God; Christianity the love of God; and Islam the omnipotence and greatness of God. In the last, the free will of God is unhindered and unrestrained by any limitation—human or otherwise.
Islam takes the position that God cannot be limited in the fashion of a man. Christianity could counter by stating that Islam itself is limiting God's will in presuming to determine what God could or would not do for the benefit of mankind. So, in effect, Islam and Christianity are both accusing each other of the same thing -- limiting God. The rational choice should be the one that would allow God Omnipotent to do whatever He wanted -- including the condescension of imposing a temporary self-limitation in the form of a man (or God-man). All people should let God Himself be the sole arbiter of what is appropriate for His own transcendence and not trespass on God's prerogative.

The material in this section substantiates the fact that Christianity is the religion founded by God when in the incarnation God came to earth in the form of a man. This chapter on presenting Christ has first included information confirming that Christian missionary effort is not to attack Muhammad but rather emphasize his positive characteristics. Another heading is that of the crucifixion with a relevant Quranic interpretation of which almost all Muslims are unaware, which does not deny that Jesus was crucified and expired on the cross. Reference has also been made to the resurrection and ascension without which no testimony of our Lord would be complete. The deity of Christ as the incarnation of God culminates this communique on the presentation of Christ.
XII. ENCOURAGE MUSLIM CONVERT TO REMAIN IN HIS COMMUNITY

Some missionaries to Islam are trying a new experiment by continuing as many ties as possible with the Muslim culture. By way of application of this notion, whenever and wherever possible the new Muslim convert should be encouraged by Christians to remain in his community. He should be exhorted by Christians to initially make few changes allowing time for the Holy Spirit to work through him. The new convert should naturally be encouraged to win family and friends for Christ. However it is best for the Christian to teach him to go slow and wait to witness to his family so that relatives can see changes in his life. Every effort should be made for him to retain his friendships with as few new restrictions imposed upon him as possible. For instance he could indefinitely continue to participate in the Ramadan fast. The following quote from the January 5, 1979 issue of Christianity Today is from Phil Parshall's article, "Evangelizing Muslims: Are There Ways?" "Fasting is encouraged, but it is clearly explained that the thirty-day fast as practiced in Islam does not lead to merit or acceptance with God." 644

The subsequent excerpt concerns the fruit of the plan for Muslim evangelization of the International Christian Fellowship in Bangladesh, with which Parshall was affiliated, emphasizing the principle of new converts from Islam not moving from their homes:

The outcome: Some thirty-seven Muslims have accepted Christ in the past two years. Most of these men are heads of families. All have remained in their respective villages where they are ongoing, witnessing Christians. The work is, of course, is its initial stages and only time will prove its validity and endurability. 645

The idea is for a Muslim convert to stay where he is to win
relatives and others for Christ as additional Muslims are best won by converts. Not only is it not in the best interests of Christian mission nor for the convert to abandon the community of Islam and renounce his Islamic connections, there is no need to assume that the Islamic and Christian communities are mutually exclusive.

After a Muslim has accepted Jesus as his Lord and Savior, Christians should not tell others. It will scare some off who will retreat. If alienated the new convert will be cut off from the opportunity for further witness. Let the convert himself decide when he will tell others he has come to Christ. Christians should not tell other Christians either because when it is shared, it is out of control. A magazine article might appear some place in reference to it. Of course, one could perhaps tell a small group but only with the convert's permission. Nor should one discuss with others what the convert has said. "Do not share what he has told you in private, even with your own husband or wife, unless he gives you permission to do so."646

Concerning the antagonism new converts will encounter in Islam, Christians should make converts feel welcome in Christian homes and do everything within their power to shield converts from further hostility.

There is little doubt that the greatest need in the Muslim world today is for sympathetic workers who are able to put themselves in the place of Christians who were once Muslims, to appreciate their problems, to share their sufferings, and to make them feel that they are really understood and accepted by other Christians. A tremendous gulf often separates the missionary in his comfortable home and modern car from the man who faces ostracism at every moment of the day, or the girl married to a Muslim. In Muslim lands the new Christian is literally faced with the loss of all things for Christ's sake. He often loses his home, his work, his position in the community, his status, his family, and sometimes even his life. Every day he meets ostracism, taunts, and sometimes blows. He is
suspected as a traitor to his country. Rejected by one's community, he is often regarded with suspicion by the Christians who are very reluctant to receive him into the local church. It is most important that he should feel that the homes of Christians are open to him and that he will receive a welcome at any time, and that he will find someone with whom to share his problems and then pray with him.647

Don McCurry notes that "extractionism" means taking the Muslim convert completely out of his cultural environment which should be avoided:

With the Muslim society thus expelling such converts, and the missionary/evangelist unwittingly cooperating by receiving him and welcoming him into his own cultural forms of faith, the practice of extractionism was established and unchallenged for centuries. The result has been that the new convert was cut off from the very milieu where he could be the most effective, that is, from the people of his own culture.648

The next account is from A. D. Pietz's reply to a questionnaire concerning preaching Christ to Africans. Besides the fact that in many cases it is better for them, the certainty that nationals make the best propagators of the Gospel is the primary reason why they should be encouraged not to relocate.

I do feel that we cannot and must not overlook the work that the nationals can do under proper direction and leadership. They are nearer to the people and they can appeal far more strongly than ever the white man can.649

Parshall also regards converts continuing to live at home and leading others to Christ:

There is no option of flight for the converts. They are expected to remain in their society and maintain a discreet witness to their family and neighbors, which will add to the body of Christ. In the area under consideration not one believer has fled from his home. Most of the "reproduction" has been done by converts themselves.650

Accordingly, the new convert from Islam should always be encouraged to remain in his community whenever possible.
XIII. DIVORCE CHRISTIANITY FROM WESTERN CULTURE

Time is now propitious where so desired to free Christ's Church for Easterners in the East from the Westernization of the Christian religion.

The Bangladesh experiment of the International Christian Fellowship mentioned in the last chapter was reported in Christianity Today by Dr. Phil Parshall in his article, "Evangelizing Muslims: Are There Ways?" It was an effort to meet the target society in a manner which would best incorporate the believers' cultural traits into mission. As long as the necessity to have total commitment to inspired Scripture is recognized, a great latitude is envisioned to communicate Christ. Target evangelism means presenting methods best suited for reaching that particular audience.

The author stated, "Traditionally, Islam has firmly resisted the claims of the Christian Gospel." This, coupled with the fact that Muslims converted to Christianity are often alienated from society, confirms the urgency for innovations in the Western style of Christianity to better effectuate target evangelism to Muslims. The meager results reported represents an enormous gain over that of former times.

In the past four years, over seventy-five Muslims in Bangladesh have become believers. This is almost insignificant when measured against a population of 70 million Muslims. It is important, however, to realize that this probably exceeds the total number of Muslims converted in Bangladesh during the past fifty years.

In particular, Parshall referred to I Corinthians 9:22 "I am made all things to all men that I might by all means save some." In general, he called witness to all of Paul's words in the passage of I Corinthians 9:16-23 which provides a theological basis for the radical
departure from traditional methodology. "This flexible and mature 
apostle felt free to assume diverse roles in order to communicate 
Christ more effectively."\textsuperscript{653} The author made the assertion that, "As 
far as possible, all peripheral barriers to Muslims becoming Christians 
are to be removed."\textsuperscript{654} This was accomplished by a reinterpretation of 
practices in the light of the group's customs.

I can see only advantages resulting from this approach which 
idea should be implemented worldwide. The goal is, of course, to reach 
more people on their level so that many more souls will receive salvation and be made zealous disciples of Christ. This idea could best be 
realized through the application of the twenty adaptations Parshall enumerated.\textsuperscript{655} Whatever can be done should be improvised to better clothe Christianity in the recipients' culture. The principle to be 
applied would be to as great extent as possible divorce Christianity from Western culture.

Dr. Parshall in his book, \textit{New Paths in Muslim Evangelism}, 
asseverates Muslim antipathy to the term "Christian" and recommends 
the title "Followers of Isa." He also quotes Charles Kraft who 
suggests more acceptable terms to Muslims "like People of God, People 
of Faith, Descendants of Abraham." "Terms that do no discredit to our 
Lord, whose earliest followers were known as Followers of the Way, and 
only later, in Antioch were dubbed 'Christians.'"\textsuperscript{656} He also includes 
the following quotation from John Stott who proposes that converts from 
Islam use the name "Jesus Muslims" who could worship Allah in "Jesus 
Mosques":

\textit{...}
Can we show that "however much new converts feel they need to renounce for the sake of Christ, they are still the same people with the same heritage and the same family" (Willowban Report), and that "conversion does not unmake, it remakes" (Kenneth Cragg)? Is it possible to conceive of converts becoming followers of Jesus without so forsaking their Islamic culture that they are regarded as traitors? Can we even contemplate Jesus mosques instead of churches and Jesus Muslims instead of Christians?

The principle to be adopted in the above situation would be to retain as much of the Islamic culture for the Muslim convert as possible which does not conflict with the Gospel. As most Muslims in Islamic countries and sometimes in the West "do not feel comfortable in the more westernized Christian churches," they should have their own separate place of worship wherever desired and feasible.

The term "contextualization" refers to the adaptation of the Gospel to the context of a particular people group. It may likewise be defined as responding meaningfully to the Gospel within the framework of one's own situation, which is demanded by the incarnational nature of the Word. "In theological circles, 'contextualization' became the latest concept to occupy our minds, especially as we grappled with the implications of this approach in cross-cultural situations." Parshall points out the use of contextualization in the Bible:

The gospel of Jesus Christ must be attractively presented into the context of any given group of people. This is a process which involves great sensitivity.

In the Bible we observe a wide array of approaches to people. The aim of the communicator was to maximize the impact of the gospel upon the receptor community. A basic principle was to start where the person was in his own orientation to life.

Contextualization of mission among Muslims, therefore, means adapting the Christian mission to the context of the Muslim culture.

Upon a Muslim's acceptance of Jesus Christ as his personal Lord
and Savior, everything possible should be done to prevent culture shock so the convert will feel at home with his new religion. The needs of Muslim evangelism and Muslim converts to Christianity in the West should be carefully addressed.

I have visited a considerable number of churches and have sought to explain the necessity of modus operandi of the contextualized approach to Muslim evangelism. The response has been overwhelmingly positive and even enthusiastic. Many have come up to me after the service and said, "Hey, what you are talking about is applicable right here in America among the various groups of people in our society." What an exciting response, for this is precisely what contextualization is all about! It is my conviction that there will be a great deal of support from the Western church when it explores and grapples with the issues of a contextualized approach to Muslim evangelism.

Parshall seems to have summarized the principle of this chapter when he stated that the aim is to get Christians of any culture to think of Jesus Christ as indigenous to their own race and society.

Don McCurry observes that in our emulation of Christ we must be aware that the Lord never sought to impose Jewish patterns on persons of different cultures, but rather sought to forgive and transform both individuals and their societies. The Muslim convert should retain as much as possible from his native culture without allowing anything that would lead to syncretism and heresy. Parshall agrees that syncretism should be repudiated. "All forms of syncretism or compromise with the integrity of the Word of God are to be rejected." McCurry adds that in cross-cultural communication of the Gospel we should not offend by mixing our cultural baggage with the message. Ralph Winter recognizes that upon salvation Muslims should not have to shift from one culture to another, not even to a "Christian" culture. Dretke implies that enforced Western culture in Christianity
is cruelty to the Muslim convert. Therefore as much as possible Christians should, "Avoid introducing anything Western." The reason for this is that, "Christ on the Eastern road should be clad in Eastern garb." Dorman explains that what Muslims particularly resist about Christianity are its "forces that they believe will destroy from without the culture and civilization of the Arabs and of the beloved Arabic tongue." An example of this would be the church bell replacing Islam's "own unsurpassed method of summoning to prayer, the human voice." Muslims should understand that Christ wants to preserve their customs, ideals, and ways of life.

W. L. Murrill says that Christians should, "De-Westernize Christianity" and quotes Bavinck who stated that Christianity "must take off the foreign dress of western ways of living and put on indigenous garments of each particular nation." W. Stanley Mooneyham emphasizes that "in much of the Muslim world becoming a Christian is equated with becoming a foreigner" because of the "cultural baggage" of Christianity including "certain methods of worship and witness, certain types of buildings, certain types of music."

Bashir Abdol Massih in his chapter entitled, "The Incarnational Witness to the Muslim Heart," comments on the Apostle Paul emulating Jesus in bridging the cultural gap by completely identifying with those to whom he was trying to win for Christ:

Paul too said, "I have made myself servant unto all, that I might gain the more" (I Cor. 9:19). "I am made all things to all men, that I might by all means save some." "And this I do for the gospel's sake" (I Cor. 9:22, 23). "Unto the Jews I became as a Jew, that I might gain the Jews" (I Cor. 9:20). "To them that are without law, as without law (being not without law to God, but under
the law to Christ)" (I Cor. 9:21). Paul is saying that in respect
to culture, the messenger must change, rather than the hearer of
the message. (The only exception to this principle being where
the culture of the hearer is so linked with sin that it cannot be
cleansed by God (Acts 15:20)). Paul is saying that the living
message must be spelled out in a cultural-time-space setting.
Christ must become incarnate in specific cultural forms.

Is not this the true meaning of Christ's incarnation? The
previous state of Christ's person in glory was brought so completely
into subjection in the incarnation that he actually appeared before
men as one of them! Though the divine nature exuded forth from
Jesus, he was distinctly like us. Paul says in essence that he
(Paul) became as a Jew to the Jews, and as a Gentile to the Gentiles.
He made Christ incarnate in Jew-like form to reach them, and Christ
incarnate in Gentile-like form to reach them. Dare we follow the
train of Jesus and Paul and say, "Christ incarnate in Muslim-like
form to reach them?"

Massih continues that forms of worship are of minor concern to
Christ and that one simple instruction as to the form of praying by
"lifting up holy hands" is largely ignored by Christians and obeyed
by Muslims. Muslims could, of course, worship Jesus in accordance
with their custom by kneeling with their heads to the ground as Jesus
frees them from worshipping Western style.

Paul G. Hiebert in "Part II: An Introduction to Mission Anthro-
pology" states that it is the responsibility of the missionary to
"translate his message so that it is understood in the local language and
culture." However he recognizes the ever present danger of making our
culture the message:

We must distinguish between the Gospel and culture. If we do
not, we will be in danger of making our culture the message. The
Gospel then becomes democracy, capitalism, pews and pulpits, Robert's
Rules of Order, clothes, and suits and ties on Sunday. One of the
primary hindrances to communication is the foreignness of the
message, and to a great extent the foreignness of Christianity has
been the cultural load we have placed upon it. As Mr. Murthi, an
Indian evangelist, put it, "Do not bring us the Gospel as a potted
plant. Bring us the seed of the Gospel and plant it in our soil."
The distinction is not easy to make, for the Gospel, like any
message, must be put into cultural forms in order to be understood and communicated by people. We cannot think without conceptual categories and symbols to express them. But we can be careful not to add to the Biblical message our own.681

It must be admitted that our own culture has not been brought under the Lordship of Christ.

And here we must stand alongside our new Pakistani brother and in all humility admit that our own culture is not Christian. It, too, must be brought under the Lordship of Christ. The gospel, not western civilization, is God's good news to mankind.682

"Indigeneity" means "self-supporting, self-governing, and self-propagating churches."683 Added motivation for indigenization would be furnished from the fact that a great number of Christians are from the Third World. This is illustrated in the development of the Seventh-day Adventist Church. Currently, 76 percent of its membership is in Africa, Asia, Latin America, and Oceania outside of North America and Europe.

A shift in gravity. Until the 1950s, the majority of all Seventh-day Adventists lived in North America, Europe, Australia, New Zealand, and South Africa, primarily the Western and industrialized nations of the world. Since the 1960s, however, the church explosion in many of the countries of the Third World has shifted the center of gravity of the Adventist Church from the Euro-American hemisphere to the countries of Africa, Asia, and Latin America. This shift is first of all a shift in membership. Of the approximately 3.5 million Seventh-day Adventist believers in the world at the beginning of 1980, 76 percent live in Africa, Asia, Latin America, and Oceania. This leaves only 16.5 percent for North America, 6 percent for Europe, and 1.5 percent for Australia and New Zealand.684

It is also true that Seventh-day Adventist Church world membership is "about 80 percent non-Caucasian."685

"Neither is new wine put into old wineskins; if it is, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved."686 As
symbolized in this parable that new wine must be put into new wineskins, Jesus was using the cross-cultural approach that His message should be clothed in the cultural dress of the people to whom it is targeted.

Donald McGavran of the church-growth movement stated that many would love to come to Jesus if they did not have to cross racial, cultural, or linguistic barriers. As the Gospel is for all, it is up to Christian missionaries to devise ways to appeal to the receptor community. It can be said that, in general and being led by the Spirit of God, Christians should do whatever is effective in introducing people to Christ and His ineffable love.

Missionaries reach people by meeting their needs and learning to communicate Christ in ways they understand. Christians should study and comprehend local Muslim culture thoroughly and be able to adapt it and adopt whatever is helpful that does not contravene the Bible. In trying to formulate unusual approaches in the Muslim world where there is so much contention between Christians and Muslims, Christians should copy whatever works and avoid whatever seems not to have worked. Thus cultural borrowing in mission should be encouraged unless Biblically discordant.

No one should expect Christianity to look uniform throughout the world as meaning rather than form should be focused upon. The mechanical application of Christianity, but not its message, should be different in each cultural context. Christians accordingly adhere to the principle of unity in diversity as God loves abundant diversity in cultures, languages, and individuals. God uses every method He can,
honors the Spirit-filled form rather than the methodology, and blesses servants of all varieties. At the same time, however, God is continually at work to draw people to Himself through Christ.

Separating Christianity from Western culture will benefit Eastern believers in that Christianity will consequently be a religion with which they can more readily identify.

Theological doctrines have been presented as the first of the two primary divisions of this thesis. We have especially investigated those doctrines associated with sin, salvation, and God. We have also examined the claims that Muhammad was the future prophet prophesied in the Old Testament and the paraclete of the New Testament. Further, in part one, we discussed the import of material pertinent to the Quranic application and implications of Jesus' second coming, the use of the Bible in Muslim evangelism, and Islamic and Adventist points of contact.

We have given in part two recommendations pertaining to Christian mission to Muslim peoples. In particular, our discussion has concerned itself with the need to employ cross-cultural evangelism, to delay the use of certain easily-misunderstood terminology, to place the priority upon presenting Christ, to adopt structures which encourage the convert to remain in his community, and to divorce Christianity from Western culture. As these principles are put into practice worldwide, many more Muslims will be led to the Lord and Savior Jesus Christ.

In concluding this thesis it is necessary to reiterate several important factors. As Islam is a later revealed religion than
Christianity, it is interesting to be aware of the fact that the Quran does not explicitly deny any specific Christian doctrine except that Christ is the Son of God because sonship to Muhammad implied physical procreation. This leads us to the premise that many of the variances between the world's two largest religions of Islam and Christianity are based upon Islamic misconceptions of Christianity. Bearing this in mind, The Holy Quran may be interpreted in light of The Holy Bible so that their similarities are at maximum.

Of further significance is the verity that Islam and the Christian denomination of Seventh-day Adventism have the commonality that God acts through any individual who yields to the Spirit or adheres to the principles of Christ, and that God works through virtually all religions. Therefore eternity will be shared by all the righteous who have ever lived. This knowledge does not in any way dissipate the necessity of zealous Christian mission as God wants His children to draw closer to Him and to enthusiastically love Him. Consequently, the cross-cultural communication of the Gospel to the Muslims is obligatory in fulfilling Christ's Great Commission. It should be shared with Muslims that the Holy Spirit is drawing them to a much higher spiritual plateau than they ever thought conceivable through Jesus Christ.
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John 10:11.
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Matthew 1:23.
John 1:1.
John 1:14.
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<table>
<thead>
<tr>
<th>Concept</th>
<th>Muslim</th>
<th>Christian</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. God</td>
<td>Distant</td>
<td>Personal</td>
</tr>
<tr>
<td></td>
<td>Capricious</td>
<td>Predictable</td>
</tr>
<tr>
<td></td>
<td>Not Like Man</td>
<td>Became Man</td>
</tr>
<tr>
<td></td>
<td>Love vs. Hate</td>
<td>Love meets Justice at the Cross</td>
</tr>
<tr>
<td>2. Christ</td>
<td>Prophet</td>
<td>Divine Son of God</td>
</tr>
<tr>
<td>3. Bible</td>
<td>Changed</td>
<td>Unchanged, Final</td>
</tr>
<tr>
<td>4. Trinity</td>
<td>God, Mary, Jesus</td>
<td>Father, Jesus, Holy Spirit</td>
</tr>
<tr>
<td>5. Allegiance</td>
<td>God and Muhammad</td>
<td>God in Christ</td>
</tr>
<tr>
<td>6. Sin</td>
<td>Man vs. Weakness</td>
<td>Man as Rebel</td>
</tr>
<tr>
<td></td>
<td>Shame</td>
<td></td>
</tr>
<tr>
<td>7. Salvation</td>
<td>Works</td>
<td>Grace</td>
</tr>
<tr>
<td>8. Sanctification</td>
<td>Obedience</td>
<td>Holy Spirit's Work</td>
</tr>
<tr>
<td>9. Love</td>
<td>Family Loyalty</td>
<td>Loyalty to Body of Christ</td>
</tr>
<tr>
<td>10. Miracles</td>
<td>Past</td>
<td>Possible in Present</td>
</tr>
<tr>
<td>11. Demons</td>
<td>To be appeased</td>
<td>To be cast out</td>
</tr>
<tr>
<td>12. Sickness</td>
<td>Accepted</td>
<td>Healing Accepted</td>
</tr>
<tr>
<td>13. After life</td>
<td>Pleasure in One's Body</td>
<td>Pleasure in God</td>
</tr>
<tr>
<td>14. Attitude to Enemy</td>
<td>Limited Retaliation</td>
<td>Forgiveness</td>
</tr>
</tbody>
</table>

(Samuel Zwemer Institute class notes)
APPENDIX II
GLOSSARY

Al-Dajjal (ad-dajjāl), 'deceiver.' Corresponds to the Christian anti-christ.

Dar-es-salaam (dār es-salām), 'house of peace.' The territory ruled by Islam.

Dawa (da'wah), 'call.' The invitation to Islam. Used to define an Islamic preaching mission.

Hadith (hadīth), 'report.' Reports, usually concerning the life and teaching of Muhammad, which were related by his followers and preserved in tradition.

Ibn (ibn), 'son.' Connotes belonging to, adopted, or of a kind and not necessarily a physical offspring.

Ibn al-Sabil (ibn as-sabīl), 'son of the road.' A traveler or wayfarer.

Ijma (ijmat), 'consensus.' A source of Islamic law based on the word that God would not lead His people in error.

Ijtihad (ijtihād), 'effort.' Especially the private effort used to interpret the sources of Islamic law, as opposed to taqlid.

Imam (imām), 'prayer leader.' Among the Shia, a successor to the Prophet.

Injil (injīl), 'gospel.' Strictly the book that was given to Jesus, although sometimes the books of the New Testament.

Islam (islām), 'submission.' The religion taught by Muhammad.

Mathal (mathal), 'example,' 'metaphor,' or 'likeness.'

Muslim (muslim), 'one who submits.' An adherent to the religion of Islam. Moslem.

Qiyas (qiyas), 'analogy.' A source of Islamic law applying principles derived from the text to supplement the actual use of the text.

Quran (qur'an), 'recitation.' The scripture of the Muslims. The revelation given to Muhammad.

Shahada (shāḥādah), 'creed' or 'testimony.' Particularly the testimony that there is no god, but God; and Muhammad is His messenger.

Shia (shī'ah), 'sect.' The religion derived from that of the followers of 'Alī.
Sunna (sunnah), 'habit' or 'tradition.' The usual practice, especially of Muhammad and the early Muslim community.

Sunni (sunnī), 'pertaining to sunna.' One who follows the tradition. The name given to the Orthodox Muslims.

Sura (surah), 'wall.' (?) A division of the Quran corresponding somewhat to chapters. Each sura is named and numbered.

Taqlid (taqlīd), 'imitation.' The process by which the work of the classic scholars became normative forbidding further innovative thought.

Umma (ummah), 'nation' or 'community.'

Walad (walad), 'son.' Connotes birth.