

Discipling All Muslim Peoples in the Twenty-First Century

Like never before in history there is a wide open door for effective ministry among Muslims. Yet innumerable adversaries remain. Any discussion about reaching Muslims in the next millennium must acknowledge both the wide-open door for ministry and the formidable adversaries to disciple the Muslim peoples of the world.

by Rick Love

In the words of Amos, "I am not a prophet, nor am I the son of a prophet" (Amos 7:14). I don't know what will happen in the next decade much less the next millennium. God predicts the future, we only project into the future. So my reflections on "Discipling Muslim Peoples in the Twenty-First Century" merely describe "likely" trends and "possible" scenarios, based on my two decades of ministry to Muslims, along with numerous interviews of other mission leaders working among Muslims.

No verse captures the challenge of the Muslim world better than 1 Corinthians 16:9: "For a wide door for effective service has opened to me and there are many adversaries."¹ Like never before in history there is a wide door for effective ministry among Muslims. Yet innumerable adversaries remain. Any discussion about reaching Muslims in the next millennium must acknowledge both the open door and the many adversaries.

A Wide Door of Effective Service Has Been Opened

More Muslims have come to Christ in the last 25 years² than in the entire history of missions combined!³ God is doing a new thing in the Muslim world. More missionaries have been sent, more Muslims converted and more churches planted than ever before. This is unprecedented in the history of missions to Muslims. According to Greg Livingstone,

The good [no, make that marvelous] news is that over 200 'teams' of would-be missionaries/tentmakers have moved their households to live among Muslims, and learn their language in nearly every Muslim state or large population in the world! . . . This 'occupation' by people with missionary intent appears to be unprecedented in church history! (1999:3).⁴

Muslims claim that Islam is the fastest growing religion in the world. This is in fact the case. However, this refers primarily to biological growth, not conversion growth. As Patrick Johnstone points out, "Evangelicals are growing at over three times population growth rate and are the world's only body of religious adherents growing rapidly by means of conversion. This is shown by the statistics below which also gives the percentages of Muslims over the same period" (1998:110-112).

Evangelicals Muslims Year Population
in Millions Annual Growth Population
in Millions Annual Growth

1960	81 mill	n.a.	464 mill	n.a.
1970	114 mill	3.5%	608 mill	2.7%
1980	180 mill	4.7%	788 mill	2.6%
1990	303 mill	5.3%	1034 mill	2.8%
2000	480 mill	4.7%	1340 mill	2.6%

Let's look at some highlights. Because of security concerns I have purposely omitted a number of countries and people groups so as to not jeopardize the work.

Algeria: There are literally tens of thousands of Kabyle Berbers who have come to Christ in the last 25 years!⁵

Bangladesh: There is a reported (highly contextualized) 16-40,000 Bengali's who are following Christ.

Kazakstan: Since the fall of communism, Kazakstan has become a harvest field. In 1993 there was an estimated 50-100 believers. Today there is reported to be more than 5,000!

Kyrgyzstan: According to Bush and Pegues, the first Kyrgyz came to Christ

in 1986. Today there are also an estimated 4,000 believers (1999:150). Another reputable source indicates that there are over 20 Kyrgyz speaking churches with many more Kyrgyz attending Russian speaking churches.

Albania: Less than a decade ago Albania was considered to be Europe's most closed country and least evangelized land -- proudly claimed to be the world's first atheist state yet also Europe's only Muslim state. Since the fall of communism, missionaries flooded the country. Over 200 churches have been planted with over 6,000 believers.

Pakistan: A single women saw 646 people make decisions for Christ over an extended ministry to these people. While many did not end up in churches there is at least one church of 75 bap-

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tized believers that can be attributed to her work. After 15 years of ministry, a couple in another area saw no fruit. In their next eight years of ministry they saw 100 come to Christ (Cate 1999).

Burkina Faso: There is a movement of 30-40,000 MBBs (a very conservative estimate) among the Assemblies of God.

Emerging beachheads are being established among the Pulaar, Tuareg, Turks, Tajik, Turkmen, Uzbek, Kurds, Marano, and Sundanese. I prefer to call the emerging churches among these peoples as "beachheads" in contrast to "breakthroughs." I use beachhead to refer to an emerging church which may or may not have formalized indigenous leadership. A breakthrough implies that there is formal indigenous leadership and sister churches are being planted.

Non-Western Missionaries to Muslims: Approximately 100 Korean missionaries and 200 Latino missionaries are working among Muslims.⁶

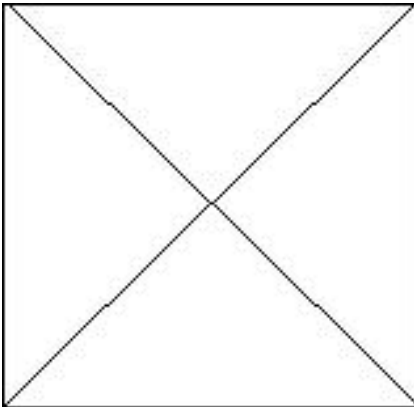
Note carefully that I consider what God is doing now among Muslims a new thing, not a great thing. Books like, *The Move of the Holy Spirit in the 10/40 Window* by Luis Bush and Beverly Pegues declare that God is in fact presently doing a "great thing" in the 10/40 window. In fact, in many ways and in certain areas, He is. A careful reading of this book, though, shows that many of the great breakthroughs recorded are outside of the Muslim world. When there is mention of Muslim breakthroughs it is encouraging and generally accurate, but one finds a tendency to overstate.⁷ For example, the title of one section reads: "Ethiopia: One of the Great Missionary Forces." The description below the title, however, is more accurate: "The Ethiopian Church could well become one of the great missionary forces at the turn of the millennium" (1999:154).

Descriptions of future potential should not be confused with present reality. Vision casting, mobilization and optimism, must be balanced by hard analysis and field realities. For example, one of our teams in the Middle East has witnessed well over one hundred Muslims pray to receive Christ in the last five years. Exciting and perhaps unprecedented. However, when we ask the team how many Muslim background believers (MBBs) are actually in their church, they say there are eighteen - on a good night!

Greg Livingstone shares another example of missiological overstatement:

Our colleague George Otis Jr. in his book *Last of the Giants* wrote that the entire adult population of a Kabyle village of 5,000 Muslims had the same dream, on the same night and discovered the next morning that they were all converted! A little diagnostic research by veteran AWM missionary Wendell Evans revealed that the facts are quite different. It was not a village of 5,000, but Bejaia, a city of 100,000. There were not 5,000 Muslim new followers of Christ, but 300. It did not happen overnight, but over ten years! Still, the truth is wonderful enough (1999:3-4).

Asking hard questions about mission statistics is also crucial. For example, according to Todd Johnson there are presently about 3,000 missionaries to Muslims, whereas Patrick Johnstone estimates about 8,460 (of 134,000 Protestant missionaries worldwide). It all depends on how you define your terms. When asked how he defines missionaries in the Muslim world Patrick Johnstone conceded the following to Greg Livingstone:



Contextualization is "the art of planting the gospel seed in cultural diverse soils without also planting the flower pot". As more and more missionaries sow gospel seed among Muslims without planting their pots, Muslims respond. When the gospel is proclaimed in culturally relevant ways, Muslims repent!

1. His figures refer to those who are in residence in Muslim countries, whether or not they spend any time with Muslims.
2. A high percentage of these workers would be focused on media, or institutional, or relief and development ministries, not direct disciple-making.
3. Probably more than 50% [possibly much higher] do not know the language(s) well enough to teach the bible or make disciples.
4. These estimates include aspirational statements of Koreans, Brazilians, etc. who may not actually be on site engaged in ministry.

Nevertheless, there are five reasons that I believe God is doing a "new thing" in the Muslim world. (1)More workers, (2)More collaboration, (3) Contextualization, (4) Prayer, signs and wonders and spiritual warfare, (5) Socio-political change.

More Workers. This refers to the quantitative dimension of ministry to Muslims. More missionaries than ever before in history are intentionally seeking to evangelize Muslims. More workers means more sowing, more sowing means more reaping. This unchanging, axiomatic principle describes why we may be on the harbinger of harvest among Muslims.

More Collaboration. This refers to the relational and efficiency dimensions of ministry to Muslims. Missions agencies are serving one another and working together like never before. Lone Ranger approaches are now the exception rather than the rule. Partnership and networking is in. The birth of Phill Butler's InterDev to facilitate inter-mission partnerships best reflects this emphasis. In Central Asia, Southern Baptists help procure visas for many other missions, including Frontiers, Pioneers, and YWAM. This kind of cooperation models Christ's love and maximizes Christ's resources.

Contextualization. This refers to the cultural dimension of ministry to Muslims. Harvie Conn defines contextualization as "the art of planting the gospel seed in culture's diverse soils without also planting the flower pot"(1982:12). As more and more missionaries sow gospel seed among Muslims without planting their flower pots, Muslims respond. When the gospel is proclaimed in culturally relevant ways, Muslims repent!⁸

Prayer, Signs and Wonders and Spiritual Warfare. This refers to the power dimension of ministry to Muslims. Patrick Johnstone's prayer guide for global intercessors, Operation World, is but one indicator of an increased emphasis on prayer for the

nations and thus for Muslims. It seems like the church of Jesus Christ is praying about Muslims like never before. Praying through the Window I, II, III are evidence of this (Bush and Pegues 1999: 228-230). People of all ages criss-cross the globe on prayer walks. Intercessors approach the throne of grace incessantly for the sake of Muslim nations. This illustrates a basic truth: more prayer means more power, more power leads to more breakthroughs.⁹

From North Africa to Southeast Asia, accounts of signs and wonders, dreams and visions leading to Muslim conversion are common - even among workers from traditions which have not historically encouraged supernatural manifestations of God's presence and power¹⁰ J. Dudley Woodberry, for example, has 600 documented cases of Muslims coming to Christ through dreams and visions (1999a).

In addition, the church around the world has a growing understanding of spiritual warfare and how it relates to fulfilling the Great Commission.¹⁰

Socio-political Change. This refers to the social and political dimensions of ministry to Muslims. The fall of communism has altered the face of the globe and opened up many parts of the Muslim world to Christ, most notably Albania and Central Asia. A dramatic increase in urbanization¹¹ also presents

us with new opportunities. Over half of the world's people now live in cities. According to Woodberry, "Those coming to the city have needs and are more open to new ideas" (1999a). Globalization¹² and the explosion of technology radically impact international relations and communication, making the gospel much more accessible to Muslims.

The clash between globalization (integrally linked to western values) and Islamic Fundamentalism is vividly described in an Atlantic Monthly article entitled: "Jihad Vs. McWorld" (March 1992). According to Benjamin Barber the author, "The forces of Jihad and the forces of McWorld operate with equal strength in opposite directions, the one driven by parochial hatreds, the other by universalizing markets" (1992:53). This clash leads to receptive hearts, according to Woodberry:

We observed an interesting phenomenon in Iran after the Khomeini revolution, and in Pakistan after Zia al-Haq tried to introduce sharia law, and we see it now elsewhere. Whenever there is a rise of militant or repressive Islam and there are recognizable Christians, there is receptivity to the gospel. The dynamics are as follows: There has been a secularizing trend from Western globalization that has led to the loss of traditional and religious values. When this is counteracted by Islamic militancy or the imposition of Islamic law, people get disillusioned with Islam. When there are recognizable Christians, they become more receptive to the gospel. When more turn to Christ, persecution results (1999a).

There are Many

Adversaries While God has opened a wide door for effective ministry in the Muslim world, many hindrances and hurdles remain.

Suffering and Martyrdom. Though brimming with optimism and faith, Bush and Pegues also acknowledge the intensity of the warfare in which we are engaged. They don't hesitate to mention our countless adversaries. In fact, they dedicate a whole chapter to the sobering realities of persecution and martyrdom (1999:111-134). According to their research, approximately 26 million Christians have been martyred since 1900 - more than half of all Christian martyrs ever (1999:124).¹³ Muslim countries like Iran, Sudan and Indonesia illustrate these grim realities. However, as Livingstone reminds us, "Prison, expulsion, sickness, and even death are 'part of the program' as they always have been in apostolic mission throughout church history" (1999:7). While this perspective on suffering isn't a part of mainstream Evangelicalism, it was normative for believers, especially pioneer missionaries, in New Testament times (cf. Phil 1:29; Acts 5:40-42; 9:15-16; Col 1:24; 2 Cor 2:14-6:10).

In most cases, however, the type of suffering faced by workers in the Muslim world is more mundane. The struggles of language and culture learning and adaptation, lack of modern amenities, psychological stress because of hostile governments, loneliness, inter-team conflict, lack of fruit, marriage and family problems and long hours doing "tentmaking" become formidable adversaries. Because of these adversaries, precious little time is actually given to evangelism and disciple making by many workers. Suffering, sacrifice and martyrdom keep many people from even considering Muslim ministry today.

Language, Culture and Religious Barriers. Learning a new language (often two new languages), adjusting to a different culture, and understanding a new religion remain daunting hurdles to gospel proclamation. The challenges of contextualization, while increasingly understood missiologically, nevertheless remains formidable - "easier said than done."

*Non Strategic Tentmaking.*¹⁴ While thousands of missionaries are involved in some form of tentmaking around the globe, few of them are involved in what I call strategic tentmaking.¹⁵ Most tentmaking endeavors are merely workable. They enable the missionary to procure a visa and minister. But the role often doesn't make sense to nationals (e.g. a businessman living in the poor section of town). Other tentmaking strategies can be called "viable." These procure a visa, enable the missionary to minister and make sense to the people (e.g. a business man who has an office and works forty hours a week). Strategic tentmaking takes things a step further. By this we mean that one procures a visa, ministers, has a viable role and his tentmaking actually facilitates the making of disciples (e.g. his business puts him in daily contact with his target people where he can build meaningful relationships). For example, when I was a missionary I taught English. While this was viable, it wasn't strategic, because the majority of my students were not the ethnic group God had called me to disciple.

Non strategic tentmaking is an adversary to the spread of the gospel. It results in massive amounts of wasted time and causes many workers to feel duplicitous in their role, thereby hindering bold proclamation with full conviction.

*Eroding Theological Foundations.*¹⁶ With the rise of postmodernism, relativism and pluralism are making strong in-roads to the church. One example of this can be seen in the recent Evangelical debate whether people can be saved apart from a personal faith commitment to Jesus.¹⁷ The historic belief that "There is salvation in no other name" (Acts 4:12) is losing its theological punch. While this isn't the only motive for world evangelization,¹⁸ it has always provided a powerful, biblical incentive.

Pragmatism (what counts is what works) and *subjectivism* (what I experience is true) provide two further illustrations of eroding theological foundations. An over-emphasis on either pragmatism or subjectivism undermines biblical authority in practice.

Strategic Issues for the Twenty-First Century

As we turn our attention to the next millennium an expanding array of possibilities exist for further breakthrough.

1. *Back to the Basics:* New paradigms and future strategies are important. But they aren't most important. The old fundamentals of Christian ministry need intentional and constant cultivation. Our walk with God, our grasp of the gospel, and our commitment to evangelism, discipling, language and culture learning must remain primary. The call to sacrifice, suffer and persevere are integral to ministry.

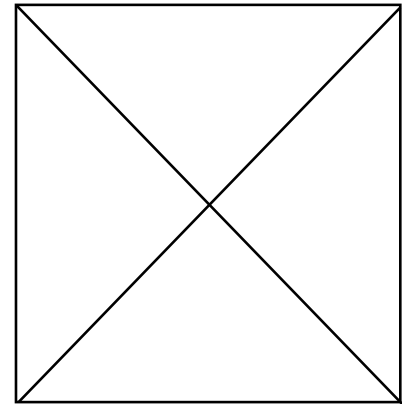
Earlier I noted five reasons that I believe God is doing a new thing among Muslims. We need growth in all five areas. We need more workers, more collaboration, better contextualization, more prayer, signs and wonders and more effective spiritual warriors. In addition, we need to maximize the potential impact of socio-political changes for the sake of the gospel.

2. *Two-Thirds World Missions:* There are some indications that Two-Thirds World missions may well become the dominant missionary force in the next decade. As noted earlier, more than 100 Korean and 200 Latino missionaries are now working among Muslims. The challenge before Western missionaries and agencies is how to facilitate this potentially massive mission force. Will Western missionaries model servant leadership to help equip these young agencies? Can we develop creative, new structures where they will be "at home" in our existing agencies? Or should we set apart people in our agencies to assist the development of new mission structures?
3. *National Churches:* There is a greater openness among national churches in Muslim countries to reach out to their Muslim neighbors. This has not always been the case, however. Livingstone describes what has historically been a problem with national churches.

In a serious discussion, a leading elder of a Presbyterian church in Cairo, who was very evangelistic among Coptic Christians, was asked about what was being done by the Egyptian Christians on behalf of the 90 percent of Cairo that is Muslim, 'After all, Ramses, don't we believe that the Muslims are going to Hell?' Looking to his left and right, he whispered, 'Best place for them' (1993:67).

However, God is doing a new thing among national churches. The very church mentioned above by Livingstone has reportedly baptized over 500 Muslim background believers within the last decade. When I arrived in West Java, Indonesia to work among the Sundanese, every church said they were burdened for Muslims but did virtually nothing about it. A decade later, many of these same churches are now actively reaching out to the Sundanese - often because missionaries modeled what could be done among Muslims and mobilized them to this task. This same thing is taking place in Kyrgyzstan, according to Don McCurry (1999).

4. *Technology:* The gospel is rippling through the Muslim world because of technological advances. The Jesus Film has become a major tool used by virtually every mis-



sion. For example, "The Jesus Film on video sold 60,000 copies at the 1998 Cairo International Book Fair" (Woodberry 1999a). The SAT-7 satellite television is also making an impact in the Middle East. While this program explicitly ministers to Arab Christians, Muslims love to eavesdrop. The Internet also promises to be a bridge to the increasing number of educated urban Muslims who "surf the net." Mission agencies should be dedicating personnel to the task of figuring out how technology can be increasingly exploited for the sake of Christ's glory among Muslims.

5. *Working with the Diaspora:* Globalization gives new strategic value to those workers serving among the Muslim Diaspora (Muslims living outside of their homelands, whether students or immigrants). Ministry to the Muslim Diaspora has always been important and a valid end in itself. However, with the growing interconnectedness of the world, students or immigrants are more apt to return to the homeland, or at least be in vital contact with the homeland. We should capitalize on this opportunity.
6. *Quranic Criticism:* Apologetics is not the preferred mode of ministry to Muslims for most workers. However, the article, "What is the Koran" in the January 1999 edition of Atlantic Monthly opens up new possibilities. This article is about textual criticism of the Quran in light of ancient manuscripts recently

found in Yemen. According to Woodberry, there are 1,000 discrepancies between these manuscripts and the present Quran. He also notes that 19 verses in the ancient manuscripts are not in the present Quran (1999b).

This historically verifiable evidence will make little difference with the majority of the world's Muslims. However, it does open a door to some and should be capitalized on. The rise of globalization and urbanization should make apologetics more fruitful among the growing Muslim intelligentsia.

7. *New Paradigms of Training:* New realities demand new paradigms. The well-established Bible school or theological seminary has not historically equipped workers for the Muslim world. For example, in most countries, the missionary must be bi-vocational, that is, a tentmaker. In addition, many missionaries have emotional struggles with their vocation on the field (e.g., as a business person or English teacher). They see it as a "cover" and thus a perceived lack of integrity in their relationships with Muslims.

These failures of traditional training can be remedied with a new holistic approach to training. We need to develop training centers or institutions (since degrees are important!) that integrate vocational skills with theological and missiological training. A bi-vocational approach to training bi-vocational missionaries is needed. Biola University is on the cutting edge in this area. They presently offer both a TESOL degree and a business degree that include cross-cultural training.

8. *Maximizing Crisis Opportunities:* The wars in Afghanistan, the Gulf, and Kosovo, along with the earthquake in Turkey are sadly "previews of coming attractions."¹⁹ The crisis in Kosovo and the quake in Turkey have afforded Frontiers with significant opportunities

for the gospel. While we were not adequately prepared for this, our mission did respond vigorously in each case.

Mission agencies and churches should be prepared for these coming crises so we can maximize potential impact. I think it would be wise to prepare ourselves with rapid deployment teams trained specifically for crisis situations.

9. *The Local Church as a New Missions Force:* More and more local churches want to be "in on the action." Rather than sending money and missionaries through mission agencies, they want to participate. "Taste and see that the Great Commission is good" would be an appropriate battle cry for many local churches today. At first I thought this was just a Western phenomena, having seen it in the United States and in Europe. However, after a recent trip to Costa Rica, I am convinced that it applies to the church around the world.

10. *A Closure Strategy:* There has been much talk about closure strategy at the USCWM and in the AD 2000 movement. They have rightly reminded us that it is not enough to carry out the Great Commission. We must fulfill the Great Commission. One of my burdens in the next decade is to develop a measurable closure strategy among all Muslim people in partnership with other mission agencies and churches. Through better collaboration and coordination we can see reproducing churches planted among every Muslim people group.

Conclusion

The Fourth Era of Missions?²⁰ Ralph Winter has popularized the concept of the "Three Eras of the Modern Missions Movement" (Winter and Hawthorne 1999:253-261). The First Era was initiated by William Carey (1792-1910). Denominational agencies, European dominance and a focus on the coastlands characterize this first era. The Second Era was initiated by Hudson Taylor (1865-1980). Faith Missions, American Dominance and inland areas characterize this second era. The Third Era was started by Cameron Townsend and Donald McGavran (1934-90). Specialized Missions, Non-Western Dominance and people groups characterize this era.

Could we be on the verge of the Fourth Era? I believe there is evidence to suggest we need to think in these terms. I believe Winter's paradigm should be adapted to fit the new realities of the twenty-first century. Here is one way of looking at what God is doing:

Whether this is the Third or Fourth Era is not that important. What is important is that we set our face like a flint towards the Muslim world. Because the love of Christ controls us, we must walk through the wide-open door whatever the cost. Because power is perfected in weakness, we can overcome every adversary -- through Him who said, "Lo, I am with you even to the end of the age."

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Endnotes

1. Paul refers here to his ministry at Ephesus (1 Cor 16:8), the site of his longest missionary tenure and the climax of his missionary career (Acts 19-20). Paul labored in Ephesus for three years—evangelizing, teaching, healing the sick, casting out demons, raising up leaders and sending out church planters (or church planting teams) to the surrounding region. Ephesus was where Paul was most fruitful and the Lord's power most fully manifested through him. Ephesus was indeed a wide open door.

However, Paul also faced “many adversaries.” Ephesus was the Mecca of magic in the ancient world centered in the religion of Artemis. The famous spiritual warfare passage of Ephesians 6:10-20 grows out of his first hand encounter with the powers and principalities at Ephesus. Paul encountered political opposition as well. For the religion of Artemis wielded enormous political influence. Much like present day missionaries to the Muslim world, Paul faced the twin adversaries of demonic and religio-political opposition.

2. It may be more accurate to say the last 35 years. This would include the great harvest in Java Indonesia where more than two million Javanese were baptized from 1965-71 (after the failed communist coup) (Willis 1977). However, a ground-swell of interest among Evangelicals in intentional missions to Muslims began around 1975 (Livingstone 1999).

3. This bold declaration is based on the following considerations. 1) There has been a significant increase of missionaries to Muslims since 1975 that is easily verifiable. 2) Estimates of baptized believers within this same time frame show a notable increase in numbers, especially when we include the entire Muslim world – from North Africa to Southeast Asia. 3) When compared with past missionary efforts this present work of God seems easy to substantiate.

4. Livingstone's estimate includes missions such as Frontiers, Pioneers, Assemblies of God, Southern Baptists, Navigators, AWM, SIM, PMI, YWAM, WEC, and IMI.

5. A newspaper article in *Enquete* [an Algerian Newspaper] writes freely about Algerians becoming Christians! These are conservative statistics from an interview with a former missionary there.

6. These statistics are from Livingstone 1999 and Matamoros 1999. Allan Matamoros is the current Director of Fedemec, a Latin American Sending Base in Costa Rica. The missionaries counted refer to those who are doing intentional, long term disciple making among Muslims.

7. As a mobilizer myself I've made my share of overstatements.

8. An excellent introduction to contextualization among Muslims can be found in the following articles: “Contextualization Among Muslims: Reusing Common Pillars” by J. Dudley Woodberry in the *International Journal of Frontier Missions* Vol 13:4 Oct.-Dec. 1996 Pp. 171-186 (originally chapter 14 in *The Word Among Us* 1989, edited by Dean Gilliland); “Critical Contextualization” in *Anthropological Insights for Missionaries* by Paul G. Hiebert 1985, Pp. 171-192; “Danger! New Directions in Contextualization” by Phil Parshall, along with responses by John Travis and Dean Gilliland in the *Evangelical Missions Quarterly*, Oct 1998 Pp. 404-417. The following books represent some of the best work on the topic: *Eternal Word and Changing Worlds: Theology, Anthropology, and Mission in Dialogue* by Harvie Conn 1984; *The Word Among Us: Contextualizing Theology for Mission Today* edited by Dean Gilliland 1989. *Contextualization: Meanings, Methods, and Models* by David Hesselgrave and Edward Rommen 1989; *Anthropological Insights for Missionaries* by Paul Hiebert 1985; *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* by Charles Kraft 1979; and especially “Muslim Contextualization” a Feature Edition of the *International Journal of Frontier Missions*, Vol. 17:1, 2000.

10. This prayer movement is a vital powerful force for world evangelization. However, it also has its share of excesses. Prayers sometimes make grandiose claims which find no precedence in Scripture and show no or little verifiable fruit. Declarations like “We have defeated the powers of darkness in this region” (though missionaries have been present in the region for years) make good prayer letter topics for the

short term missionary warrior. However, when Jesus describes a similar phenomena in Scripture it was because the disciples were preaching the gospel, healing the sick and casting out demons – not prayer walking (Luke 10:1-20).

11. See my recently published book: *Muslims, Magic and the Kingdom of God: Church Planting Among Folk Muslims* William Carey Library, 2000, for a comprehensive look at some of these issues.

12. The growing number of books written about spiritual warfare in the last decade give ample evidence of this truth. For an introduction to the main themes and perspectives propounded see especially, *The Bondage Breaker* by Neil Anderson 1990; *3 Crucial Questions about Spiritual Warfare* by Clinton Arnold 1997; *The Handbook for Spiritual Warfare* by Ed Murphy 1992; *Defeating Dark Angels: Breaking Demonic Oppression in the Believer's Life* by Charles Kraft 1992; *Wrestling with Dark Angels: Toward a Deeper Understanding of the Supernatural Forces in Spiritual Warfare* by C. Peter Wagner 1990; *Spiritual Warfare* by Timothy Warner 1991.

13. The whole edition of *Urban Mission* Vol 15, Number 3 March 1998 is dedicated to Muslims and urbanization.

14. According to Woodberry, “Globalization has been fostered by mass-media, rapid communications and travel, international business, migration, urbanization, and the collapse of the bi-polar world with the fall of Soviet Communism (1999a).

15. According to Livingstone, this number may be inflated, because some of these ‘so called’ martyrs have actually died at the hand of other (nominal) “Christian” tribes, not for the sake of their testimony.

16. The term “tentmaking” has become a modern technical missiological term in the last two decades. Just as Paul made tents to support himself during his ministry, so too do modern missionaries “make tents” to support themselves while ministering—usually doing business, education or relief and development. Usually a person's tentmaking profession becomes the vehicle to enter and remain in their appointed country.

17. This is caused by a lack of bivocational preparation and understanding on the homefront prior to being sent to the field.
18. I am pleased to see that the latest edition of the *Perspectives on the World Christian Movement* (1999) seeks to remedy this problem by including many substantive articles on the Biblical basis of mission. See John Piper's, *Let the Nations be Glad!* for an outstanding biblical basis of missions.
19. See Sanders 1992 and Pinnock 1992 for representatives of this viewpoint. See Nash 1994 and Piper 1993 for cogent refutations of this viewpoint.
20. See Piper 1993 for an excellent, comprehensive biblical discussion of the full range of motivations for world evangelization.
21. According to Woodberry, "With some 50 armed conflicts going on at all times during the 1990's and repeated natural catastrophes, the Church is confronted with issues of expressing justice and mercy" (1999a). See also *The Clash of Civilizations and the Remaking of World Order* by Harvard Professor Samuel P. Huntington 1997.
22. Many of these ideas were first articulated in dialogue with Tim G. Lewis.

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