

Christian Witness to Our Muslim Friends

What does witness to Muslims involve? In this article we explore firm foundations for fostering healthy Christian-Muslim relationships, including effective witness and loving service to our Muslim friends and neighbors.

by Lyle VanderWerff

As many have pointed out, Christian witness to Muslims must be grounded in the Bible, the infallible guiding word for faith and practice. We have a good word for our Muslim friends and neighbors, it is God's Word, that Word which became the supreme revelation in the person of Jesus the Christ (John. 1:1-18). Although we live in a pluralistic religious world, we do confess that there is but One God and that it is his Word to which we are subject, to which we surrender. To follow Jesus means to submit to God's reign, to enter into his kingdom. In our witness to our Muslim friends, all is secondary to the message that the God of the universe acts through Jesus the Messiah for the salvation of the world he loves. (John 3:16)

Christians live under the great commandment to love God with their fullest ability and to love their neighbors (all nationalities) as themselves. For those who would heed Christ's commandments to "love their Muslim neighbors" and bear witnesses to the Good News that the kingdom of God has arrived in the person of Jesus the Messiah, several things are needed. Not only must they understand the commission to make disciples of all ethnic groups, teaching them to obey all that Jesus taught, and incorporating these new disciples into the church catholic by baptism, but they must resist the pressures of plurality which are so intolerant of evangelism. We live in a strange time in history when many Christians would maintain the status quo of religious pluralism and circumvent Christ's claims. However, such misguided "tolerance", although

popular in our day, unfortunately undermines the sharing of the love of God. Tragically, it obstructs God's gracious reconciliation and his *shalom* for all nations. Fidelity to Christ and love for our neighbors demands that we share the Gospel with our one billion Muslim friends, clustered in thousand of ethnic peoples, as well as with all the other peoples of the earth.

"Witness" is mandated by Christ. The New Testament term "witness" is derived from the Greek *marturia* meaning "faithfulness" in witness even unto death (martyrdom). "Witness" spans the wider range of mission delegated to Christ's disciples. It embraces the ideas of proclamation of the Gospel, of world evangelization, including to the Jews, Muslims and peoples of other religions. It does not back away from the goal of conversion and incorporation of believers into the church (the Body of Christ). Witness acknowledges that it is God who regenerates, saves, and sanctifies. Thus there is a patience which waits on God to convert and avoids pressuring and manipulating those who appear as candidates for the kingdom of God.

Witness also involves "practicing the presence" of God, the imitation of Christ, the living out of faith among those who have not yet said "Yes" to Christ. In some Muslim lands this has often been the main channel for communicating the Gospel. Witness also involves sacrificial "service" in the name of Christ. It means giving the "cup of cold water", acting in behalf of the poor, hungry, hurting and disenfranchised of the world.

Witness also involves one of the oldest and newest modes of communication—dialogue. Dialogue is two-way conversation by which both parties listen and learn of the other as well as seek to convince the other of the truthfulness of their message. In dialogue Christians must not deny the exclusive claims of Christ, nor ignore the human longing of their neighbors and the nations. Dialogue, however, can never become a substitute for proclamation, baptism, inclusion into Christ's Body and instruction in Christ's teachings. Such would be a violation of the vision of the Gospel.

What does witness to our Muslim friends involve? In this article we can only begin to outline the main elements fostering healthy Christian-Muslim relationships, including effective witness, and loving service to our Muslim neighbors.

Knowledge of Islam

Islam is an historical faith arising in the seventh century A.D., a phenomenon which draws from the rabbinical Hebrew faith, Eastern Christianity, Arab tribal religion and the unique religious experiences of Muhammad (A.D. 570-632). To understand Muslims one must make an effort to enter into the experiences of this post-Christian prophet, including his journey from Mecca (A.D. 622), his dreams for Medina and the Arab world, and the messages of the Quran. This desert faith which became an empire continues to confront peoples today.¹

It is equally important to explore the basic elements of a Muslim worldview, both from its classical and popular

vantage points. One can begin by probing into the Muslim doctrines concerning God, creation (nature), human nature, sin, the way of salvation, ethics, the concept of the ideal community of faith, the meaning of history and eternal destiny. Such knowledge when compared to their counterparts in rabbinical Judaism and biblical Christianity will be crucial to any sustainable dialogue. Serious Muslims will have little patience with those who claim to be followers of “the Way” of Christ but lack either biblical knowledge or personal commitment to him and his purpose.²

Samuel Zwemer, pioneer missionary of the Reformed Church in America and mentor to many mission witnesses to Muslims, challenged his readers with these words:

We must become Muslims to the Muslims if we would gain them for Christ. We must do this in the Pauline sense, without compromise, but with self-sacrificing sympathy and unselfish love. The Christian missionary must first of all know the religion of the people among whom he labors; ignorance of the Koran, the traditions, the life of Muhammad, the Muslim concepts of Christ, the social beliefs...ignorance of these is the chief difficulty in work among Muslims.

History of Missions to Muslims

The past two centuries of Protestant missions to Muslims provide a laboratory of insights. It is well to understand the record of the great Eastern Orthodox Churches who have remained faithful to Christ in the midst of Islam for over 14 centuries. Because of the tight control of the House of Islam (*Dar Islam*) over social institutions and culture wherever it comes to power and its assertiveness elsewhere (House of War, *Dar Harb*), the witness of Christian and other minorities has often been limited. Protestant Christians in the West have much to learn from the sacrificial fidelity of these ancient churches of the East who are conversant with Islam. Perhaps today as never before we can make an ecumenical

and evangelical witness to Jesus Christ and work together for the sake of blessing “all the families of the earth.” Our witness needs to be a partnership with all Protestants, as well as Roman Catholic and Orthodox communions, throughout the Muslim world.

The record of Protestant missions to Muslims since A.D. 1800 is deserving of study as it is filled with lessons to be learned. *Mission to Muslims: The Record* (Lyle VanderWerff, Pasadena, Wm. Carey Library, 1977) contains choice examples from Reformed and Anglican witness both in proclamation and presence. One hundred years of service by the Arabian Mission of the Reformed Church in America contains valuable insights not to be lost. Laborers of the Arabian Mission such as Samuel Zwemer, James Cantine, Paul Harrison, and a host of others offer inspiration as well as vital information for those who travel in their train.³

Christian Witness and Dialogue

Christians must be able to make the case for the authority of the Bible in light of the charge that the Old and New Testaments have been corrupted. Initially Muhammad was convinced that his messages were consistent with the Hebrew Scriptures (Law, Prophets, Writings) and the Christian Gospel (New Testament). When Jews in Medina, who could read and write, challenged such a claim and pointed out some differences, Muhammad charged they had altered the text. This was surely frustrating for him inasmuch as he was illiterate.

Muhammad viewed his faith as standing in the lineage of Noah, Abraham, Moses, the Prophets, John the Baptist, and Jesus. There is no need to dispute his good intentions, even though there is need to contend for the trustworthiness of the Bible and the uniqueness of Jesus Christ!

One must be prepared to meet the corruption and abrogation arguments.

It is well to note that while the Quran abrogates some of its own verses, it does not claim to abrogate either the *Torah*/Law or the *Injil*/Gospel (Surah 5:46).

An apology based on the internal evidences of the Word as well as evidences of the Dead Sea Scrolls and the abundance of extant Greek manuscripts vouch for the safe transmission of the Hebrew canon and the Greek New Testament. A respectful attitude and handling of the Bible as God’s inspired and authoritative Word will encourage our Muslim friends to heed the Bible as more than mere arguments.

In that light we might ask: What is a proper Christian appreciation for the Quran? Although this is a delicate issue, one needs to respect the Quran as a historical expression of the experience and faith of Muhammad and his followers without treating it as the final authority. Like the Book of Mormon, or the Divine Principle of Rev. Moon, one must be knowledgeable, but not give the impression that it is authoritative except where it draws from biblical revelation. Therefore it is essential to build one’s working worldview and essential message on biblical revelation.

Sadly, Muhammad was compelled to rely on oral transmitters of the Gospel (often desert fathers or heretical hermits). When some of his Jewish rivals claimed to be the exclusive elect this surely alienated the prophet of Arabia (Sura 6:6:56-158). It appears that Muhammad often appealed to the Scriptures in order to authenticate his own revelations (Sura 4:150-152; 13:36; 26:192-197; 46:10). He contends that the Quran is an attestation to the Bible (Sura 2:89; 3:48; 5:48; 6:93; 35:31; 46:11f; 46:30). The Quran argues that the words of the Lord cannot be changed (Sura 6:34, 115f; 10:65). The Quran honors the disclosures of God through Jesus, confirming that which came before (Sura 5:46f; 57:27). Muhammad undoubtedly thought he was defending

Jesus against his critics. *The Christian goal must be to guide our Muslim friends into the larger Word of the Bible—to the Word Incarnate.*⁴

God's Oneness and the Messiah

Christians should take the lead in declaring that God is One and that there is none other who is Lord. Such preemptive confession reduces the charge that Christians are polytheists (i.e., Christians worship three gods, Father, Son and Mary). Confession of the Oneness of God stresses, however, that God is not simple or singular, but profoundly complex, magnificent and glorious in his being as testified to by his many names (in Scripture, in the Quran, and in the Ninety-Nine Names recited by Muslims). In due time the Christian must deal with the concept of Trinity, but it is best to focus in on Jesus' identity.

Traditional Islamic theologies tend to give more than half of their space to the doctrine of God. Anyone who wishes to do serious dialogue with a Muslim friend must be prepared to discuss what God is and what he is not! Here again the Christian must be an empathetic companion on a journey through the Bible. A recital of the awesome descriptions of God in the Old Testament (esp. the Psalms and Prophets) and the grand statements about God in the New Testament (esp. the prayerful references of Jesus, the doxologies of Paul, the comparisons of Hebrews, the eschatological vistas of the Apocalypse) will catch the ear of the Muslim truth-seeker.

Testimony of one's personal as well as corporate experience of God's presence and power is vital! For many Muslims, God remains an unconditional and absolute power, an object of awe and fear, too remote to offer the sought after forgiveness and fellowship. Muslims may be both baffled by and yet hungering for a testimony such as *I Dared to Call Him Father or Design of My World* written by converts from Islam who

discovered grace in Christ. (See end note 3.)

If it is true that Jesus is the eternal-incarnate Word of God, ministering on earth, dying and rising to become the reigning Lord of the universe, the Judge of all history and all humanity, then it is advisable to shift the spotlight to him as soon as possible. Effective wit-

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nesses will strive to avoid being sidetracked from the Good News of who he is, what he's done, and what he is yet to do! How does one begin to introduce Jesus the Messiah to a Muslim friend or family? Several suggestions follow:

Invite your friend to join you on a journey through the Bible, visiting selected texts as time allows (from an hour to many months). First, start with the essentials of the call of Abraham and God's Promise (Gen. 12:1-3) and the way of salvation by faith (Gen. 15:6), which points towards the triumph of grace. Discuss how the basic truths of a biblical worldview are available in the Pentateuch, especially in Genesis and Exodus. Second, survey the messianic prophecies of the Old Testament and their fulfillment in the Prophet-Messiah, Jesus. Third, move on to a simple reading of one of the four gospels, possibly Mark or Luke (although a case can be made for soon moving on to Matthew or John). Finally describe how there is the maturing of this worldview in Paul's letters (see end note 4). Share the visions of the history and destiny of

humanity found in Revelation and the central role of the Messiah as God's Prime Minister for now and all eternity.

Pivotal to Christian-Muslim dialogue and effective witness is the question of the Messiah's identity. The challenge in witnessing to Muslims is to interpret the New Testament for Muslims in a way that considers the Islamic context but does not betray the biblical text. The task reminds us of the contemporary relevance of the two on the Emmaus road:

Two Middle Eastern men were walking hopelessly along the road, talking about a crucifixion which seemed to contradict the justice and sovereignty of God himself. The environment, their facial features, and even their clothing are remarkably similar to those of many Muslim people in current times. They have turned their backs on Jerusalem. They see Jesus as a 'prophet mighty in deed and word' but cannot reconcile his messiahship with his execution as a common criminal. They are 'slow of heart to believe all that the prophets have spoken'. But Jesus brings to the two men from Emmaus new light, and truth and enthusiasm. The conversation on the road puts the pieces of the puzzle back together. The two sons of Abraham are restored to the faith. This revealing encounter with Jesus Christ lends itself as a natural vehicle for reflection on crucial issues in witness to Muslims...May many come to know the Unrecognized Companion.⁵

Many Prophets But One Messiah

Kenneth Cragg writes: "A sensitive Muslim introduction to the New Testament has long been a need, unmet in our relationships. There can be no more urgent desire, in this field, than to have the New Testament seriously read and studied in the Islamic world...The best way to face them [the issues] is to merge into one the study of the Islamic Jesus and the New Testament Christ, to have the Christian literature seen through Muslim eyes and the Quranic Jesus for Christian perspection."⁶ We need to recover the Semitic background of Jesus and to understand the Quranic struggle in light of the Jew-

ish distortions and Christian controversies of the seventh century.

There must be respect for Muslims as truth-seekers and God-fearers who long for a fuller knowledge of the One True God and his Messiah. Muslims are still fascinated with Jesus. They are willing to confess so many of the biblical tenets, and yet they are left suspended, not being able to pilgrimage farther in their walk with him. We need to be companions to our Muslim brethren so that together we might move beyond fascination and a seminal faith into obedience and fulfillment in their common human longing. Even as Jews can turn to Jesus, so Muslims can submit to the Messiah and experience the glory of God. In him the Gentiles can and someday all will rejoice!

Fairness and justice oblige Christians to respect the questing of Muslims. We need to be in dialogue, listening to their longing after God and speaking of the Messiah. This is best done in the context of intimate worship, in prayer and devotion. Where the presence of God is practiced there will come occasions for proclamation.

The fact that Muhammad had only partial access to earlier revelations (the Bible), means that he was left longing for the full Word of God. In a sense, the Quran stops with Sura 5, where Jesus remains a "mystery". In the Quran, the title "Christ" (Messiah) is used but never defined. Here is a portrait of Jesus which is limited but essentially embryonic. The fifth Sura suggests that Islam "waits" some fuller disclosure of the Christ who will come again as the Judge. Muhammad never knew the full Gospel of the apostles or the church catholic. Sura 43:81 can be translated as positive: "If the All-Merciful has a son, then I am the first to serve him". Muhammad may have longed for an inclusive view of the covenant from which his Jewish neighbors were excluding him. The challenge is to show how the Messiah is the Mediator of God's grace

and rule (Sura 5:120). We need to explain the larger biblical vision which will ultimately call all peoples to submit to the Messiah's authority, redemption and justice.

The strategic point of contact between Islam and Christianity is Jesus Christ. We must speak of him from the Scriptures (the Gospel) to their Scriptures (the Quran and Hadiths). Christian presence must be accompanied by Christian proclamation. Muslims do respect the Word, the Scriptures. We need to learn to let the Word speak more clearly on its own. We need to rediscover the kerygmatic, declarative approach. This is the hope lying behind a recital of the names of the Messiah. Such recitation may trigger dialogue and a fresh reading of the New Testament by all. It may lead to a theological reconstruction like a Messianic mosque or a "Muslims for the Messiah" movement. Jesus will gain preeminence wherever the Spirit works until all declare that "Jesus is Lord".

The Names of Jesus

There is power in a "name" whether that be a name for God (Allah) or for Jesus. While the Quran acknowledges Jesus as the Messiah, it leaves the title and concept of Messiah/Christ undefined. Few tasks equal the challenge of recovering the content of the terms for the Messiah.

How should the names of the Messiah be introduced? We suggest to begin with the Old Testament names and promises of the Messiah. Allow the Hebraic/Semitic testimony of Yahweh (Allah) establish itself. If Quranic references are to be considered, treat them as intertestamental documents (e.g., the Apocrypha), valid where they are consistent with biblical revelation but otherwise secondary to canonical literature. Muslims are to be respected as seekers and encouraged to hear Jesus' invitation, "Come and see" which must be frequently recited.

We also must allow the full New Testament to flesh out the content of Jesus' names and claims. We need to interpret contextually those messianic titles at which Muslims are prone to take offense (e.g., Son) so that they can realize that these are not contrary to a Semitic monotheistic confession. Allow the multiple witnesses from Genesis to Revelation to speak for themselves. It's important that we frequently pause in the conversation to pray that the Holy Spirit may draw all participants into faith and fullness. Confess that the Sovereign God is above all Scriptures and that his Messiah is the Living Word. Honor the Messiah as the reign (kingdom), the power (authority), and the glory of God!

Muslims who know the 99 names for God know the power of a name. In the context of study and worship, we can bear witness to who Jesus is and what God has done and is doing through him. We surely must explore and employ modes of expression which our Muslim neighbors can appreciate. In our open recitation and public introduction to Jesus the Messiah, there may be prayerful utterance, chant and song, standing, hand lifting, head bowing, kneeling and prostration. Such a recital must always be first and foremost worship (focused on and lifted up to God) and only secondly witness (testimony to persons present). We can combine the best of Protestant piety and the liturgical riches of Eastern Orthodox and Roman Catholic communions. Our orientation (*qiblah*) can be directed upward to God the Father and the Anointed One who reigns from his right hand and who is powerfully present by his Spirit. There is but One God who bridges from heaven to earth, from transcendent glory to our human temporality. Our direct devotion, our adoring praise, is undebatable. By such witness we can challenge our Muslim friends to search the Scriptures as to the identity and

work of the Messiah!

Christians and congregations who would bear fruitful witness in the midst of Islam need to create litanies for worship and witness which appeal to Muslim seekers. (See examples, pp. 190-191, *Emmaus Road*).

The Basic Question of Salvation

If the basic question for Muslims is seeking the truth about God (and his Messiah), then the second question of their longing hearts is, "What must we do to be saved?" What hope is there? Behind this burning question lies the central concerns of every worldview, the concerns of anthropology, soteriology, and ethics. The three basic questions are: What was/is the essence of human nature? What troubles humanity? What is wrong? What is the cure? What must we humans do to be saved? A witness to Muslims must be conversant with both the Muslim answers and the Good News given in the Word centered in Christ.

At many points, Christians and Muslims, who are both heirs of the Old Testament, share a similar view of humanity. They know that in Adam we all have fallen. But sin for Muslims is not quite so serious as in the Bible where it is defined as: (1) rebellion against God, (2) missing the mark and losing our true destiny, (3) a condition of alienation with God, a condition from which we cannot extricate ourselves, and (4) the array of "sins" which are but symptoms of our fallen state. The language of "original sin" (the whole human race is afflicted by the original rebellion) and "total depravity" (that we are sinful in every dimension of our being, mind, heart, will, actions) are not accepted by most Muslims.

How then must human sin and failure be explained? The traditional Muslim view is that human beings were

created weak and imperfect. Because of this reduced view of creation and sin, Muslims often fail to see the need for a mediator nor see the need nor purpose for the drastic atonement portrayed in the cross of Christ. By their good nature and by means of their good deeds, Muslims believe they can make their way back to God via confession and perfor-

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mance of the five pillars. God will excuse their sins because he knows our human weakness. They may wander from the "straight path" for a time but as long as they don't apostatize by committing *shirk* (idolatry) they will remain Muslim and reach heaven and be saved.

The biblical estimate of our created humanity starts higher and falls lower. We are created in the image of God, i.e., endowed with capacity for fellowship with God and worshipful service unto him. But we have fallen far! As a consequence of our rebellion, our true nature is marred and we are in a state of alienation from our Creator which can only be remedied by God's sacrificial grace and by the human response of faith to him (Gen. 15:6; Eph. 2:8ff.). We are truly lost! Only God himself can bridge the gap, and breach the barrier, or redeem us, which he has and does in the person and work of his Messiah.

The Good News is that God in Christ has done for us what we could and cannot ever do for ourselves. This is the Gospel. It fulfills all the prophecies of God and will never be superseded. It needs to be proclaimed by every generation to all the peoples of the earth until

history's conclusion. (Matt. 24:14)

The Church in Christian Witness

The local Christian church plays a strategic role in welcoming the Muslim seeking after God in Christ. Churches are to be gates to the kingdom, be places of proclamation of the Word (see the writings of Samuel Zwemer in *Christian Mission to Muslims*, pp. 224-268, 291-295). Representing Christ, its members must provide the hospitality of Christ. The church must become the new home for those who convert to Christ (see the writings of Temple Gairdner in *Christian Mission to Muslims* pp. 187-283, 279-282).

The church is a sign of the presence of the kingdom, the new and model human society that is yet to come. It is a reality to be realized. It is the covenant community wherein peoples of all backgrounds are to be embraced as brothers and sisters in Christ. It is to be the new home for the convert from Islam. There are new experimental efforts to form "churches without walls" or house churches that retain many of the liturgical and cultural patterns of the mosque so as to ease the transition for Muslims who have found the Messiah. Yet every worshipping, witnessing fellowship of believers should be ready to incorporate such brethren into the family of God—the Church of Jesus Christ.

Christians should also join Muslims in fostering a larger society, a new social order, in which religious freedom is maintained. Agreeing with the Quran and the Bible's cry for liberty, "Let there be no compulsion, no coercion, in religion". "Let there be religious freedom" as stated in the Charter of the United Nations. Most Islamic lands have not gone through the struggles of a Protestant Reformation which resulted in appreciation for liberty, especially

religious liberty. On the other hand however, we do not advocate a divorce between faith and human society. Rather faith should transform culture until the perfect reign of God's kingdom comes. Until Christ returns we must allow the wheat and tares to grow side by side. Let the global vision given in the Messiah prevail and let each believer bear witness to that glorious hope!

End Notes

1. First time students and missionaries of Islam might read, *The Call of the Minaret* by Kenneth Cragg (New York, Oxford University Press, 1956); *Muhammad Prophet and Statesman* by W. Montgomery Watt (London, Oxford U. Press, 1961); *An Introduction to Islam* by Frederick M. Denny (New York, Macmillan, 1985); *The Meaning of the Glorious Koran* by M. M. Pickthall (New York, Mentor, 1955); and *History of the Islamic Peoples* by Carl Brockelmann (New York, Capricorn, 1960).
2. Readings in this area might include: *The Teaching of the Quran* by H.U. W. Stanton (London, SPCK, 1919/1969); *The Formative Period of Islamic Thought* by W. Montgomery Watt (Edinburgh University Press, 1973); *The Dome and the Rock* by Kenneth Cragg (London, SPCK, 1964); *How to Understand Islam* by Jacques Jomier (New York, Crossroad, 1991); *Toward Understanding Islam* by Harry G. Dorman (New York, Columbia University, 1948); *Islam from Within* by K. Cragg and Marston Speight (Belmont California, Wadsworth 1980).
Resources for understanding Islam's interaction with modernity may be found in: *Islamic Surveys 3: Counsels in Contemporary Islam* by K. Cragg (Edinburgh University, 1965); *Introduction to Islamic Civilization* by R.M. Savory (Cambridge University Press, 1976); *Islam in the Contemporary World* by C.K. Pullapilly (Notre Dame, Indiana, Cross Roads, 1980); *Islam in Asia* by John Esposito, (New York, Oxford, 1987); *Islamic Values in the United States* by Yvonne Y. Haddad and Adair T. Lummis (New York, Oxford, 1987).
3. Valuable resources aiding our understanding of the dynamic interaction between Christians and Muslims include: *Islam: A Christian Perspective* (Exeter, Paternoster Press, 1983) and *Frontiers in Muslim-Christian Encounter* (Oxford, Regnum Books, 1987) by Michael Nazir-Ali, as well as the superb works by Kenneth Cragg, *Sandals at the Mosque: Christian Presence Amidst Islam* (London, SCM, 1959; *Muhammad & The Christian: A Question of Response* (Maryknoll, Orbis, 1984); *Jesus and the Muslim: An Exploration* (London, Allen & Unwin, 1985); and *The Christ and the Faiths* (Philadelphia, Westminster, 1986).
Useful insights may also be found in *Sharing Your Faith with a Muslim* (Minneapolis, Bethany Fellowship, 1980) by Abdiyah Akbar Abdul-Haqq; *Design of My World* by Hassan Dehqani-Tafti (London, Lutetworth, 1959); and *A Christian Approach to Muslims, Reflections from West Africa* by James Dretke (William Carey Library, 1979). Phil Parshall has contributed *New Paths in Muslim Evangelism* (Grand Rapids, Baker, 1980); *Bridges to Islam: ...Folk Islam* (Grand Rapids, Baker, 1983); and *Beyond the Mosque: Christians within Muslim Community* (Grand Rapids, Baker, 1985).
Most significant are the insights from Lamin Sanneh, an African scholar from Gambia, a convert from Islam who chides Western scholars for a loss of nerve. He urges them to meet Muslim friends at the depths of their spiritual encounter with the living Lord and not to be so quick to accommodate themselves to the prevalent secularism of our time! Worthy of reading is "Muhammed, Prophet of Islam, and Jesus Christ, Image of God: A Personal Testimony" (*International Bulletin of Missionary Research* 8[4]: pp.169-174...1984), "Can a House Divided Stand? Reflections on Christian-Muslim Encounter in the West," (*International Bulletin of Missionary Research* 17[4]: pp. 164-168, 1993), and his mature work in *Translating the Message: The Missionary Impact on Culture* (Maryknoll, NY, Orbis Books, 1989).
From the Lausanne Committee for World Evangelization comes *Muslims and Christian on the Emmaus Road* (Monrovia, CA, MARC, 1989) edited by Dudley Woodberry. Also helpful is *The Christian Approach to the Muslim* (London, Edinburgh House, 1964) by G. E. Marrison. Most helpful are David Brown's five works *Jesus and God; The Christian Scriptures; The Cross of the Messiah; The Divine Trinity* and *The Church and the Churches* (London, Sheldon Press, 1969). Byron L. Haines and Frank L. Cooley represent Presbyterians exploring a dialogical approach in *Christians and Muslims Together* (Philadelphia, Geneva Press, 1987).
4. Be prepared to recite key verses of Scripture which clearly spell out the way of salvation. There is nothing so effective as the authoritative Word of God. By the Word, the Holy Spirit penetrates the human mind and heart and will! (Contact the editor for a list of some twenty key Scripture passages that spell out the way of salvation by faith in Christ as Lord and Saviour.)
5. See *Muslims and Christians on the Emmaus Road* by J. Dudley Woodberry (Monrovia CA, MARC, 1989) especially "The Names of Christ in Worship" by Lyle L. VanderWerff, pp. 175-194).
6. In *Jesus and the Muslim* (London, Allen and Unwin, 1983, p. xiv f.)

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