

TITLE

A COMPARATIVE STUDY OF SALVATION IN ISLAM AND CHRISTIANITY: TOWARDS DEVELOPING AN EVANGELISTIC MODEL IN SPECIAL REFERENCE TO TUENSANG DISTRICT

CHAPTER ONE

1. INTRODUCTION

Every religion has a set of beliefs about God, man, purpose in life, life after death and final destiny. The most important and interesting of all these is the study of life after death and ultimate destiny of human beings. A term that addresses these issues and related themes is salvation. Like the many other differences, the concept of salvation also differs from one religion to another. This research is to make a comparative study of salvation in Islam and Christianity, and subsequently to highlight the Uniqueness of Christian Salvation, having that unique experience of hope of salvation, now falls the greatest responsibility of how much it is important for Christian today to witness the truthness of their faith to other faiths.

Christian faith is experiential and that has the challenge of bearing the responsible to be carried out the Good News to others. Because when one experiences the saving power of Christ, one cannot remain stagnant in his/her faith, however, this wonderful experience reinforces him/her to have a burden to witness the saving message to other too. Sadly, many Christian believers and churches fail to recognize their glorious task of testifying the gospel of God's grace to their neighbours. There are many non-believers whom we interact in our daily basis for the purpose of any other kind of business, however, we find the lack of confident of Church and believers in not having the responsibility of evangelism.

Therefore, taking into consideration that Evangelism as the greatest task and burden of Christian church and believers, this thesis will seeks to strengthen believers in their understanding of Evangelism and witness to the Muslims with whom they will be increasingly interacting on a daily basis. The thesis will apply to establish the theological understanding in term of Salvation of both Muslim and Christian and

finally will develop the Model for evangelism by recording the process of the strategy to reach out Muslims in Tuensang Town.

1.1. Rationale

The need of Christian Evangelism to Muslims in Tuensang Town is to be remained, in order to witness the Muslims who remain unreached by the churches and believers of Tuensang after all having the idea of evangelism as the backbone of church. Today many local churches fail to recognise its main task in reaching out to non-Christian especially to Muslim. Finding the weak participant of Christian church in reaching with a gospel has been one of the avoided tasks for Christian faith, which is by never seriously attempted to reach the hundreds of millions who are Muslims even to the one who is next to our feet.

There can be many reasons behind this problem, but most probably the core problem may be trace out that the churches has no such trained leaders in approaching them or the knowledge of Islamic religion to go forward with a bold approach. Other reason may be the believers has no such knowledge of their beliefs to witness their faith and untold of the need of evangelism.

Thus, in this research a host of comparisons between Christianity and Islam is offered to identify how radically the essential content of each religion contrasts in their faith. The research seeks to strengthen believers in their understanding of the two contradict faith Islam and Christianity, particularly on the ground of salvation understanding. Here the researcher will picture up the gap in Islamic teachings of salvation by comparatively studying of both religion and tracing out the truthness of Christianity faith. The research will implicate the Christian church and believers to develop Evangelistic Model in reaching Muslims with the Gospel with whom they will be increasingly interacting on a daily basis, especially concerning the local churches in Tuensang District.

1.2. Elaboration of the Problem

Many Muslims have never encountered the good news even when there are 90 percentage of Christian is been dominating the Town. Churches are doing their responsibility in caring the flock within their church; find the mission field across the Town; contribute their best financial supports for the mission purpose to foreign,

however, there is a lack of participant in evangelism practically to people whom they interact in their daily basis. There we see the lack of confident of Church and believers in not having the personal responsibility of evangelism to Muslims.

A Muslim does not believe that s/he needs a savior because he believes he alone must atone for his sin by his works. Islam teaches that man is born sinless and, therefore, does not have a sin nature from which he needs to be saved.¹ Islam is a religion of salvation by personal righteousness in other words, the Muslim believe that by striving to please god and by doing good works, one will hopefully gain entrance to heaven through personal merit.²

Muslim believes that his/her sinlessness was corrupted by external influences and can, therefore, be 'cleaned up' by works and efforts that please Allah. The Quran tells the Muslim that his good deeds can cancel out his bad deeds (*Sura* 11:114), but no one knows how many good deeds are enough. Muslims believe they can ask Allah for forgiveness from sins, but Allah may or may not forgive them. There is, therefore (and this is the key), no assurance of salvation for Muslims.³

Fatalism is the heart of Islamic insecurity, they believe that the events are fixed for all time that such a manner that human beings are powerless to change them. In this case, Allah will send to heaven whomever he pleases, and send to hell whomever he pleases.⁴ Thus, the idea of fatalism or predestination is a controlling factor in Muslim thinking.⁵ The Muslim assumes that his chance for salvation is if he accepts only the Muslim God Allah and his prophet Muhammad, does good work (the pillars of religion) and if he is predestined to heaven by Allah's favour,⁶

Muhammad said: "By Allah, though I am the Apostle of Allah, yet I do not know What Allah will do to me." (*Hadith* 5:266). Muhammad questioned his own salvation, even though he was the greatest prophets, the Apostle of Allah himself. Therefore,

¹ Ron Rhodes and Logos Bible Software, "Reasoning from the Scriptures with Muslims: Witnessing Muslim," <http://www.gotquestions.org/witnessing-Muslims.html> (accessed 6 August 2015).

² John Ankerberg and John Weldon, *What does Islam teach about Salvation* ([n.p]: Ankerberg Theological Research Institute, 2005), 1.

³ Ron Rhodes and Logos Bible Software, "Reasoning from the Scriptures with Muslims.

⁴ Ergun Mehmet Caner and Emir Fethi Caner, *Unveiling Islam: An Insider's Look at Muslim Life and Beliefs* (Grand Rapids: Kregel Publications, 2009), 31.

⁵ Ankerberg and Weldon, *What does Islam Teach about Salvation*, 1.

⁶ Ankerberg and Weldon, *What does Islam Teach about Salvation*, 2.

how could Muslims have any real sense of security when the one who give them their faith was himself apprehensive?⁷

The *hadith* (story about the traditions of Mohammad) tells of the time when *khadija*, the wife of Mohammad asked him to forgive her sins, he replied that he was not sure if his sins were forgiven. How could he then forgive her sin? If Mohammad, the highest authority in Islam, was not sure that his sins were forgiven, how could Muslims have that assurance? The Quran records twenty-four times that Allah dislike the sinners (Surah 2:19ff), but only those who fear him (Surah 3:76).⁸

This is the reason Muslims feel so dependent on good works. Thus, salvation for sinners do not exist in Islam. Salvation for Muslim means deliverance from hell by obeying the Law and not through a personal relationship with God. The Quran presents three ways by which salvation can be obtained good life (Surah 7:8-9), predestination (Surah 5:20) and forgiveness (Surah 3:31).⁹

1.3. Statement of the Problem

Incompetent Evangelistic Model in reaching Muslims in Tuensang District has hampered church Missional objective.

1.4. Scope and Limitation

This research is to classify the differences of the understanding of salvation in Islam and Christianity to develop an Evangelistic Model in Reaching Muslim with the Gospel. The Thesis will also focus on the understanding of assurance of salvation in Christianity and Islam and it is limited to library research.

1.5. Purpose of the Study

This thesis will seek to analyze the contrasting theological perspectives of Salvation in Christianity and Islam in order to prove and to build strong foundations for Christian in approaching the Muslim. The study is to bring out the distinctive understanding of salvation between Islam and Christianity in order to develop a relevant Evangelistic Model to reach Muslim with the Gospel.

⁷ Caners, *Unveiling Islam*, 31.

⁸ Reza F. Safa, *Inside Islam* (Las Vegas: Frontline Publication, 1996), 80.

⁹ Robert A. Morey, *Winning the War Against Radical Islam* (Las Vegas: Christian Scholars Press, 2002), 193.

1.6. Research Questions

In the light of this research, the researcher will seek to fulfil the questions like:

1. Why Christian salvation is distinctively unique from Islam?
2. What is the problem that churches in Tuensang Town fail to hold the responsibility of doing mission to Muslims in Tuensang Town?
3. What can be the Evangelistic Model that will help in reaching Muslims with the gospel in Tuensang Town?

1.7. Objectives

The objective of this research is:

1. To understanding the doctrine of salvation in Islam and Christianity.
2. To identify common incompetent Evangelistic Models in reaching Muslims in Tuensang Town.
3. To develop a Christian Evangelistic Model to reach Muslims with the Gospel.

1.8. Research Methodology

The attempt of this study is to address concerning the doctrine of salvation of Islam by tackling the more poignant problem in replacing the gospel with concise analysis of Islamic Concept of salvation, as highlighting in three phases below:

Phase 1: First, the researcher would like to present a theological comparison through simple, contrasting images that will help Christians understand Muslims and to equip them to engage in wise, informed, and loving dialogue with Muslims.

Phase 2: Second, the researcher will assist the development of theological contrasts by others who have examined Islam extensively through the lens of their Christian worldview and many years of exposure to Muslims, and whose expertise is found particularly helpful in assembling this research.

Phase 3: Third, it will be engaged in a contemporary analysis of how Islam is currently operating in the world as a direct result of their historical and theological foundations. It is difficult if not impossible to understand the problem facing in Muslim community concerning their doctrines, mainly on the understanding of the

attainment of salvation. The Christians, therefore make hold of the opportunity to evangelise to the Muslim about the love of God, and the only way to salvation stands in Christ alone.

First chapter contain of the following outline, relational introduction like reason and purpose for selection of the topic the statement of the problem, and its significance of the study, the scope and limitation of the study, literate review and mythology statement.

In Chapter two the research will be assessing with the titled “Understanding Salvation in Islam”, consisting some points focused on the origin of religion ‘Islam’ and generates the doctrine of salvation in Islam in sketching out some of the points in Politics and Eternal Security, *Jihad* and Eternal Security, The Mathematical righteousness. Bringing out all these concise of understanding of Salvation in Islam by Muhammad’ philosophy we will tackle the problem in Islam’ salvation.

In the third chapter, the research will develop to see the Christian Understanding of salvation: Old Testament conception of salvation under this creation of man fall of man promised of salvation and sacrificial system, and the New Testament concept of salvation through Christ and work of Holy Spirit in salvation and the criteria needs to obtain the salvation.

The Forth chapter comprises the study of current situation and background of Muslim in Tuensang District, and the situation of Local Churches and involvement towards reaching Muslims. Finally evaluating the church responsibilities the study will present norms of truth of Christian approach to reach out to Muslim with the good news. Analysis of these two concepts of salvation draws out the implication for Churches of Tuensang District in developing Evangelistic model to reach Muslim. Finally, the last chapter of the research that is, the fifth chapter develops the model for effective evangelism to reach out to Muslims.

1.9. Literature Review

Robert Morey in his book, *Islamic Invasion: Confronting the World’s Fastest Growing Religion*, compares the Bible and Quran, Jesus and Mohammad, God and Allah. Explores the history and customs of Islam, the book gives the insight to understand Islam and the challenge it posses today. The author said the “Islam is a

distinctively Arabian cultural religion. Unless this is firmly grasped, no real understanding of Islam is possible. Unless this fundamental point is understood, people will never understand why Muslim think and act the way they do.”

Reza F. Safa, in his book *Inside Islam*, talks about the spirit of Islam from an insider’s point of view. Radical Muslims claim to believe that the Bible is untrue, eternal life is only attained by sacrifice in a holy war and Christians are naïve and weak in their beliefs. He explains that they seem to have a lust for martyrdom and their lives are live in fear of their god, Allah. Safa says, “Fear is the darkroom in which Satan develops his negatives”, he tells how Islam contradicts the facts and truths of the Bible, “*Inside Islam*” is a magnifying glass that lets people see deep into Muslim culture and society.

Paul Marshall, Roberta Green and Lila Gilbert, *Islam at the Cross Road: Understanding its Beliefs, History and Conflicts*, discover how the vibrant history of Islam has been inspired by core beliefs such as *Jihad*, or holy war. Consider the worldview of a religion that does not separate church and state. Examine the similarities and differences among Muslim groups and between Islamic and Judeo Christian teachings, and gain insight into today’s events through a panoramic view of invasions and campaigns, from those of the prophet Mohammad to present day acts of terrorism. It also help us to find answers to the question and more as it explores the history of Islam, its basic beliefs and practices and its polarizing division.

Ergun Mehmet Carner and Emir Fethi Carner, *Unwilling Islam: An Insider’s Look at Muslim Life and Beliefs* states that, any religion built upon a foundation of salvation by personal righteousness is based upon the follower’s loving God before God will love the followers. Allah must be enticed to love the individual by some demonstration of his or her faithfulness toward him (sura 4:54). In return for showing this love, however, Muslims expect something in return. Their obedience earns prosperity (sura 24:51-55).

Summary

The first chapter of this research deals with the statement of the problem; the purpose of study; why this research has to be done? Highlights the elaboration of the problem; why churches fail to witness Muslims with the gospel? In addition, the problem in

Islamic Salvation. Along with that the objectives of this research, for the case study of Salvation in Christianity and Islam, implementing the Christian Evangelistic Model to reach Muslims in Tuensang Town, the whole thesis is highlighted here.

CHAPTER TWO

2. UNDERSTANDING SALVATION IN ISLAM

Introduction

To its fundamental and ‘radical’ expressions in its heart of the Middle East, the Muslims stand strong in clinging to their teachings in the Quran which is very much subjected to the Arabian culture. But regardless of the variant manifestations and divergent practices, all streams of Islam ultimately find their identity and mission in their sacred texts, prophet, and religious history. Since, these sources ultimately guide and define Islam as it continues to spread around the world.

We must understand what lies within Islamic texts and the life and example of their prophet in order to understand the nature of Islam. On this theological-historical foundation, we will then be able to best understand and contrast the state and objectives of Islam’s mistaken salvific teaching.

2.1. The Origin of Islam

Islam means to surrender or to submit oneself for obedience to God. Islam is the religion which Muhammad (The founder of Islam) Preached in Arabia. Those who practise Islam are called Muslims.¹⁰ The early history of Islam revolves around one central figure, Muhammad. Although the teaching of Islam is an interesting mixture of different religions, the origin of the faith is found historically in the one person of Muhammad.¹¹

The Muslim religion was commenced first in Arabia by Muhammad, which the religious beliefs and practices are highly subjected to the Arabian culture and tradition. The teachings of Islam are reflection of Arabian culture and society of the seventh century. Many rituals and practices enforced by Islam can be traced back to pre-Islamic Arabia.¹² Muhammad preached this religion in Arabia between the years AD 610 and 632. He taught the Arabs to believe in the one living God, and to live as

¹⁰ David A. Brown, *A Guide to Religion* (London: SPCK, 1973), 182.

¹¹ Dowell & Stewart, *Handbook of Today's Religion*, 363

¹² Dowell & Stewart, *Handbook of Today's Religion*, 363

the servant of God. After Muhammad's death, the Arab Muslims carried out this religion into Asia and Africa. Today there are Muslims in many parts of the world.¹³

2.1.1 Arabia before Muhammad

Arab before the birth of Muhammad had been a culturally isolated and economically underdeveloped region. Consider some points in political and religious scenario.

2.1.1.1. Political Scenario:

Long before Muhammad, there were small kingdoms in Yemen and other parts of south Arabia. Between AD 400 and 600, however, these kingdoms became very weak, and at the time of Muhammad there was no strong kingdom in Arabia. No one was able to control the *Bedouin* tribes who lived in the desert. There was constant fighting and riding between the tribes, and the trader had to find ways of protecting their trading caravans from them.¹⁴

The *Bedouin*, however, depended on the oasis regions for dates and other foodstuffs. In order to make trade possible, big market or fairs were held. At the fairs the *Bedouin* spent their time in races and sports, dances and storytelling, as well as in buying and selling. They gave up fighting, and it was often forbidden bring weapons into the area set aside for the fair.¹⁵

The fair were held near religious sanctuaries, and, at the time of the fair, the *Bedouin* made the pilgrimage to the sanctuary. The fair was thought to be under the protection of the divinity which was worshipped at the sanctuary. If the man broke the peace by fighting he sinned against the sanctuary and its divinity. In this way each sanctuary provided security for the caravans of merchants and other on their way to the fair which was held near it.

2.1.1.2. Religious Scenario:

The sedentary lifestyle of South Arabia had produced a society deeply involved in the various religious system of the ancient Near East. Until the fourth century, all of the evidence points to the existence of a polytheistic religion with a north Semitic character. The worship of *Athtar*, a male god, who was the most prominent of the pantheon, is often said to have been related to the *Ishtar* cult of the north, whose

¹³ David A. Brown, *A Guide to Religion*, 182.

¹⁴ David A. Brown, *A Guide to Religion*, 182

¹⁵ David A. Brown, *A Guide to Religion*, 182-83.

female god was said to manifest herself in the Venus star. There were number of other prominent deities whose identity varied with the locality and the historical era.¹⁶

Before Muhammad, the Arabs worshipped many different deities at their sanctuaries: Some of them worshipped objects in the sky, such as the sun, the moon or one of the planets. They also associated prominent natural objects with the divine powers. These included great boulders, meteorites, groves of trees, high mountains, caves, and springs. Very rarely they used a shaped idol of stone or perhaps of precious metal. They offered sacrifices near the object which was associated with the deity. If it was a stone, they smeared the blood of the sacrifice upon it. The Arabs often processed round the sacred objects, dancing and chanting praise songs to the deity.¹⁷

2.1.2 Prophet Muhammad

Muhammad (the founder of Islam) was born in the city of *Mecca* in Arabia. His father *Abdollah* died before the birth of Muhammad. His mother, *Amina*, died when he was six years old. And he was placed in the care of his grandfather, who was also soon died, so Muhammad was then taken by his uncle and raised by his uncle. Muhammad's family was a part of very powerful tribe called *Quraish*.¹⁸

As Muhammad grew, he came to believe in only one God, Allah, monotheistic faith. He rejected the idolatrous polytheism of those around him. At the age of twenty five Muhammad married a wealthy widow named *Khadijeh*, who encouraged him to believe his visions to be from God, who after became Muhammad's first convert,¹⁹ and through her Muhammad was introduced to the influential people in the *Meccan* Society. Muhammad associated with the chief people of Mecca and became acquainted with the religious and political situation of his country.²⁰ The revelations of Muhammad are what are recorded in the Quran.²¹

During the time of Muhammad's initial revelation in Medina, Muhammad was sympathetic to both the Jews and Christians as well. But they rejected him and his

¹⁶ Andrew Rippin, *Muslims: Their Religious Beliefs and Practices* (London: Routledge, 2011) 6.

¹⁷ Brown, *A Guide to Religion*, 182-184.

¹⁸ Safa, *Inside Islam*, 24.

¹⁹ Josh MC. Dowell, Don Stewart, *Handbook of Today's Religions* (Nashville: Thomas Nelson Publishers, 1982), 364.

²⁰ Safa, *Inside Islam*, 24-25.

²¹ Stewart, *Handbook of Today's Religions*, 379.

teaching. Upon that rejection, Muhammad turned from Jerusalem as the centre of worship of Islam, to *Mecca*, where the famous black stone *Kaaba* was enshrined.²²

Mecca was an important town because it gave protection to caravans. The *Bedouin* in the *Hijaz* allowed the trading caravans to pass peacefully to and from *Mecca*. In return, the *Meccans* gave them special privileges when they visited their sanctuary. The most important sanctuary at *Mecca* was called the *Kaaba*. The name probably means ‘secured tent or building’. It contained an idol known as *Hubal*, which was made out of red sandstone and shaped in the figure of man. The worshipers threw their offerings into a pit at the foot of the image of *Hubal*. There were other sacred objects within the *Kaaba* and in the area immediately surrounding it. One of these was a black stone meteorite. Muslim pilgrims still touch this stone when they visit *Mecca*.²³ With this new emphasis on *Mecca*, Muhammad realized he must soon return to his home. Which, the rejected prophet did return in triumph, conquering the city.²⁴

Until AD 632, by the time of Muhammad’s death, Islam had become a dominant power in the Arabian peninsula. *Caliphs* the successors of Muhammad were appointed by the Muslim community to carry out the leadership and rule of Islam throughout the Arabian peninsula and other parts of the world.²⁵

Over the period of time, a number of different sects of Islam developed. The principal ones are the *Sunnis*, the *Sufis*, and the *Shi’ites*. The *Sunnis* look to the Islamic scriptures (Quran), the practice (*Sunna*) of the Prophet, the traditions (*hadith*), Islamic law (*Sharia*), consensus of the community (*Ijma*), and reasoning (*O’yas*) as the foundations for making personal and political decisions. The *Sunnis* appear to be the more moderate group.

The *Sufis* are those who have added mysticism to the rather legalistic, cold, and formal worship of mainstream Islam. The *Shi’ites* form the most radical group. They claim to have descended from Muhammad himself and hold that only a direct heir should be the prime leader of Islam. This group of Islamic fundamentalists has taken power in Iran. From the *Shi’ites*, it seems, come many of the extremists, radicals, and

²² Stewart, *Handbook of Today’s Religions*, 380-381.

²³ Brown, *A Guide to Religion*, 182-184.

²⁴ Stewart, *Handbook of Today’s Religions*, 180.

²⁵ Reza F. Safa, *Inside Islam*, 29.

terrorists who push to the forefront Muhammad's sayings about *jihad* or holy war against the infidels. Jews, capitalists, and communists are the "great *Satans*" against which the radical *Shi'ites* war.²⁶

2.2. Salvific Teachings in Quran

Some of the salvific teaching in Quran are as follows:

2.2.1. Quran

The basis for Islamic doctrine is found in the Quran. The Quran is the Word of God in Islam, the holy scriptures. As the authoritative scripture, it is the main guide for all matters of faith and practice. The Quran was revealed to Muhammad as the Word of God for mankind. Other reflections include the *Torat* (of Moses), the *Suhaf* (books of the prophets), *Zabur* (Psalms of David), *Injil* (Gospel of Jesus). The Quran supersedes all other revelations and is the only one of which we still have the original text. The Quran is comprised of 114 *Surahs*, or chapters, all attributed to Muhammad. The *Surahs* are arranged in the Quran by length- the longer in front and the shorter in back.²⁷

Muslim also add *hadith* to supplement the Quran. As a secondary sources that were put together generations after Muhammad died. The *suhha* and *Hadith* supply the Muslim with the official answers to the questions. Thus, while the Quran does not answer, the *hadith* does. They prove the Quran by the *Hadith*, and then prove the *Hadith* by the Quran. *Hadith* is sometimes called the "second inspiration" with the Quran being the first inspiration. The *Hadiths* claims to be the record of Muhammad's exposition and application of the Quran, biographical material on Muhammad, and history of writing, collection, and composition of the text of the Quran.²⁸

Thus, the authority and authenticity of the Quran depends entirely upon the integrity and teachings of the *Hadith*. In other word Quran is valid only if the *Hadith* is true. If it is false, then the Quran is automatically false.

2.2.2. Faith and Duty

The teaching of Islam are comprised both of faith (*imam*) and practice or duty (*din*). Muslim understanding of the term faith includes the principle of faith (*imam*) and the

²⁶ Wes Tracy & Stan Ingersol, "Comparative Religions Islam" (accessed 22 October 2015).

²⁷ Stewart, *Handbook of Today's Religions*, 387.

²⁸ Murey, *Winning War Against Radical Muslim*, 60.

practice of faith (*din*). They use this word to explain their relationship with God. The imam and din, which are the good deeds, becomes the object of righteousness in Islamic faith.²⁹ Islamic place great priority on faith. But faith can be a prism of many ideological and religious complexions. It can also be addition to or absolutely central to life. Muhammad set the direction by declaring the Allah of Islam to be the fount of all truth (You are the truth, and your words are the truth Quran 9:359). Without a firm and unshakable faith in the God of truth and in his word, the Quran, there can be no salvation for the Muslim, in fact, as this *Hadith* points out, faith is even more important than the performance of good works.³⁰

Abu Huraira, Allah's messenger said, "whoever say, *subhan* Allah was *bihamdihi* (I deem Allah of any resemblance to anything what-soever in any respect, and I celebrate His Praise) one hundred times a day, will be forgiven all his sins even if they were as much as the form of the sea" Quran 8:277.³¹ Here we see a theological statement of faith is integrated into the process of God's forgiving sin. For each recitation one good deed is added to the believer's account with God and at the same time one bad deed is deleted. Islam read Quran 112:1-4, hundred times in order to become more assured of their eternal salvation. Real faith according to Muslims must lead to a net work of works as prescribed by the Quran and *Hadith*.³²

According to Muslims, in order to attain salvation one has to follow the principles of faith (*imam*), which consist of six main beliefs to which every good Muslims should adhere: They are as follows:

1. Beliefs in one absolute and sovereign God (Allah).
2. Beliefs in an angels who is next to Allah and who intercedes for man.
3. Beliefs in the holy Quran as a direct revelation from Allah to Prophet Muhammad, and henceforth the basis of all Muslims teachings.
4. Beliefs in the prophets of Allah.

²⁹ Emmanuel E. James, *Salvation in Muslims context* (Bangalore: Asia Theological Association, 1992), 103-104.

³⁰ Phil Parshall, *Understanding Muslims Teaching and Traditions: A Guide for Christian* (Nashville: Barker Books, 2002), 33.

³¹ Parshall, *Understanding Muslims Teaching and Tradition*, 34.

³² Parshall, *Understanding Muslims Teaching and Tradition*, 34-35.

5. Beliefs in judgement, paradise and hell, where Allah will give all men their eternal reward or punishment.

6. Beliefs in the divine decrees.

Deeds, *din* (the practice of faith), consisting of the five pillars of Islam. The Quran teaches that a person's hope of salvation is based on pleasing Allah by good works (Surah 23:102-103). Man's deeds (good or evil) depend upon his intentions. However, the deeds of the non-believers are excluded because atheists are not obligated to observe the precepts of religion. Whatever good deeds an atheist does will not be accepted from him, despite the fact that he will be punished for not doing them. Good works can accomplish great things for man in the sight of God. They can earn his favour, cover sin, remove guilt; reserved rewards blot the past and guarantee the future.³³

Despite the Muslim's desire for a strong, even absolute beliefs in the sovereignty of God, he still clearly affirms the necessity of his own contribution to the salvific process. Feeding and caring for aged parents and young children; avoiding fornication and treating one's employee fairly all qualify as work that pleases Allah and bring about his divine intervention in moving the rock (Surah 58:4).³⁴ God's deeds and forgiveness of sins are inextricably woven together in Islamic teaching. Muslims generally believe one stands the best chance of Salvation by imitating the saying and action of Mohammad.³⁵

2.2.3. *Shari'a* Law

Islamic law (*Shari'a*) plays a central role in all Islamic culture.³⁶ All Muslims should follow the one path of conduct which is taught by the Quran, and by the *sunna* of the prophet. Muslims call this one path the *shari's*. The *shari'a* includes the whole conduct of a person's life: what he does at home and at business; his marriage and his rights of inheritance; his duties to the state, to his neighbours, to his relation and his family. It also includes the religious duties.³⁷

³³ James, *Salvation in Muslim Context*, 93-94.

³⁴ Parshall, *Understanding Muslim Teachings and Traditions: A Guide for Christian*, 36.

³⁵ Rhodes, *The 10 Things You Need to Know About Islam* ([n.p.], Harvest House Publisher, 2007) 75.

³⁶ Stewart, *Handbook of Today's Religion*, 386.

³⁷ Brown, *A Guide To Religion*, 211.

The most important and fundamental religious concept of Islam is that of the *shari'a* which literally means a “path to the watering place” but in its religious application means the total way of life as explicitly or implicitly commanded by God.³⁸ Although intention is the basis for reward: a believer gets, his deeds should be closely guided by the Holy Quran and the *surah* of the prophet (peace be upon him). If he deviates from the norms stated therein, he will have committed a criminal fraud. Quran always give warning to those disobeys and promises the pleasant life to those who obey and do good deeds.³⁹

In some case *shari'a* itself often appears to give women an inferior position in contrast to men. Because, Muslims are permitted in *shari'a* laws to have four wives, and he may divorce his wife at his pleasure. A basic attribute demonstrating a person's integrity and character is the measure to which they comply with the teachings and commands they impose on others. Considering this, even Muhammad failed to live according to a basic law he set out for his followers of only taking a maximum of four wives. Indeed, he married fifteen wives, including his adopted son's wife he divorced because the prophet desired her beauty, along with a six year old girl with whom he claimed to only consummate marriage with at age nine (Richardson 2003:76).⁴⁰

Muhammad quickly provided ‘revelation’ from Allah justifying taking fifteen wives as an exception to other men, and to marry the divorced wife of his adopted son along with the nine-year old child (surah 33:37-50). This common concept in Islam of a later law canceling out an earlier law is called ‘abrogation.’ Revelation that develops over time, from one person in response to changing circumstances (i.e. taking additional wives) to serve the needs and desires of the messenger is self-indicting to the rational observer. Jesus' relationship to women stands in stark contrast to Muhammad's. Rather than being approached to satisfy His sexual desire, and subjugating them morally, domestically and religiously, Jesus persisted in elevating women, honoring, forgiving, loving and valuing them (e.g. John 4:1-16; 8:1-11).⁴¹

³⁸ Encyclopedia Britannica, s.v. “Islam,” (Chicago: William Benton Publishing Company, 1967), 664.

³⁹ Waleed Nassar, *Muslims Untouchable or Reachable?* (U.S.A: (n.pub), 2000), 41.

⁴⁰ Brown, *A Guide To Religion*, 212.

⁴¹ Randy Thomas Harris, *Islam And Christianity: A Comparative Missiological Analysis*, 16-17.

In some Muslim countries women are strictly secluded from social life. Although such customs are permissible according to *shari'a* law. The *shari'a* law also permits slavery, according to the their way of life which was customary in Arabia both before and after the time of Muhammad.⁴²

2.2.4. Five Pillars of faith

Islam is not a religion in the narrow sense of a spiritual doctrine. It is a way of life, thought, word and deed. For us, faith without action is meaningless. Faith motivates action and action brings faith out into the world where it can grow and strengthen. So in Islam, they have five pillars of Islam which are the actions that develop naturally out of the five pillars of faith (imam).⁴³

The importance of humility in Islam is unquestioned. Muslims prostrate themselves before Allah, an act of submission. So subjection to the five pillars is an utterance for the love for Allah, for his own soul and for the souls of fellow men who hear through him the voice of Allah.⁴⁴ The pillars are not to be questioned, but believed to the utmost. To criticize the five pillars is to perceived as heresy and blasphemy, and punishable.⁴⁵ The five pillars are:

1. Creed (*Shahada*): One must state this aloud publicly in order to become a Muslim. The father whispers into his child's ear since from birth ("There is no god but Allah. Muhammad is the messenger of Allah.")

These words are repeated to the child throughout his life, and if possible, at his death. He must memorise them himself in their original language of Arabic.⁴⁶

The admission of Muhammad as the final messenger of Allah places the believer within the prophet's belief system. Therefore, the Muslim maintains what the prophet believed, including that the Quran is the final and perfect revelation of Allah, that prophets are messengers to people groups, and that angels do the will of Allah.

2. Prayer (*Salat*): Regular prayer is the first and foremost duty of a Muslim for their salvation. It is an expression of nearness and submission to Allah.⁴⁷ The practice of

⁴² Harris, *Islam And Christianity*, 17.

⁴³ Palmer, *The Essential Teachings of Islam*, 88.

⁴⁴ Palmer, *The Essential Teachings of Islam*, 88.

⁴⁵ Caners, *Unwilling Islam*, 122.

⁴⁶ Stewart, *Handbook of Today's Religions*, 376.

prayer five times a day (upon rising, at noon, in midafternoon, after sunset, and before retiring). The worshiping must recite the prescribed prayers (the first Surah and other selections from the Quran) in Arabic while facing the *kaaba* in *Mecca*.⁴⁸

This call to prayer also illustrates the importance of repetition in the Muslim's prayer life. In the ablution preceding the prayer, Muslims are called to purify themselves. They must wash their hands up to the wrist three times; rinse out the mouth three times; clean the nostrils by sniffing water three times; wash the face from forehead to chin and from ear to ear; wash the forearms up to the elbows three times; pass a wet hand over the whole of the head; wash the feet up to the ankles three times, the right then the left. Thus, Muslim can expect Allah to hear their prayers only if they are clean physically.⁴⁹

Prayer, then, is not a personal conversation between a human and God; rather, it is an external practice saturated with formal procedures and required customs. The formality is only exacerbated for those Muslims who live outside the Middle East, where Arabic is not the native tongue, but who must recite their prayers from memory in Arabic. Muslims consider the prayer in the mosque is elevated above individual prayer. "The reward of the prayer offered by a person in congregation is twenty-five times greater than that of the prayer offered in one's house or in the market," Says *hadith*. The community must be reminded publicly of their duties. If prayers were not repeated five times daily, believers would soon forget about Allah and his greatness.⁵⁰

3. Almsgiving (*Zakat*): *Zakat* represents the unbreakable bond between members of the community, whom prophet Muhammad described to be like the organs of the body, if one suffers then all others rally in response. The Muslims must recognize that everything is the property of Allah Almighty. Muslims are obligated to give 2.5 percent of their incomes, after excluding outstanding debts. Almsgiving also encourages hard work while discouraging begging, not only benefiting this life, but earning salvation in the hereafter.

⁴⁷ Palmer, *The Essential Teachings of Islam*, 90.

⁴⁸ Stewart, *Handbook of Today's Religions*, 376.

⁴⁹ Mehmet Caner & Fethi Caner, *Unveiling Islam: An Insider's Look at Muslim Life and Beliefs* (Grand Rapids: Kregel Publications, 2009), 24.

⁵⁰ Caners, *Unveiling Islam*, 23-25.

The key word in sura 2:277 is Notice how *zakat* is central to the theme of salvation, mingled in the midst of other good actions. One recite the creed, offers prayers, and does good, but to neglect charitable giving nullifies salvation. It is integral to earning the mercy of Allah. The *hadith* illustrates the consequences of withholding one's required giving:⁵¹

Allah's Apostle said, "whoever is made wealthy by Allah and does not pay the *Zakat* of his wealth, then on the day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'" (2. 486) Prophet said, "Do not with-hold your money by counting it, for if you did so, Allah would also with-hold His blessings from you." (2.514)⁵² Thus, Muslims also encourages the voluntary giving. The devout Muslim can exhibit cheerfulness as a charity or urge others in doing good. If Muslim abstains from doing evil, it is observed as a part of voluntary almsgiving.

4. Fasting (*Ramadan*): Fasting is an annual lifelong requirement for every devote Muslim. The month-long fast from the new moon of the ninth month (*Ramadan*) of the Muslim calendar to the new moon of the tenth month is the forth pillar of Islam. The purifying process of fasting in which the stomach is emptied so spirit may be filled with piety and righteousness has been practiced throughout history and was well established amongst the Arabs at the time of Prophet.⁵³

This is a total abstinence from physical consumption. Muslims fast from sunrise to sunset each day during this holy month. The fast develops self-control, devotion to God and identity with the destitute. No food or drink may be consumed during the daylight hours; no smoking or sexual pleasures may be enjoyed, either. Many Muslims eat two meals a day during *Ramadan*, one before sunrise and one shortly after sunset.⁵⁴

Muslims belief that, controlling our physical urges is the first step to spiritual growth. Only by controlling the body can we transcend it. Thus, the intention is simply to

⁵¹ Caners, *Unveiling Islam*, 25-27.

⁵² Quran,

⁵³ Brown & Palmer, *The Essential Teachings of Islam* , 116.

⁵⁴ Stewart, *Handbook of Today's Religion*, 377.

deprive oneself but to rise above the desires themselves. That is to loosen ones worldly attachment and move to Allah. The fast builds ones faith and morality. Patience and perseverance are developed and receive a great lesson in being able to adapt to new circumstances. For many Muslims who have emigrated for one reason or another these attributes of perseverance and adaptability are great spiritual and physical advantage. The successful completion of *Ramadan* not only brings one closer to Allah but it creates a sense of freedom, self-assurance and compassion.⁵⁵

Not all Muslims are permitted of fast. Those excluded include women who are menstruating or pregnant, the elderly incapable of holding the fast, pre-pubescent youths, and the sick. Failure to participate without legitimate excuse is deemed an unpardonable sin with potential eternal effects. “*Abu Hurairah* (a companion of Muhammad) reports the Messenger of Allah said: ‘ Whoever breaks one day’s fast of *Ramadan* without an authorized permission from Allah, he will never be able to redeem it with another day’s fast, even if he fasts to eternity.’” The sin of abandoning this duty therefore, is irreversible.⁵⁶

5. The Pilgrimage (*Hajj*): The pilgrimage is expected of all Muslims at least once in their lifetime. The trip is an essential part in Muslims’ gaining salvation. It involves a set of ceremonies and rituals, many and which centre around the *kaaba shrine*, to which the pilgrimage is directed.⁵⁷

Contradictory to Bible about the story of Abraham’s sacrificing his son Isaac, Islamic tradition records, Abraham was commanded to sacrifice Ishmael, but Allah offered a ram in his stead. Abraham, in gratitude to Allah, built a place of worship, called it “*Kaaba*,” and requested that people make an annual pilgrimage to it. In years to come, local Arabs corrupted the ritual, set up idols in the structure, and began a tradition of polytheism. Muhammad finally restored monotheism and the pilgrimage.

The pilgrimage is the climax of the Muslims’ spiritual journey. They prepare themselves mentally and spiritually for the trip. The pilgrims first cleans themselves before they begin their rituals. The first stage begins with thousand circle (*tawaff*) the *kaaba* seven times, reciting verses from the Quran and offering prayers along the way.

⁵⁵ Palmer, *The Essential Teachings of Islam*, 117.

⁵⁶ Caners, *Unveiling Islam*, 128.

⁵⁷ Stewart, *Handbook of Today’s Religion*, 377.

The circling of the *kaaba*, however, is just the beginning of the journey. Muslims also must run seven times between the two hills of Mecca, re-enacting Hagar's frantic search for water for her son Ishmael. Finally pilgrims find water at the well of *Zamzam* and take the drink, displaying the fulfilment of *Hagar's* quest for her son's needs. The pilgrims must yet travel a long way in order to accomplish their duty:

1. They must travel thirteen miles to the plain of *Arafat*, where Muhammad preached his last sermon. Here, they stand from noon to sunset in honor of Muhammad's standing in the community.
2. Pilgrims must go to Mina, the site of the sacrifice of Ishmael by his father Abraham. Here pilgrims throw seven stones, memorializing how Ishmael threw stones at the Devil to resist his temptations.
3. Next, pilgrims sacrifice an animal in remembrance of the ram offered in place of *Ishmael*.
4. Muslims return to *Mecca* and repeat their encircling of the *kaaba* and running of the hills.⁵⁸

Thus the whole of these five pillars intensely centred in one main purpose, the ultimate forgiveness of sin. As Prophet Mohammad says, 'will return as a new born baby (free of all sins).' The hajj, then, is the perfect illustration of what it takes to get to heaven: hard work, meditation, and the mercy of Allah. Such is the ultimate goal for all five pillars act as a tapestry that gives Muslims a portrait of their task in life, a journey that they hope ends as it began as a newborn baby free from all sins.

2.2.5. Five Articles of faith

The Muslim religion is built around five beliefs. Which are as follows under:

1. Allah: Muslims believe there is one true God, Allah. He is transcendent, so far above us that He is unknowable. To speak of a personal relationship with God or to call Him "Father," as Christians do, is blasphemy. Allah is sovereign, running the universe as He pleases. Everything that happens is His will. Allah is the author of both good and evil. He blesses those who obey Him and punishes those who don't.⁵⁹

⁵⁸ Caners, *Unveiling Islam*, 129-130.

⁵⁹ Ingersol, "Comparative Religions Islam"

God stands alone and supreme. He existed before any other being or thing, is self-subsistent, omniscient, omnipotent. He is the creator, and in the awful day of judgement he is the sole arbiter who shall save the believer out of the dissolution of the world and place him in paradise.⁶⁰

2. Angels: Allah created angels from light. They do not have what humans call “free will” but obey Allah instinctively. Angels protect humans, keep Allah's records, deliver his messages, and administer his punishment. Two angels are assigned to each person. One writes down every bad deed. The other records good deeds.⁶¹ The existence of angels is fundamental to Islamic teaching. Gabriel, the leading angel, appeared to Muhammad and was instrumental in delivering the revelations in the Quran to Muhammad.⁶²

3. Scripture: The Muslims believe that four books are inspired by Allah. The first three are the *Torah* (the first five books of our Bible), the Psalms of David, and the Gospel of Christ. However, Jews and Christians have allowed their sacred books to be corrupted. Therefore Allah gave one last holy revelation the Quran. For Muslims, the Quran has precedence over the Bible.⁶³

4. Prophets: Islam believes that God has spoken through numerous prophets down through the centuries. Adam, Noah, Abraham, Moses, David, and Jesus were all prophets, but they claim that the greatest of them was Muhammad.⁶⁴

5. Judgment: Those who have obeyed Allah and Muhammad will be rewarded at the Judgment by being sent to the Muslim heaven, called paradise. It is a place of pleasure. Others will be condemned to the torments of hell, though no true Muslim, it seems, will stay there forever. Muslims do not know whether they are on the road to paradise or hell. They know they must earn their salvation by racking up good deeds aplenty, but in the end *Kismet*, the doctrine of fate, determines everything. This rigid

⁶⁰ John B. Noss, *Man's Religions* (New York: MacMillan Publishing Company, 1974), 517

⁶¹ Tracy & Ingersol, “*Comparative Religions Islam*.”

⁶² Stewart, *Handbook of Today's*, 390.

⁶³ Ingersol, “*Comparative Religions Islam*.”

⁶⁴ Ingersol, “*Comparative Religions Islam*.”

predestination leads many to *shrug*, “It is the will of Allah,” when challenged by adversity.⁶⁵

2.3. The Doctrine of Salvation in Islam

The doctrine of salvation in Islam is much like of Mathematical, because every works towards salvation is accountable. Consider some of the points under:

2.3.1. Mathematical Righteousness in Islam

The Muslim has no assurance of heaven. He is in the “terror of the balances.” Will his good deeds, prayers and other rituals balance favourably against his sins to be accepted by Allah into paradise? He can never know for sure. Thus, Every Muslim fears the scales of justice, which weigh his good deeds against his bad deeds.⁶⁶

2.3.1.1. Politics and Eternal Security

Any religion built upon a foundation of salvation by personal righteousness is based upon the follower’s loving God before God will love the followers. Allah must be enticed to love the individual by some demonstration of his or her faithfulness toward him (sura 4:54). In return for showing this love, however, Muslims expect something in return. Their obedience earns prosperity (sura 24:51-55).⁶⁷

One of the weaknesses we find is, there is no genuine connection between God and human beings. Allah is so different that it makes it: difficult to really know much about him and unlikely that he is affected by his creatures’ attitudes or actions. Although Allah is said to be loving, this aspect of his nature is almost ignored, and his supreme attribute of justice is thought to overrule love.⁶⁸ Allah guides people into the truth through his messenger Muhammad, but one should never anticipate speaking to Allah personally or relationally. Love is never part of the equation the religion depends upon a sense of duty and a desire for payback.

According to one Muslim scholar, people obedient to the Quran inherit authority “in order that they may maintain Allah’s Law.” The faithful Muslim will be victorious politically: those influence earned an “inheritance of power, as He granted it to those

⁶⁵ Ingersol, “Comparative Religions Islam.”

⁶⁶ Islam, “Mathematical Righteousnes,” <http://www.chick.com/bc/2003/assurance.asp> (accessed on December 14, 2015).

⁶⁷ Caners, *Unveiling Islam*, 142.

⁶⁸ Stewart, *Handbook of Today’s Religion*, 389.

before them” (24:55). Inheriting and maintaining authority is an important theme in the Muslim’s relationship to Allah expect to give prosperity, giving it to those who will enforce his law. Prosperity extends to other areas of life as well. Muslims believe as long as they are faithful to Allah they will live in peace and security instead of suffering persecution at the hands of oppressors.⁶⁹

The key is that prosperity is understood as integrating politics and religion. The Islamic theology of prosperity is vitally important to a symbiotic relationship with Allah. Thus, politics and religion are inextricably linked. When Allah gives success, he expect his faithful to expand his kingdom politically and spiritually. Political success is intrinsic to eternal security, although no guarantee of it. Eternal security is further based on a Muslim’s hatred toward enemies of Allah. Muslims must not trust others who seek to harm the cause of Allah. The worst thing the enemies of Allah can do is persuade Muslims to “reject the truth” (sura 60:2). Therefore, the Muslim is called to hate enemies of Islam in order to achieve more hope of paradise. Nor any of Muslim covertly love people although seeming to hate them outwardly. If he or she does so, Allah will judge him or her nonetheless. In the end, the Muslim, both externally and internally, must passionately hate those who stand against the expansion of Allah’s cause.⁷⁰

2.3.1.2. *Jihad and Eternal Security*

Jihad, primarily the verb meaning in Arabic is to struggle and preserve, denotes, in the history of Islamic civilization. According to Quran, Muslims have a duty to oppose those who reject Islam. In early Islamic history “*Jihad*” meant holy war, it bears a strict relation to the spread of the faith by Muslims’ arms.⁷¹ The *hadith* makes it transparent that *jihad* has as its primary characteristic a bloody struggle involving military battles. Allah’s apostle said, “there is no *Hijra* (migration from *Mecca* to *Medina*) after the conquest (of *Mecca*), but *jihad* and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately” (52: 42).⁷²

⁶⁹ Caners, *Unveiling Islam*, 142.

⁷⁰ Caners, *Unveiling Islam*, 142.

⁷¹ Robert A. Morey, *Winning the War Against Radical Islam* (Las Vegas: Christian Scholar Press, 2002), 76-77.

⁷² Caners, *Unveiling Islam*, 144.

Thus, the promise of eternal security is the ultimate motive behind the passion for Allah in the eager young Muslim warrior. If one follows the footsteps of the messenger Muhammad, who fought for the cause of Allah. He is obeying the noble words of the Quran and *Hadith*, which legitimize his use of the sword. And if he is killed in battle, he achieves the desire of his heart Allah's guarantee of a spot at the highest level of paradise.⁷³

2.3.1.3. Judgement According to Works

Muslims understanding of judgement is based on Mathematical righteousness. On the day of judgement Allah will judge according to the percentage of their good works and bad works. If the good works is more than bad work, leading 51% then one will get to heaven. Allah will judge according to their deeds how they were faithful in keeping the law of Allah by following it, hence, it is all about mathematical judgement.⁷⁴

2.3.1.4. Security of Salvation

In any religion the ultimate question addresses an eternal life after death: like "what must I do to go to heaven?" In Islam, the answer to this question remains as mysterious and complex as was the founder of its religion, Muhammad. Because even the prophet Muhammad was not sure about his salvation, when he says to his wife *khadija*, that he was not sure if his sins were forgiven (surah 11:107). How could he then forgive her sin?⁷⁵

The Quran hints that the believer in Allah can be confident of his or her eternal destiny, but there is no guarantee, even for the most righteous. So Muslims strive mightily to get to paradise, but they continually fear that Allah will judge their arrogance and send them to hell. Therefore, the devout Muslim makes every effort to please Allah and thereby obtain heaven. But fate (*kismet*) in the hands of the all power-full Allah will decide the outcome.

The creed: salvation in Islam is ultimately based upon the creed, "*Ilaha illa Allah Muhammad rasul Allah*," which is translated, "There is no god but Allah. Muhammad is the messenger of Allah." This then, is the only necessary step in becoming a

⁷³ Caners, *Unveiling Islam*, 145.

⁷⁴ Morey, *Winning the War Against Radical Islam*, 77.

⁷⁵ Safa, *Inside Islam*, 80.

Muslim. Personal, heart-felt conversions are replaced with an intellectual assent of the fact.

Prayer: the prayer leader chants in Arabic, “God is great. There is no god but God. Muhammad is the messenger of God. come to prayer. Come to prayer. Come to success in this life and the hereafter.” In the end, prayer not only gives devout Muslims a greater hope of heaven, it also gives them a greater chance at success in this life.⁷⁶

2.3.1.5. Revelation

Muslims also believe that Christians and Jews have altered the sacred books of God, thereby negating their significance. The Quran, on the other hand, cannot be corrupted. As it clearly elucidates, “We have, without doubt, sent down the message; and will assuredly guard it from corruption” (sura 15:9).⁷⁷

Therefore, when Muslims look to the source they can trust for their salvation, they will always be drawn to the Quran over and above the Bible. In effect, Islamic scriptures have abrogated the gospel much as Muhammad has overshadowed Jesus. The Quran (and its messenger) is the final revelation. There is no need of other prophet. In the case of earlier prophets, their scriptures were lost or their message was corrupted to the point that truth was hardly distinguishable from falsehood. The message of the prophet Muhammad is clear, preserved in original language in their primary source, and will remain until the end of time. The irony that Muslims seem to ignore is that if the *Torah*, the Psalms of David, and the Gospels are the “Words of Allah,” how can they be allowed to be corrupted?⁷⁸

2.3.1.6. The Prophet’s Guidance on the Path to Salvation

God conveys His message and relates His will through human prophets. They form a link between the earthly beings and the heavens, in the sense that God has picked them to deliver His message to human being. There are no other channels to receive divine communication. To have faith in the prophets (or messengers) is to firmly believe that God chose morally upright men to bear His message and pass it to

⁷⁶ Caners, *Unveiling Islam*, 145-6.

⁷⁷ Caners, *Unveiling Islam*, 147.

⁷⁸ Caners, *Unveiling Islam*, 147.

humanity. Thus, Rejecting the prophet is rejecting the one who sent him, and disobeying a prophet is disobeying the one who commanded to obey him.⁷⁹

Prophets are the very mouthpieces of Allah to all people. Each people group has been given a prophet to hear the message of Allah, that prophet removing all doubts and lies about the truth. The Quran affirms, “To every people (was sent) a Messenger: when their messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged” (10:47).⁸⁰

Muslims believe in those prophets mentioned by name in Islamic sources, such as Adam, Noah, Abraham, Isaac, Ishmael, David, Solomon, Moses, Jesus and Muhammad. Among them Muslims firmly believe the final prophet was Muhammad and there will be no prophet or message after him.⁸¹ Therefore, Allah’s voice has never been silent to any generation, and each generation will be judged according to the extent of revelation given to them by various prophets.

2.3.1.7. Eternity Heaven and Hell

There is no such things as a non-Muslim since every person has been given the truth of Allah through his prophets. Therefore, infidels (*Kafirs*), those who reject the truth of Islam, are going to hell. The following crimes are mentioned in the Quran as especially worthy of eternal punishment: arrogance, false worship, taking innocent life, adultery, and a complete life of sin. The Quran illuminates, “But the Chastisement on the day of judgement will be double to him, and he will dwell therein in ignominy” (sura 25:68).⁸²

Summary

In this second chapter the researcher has developed the origin of Islam; of how the Islam came into exist and developed the Muslim religion, Mohammad as the founder of Islam religion and their teachings in the Quran and about their beliefs and practices which Muslims summit to and function in order to attain salvation. The research also has developed the doctrine of Islam, entitled as Mathematical Righteousness in Islam. Since, contrast to Christian understanding of Salvation, the doctrine of Islam is very

⁷⁹ Islam, “Prophets in Islam,” <http://www.islamreligion.com/articles/37/belief-in-prophets/> (accessed 26 October 2015).

⁸⁰ Caners, *Unveiling Islam*, 147.

⁸¹ Islam, “Prophets in Islam.”

⁸² Caners, *Unveiling Islam*, 142-148.

much based in their works, own effort (that is to be done in man's side), and they will be judged accounting their work done in light of Salvation by their Allah.

Good works no more cover bad works than an act of kindness can take away the guilt of a murderer. If one commits crime, justice demands that punishment must be meted out, and it was Jesus Christ paid the infinite penalty for sin.

CHAPTER THREE

3. UNDERSTANDING SALVATION IN CHRISTIANITY

Introduction

Christian salvation deal with the communication of the blessings of salvation to the sinner and his restoration to divine favour and to a life in intimate communication with God. It presupposes knowledge of God as the all sufficient source of the life, the strength, and the happiness of mankind, and of man's utter dependence on Him for the present and the future. Since it deals with restoration, redemption, and renewal, it can only be understood properly in the light of the original condition of man as created in the image of God, and of the subsequent disturbance of the proper relationship between man and God by the entrance of sin into the world. Moreover, since it treats of the salvation of the sinner wholly as a work of God, known to Him from all eternity, it naturally carries the thoughts back to the eternal counsel of peace and the covenant of grace, in which provision was made for the redemption of fallen men. It proceeds on the assumption of the completed work of the Christ as the Mediator of redemption.

3.1. Need of Salvation

3.1.1. Creation of Man

After God had made all other creatures, he created man and female; endued them with living, responsible, and immortal souls; made them after His own image, in knowledge, righteousness and holiness, having the law of God written in their hearts, and power to fulfil it, with dominion over the creatures.⁸³ Man's creation was special and unique. Man is not the product of evolution but the direct creation of God (Gen. 1:27; 2:7; 5; 1 Deut. 4:32).⁸⁴

The fact that man is in the image of God means that man is like God and represents God in following ways: intellectual ability, moral purity, spiritual mature, dominion

⁸³ The Confession of Faith of The Presbyterian Church in the United States (State Clerk of the General Assembly of the Presbyterian Church in the United States, 1965).

⁸⁴ Paul Enns, *The Moody Handbook Theology* (Hyderabad: Authentic, 2011), 42.

over the earth, creativity, ability to make ethical choices, and immortality.⁸⁵ Man is not only the crown of creation, but also the object of God's special care.⁸⁶

3.1.2. Responsibility of Man

Adam was God's mediator, placed on earth to dispense His will on earth. As God's mediator, Adam was to exercise authority over all creation plant and animal life, Adam was to rule over God's creation. Man was permitted to eat of any tree of the garden but not from the tree of the knowledge of Good and Evil was to develop man spirituality; not to have knowledge is a sign of immaturity (Deut. 1: 39). In this way man would glorify God and man would rule over God's kingdom on earth in its un-fallen estate. But man disobeyed God and attained to the knowledge of good and evil the wrong way.⁸⁷

3.1.3. Fall of Man

Genesis 3 describes the entrance of sin into the realm of humanity. Adam and Eve were historical people who sinned against God in time and space. If Adam was not a real creature who brought sin into the human race at one point in history, then there is no point to Jesus' redeeming humanity at another point in history. Christ's own testimony, however, confirms Genesis 3 as a historical event (Matt. 19:3-5).

Satan through the serpent, raised doubt about God's word (Gen. 3:1); he lied by saying that man would not die (Gen. 3:4), expressing it in strongest terms, "You surely will not die!" Eve submitted to the temptation, sinning in the manner common to the human race: through the lust of the flesh, lust of the eyes, and the boastful pride of life (1 Jn. 2:16). Adam also participated in the sin; although Eve was deceived (1 Tim. 2:14), Adam realized what he was doing, hence, the greater judgement. For this reason Adam is constituted the first sinner (Rom. 5:12-21).⁸⁸

When Adam and Eve Disobeyed God, they did not immediately experience physical death, though ultimately they did die. More importantly, they died spiritually. Death entered into man's nature as moral and spiritual corruption. It is the consequences of

⁸⁵ Wayne Grudem, *Systematic Theology* (Hyderabad: Authentic, 2010), 443.

⁸⁶ Louis Berkhof, *Systematic Theology* (Carlisle: The Banner of Truth Trust, 1994), 181.

⁸⁷ Enns, *The Moody Handbook Theology*, 208-209.

⁸⁸ Enns, *The Moody Handbook Theology*, 208-209.

that sin as it has plunged out entire race into the corruption of depravity. That results one born with natures inclined to evil.⁸⁹

3.1.4. Judgement

Adam and eve now came to knowledge of good and evil but not in the manner they should have, immediately the world around them looked different; they recognized their nakedness, something they had not previously considered (Gen. 3:7). Their mind had become defiled, hindering fellowship with God,⁹⁰ they misused the freedom, disobeyed the command of God and ate the fruit from the tree of Good and Evil (Gen, 3:6-7). Because of their disobedience, man lost everything: relationship with God, fellowship with God, his authority, his image, holiness, love and wisdom. So, they died physically spiritually and eternally.⁹¹

When man disobeys command of God, he offends the loving and holy one who as the absolute Spirit Person sustains all life. In Adam, all men sinned (Rom. 5:12); whoever, Gentile or Jew, have sinned are failing to reflect the glory of that original impress of the image dei (Rom.3:23).⁹²

Affected relationship with God: sin produced an immediate transformation in the relationship which Adam and Eve had with God. They had evidently been in close and friendly terms with God. Because they had violated the trust and the command of God, the relationship became quite different. They had placed themselves on the wrong side of God, and had in effect become his enemies. It was not God, who had changed or moved but Adam and eve.⁹³

Guilty feeling: Another result of sins which affects our relationship with God is guilt. A person may not have done anything objectively wrong as to be deserving of punishment, but nonetheless may have these feelings.⁹⁴ Because of man's sin he is

⁸⁹ Richard D. Phillips, *Saved by Grace* (New Jersey: P&R Publishing Company, 2007), 9.

⁹⁰ Enns, *The Moody Handbook Theology*, 210.

⁹¹ Grudem, *Systematic Theology*, 492.

⁹² Tenney, Horne, "Salvation" *Pectoral Encyclopedia of the Bible*, Vol-5, Q-Z, 221.

⁹³ Millard J. Erickson, *Christian Theology* (Grand Rapids, Michigan: Barker Book House, 1984), 602.

⁹⁴ Erickson, *Christian Theology*, 605.

deserving of God's judgement.⁹⁵ Guilty means liability to punishment on account of sin; it means to be answerable to God for contradicting His holiness.⁹⁶

Death: Physically death means separation of spirit and flesh. God pronounced curse upon Adam "you have made from dust and you will return to dust" (Gen.3: 19). Hebrew 9:27 says, "it is appointed for man to die once." Paul in Romans 5:12 attribute death to the original sin of Adam. Yet while death entered the world through Adam's sin, it spread to all men because all sinned.⁹⁷

Spiritual death is both connected with physical death and distinguished from it. Spiritual death is the separation of the person, in the entirety of his or nature, from God. God as a perfect holy being, cannot look upon sin or tolerate its presence. Thus, sin is a barrier to the relationship between God and man. It bring man under the God's judgement and condemnation.⁹⁸

Eternal death is in very real sense the extending and finalizing if the spiritual death. If ones comes to physical death still spiritually dead, separated from God, that conditions becomes permanent. As eternal life is both qualitatively different from our present life and unending, so eternal death is separation from God which is both qualitatively different from physical death and everlasting character.⁹⁹

Because of sin mans predicament may be described as one in which he finds himself a victim of anxiety, dread, despair, frustration, alienation, absurdity, meaningless and estrangement. He has cut himself off from God, his fellow-man and himself. In this situation man either seeks to make meaning for himself by deifying himself (humanism) or by admitting his failure to discover any meaning.¹⁰⁰

3.2. Requirements for Salvation

God must do either objectively or in the subjective application process in order for man to be saved. Scripture is very clear that no one is saved by attempting to perform a good act in his own power. In fact, no one on his own is capable of an act that is righteous in God's eyes (Psalm 14:3; Rom. 3:10-12). It is certainly doubtful that even

⁹⁵ Horne, "Salvation," 221.

⁹⁶ Erickson, *Christian Theology*, 611.

⁹⁷ Erickson, *Christian Theology*, 613.

⁹⁸ Erickson, *Christian Theology*, 613.

⁹⁹ Erickson, *Christian Theology*, 614.

¹⁰⁰ Horne, "Salvation," 221.

Adam, before the Fall, totally on his own without any divine enablement was capable of performing any act of moral good in God's eyes. When Adam did act on his own, he committed the first sin (Gen. 3). Not only is it futile to attempt to gain salvation by good works in general, but as Scripture teaches clearly even complete adherence to the Mosaic law (difficult as that would be) would not justify anyone (Gal. 2:16; 3:11). Performance of religious rites simply for the sake of the rite will not save anyone, for God desires something else (Psalm 51:16-17).¹⁰¹

According to Scripture, the sole requirement for salvation is that man exercise faith in the provision that God has revealed. Faith is not to be considered a meritorious work on man's part, for Scripture affirms everywhere that faith, as all of salvation, is God's gift to man (Eph. 2:8; Rom. 6:23; 2 Tim. 2:9). There is no question that faith is clearly taught as the sole requirement for salvation in the New Testament. Equally clear is the message that faith was the only prerequisite during Old Testament times. God always requires man respond in faith to whatever He reveals concerning salvation.¹⁰²

3.3. The Promise of Salvation

After the Adam's fall man lost everything: his relationship, image, authority and power. Man became under the ruler ship of Satan. So, God wanted to restore the broken relationship and whatever he lost in the Garden of Eden. It was the God's plan for the all human. Deliverance became necessary when crisis began with fall of man. It is the part of salvation to rescue for the evil.¹⁰³

As soon as man sinned, there was a gleam of light that broke through the lowering clouds in the form of a promise to the woman: a promise that has its fulfilment only in Christ (Gen. 3: 15).¹⁰⁴ God's redemptive purpose should be accomplished and who is, therefore, the fulfilment of all that was involved in God's ideal for Israel. The drawing power of God is necessary, because man's natural inclinations are so opposed to God and righteousness that without it man will not come to God.¹⁰⁵

¹⁰¹ John S. Feinberg, *"Salvation in the Old Testament" Tradition and Testament* (Chicago: Moody Press, 1981), 39-77.

¹⁰² Feinberg, *"Salvation in the Old Testament,"* 77.

¹⁰³ Enns, *The Moody Handbook Theology*, 44.

¹⁰⁴ Walter Thomas Conner, *Christian Doctrine* (Nashville: Broadman Press, 1937), 153.

¹⁰⁵ Conner, *Christian Doctrine*, 157.

3.4. Assurance of Salvation

According to the Christian teaching of Salvation, a Christian should know that he is saved. There are abundant Biblical witnesses about the assurance of Salvation. Because Christ's work for salvation is merit and all sufficient that one in order to be saved should be completely dependent on Christ. If salvation depends in any degree on personal goodness, there could not be even a saved person in the world, and therefore no ground in it for assurance. Salvation is not offered to those who have purposed to be good, or religious, nor offered to those who hope God will Himself be good and gracious in the end. It is offered to all meritless, helpless sinners who are willing to believe that God has already been good in that He has provided, in Christ, not only what they need now, but all they need in time and for eternity.¹⁰⁶

Assurance is born of confidence in Christ. Bible states that, "Him that cometh to me I will in no wise cast out." To doubt salvation is not modest or commendable: it is the sin of distrusting God, or making Him untrue. Without faith it is impossible to please God. Thus, it is quite possible for one to be sealed in having faith and full confidence to every word God has spoken as to His plan and purpose of salvation.¹⁰⁷

3.5. The Old Testament Understanding of Salvation

In the Old Testament "Salvation" is used in different Hebrew words, which is having sense of to deliver or "deliverance" (Judges 3:9-15; Isa 15:20; 43:11).¹⁰⁸ In the Old Testament Salvation is at first thought of as deliverance from present evil in a temporal and material sense. The word Salvation comes to be used in the theological sense of the deliverance especially from sin, in the Old Testament complete trust in God was the most important of the human condition for Salvation.¹⁰⁹

The word of Moses stands firm and see the Salvation of the Lord (Ex 14:13), this is one of the essence of the Old Testament account of idea as the saving God. Israel's experienced of God as saviour in the past projected her faith forward in anticipation of his full and find Salvation in the future. The idea of Salvation is everywhere present

¹⁰⁶ Lewis Sperry Chafer, *Salvation: God's Marvelous Work of Grace* (Grand Rapids: Kregel Publications, 1991), 73.

¹⁰⁷ Chafer, *Salvation*, 75.

¹⁰⁸ Buttrick Arthur George, *The Interprets Dictionary of The Bible; An Illustrated Encyclopedia* (Nashville: Abingdon Press, 1962), 168.

¹⁰⁹ Tenney C. Merrill, *The Zondervan Pictorial Bible Dictionary* (Zondervan: Grand Rapids, 1963), 743.

to term of a deliverance from sin and its consequence, thus Old Testament leads to understanding that God deliver His people through his Saviour- Messiah.¹¹⁰

O.T. presents both ceremonial and moral conditions of fellowship with God. These have been characterised as priestly and prophetic respectively. The priestly emphasis on sacrifice and the prophetic on repentance are certainly not irreconcilable. In the Day of Atonement regulations (Leviticus 14) the objective offerings are to be accompanied by subjective affliction of soul, and the presentation of God's Servant in terms of sacrifice (Isaiah lli. 13-liii. 12).¹¹¹

3.5.1. The Role of the Law

God gave the Law (Torah) in the Old Testament to provide social structure for the delivered slaves so that the effects of that deliverance could be sustained. The Law provides a framework for on-going faithful living. In addition, God gave the Promised Land so these people could establish an on-going society that would live out the fruit of the exodus liberation (from their physical enemies). God gave these gifts so the people would spread God's shalom to all the families of the earth. The context for the Law included two crucial affirmations: (1) God saves by grace, in mercy, with acts of deliverance. The Law comes after, not as a means of earning salvation but as an additional work of God's grace, a resource for ordering peaceable living in the community of God's people.¹¹²

The laws directly address each Hebrew: "You shall....", "You shall not...." The personal nature of the laws reflects the basic dynamic of God's involvement with the Hebrews. Because God, the Law Giver, is personal, seeking to create healthy communities, then the Law is also at its heart personal. The purpose of justice is to serve the relationships of the community. The goal when there is brokenness is the restoration of relationships.¹¹³

¹¹⁰ Douglas JD and other (edit) *New Bible Dictionary second edition*(OM Books: Secunderabad, 1962),1057.

¹¹¹ R. Bultmann, 'The Significance of the O.T. for the Christian Faith' in *Old Testament* (edit. B. W. Anderson), 11.

¹¹² Bruce C. Birch, Walter Brueggemann, Terence E. Fretheim, and David L. Peterson, *A Theological Introduction to the Old Testament* (Nashville: Abingdon Press, 1999), 151.

¹¹³ Millard C. Lind, "The Concept of Political Power in Ancient Israel," in *Monotheism, Power, Justice: Collected Old Testament essays* (Elkhart, IN: Institute of Mennonite Studies, 1990), 135-152.

Following the Law does not lead to salvation. Salvation leads to following the Law. The first act is God's, a merciful act of totally gratuitous liberation. In God's free and sovereign love, God may simply act to liberate. Then, as a further act of mercy, God gives the Law as directives for how a liberated people ought to act.¹¹⁴ The Law is not a legalistic blueprint that, when violated, triggers God's wrath and renders God unable (due to God's holiness) to act directly with pure mercy. Rather, the Law is, pure and simple, the loving gift of a merciful God for the sake of the life of God's people.

3.5.2. Sacrifice and the Covenant

Sacrifices were an inadequate response to God's love (Amos 4.4, 5; 21-24; Isaiah 1:10-17; Jer. 7:21-26). Sacrifices were simply an outward sign of the inward and personal response to God, which only fully showed itself in obedience to God's will and purposes. Salvation is dependent upon God, not on man, so salvation can be achieved only through God's covenant with man, rather than sacrifices. In fact, the ritual and sacrifice is the one way for the covenant people to approach God. But their relationship with is established in the first place by a covenant, not by an act of sacrifice.¹¹⁵ God through his covenants, God drew the people of Israel into a relationship with himself. The sacrifices enable the people to express their relationship with God in three main ways:

When the Israelites wished to thank God for His goodness to them as a nation and as individuals, sacrifices could express this thanksgiving; specially the thank-offering (Lev. 7:12), and the burnt offering (Lev. 1:10-13). When they wish to share fellowship with God, sacrifices in which the worshippers ate part of the sacrificial animal provided for this need through a communal meal, for example the peace offering (Lev. 3:1-5). When the people were moved to make atonement for their sins both as individuals and as a nation, sacrifice gave ritual expression to their desire for healing and broken relationships, and went alongside confession and restitution, e.g. The sin offering (Lev. 4), the guilt offering (Lev. 5), and the annual Day of Atonement (Lev. 16).¹¹⁶

¹¹⁴ "Salvation," peacetheology.net/salvation/...salvation.../2-salvation-in-the-old-testament (accessed 17 October 2015).

¹¹⁵ David F. Hinson, *Theology of the Old Testament* (Delhi: ISPCK, 2010), 97.

¹¹⁶ Hinson, *Theology of the Old Testament*, 98-99.

Although the Old Testament sacrifices had a relation to justification, their main function, was in the sanctification process. Certainly, the sacrifices that were brought in worship of God or in consecration of the individual (sweet-savour sacrifices) would strengthen the believer's relationship with God. However, offering sacrifices in believing faith also brought cleansing from sin and the restoration of fellowship with God. Performing substitutionary and expiatory sacrifices (a sacrifice which presents a reparation to obtain the remission of sins) seems to be more involved with cleansing the sin of a believer than with bringing a person to salvation. Job, when he offered a sacrifice for cleansing (Job 42:7-9), was obviously saved at the time he gave the sacrifice (the Old Testament abounds with such examples). The expiatory sacrifices, then, seem to be primarily involved with the sanctification process rather than having a soteriological function.¹¹⁷

A comparison of sanctification in the Old and New Testaments would show that when the New Testament believer sins, in order to restore fellowship with the Lord he must receive cleansing from the sin. In order to continue to grow, he must confess his sin in believing faith that on the basis of Christ's sacrifice God will cleanse him from sin (1 John 1:9). The Old Testament believer also confessed his sin, but in addition, he brought in believing faith a sacrifice, since God had revealed that sin would be handled in that way. Before Christ's sacrifice, the public offering had to accompany the repentance of the believer. Once the all-sufficient sacrifice of Christ had been made, the repentant believer need not give another sacrifice in order to have cleansing.¹¹⁸

The Old Testament sacrifices pointed to (typological function) the sacrifice of Christ, which would fully handle sin (even if the Jew did not understand the typology of the sacrifices). On the ground of His sacrifice to which the Old Testament sacrifices pointed, the Old Testament believer who in repentant faith brought a sacrifice could be assured that God would cover, cleanse, and forgive such sin (soteriological

¹¹⁷ John S. Feinberg, "Salvation in the Old Testament" *Tradition and Testament*. Essays in Honor of Charles Lee Feinberg (Chicago: Moody Press, 1981), 73.

¹¹⁸ Feinberg, "Salvation in the Old Testament" *Tradition and Testament*. 74.

function). But the objective deed, from God's standpoint, that would completely pay for and remove sin was only offered on Calvary.¹¹⁹

3.5.3. Attitude of Faith in Salvation

The faith that is need in one's life in the process of salvation is discussed under:

3.5.3.1. *Day of Atonement*

The Hebrew word *kipper* means 'to cover', which is concerned a ritual covering for sin (Lev. 4:35; 10:17). That's expressing the plan of atonement for sin by the covering of sin or of the sinner. Blood sacrificial is interposed between God and sinners, in order to remove the wrath of God.¹²⁰ The death of Christ was fully satisfied all the lighthouses demands of God towards the sinner. Because God is holy and righteous He cannot overlook sin. Through union with Christ the believers at the present be accepted by God and be securing from the wrath of God.¹²¹

Early in God's revelation we find the promise of the atonement. In the curse pronounced upon the serpent in the garden of *Eden*, there is the promise of atonement. When God gave directions for the sacrifice of the Passover lamb in Egypt, and the sprinkling of the blood on the doorposts of the home, he was pointing down the centuries to the cross of Calvary, which has to be completely fulfilled in the New Testament, at the sacrifice of Christ on the cross.

In the Old Testament time, in the system of sacrifices, established by the command of God, the atonement is definitely typified. The people of Israel brought the firstling of their flocks and herds to the altar, and the high priest offered this victims in sacrifice to make atonement for the sins of the people. There was one day in the year set apart definitely as a Day of Atonement.¹²² On that day the high priest slew a bullock at the altar, took of its blood and went into the holy of holiest behind the veil, and sprinkled it on the mercy seat to make atonement for himself and his family. Then he took two goats and presented them before the Lord at the door of the tabernacle. One of them he offered as a sin offering for the sins of the people, and sprinkled its blood on the mercy seat. He laid his hands on the head of the other goat, and confess the sins of the

¹¹⁹ Feinberg, "Salvation in the Old Testament" *Tradition and Testament*, 59-60.

¹²⁰ Berkhof, *Systematic Theology*, 336.

¹²¹ Enns, *The Moody Handbook Theology*, 336.

¹²² J. Clyde Turner, *Soul Winning Doctrines* (Nashville: Convention Press, 1955), 2.

people then the goat was led away into the wilderness, bearing the sins of the people, and there it was left to wander and die. Therefore, the atonement is spoken of as a redemption, a ransom, a propitiation, a purchase, a substitution.¹²³

The New Testament discussions about “the atonement” it is generally understood to refer to the work of Jesus in putting right the human situation in relation to God.¹²⁴

The death of Jesus Christ was the perfect sacrifice. After shedding his blood on the earth, He ascended into the heaven, where he completes the work of atonement in the perfect heavenly sanctuary, the prototype of the perfect heavenly sanctuary, the earthly sanctuary.¹²⁵

3.5.3.2. *The Sin offering*

Sin in its essence was regarded as a violation of the sacred order of life established by God for his people. It is pure self assertion over against his claim to complete loyalty. When people disobey, His holiness is challenged, and his personal bearing and life were insulted by it. Thus God’s favour could no longer hold upon his people, and that separate the relationship between God and his people. Moreover sin seriously threatened God’s sovereignty, which threatened everything with corruption and annihilation. Therefore, when sin occurred in the community, in such critical situations brought between God and man, and thus between man and his environment, it was by means of act of atonement that the situation was retrieved. By this act the covenant between God and his people was preserved, God’s holiness was re-established, and peace between God and his people was affirmed.¹²⁶

Under normal circumstances it was the cultic worship of Israel that gave the community and the individual a regular and established opportunity for putting things right. To the alter in the sanctuary all kinds of sacrifices could be brought and made, and thus sin could be ‘covered’ or expiated.¹²⁷

¹²³ Turner, *Soul Winning Doctrines*, 7.

¹²⁴ Freedman Noel David, *The Anchor Bible Dictionary* : Volume 1 A-C (London: Doubleday, 1992), 518.

¹²⁵ T. Desmond Alexander and Baker W Divide, *Dictionary of the Old Testament Pentateuch* (England: Intervarsity Press, 2003), 60.

¹²⁶ Ronald Wallace, *The atoning Death of Christ* (Illinois: Crossway Books, 1981), 2.

¹²⁷ Ronald Wallace, *The atoning Death of Christ* (Illinois: Crossway Books, 1981), 2.

Of four type of sacrificial offerings mentioned in the book of Leviticus both the peace offering (3:1-17; 7:11-34), and the ‘whole burnt offering’ (1:1-17; 6:8-13), along with cereal offerings, were designed to unite the worshippers with God in a shared meal, and to renew or reinforce the relationship between him and his people. The sin offering appears to have been given mainly for offences, possibly in voluntary, having to do with matters of ritual. Animal sacrifices could be offered as often as desired by individual supplicants. On special occasions and at the main festivals they were offered on behalf of the whole community.¹²⁸

3.6. New Testament Understanding of Salvation

‘Characteristic of the New Testament in distinction from the Old Testament, is the idea that man’s relation to God is bound to the person of Jesus.’ Both testaments show a preoccupation with the relationship between God and man, but in the New Testament, it is clear that this is due entirely to the new covenant in Christ. He is the place where God meets with sinful men; He is the great channel of the divine grace. The New Testament also represents Him as the only Saviour (John 14: 6, Acts 4:12).¹²⁹

In the New Testament, doctrine of salvation emphasises the need for faith. Faith cannot be properly understood unless considered in connection with its correlative i.e. revelation. Faith cleaves to the Saviour-God as He comes to men in revelation, in self-disclosure. Although Christian faith is in its essence trust in Christ, or trust in God, or trust in God through Christ, it is not blind trust. In the New Testament, faith always possesses intellectual content, makes doctrinal affirmations.¹³⁰

3.6.1. Christ is the complete fulfilment of Old Testament Sacrifices

The basis of salvation is nothing other than God’s gracious provision of the death of Christ. The reason that Christ’s death must be the basis is stated in Leviticus 17:11, according to which blood must be shed, if there is to be atonement for sin (cf. Heb. 9:22). But not just any blood fully and finally removes sin. The writer of Hebrews explicitly states that the blood of bulls and goats could not take away sin, for only the

¹²⁸ Wallace, *The Atoning Death of Christ*, 3.

¹²⁹ Geoffrey W. Grogan, “*The Experience of Salvation in the Old and New Testaments*,” *Vox Evangelical* (1967), 4-26.

¹³⁰ Grogan, *The Experience of Salvation in the Old and New Testaments*, 26.

blood of Christ could do that (Heb. 10:4ff.). This verse implies that animal sacrifices could not in any dispensation be the ultimate basis for God's removal of sin.

Moreover, there is no indication whatsoever in Scripture that the blood of a human being would atone for sin. Therefore, since God demands the shedding of blood for removing sin, and since no human or animal blood will suffice to atone for sin fully, the ultimate ground, or basis, upon which God can offer salvation at any time in history has to be the sacrifice of Christ.¹³¹

The sacrifice of Christ is the objective act on the grounds of which God offers salvation in any age. God has known about Christ's death from all eternity. Since He decreed it, it was an accomplished fact in His thinking long before it was an accomplished fact in history. Because God knows that the deed will be done (since He decreed it), and because He sees all of history (including the completed work of Christ) at once, God can grant man salvation, even before the sacrifice is performed in history. God, as an omniscient being, know what is past, present, and future for the creatures He has made. Thus, God always sees Christ's work as an accomplished fact. But before it was done within history God knew that the death of Jesus Christ had not been accomplished in history. Man, limited by his human perspective, did not know about the atoning work of Jesus Christ until God revealed it and then accomplished it within human history. Thus, the Old Testament Sacrifices were directed to the complete fulfilment in the future sacrifice of the Christ on the Cross. In the sense, Christ became the complete fulfilment of the Old Testament sacrifices.¹³²

3.6.1.1. Substitutionary Death of Christ

There are many facets to the meaning of Christ's death, but the central one without which the others have no eternal meaning is substitution. This simply means that Christ died in the place of sinners.¹³³ Jesus' death on the cross secured the salvation of countless millions and provided the only way God could forgive sin without compromising His holiness and perfect righteousness. Jesus put himself to death for our sins so that we could live in sinless righteousness before God. Christ is vicarious

¹³¹ John S. Feinberg, "Salvation in the Old Testament" *Tradition and Testament. Essays in Honor of Charles Lee Feinberg* (Chicago: Moody Press, 1981), 39-77.

¹³² John S. Feinberg, "Salvation in the Old Testament" *Tradition and Testament. Essays in Honor of Charles Lee Feinberg* (Chicago: Moody Press, 1981), 39-77.

¹³³ Charles C. Ryrie, *A Survey of the Bible Doctrine* (Chicago: Moody Press, 1972), 118.

in the sense that Christ is the substitute who bears the punishment rightly due sinners, their guilt being imputed to him in such manner that He representatively bore their punishment.¹³⁴

Christ was the substitutionary atonement in the place of mankind. (2Cor5:21) He bore the sins of others in his body on the cross; He Bore the sins of others in His Body on the cross (1Pet.2:24); He suffered once to bear the sins of others (Heb, 9:28); He experienced horrible suffering, scourging, and death in the place of sinners (Isa.53:4-6). Thus, the substitution death of Christ provided redemption from our sins. In relation to our salvation, it is to pay the price which our sins demanded so that we could be redeemed. Christ death not only paid the price for sin but also removed us from the sin in order to give us full assurance that we will never be returned to the bondage and penalties of sin.¹³⁵

3.6.1.2. The Redemptive Work of Christ

In its broadest sense, redemption covers the entire work of God in Christ, delivering man from the guilt and government, penalty and presence of sin.¹³⁶ The word redemption comes from the Greek word “*agorazo*” which means “to purchase in the marketplace.” Frequently it had to do with the sale of slaves in the marketplace. The word is used to describe the believers being purchased out of the slave market of sin and set free from sin’s bondage. The purchase price for the believer’s freedom and release from sin was the death of Jesus Christ. (1Cor.6:20; 7:23; Rev 5:9,14).

Therefore, the reason that the believers has been brought by Christ, s/he belongs to Christ and already Christ’s slave. “The redeemed are paradoxically slaves, the slaves of God, for they were bought with a price Believers are not brought by Christ into liberty of selfish ease. Rather, since they have been bought by God at terrible cost, they have become God’s slaves, to do His will.”¹³⁷

An essential element in Christ revelation of God is the redemption work accomplished by Christ on behalf of man, the son of man came to seek and to save that which was lost by his redemptive mission. He was a savior as signified by the name Jesus Christ

¹³⁴ Louis Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans, 1941), 392.

¹³⁵ Berkhof, *Systematic Theology*, 392.

¹³⁶ Herbert Lockyer, *All the Doctrine of the Bible* (Secunderabad: Authentic Books, 2003), 192.

¹³⁷ Leon Morris, *The Apostolic Preaching of the Cross* (Grand Rapids: Eerdmans, 1965), 54.

(Matt. 1:21-32).¹³⁸ Christ set believers free from the bondage to the law and from its condemnation (Cal.3:13;4:5). “A curse rest on everyone who does not fulfil the law; Christ died in such a way as to bear be a curse; we who should have been accursed now go free from a legally based freedom.”¹³⁹

The redemption which is also describes “*lutroo*” which means “to obtain or release by the payment of a price”. The plan of being set free through payment of a ransom is prevalent in this word (Luke 24:21). Believers has been redeemed by the precious blood of Christ (1Pet1:18) to be a special possession for God (Titus 2:14). Redemption for mankind was in the bondage of sin and in need to be release from bondage and silvery to sin.¹⁴⁰

3.6.1.3. Justification through Christ

Justification is a judicial act of God, in which He declares, on the basis of the righteousness of Jesus Christ, that all the claims of the law are satisfied with respect to the sinner. It is unique in the application of the work of redemption in that it is a judicial act of God, a declaration respecting the sinner, and not an act or process of renewal, such as regeneration, conversion, and sanctification. While it has respect to the sinner, it does not change his inner life. It does not affect his condition, but his state, and in that respect differ from all the other principle part of the order of salvation. It involve the forgiveness of sins, and restoration to divine favour.¹⁴¹

By His atoning work Christ satisfied all the demands of the law for His people. In the resurrection of Jesus Christ from the death the Father publicly declared that all the requirements of the law were met for all the elect and thereby justified them.

Justification removes the guilt of sin and restores the sinner to all the final rights involve in his state as a child of God, including an eternal inheritance. It takes place outside of the sinner in the tribunal of God, and does not change the inner life, though

¹³⁸ Conner Thomas Walter, *Christian Doctrine* (Nashville: Boardman Press, 1937), 33.

¹³⁹ Morris, *The Apostolic Preaching of the Cross*, 56.

¹⁴⁰ Fritz Rienecker, *A Linguistic Key to the Greek New Testament*, Cleon Rogers, ed. (Grand Rapids: Zondervan, 1980), 655.

¹⁴¹ Berkhof, *Systematic Theology*, 513.

the sentence is brought home to him subjectively. Justification takes place once for all. It is not repeated, neither is it a process; it is complete at once and for all time.¹⁴²

3.6.1.4. Reconciliation through Christ

God was in Christ reconciling the world to Himself. What God has done in the matter of reconciliation He has done in Christ and this is based upon the fact that “He made Him who knew no sin to be sin on our behalf; so that we might become the righteousness of God in Him”. Reconciliation is an act by which men are delivered from a condition of estrangement and restored to fellowship with God. This act is accomplished by the sacrificial death of Christ. On this ground, the command to men is “be reconciled to God” (2 Corinthians 5:20-21). Reconciliation, then, is restoration to divine favour. God not only remits the penalty and blots out the man’s guilty. As justified ones, He places man where they can take part of the promises and rewards of those who are His. Thus, reconciliation is presented as the fruit of the atonement, such as reconciliation changes the attitude of person to God.¹⁴³

Christ as the mediator stands between God and man in order to reconcile them. Christ position as mediator is connected with the New Testament, by means of which the full richness of salvation comes to expression. Thus the idea of a mediator ship of Christ presupposes the annihilation of the distance caused by sin and enmity, therefore, provided complete reconciliation between God and man.¹⁴⁴

3.6.2. Works of the Holy Spirit on the Believers life

The Holy Spirit takes up residence in the life of the Christian and does inward works producing transformation in grace in response to salvation. The work of the Holy Spirit in believers transformation in salvation are discussed under.

3.6.2.1. Baptism of the Holy Spirit

One of the deep significant phrases used in connection with the Holy Spirit in the Scripture is “baptized with the Holy Spirit.” This is evident from the declaration of John the Baptist, that he baptize with the water, but after him one will come and baptize with the Holy Spirit and fire (Matt. 3:11). The baptism with the Spirit here is

¹⁴² Berkhof, *Systematic Theology*, 513-14.

¹⁴³ Lockyer, *All the Doctrine of the Bible*, 186.

¹⁴⁴ G. C. Berkouwer, *The Work of Christ* (Michigan: William B. Eerdmans Publishing Company, 1965), 285.

the induction of newborn individuals into the full privileged of the New Covenant.

“This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds” (Heb. 10:16).¹⁴⁵

The natural birth each individual comes into possession of a nature common to others, and thereby becomes a member of a race of interrelated persons; so also the individual born of the Spirit has a new nature which demands a new spiritual organism as the ground of the holy fellowship.¹⁴⁶

Thus, one must be baptized by the Holy Spirit if one claimed to be a follower of Jesus Christ, as to live a fruitful Christian life and in participating in His ministry. By the baptism of the Holy Spirit, the church becomes one in eternal life, united with that intimacy and indivisibility that characterizes the Trinity (John 17:21), and also shepherds note says, “ the baptism of the Holy Spirit is the way of initiation into the new corporate life of the community,”¹⁴⁷ and thereby united in one body. By this great event all believers, no matter how divers their origins, were made one.

3.6.2.2. *Sealing of the Holy Spirit*

The Holy Spirit is identified as the seal of the believer (2 Cor. 1:22).¹⁴⁸ Eph. 1:13-14 says, “In whom also after that ye believed, ye were sealed with that the Holy Spirit of promise which is the earnest of our inheritance.” Also Eph.4:30 “Sealed unto the day of redemption.” This sealing stands for two things: ownership and likeness (2 Tim. 2:19-21). The word ‘seal’ is used three times in the New Testament in connection with believers. It is also mentioned in the life of Jesus. Apostle John says, “He the Father, even God, has set His seal”. Apostle Paul pictured concerning about sealing by the Holy Spirit. One concerns security, and the other, ownership. Nothing can touch if one is sealed once. “For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:38,39).¹⁴⁹

¹⁴⁵ R. A Torrey, *The Person and work of the Holy Spirit* (New Kensington: Whitaker House, 1996), 185.

¹⁴⁶ Orton Wiley, S.T.D, *Christian Theology* (Kansas City: Beacon Hill Press, 1960), 323.

¹⁴⁷ Shepherd’s Note, *Basic Christian Beliefs*, (Nashville: Broadman & Holman Publishers, 2000), 63.

¹⁴⁸ Enns, *The Moody Handbook of Theology*, 267.

¹⁴⁹ Billy Graham, *The Holy Spirit* (Texas: A Key-Word book, 1978), 106-108.

Thus, When one come to Christ, the Holy Spirit seal us; and no man on earth can break that seal, for when he seals us unto the day of redemption, he causes us to become the children of God forever as the above passages stressed. However, a believers should notice that man will not judge by a man but only by our God, therefore seal is nothing with God, for the seal is from the God. It is in vain to hope on seal if we are not line with God. Thus, the seal demand the unchanging relationship with our God.¹⁵⁰

3.6.3. The Process of Salvation

The salvation is received by the believers not only by their efforts but also God's first act is involved in the plan of salvation, thus, the process is from the both side from God as well as from man's side.

3.6.3.1. *Divine side*

In Christian understanding, Salvation originates in the grace of the Father, is affected through the work of the Son, and is applied by the work of the Holy Spirit. While there is a human responsibility in salvation, there is first a divine side to salvation in which God sovereignly acts to secure the sinner's salvation.¹⁵¹

3.6.3.1.1. *Work of the Father:*

Election: election may be defined as "that eternal act of God whereby He, in His sovereign good pleasure, and on account of no foreseen merit in them, chooses a certain number of men to be the recipients of special grace and of eternal salvation."¹⁵² In the process of salvation first, the word Salvation is originated with the Father. Ephesians 1:3-6 tells how the Father chose us before the foundation of the world, and predetermined our adoption as His children through Jesus Christ. This describes the purpose of the choosing, God chose believers to be in fellowship with Him and too reflect His grace through their living a redeemed life.¹⁵³

Predestination: the word predestination comes from the Greek *Poorizo*, which means, "to mark out beforehand," (Acts 4:28; Rom. 8:29-30; 1Cor. 2:7; Eph. 1:5, 11). God by His sovereign choice marked believers off in eternity past. It determined our status as

¹⁵⁰ Billy Graham, *The Holy Spirit*, 108.

¹⁵¹ Louis Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans, 1941), 114.

¹⁵² Berkhof, *Systematic Theology*, 392.

¹⁵³ Berkhof, *Systematic Theology*, 392.

adopted sons of God (Eph. 1:5); it assures our ultimate glorification (Rom. 8: 29-30); it is for the purpose of extolling the grace of God (Eph. 1:6); it secures our eternal inheritance (Eph. 1:11); and it is according to the free choice of God and according to His will (Eph. 1: 5, 11).¹⁵⁴

Adoption: the word adoption in Greek word *Huiothesia* means “placing as a son” and describes the rights and privileges as well as the new position of the believers in Christ. The word is taken from Roman custom where, in legal ceremony, the adopted son was given all the rights of a natural born son. In this rite, four things happened. (a) the adopted person lost all rights in his old family, and gained all the rights of a fully legitimate son in his new family. (b) He became heir to his new father’s estate. (c) The old life of the adopted person was completely wiped out. For instance, legally all debts were cancelled; they were wiped out as if they had never been. (d) In the eyes of the law the adopted person was literally and absolutely the son of his new father.¹⁵⁵

Apostle Paul employs this Roman background to describe the Christian’s new status in Christ. In adoption the believers is released from slavery into freedom and maturity in Christ (Rom. 8: 15). In adoption the believers is released from bondage under the law into a new status as a son (Gal. 4:5). In adoption the believers enjoys a new relationship wherein he may address God as “Abba! Father!” (Rom. 8:15; Gal. 4:6), an intimate term of address used by a child in addressing its father.

3.6.3.1.2. Work of the Christ:

In the processing of Salvation, through the work of Christ is supreme in achieving man’s salvation, for the most part, it involves the death of Christ as a substitutionary atonement for sin in securing man’s release from the penalty and bondage of sin and meeting the righteous demand of a holy God.

The son has redeemed the believer (Eph. 1:7), removed the wrath of God, from the believer (Rom. 3:25), justified the believer (Rom. 5:1), provided forgiveness (Col 2:13), and sanctified the believer (1 Cor. 1:2). Moreover Christ pray for believers to be with Him (John 17:24); He continues to be their Advocate as God’s bar of justice (1John 2:13); and He continues to make intercession as the believer’s High Priest

¹⁵⁴ Berkhof, *Systematic Theology*, 392.

¹⁵⁵ Berkhof, *Systematic Theology*, 392.

(Heb, 7:225). If a believer could be lost it would imply Christ is ineffective in His work as the believer's mediator.¹⁵⁶

3.6.3.1.3. Work of the Holy Spirit

The work of the Holy Spirit in salvation involves the convicting ministry to the unbeliever, regenerating the person to give him spiritual life, indwelling the believer, baptizing the believer into union with Christ and other Christians, and sealing the believer.¹⁵⁷

The Holy Spirit has regenerated the believer, giving him life (Tit,3:5); the Holy Spirit indwells the believer forever (John 14:17); He has sealed the believer for the day of redemption (Eph, 4:30), the sealing being a down payment, guaranteeing our future inheritance; the believer is baptizing into union with Christ and into the body of believers (1Cor 12:13).¹⁵⁸

3.6.3.2. Man's Side

While this divine act in salvation of humankind is played, man also has the responsibility to respond with faith for his salvation process:

3.6.3.2.1. Repent and believe:

Repentance should not be understood as a separate condition for believing in Christ. If repentance is cited as a condition of salvation in terms of feeling sorry for one's sins, then it is a wrong usage of the term. It should not be understood as a separate step in salvation. Acts 20:21 indicates that repentance and faith should not be seen as separate items in response to the gospel but together they signify belief in Christ. To believe in Christ is to change one's mind about Christ and trust Him alone for salvation.¹⁵⁹

3.6.3.2.2. Affirmation through Baptism

As a person is submerged in the baptismal waters, their old life symbolically dies and is buried. The baptismal water symbolizes a grave. Thus, When a person is raised out of the water, they are symbolically and literally raised to a new life. There pentant

¹⁵⁶ Chafer Sperry Lewis, *God's Marvellous Work of Grace Salvation* (Grand Rapids: Kregel Publication, 1991), 87.

¹⁵⁷ Ryrie, *The Holy Spirit*, 59.

¹⁵⁸ John F. Walvoord, *The Holy Spirit* (Grand Rapids: Zondervan, 1958), 122.

¹⁵⁹ Satheesh Kumar, "Doctrine of Salvation," (Lecture Notes, AECS, Bangalore, November 2015).

person is now pure and sinless, no longer under the penalty of death, because their spirit and body have been purged of all sin and defilement.¹⁶⁰

As apostle Paul says, “Therefore we are buried with him by baptism to death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” (Romans 6:4-5).

According to Peter’s suggestion in Acts 2: 38, it is not that baptism is necessary for forgiveness of sins, rather, he was calling for members of the generation which was guilty of having crucified Christ to separate themselves from a generation under the judgement of God. That separation was to be publicly signified through baptism. Moreover, the baptism signified that the people had received the forgiveness of sins.¹⁶¹

3.6.3.2.3. Confessing Christ:

The condition of publicly confessing Christ for salvation is sometimes added to faith on the basis of Romans 10:9. This passage, however, is not establishing an additional condition for salvation. Rather, to confess Jesus as Lord means to acknowledge His deity.¹⁶²

3.7. Work of Sanctification

Another important aspect of salvation is sanctification. The word sanctification in Greek *Hagiasmos* means, “to set apart.” The same root word is found in English words *saint*, *holy*, and *holiness*. Sanctification and its related terms are used in a variety of ways in both the Old Testament and the New Testament. With respect to the New Testament believers, however, there are preliminary three aspects of sanctification.¹⁶³

3.7.1. Positional Sanctification

This is the believer’s position or standing before God, based on the death of Christ. In positional Sanctification the believer is accounted holy before God; he is declared a

¹⁶⁰ The Process of salvation, http://www.bibleresearch.org/broadcasts/PDF/Process_of_Salvation.pdf (accessed 14 December 2015), 6.

¹⁶¹ Kumar, “Doctrine of Salvation,” Lecture Notes.

¹⁶² Kumar, “Doctrine of Salvation,” Lecture Notes.

¹⁶³ Kumar, “Doctrine of Salvation,” Lecture Notes.

saint. Paul frequently began his letters by addressing the believers as saints (Rom. 1:7). It is noteworthy that so carnal a group as the church at Corinth is addressed as “those who have been sanctified in Christ Jesus” (1Cor. 1:2). This positional sanctification is achieved through the once-for-all death of Christ (Heb. 10:10, 14, 29).¹⁶⁴

3.7.2. Experiential Sanctification

Although the believer’s positional sanctification is secure, his experiential sanctification may fluctuate because it relates to his daily life and experience. Paul’s prayer is that believers should be sanctified or holy (1 Peter 1:6). This experiential sanctification grows as the believers dedicates his life to God (Rom. 6:13; 12:1-2) and is nourished by the Word of God (Ps. 119:9-16).

3.7.3. Ultimate Sanctification

This aspect of sanctification is future and anticipates the final transformation of the believer into the likeness of Christ. At that time all believers will be presented to the Lord without any blemish (Eph. 5:26-27).¹⁶⁵

Summary

In this chapter, the researcher has addressed the Christian understanding of Salvation, of how God intended to save the humankind through the generation from the creation and immediate fall of man in the Garden of Eden. Throughout the scripture, both Old Testament and New Testament, God through His saving plan re-establishing the relationship that has been broken in the Garden of Eden with Adam and Eve. Thus, Christian salvation is unique as compared to Islamic teaching on salvation. Islamic salvation focuses on man’s responsibility in attaining, while on the other hand Christian depends on the first act of God through His grace to save mankind because of His loving nature; Hence man responsibility is response in faith to God’s grace.

¹⁶⁴ Kumar, “Doctrine of Salvation,” Lecture Notes.

¹⁶⁵ Charles C. Ryrie, *A Survey of Bible Doctrine* (Chicago: Moody, 1972), 134-39.

CHAPTER FOUR

4. PRESENT INVOLVEMENT OF TUENSANG CHURCH(S) IN EVANGELISM TO MUSLIMS

Introduction

The mission of God is wider than evangelism. In the fullest sense, mission is about being 'sent'. In fact, God is already at work in mission, through his Spirit in every life, every culture and every community. God's desire for restored human relationships, for social justice, for a right relationship between human being and the created world, are all part of the mission. However, this is not and cannot be the totality of the mission the church is called to. There is also a call to make disciples, following the last command of Jesus to his followers as recorded in Matthew 28:19-20: 'Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit, and teach them to obey everything I have commanded you.'¹⁶⁶

There is no doubt that churches in Tuensang are facing multiple challenges in sustaining membership growth. However, when thinking about evangelism there is a need for caution before seeing it primarily as a way of boosting church attendance rather than training disciple. Evangelism is about creating a community; and if people are to grow as disciples of Jesus Christ they need to do that in the context of the community. Jesus called people to be with him before he sent them out (Mark 3:14). The church should have the conviction that the church of God is called to share in the mission of God, and that integral to that mission is the calling of the people to follow Jesus.¹⁶⁷

God has given us the responsibility and privilege of bringing the tidings to the lost and the needy. We must show them where their need is. We must take their hands and show them the salvation of our God. We must open their eyes and bring them out of prison (Isaiah 42:7). We must speak the word of truth and proclaim the freedom. There is a need of Muslims where only Christian can fulfil it by proclaiming Good

¹⁶⁶Mike Booker and Mark Ireland, *Evangelism- Which Way Now? An evaluation of Alpha, Emmaus, Cell church and other contemporary strategies for evangelism* (London: Church House Publishing, 2003), 1.

¹⁶⁷Booker and Ireland, *Evangelism- Which Way Now?* 3.

News of God. Churches in Tuensang must learn this need to reach Muslims with the gospel as its prior responsibility. The need of Church involvement in Evangelism towards Muslims is highly require today.

In this chapter, the researcher will develop a pilot study (2014-2015) based on the interaction with Church leaders, and some informed individuals about the present involvement of Church in evangelism. Finally, presentation of the challenge to motivate effective evangelism towards Muslims in Tuensang Town will be addressed.

4.1. Historical Background of Tuensang District

Tuensang is a town in Nagaland, India. It is the headquarters of the Tuensang district, the easternmost and the largest district of Nagaland, bordering with Myanmar. The town was founded in 1947 for the purpose of administrating the erstwhile North Eastern Frontier Agency (NEFA) that comprised the present day Tuensang, Mon, Longleng and Kiphire districts. Nowadays, these four districts combined together are also known as Eastern Nagaland.¹⁶⁸

The Tuensang area was originally made up of all the present four districts of Eastern Nagaland. Even after the British conquest of India, the Tuensang tribal region remained unadministered due to lack of sufficient men and money. However in 1902, the area was brought under the nominal control of the British. It was called Tribal Area and was administered by the Governor General of India. In 1948, a separate division called Tuensang Administrative Circle was created.¹⁶⁹

When the Constitution of India was first released in 1950, Tuensang Division was placed in “Part B” category of tribal districts as per the Sixth Schedule. It became part of the North-East Frontier Agency (NEFA). Subsequently in 1957, it was merged with the Naga Hills District to form a new administrative unit under the Ministry of External Affairs. After negotiation with the secessionists, this administrative unit was later made a full-fledged state called Nagaland.¹⁷⁰

The people living in Tuensang are the children of the different mother’s womb having different history, culture and tradition, customs and usages, rites of worship and

¹⁶⁸ The Morung Express, “History of Tuensang Town,” <http://morungexpress.com/establishment-of-tuensang-town-as-the-headquarter-of-tuensang-district> (accessed 18 December 2016).

¹⁶⁹ The Morung Express, “History of Tuensang Town,”

¹⁷⁰ The Morung Express, “History of Tuensang Town,”

festivals, food habits and practices, etc. Socially, the people are well organized community. Politically, they have a Democracy rights for the people. In religious point of view, they have their own traditional belief similar to the other tribal's Nagas apart from the other fellow non-Christians exist like Muslims, Hindu. Economically, the people are partially dependent on neighbouring state of Assam for their Economic resources.¹⁷¹

Tuensang town is the eastern most district of the state of Nagaland. Tuensang is known geographically for its location near the indo-Myanmar border. Tuensang is one of the largest district of Nagaland. It is located in a hill area and it is surrounded by hills and mountains like many places in Nagaland. The hill is sparsely populated and people enjoy the spacious surroundings. The temperature in winter drops below freezing point and in summer raises up to 25 degree Celsius.¹⁷²

The research based on the pilot study, people of Tuensang are mostly from the middle class. In most of the family the father is the sole bread earner, the mother stays at home and looks after the family. Almost 50-60% of the people are government employed. The remaining are employed in NGO's, Business and some in farming, Small scale agriculture is practised in most of the family where food crops like rice, millet, maize and beans are planted. Due to the cold weather condition vegetables like cabbage, chilli and mustard are grown in the area. The agricultural products procured are solely mean for family consumption not for trade and sale. Originally Tuensang Town belongs to Chang tribe but due to the presence of headquarters it is a home for many families from different tribes of Nagaland including different communities of the Indian union.

A report given in interview, by Imlong Pastor, along with the other Nagas Tuensang Town is dominantly Baptist-Christian, church plays an important role in society. At present there are 19 Baptist churches run by different majority tribes. A single Muslim temple also exists in Tuensang, with the ever increasing number of Muslims every year. The churches closely works for the upliftment of the society in different ways possible.

¹⁷¹ The Morung Express, "History of Tuensang Town."

¹⁷² The Morung Express, "History of Tuensang Town."

4.2. Muslims in Tuensang

Tuensang is one of the district of Nagaland, where we find many religious, ethnic group of people. The majorities are Chang tribe who owns the land mainly the area of Tuensang Town. Apart from the ownership there are also some different ethnic tribal and cultural, groups we find, not only the Nagas but also even the non-local people from all over India. Thus, in this diversity context of Tuensang the divergence in religions are also occurs, where we find Muslims as the second largest religious group in Tuensang Town. Based on the pilot study, Mr. Ahmed Abdullah says, Approximately, there are nearly 1000-1500 Muslims are residing in Tuensang,¹⁷³ which can be appraised up to 2-3 percent of the Tuensang population.

Right after India's Independence the main-line Indian rushed into Nagaland including Tuensang Town for business, jobs etc. Among them, Muslims were not the first but Bengalese, Biharese, with Hindu background were the first to do business in Tuensang Town. Due to influx of so many illegal Bangladesh Muslims in Assam and neighbouring states of Nagaland many Muslims started to settle in cities and towns of Nagaland for business. Muslims in Tuensang Town are not the permanent citizens, but reside as a migrant. Their main occupation is business. 95% of the Muslims settle in Tuensang presently are involved in commercial trade purpose in different ways.¹⁷⁴ Politically and socially the Muslim community in Tuensang Town are the most organized and united among non-local that reside in Tuensang Town.

4.2.1. Social Background

Muslims in Tuensang Town are not wholly related to any social activities apart from their main occupation (Business). Majority of the Muslims stay reserved to their own community, where they have their separate area. Approximately 70 percent of the commercial stores are run by the Muslims. Wide range of the Markets, shopping centres (Bazaar) in Tuensang are owned by them where as the local people are just the customers. Some Muslims even involve in marital relationship with Local girls, settled permanently but not the citizen. Apart from their commercial purpose, they are not much involved in other social activities, only in case of general social activities when organized by the head authority of Tuensang.

¹⁷³ Ahmed Abdullah, "Shopkeeper" (Saksi, Tuensang, Interview, 13 December 2015).

¹⁷⁴ Yemlong Chaba, "Former Vice President CSU Saksi," (CBL, Tuensang, Interview, 3 January 2016).

4.2.2. Political Background

Muslims in Tuensang are not the permanent citizen members, yet settled with the proper permission, they are not in the long-term purpose. Due to the reservation act of Naga customary law and procedure by Indian law, which is based on the act on Indian Article no 371A(1), the agenda on preservation of the customary rights and culture for Nagaland provides 'ILP' (Inner Line Permit).¹⁷⁵ So in order to be a part of any district or town under the state of Nagaland for any kind of purpose should get the permit agenda. They have to concern the authority with the proper identification of Indian citizen, which is also additionally assists the person for his/her safety living in Town. That even protect himself from any problems from any unknown parties or personal difficulties as far as he is concern to Administration as well as the identification for him to stay can be secured and informed to the Local people.

4.2.3. Religious Background

Freedom in co-existence religion in town has made available to exist any worship sect groups and play the important role in people's religious life in maintaining their standards of beliefs system in different faiths. Muslims in Tuensang keep their faith alive even if they keep themselves busy pursuing their carrier. Like other Muslims, they are religiously very strong, following and practicing with Mosque build in the heart of the Town. Religious practices are never missed by the people. They are the one who is most devoted to their religious acts and practices by fulfilling the religious rituals like specially praying and fasting.

Muslims in Tuensang are mostly known by their faith rather than their own citizenship. They are identified in the society largely because of their faith. Through their life styles, practicing of their faith and laws they give their identity of being Muslim. Local people in Tuensang Town are mostly Baptist Christian but they all co-exist with the Christian community. They respect the church and its organization, some Muslims even extend help with donation in kind and grace. Their main objective is to do business in town by not interfering in religious matters.¹⁷⁶

¹⁷⁵ "The Constitution of India" indiankanoon.org/doc/1676970/ (accessed on 15 January 2016).

¹⁷⁶ Chaba, Interview.

4.2.4. Economic Background

Balancing the economical status in Tuensang Town, “Economically Muslims have advanced so much dominating the business community in Tuensang Town.”¹⁷⁷ Most Muslims staying in Tuensang are businessperson. Their main occupation is business depending on their professions. Most of them are shopkeepers, some runs their own shops and some as the worker. Economically they are fine professions in their own ways in business that enables them to hunt their lives.

Muslims in Tuensang are migrant. Therefore, they do not own any permanent properties in Town except for their security some they maintain their shelter close to their Mosque. Third half of their income is surpass to their native villages to their parents or their family since, there main purpose of staying in Tuensang is in search of wealth for their family. Therefore, most of their income goes outside of the Town.

4.3. Present Involvement of Church in Evangelism

In the context of Tuensang Town churches, relation to evangelism towards Muslims, the “indifference policy in religious matter with Muslims has led the church to stay away in sharing gospel. Whereas, personal evangelism among some individuals might have change some Muslims and its views which according to me some have accepted Christ.”¹⁷⁸ According to the church report of evangelism, there is no such involvement towards Muslim in Tuensang seen so far. No agenda in reaching gospel to Muslim makes the possibilities that the church missional activity falls to pathetic condition.

The Chang Churches in Tuensang Town were mainly established, “in order to unite their own people in a fellowship with God; to encourage each other in the faith, and to reach the none-believers.”¹⁷⁹ The churches are majored and well established under their association. Since, the churches are covered under association; they play the strict uniformity among the churches. In regard to missional aspect, major contributions from churches towards mission is hold by association itself. The association itself assigns the missional fields and targets, where the church has to follow with their contribution towards mission to fulfil its purpose.

¹⁷⁷ Chaba, Interview.

¹⁷⁸ Chaba, Interview.

¹⁷⁹ Imlong, “Pastor Chang Baptist Lashong Saksi,” (CBL, Tuensang, Interview, 15 December 2015).

According to present evaluation of the churches of Tuensang Town, they give their large effort in missional activities like church planting mission, supporting the weak churches, contributing financially to association toward developing missional assistance. Yet, the church misses the part in evangelism. Seeming to be like churches are much focus on the curriculum of mission but not in the heart of mission.

The Church mission is not undertaken in all its fullness unless people are called to become disciples of Jesus Christ. Mission is not always evangelism, and some aspect of mission are (responding to social justice, for example) are very clearly not evangelism. Evangelism, then, is just one part, but an essential and indispensable part, of the mission of God. A simple pair of definitions may help in this:

Mission- God's work of reconciling the whole world of creation to himself, in which we are called to participate.¹⁸⁰

Evangelism- The process by which people become disciples of Jesus Christ.¹⁸¹

The consideration of strategies for evangelism will touch on areas that involve mission in the broader sense, but the focus will be on that specific part of mission that can truly be called evangelism.¹⁸²

The present scenario of the church in evangelism is at pathetic. According to the different views from church Leaders: Pastor Imlong, Mission Chairman Nochi and Associate Women Pastor Asang, they view that the hindrances of the Church in missional objectives particularly in term of evangelism to Muslims may be because of:

1. Lack of train person to built rapport with them and not much interested in doing evangelism.¹⁸³
2. Nominalism in the church or believers spiritual life.¹⁸⁴

¹⁸⁰ Booker and Ireland, *Evangelism- Which way Now?* 1.

¹⁸¹ Booker and Ireland, *Evangelism- Which way Now?* 1.

¹⁸² Booker and Ireland, *Evangelism- Which way Now?* 1-2.

¹⁸³ Imlong, Interview.

¹⁸⁴ Asang, "Associate Women Pastor Chang Baptist Lashong Saksi," (CBL, Tuensang, Interview, 3 July 2015).

3. Misconception of Missional aspect, Church activities towards foreign mission are so heavy that by some means obstructive to native evangelism.¹⁸⁵

According to the researcher observation and research, in addition to above witness, secularism can also be the hefty hindrances for the church to involve in evangelism. The modernity of the world results that more and more of our society and churches are becoming secularized through materialism and pluralism. Materialism tends to smother spirituality and eventually driving out godliness in the church and society in Tuensang. According to a researcher close observation about Saksi Chang Baptist Church, the church seem unintentionally fall into secularism in terms of their religious practices, by giving more efforts to activities rather than morality of church missed the centeredness of the person Jesus Christ. Administration of the church becomes so heavy that carry off the interest on spiritual aspects and that results most of the time the real devotion of the church remains inactive.

Another aspect based on the pilot study, misconception of the duty and responsibility as Disciples of Christ is that, if one engage in doing any kind of work of the church and participate in any kind of church activity then, it seem to them, serving God and fulfilling one's duty as disciple of Christ. However, what makes this erroneous is, 'work cantered' believers rather than 'Christ centred believers'. Like of Muslims, one good deeds matters for their judgement day to cancel out their one sin so they gives their much effort in fulfilling rituals and religious practices fearfully. Therefore, in some way while trying to fulfil its duty, many disciples missed the morality and spiritual life of real disciple for what they have being called.

According to the researcher observation based on the research, another aspect of secularism is materialism, church become like of an organization where all social activities and managements are the priority of it. Diverting its objectives by giving more effort in the property of church instead of soul winning, in Naga context the believers, leaders or elders in the church thinks more about the church activities rather than spirituality of the church. Spirituality becomes a secondary matter rather more focused on developmental aspects like; competition spirit in building church halls, where we finds corers of church funds are spent. Large focus on developing the

¹⁸⁵ Nochi, "Mission Chairmen, Chang Baptist Lashong Saksi," (CBL, Tuensang, Interview, 12 December 2015).

Properties of the church rather than spiritual development is hampering the church main objective of bringing disciples to Christ.

Above stated views remains the blockage for the church to evangelize the Muslims in Tuensang District. Naturally, the churches are not avoiding the missional service but in some or the other way church mission seem to be like of social service like other Christian Organizations, in following the patterns of its association, just because the association assigns the allotment responsibilities. Church seems to look missions outside town but without the aspect of Evangelism, forget about the needs that they have at their foot stole. There are many non-Christians around Tuensang District yet none of the churches considers that as their mission goal. Churches do not take step forward to those people who are right at its doorstep.

4.4. Challenges in Effective Evangelism in Reaching Muslims of Tuensang District

4.4.1. Doctrinal Challenges

According to the Islam, Allah is unique in the absolute sense, thus any effort to attribute to him a plurality of persons (the Christian doctrine of the Trinity) appears to him to be *shirk* (polytheism, making someone the equal of God), the only sin that God cannot forgive. Thus, the Muslim denied any knowledge of God. Allah becomes in effect an impersonal being instead of living person.¹⁸⁶

In the Bible the only one and true God reveals Himself as the Father, the son and the Holy Spirit. The doctrine of the Trinity is a precious truth revealed in God's word. The Bible teaches that there is only one God (Deut. 6:4), yet in the one name there are three eternal distinctions or persons (Matthew 28:19). Never divide the substance; that is, no distinctions as being three separate gods. "There is one God..." (1 Tim.2:5). But neither dare deny the unity of the Son and Spirit with the Father (John 14:16-26; 15:26, 27). A simple analogy to understand the concept of Trinity is, the example of sun of something in the world which cannot exist without its three aspects. The one celestial body exists as light, heat and energy, each of these differing, yet not separable from each other.¹⁸⁷

¹⁸⁶ North Africa Mission, *Reaching Muslims Today* (Madras: Evangelical Literature Service, 2000), 17.

¹⁸⁷ North Africa Mission, *Reaching Muslims Today*, 28-29.

4.4.1.1. Means of Salvation

Muslims use much of the same terminology that appears in the Bible: sin, salvation, heaven, hell, one God, law, and punishment. What is missing from their lexicon is the word “savior.” The Muslim does not believe that he needs a savior because he believes he alone must atone for his sin by his works. Islam teaches that man is born sinless and, therefore, does not have a sin nature from which he needs to be saved. His sinlessness was corrupted by external influences and can, therefore, be ‘cleaned up’ by works and efforts that please Allah. The Qur’an tells the Muslim that his good deeds can cancel out his bad deeds (Sura 11:114), but how many good deeds are enough. Muslims believe they can ask Allah for forgiveness from sins, but Allah may or may not forgive them. There is, therefore (and this is the key), no assurance of salvation for Muslims.¹⁸⁸

Muslims believe one must be sorry for sin and repent of it, but the idea that payment for sin is required by a holy God is not part of Islam. Being sorry for sin will not help the Muslim when s/he stands before a holy God on Judgment Day. Example, a murderer will never be allowed to go free just by saying sorry in the court, because justice should be done according to his deeds. Being sorry won’t keep the murderer out of prison.¹⁸⁹

According the Christian teaching of Salvation, a Christian should know that s/he is saved. There are abundant Biblical witness about the assurance of Salvation. Because Christ work for salvation is merit and all sufficient that one in order to be saved should be completely dependent on Christ. If salvation depends in any degree on personal goodness, there could not be even a saved person in the world, and therefore no ground in it for assurance. Salvation is not offered to those who have purposed to be good, or religious, nor offered to those who hope God will Himself be good and gracious in the end. It is offered to all meritless, helpless sinners who are willing to believe that God has already been good in that He has provided, in Christ, not only what they need now, but all they need in time and for eternity.¹⁹⁰

¹⁸⁸ Safa, *Inside Islam*, 79.

¹⁸⁹ Safa, *Inside Islam*, 80.

¹⁹⁰ Lewis Sperry Chafer, *Salvation: God’s Marvelous Work of Grace* (Grand Rapids: Kregel Publications, 1991), 73.

Assurance is born of confidence in Christ. Bible states that, “Him that cometh to me I will in no wise cast out.” To doubt salvation is not modest or commendable: it is the sin of distrusting God, or making Him untrue. Without faith it is impossible to please God. Thus, it is quite possible for one to be seal is in having faith and full confident to every word God has spoken as to His plan and purpose of salvation.¹⁹¹

4.4.2. Cultural Challenge

Islam has not only become a religion, but has dominated and integrated itself into the culture of its adherents. Islam according to J. Christy Wilson “is a very tightly-knit system. It determines just how every act of life shall be performed, from morning until evening and during the night, and it exercises control over all of life, from the cradle to the grave.”¹⁹² Islam holds a community devotion and solidarity that Wilson likened to “faith and patriotism combined.”¹⁹³ Therefore, Christians have been generally frustrated in their efforts to reach Muslims for Jesus Christ.

As Roberts states, “The factors that hold a Muslim to his religion are usually only about 10 percent theological and 90 percent cultural.”¹⁹⁴ Muslims have a tendency to fit into a larger group of people in order to feel secure and “belong.” This could be an extended family, a network of friends, etc. In this “community” (the Muslim term for this is, “umma”) there is tremendous security and safety. If they ever lose their job, no problem! Their “community” will help them out until a new job is found. When Muslims are confronted with the claims of Christ, they may know it to be truth, but they are more worried about leaving their “community” than they are about not having the truth. Muslims need to first find a “community” of Christians that they can belong to before they will leave their “community” of Muslims. And in most Muslim areas, there are no acceptable Christian “communities,” which makes it very difficult for Muslims to follow Christ.¹⁹⁵

¹⁹¹ Lewis Sperry Chafer, *Salvation: God's Marvelous Work of Grace*, 75.

¹⁹²J. Christy Wilson, *The Christian Message to Islam* (New York, London, Glasgow: Fleming H. Revell Company, 1950), 7.

¹⁹³ Wilson, *The Christian Message to Islam*, 7.

¹⁹⁴ Phil Roberts, Director of Interfaith Evangelism. Copyright © 1996 North American Mission Board of the Southern Baptist, <http://www.christiananswers.net/evangelism/beliefs/islam.html> (accessed 3 January 2016).

¹⁹⁵Wilson, *The Christian Message to Islam*, 106.

One of the most perplexing concerns in Muslim evangelism is the cost of accepting Jesus Christ as Lord and Savior. In almost all Muslim societies, it has become increasingly difficult for individuals to openly profess their faith in Christ Jesus. Muslims who change their faith by accepting Jesus Christ as Lord and Savior face all kinds of persecutions and death threats to their lives because there is a prescribed penalty of death for those who adopt another faith. However, a far stronger deterrent to becoming a Christian is the fact that doing so will break the bonds of family life and bring aspersion and persecution not only upon themselves, but also on the members of their own household, whom they love.¹⁹⁶

4.4.3. Challenges of Faith

In most instances, Christian evangelism is in the crucial term because the reason is many believers do not heed in sharing gospel to his neighbour and compromise themselves from witnessing to other faith. Because, the cause factor might be lack of one's faith and belief or might be because of no solid conviction of one's faith. Addition to that, in the context of Tuensang it largely falls into misapprehension of their faith that of what other religion says, "I happen to be a Muslim by birth and preference; you happen to be a Christian. Now if either one of us seeks to impose his religion upon the other, it only leads to misunderstanding and strife. So let us recognize one another's religion and live side by side in a state of peaceful religious coexistence."¹⁹⁷ Thus, believers and churches in several conducts neglects its main responsibility as a disciple of Christ in reaching gospel however remains stagnant in one's faith while there is wide range of possibilities open within the town itself.

4.4.3.1. *The Uniqueness of Jesus*

Jesus is mentioned often in the Quran but more in terms of the miracles. The Quran does attest to His sinlessness, a position not even enjoyed by Muhammad.¹⁹⁸ However, Muslim claims that Jesus is not the Son of God, is not divine, did not die on the Cross, and did not arise from the dead; while on the other hand the Christian affirms all of these facts. But, what makes Jesus unique in His proclamation and confirm Him as the Son of God is that, Dr. Ebe Sunder Raj states, "If Christ's life and

¹⁹⁶Wilson, *The Christian Message to Islam*, 106.

¹⁹⁷ John T. Seamands, *Tell It Well: Communication the Gospel Across Cultures* ([n.p.], Beacon Hill Pr, 1981), 30.

¹⁹⁸ Vivek, "Reaching Muslims with the Gospel," (Bangalore, Lecturer Notes, AECS, August 2015).

sayings be the ultimate Truth for a disciple of Christ, He can with all humility invite others, with neither apology nor arrogance, to come further up from where they stand, to see his Guru as the ultimate Truth. This calls for radical thinking, both from the Christian and those who oppose his mission.”¹⁹⁹

There is an inherent difference between the Gospel of Christ and the Quranic teaching. “One of the great differences”, according to Seamands, “between the non-Christian religions and the gospel is that there is no intrinsic relationship between these religions and their founders, while in Christian faith there is such relationship.”²⁰⁰ Thus Christian religion is centred around a ‘person’ and a ‘personal God-relationship’ where as Muslim religion is centred in rules and rituals. “Our gospel is always the gospel of Jesus Christ ” and not the “gospel of the Christian religion.”²⁰¹

The faith in the Gospel of Christ also gives the answer why Christian proclaims their faith and tries to bring people to Christ. A true disciple of Christ will not keep quite but proclaim his faith because he has experienced it as the blind man who, when he was healed and then questioned by the Jewish leaders, said, “once I was blind and now I see.” One of the greatest strengths of Christian faith is that we have not only a “story to tell” but also an “experience to share.”²⁰²

4.4.4. Biblical Challenge

Some of the biblical challenges in doing evangelism are follows:

4.4.4.1. God's Call for Unique Obedience

The God of the gospel calls to praise and obedience. To acknowledge the one true God, who is the giver of all life and who intends that all life should gladly be lived back to God. It is God's rightful place to invite and expect such a turn back to God in joy and well-being.²⁰³ The characteristic response to the Creator by all creatures is to give praise and obedience, which is active engagement in doing God's will and making the world to be the creation that God intends. The call of God, in short, is to

¹⁹⁹ Ebe Sunder Raj, *National Debate on Conversion*, (Mussoorie: Nivedit Good Book Distributors Pvt.Ltd.), 8.

²⁰⁰ Seamands, *Tell It Well*, 68.

²⁰¹ Vivek, “Christian Mission Among Other Faiths,” (Lecturer Notes, AECS, Bangalore, August 2015).

²⁰² Vivek, “Christian Mission Among Other Faiths,” Lecturer Notes.

²⁰³ Walter Brueggemann, *The study of Evangelism; Exploring a Missional practice of the Church* (Michigan : Grand Rapids, Wm. B. Eerdmans Publishing Company, 2008), 219.

discipleship that is, to follow God's presence and purpose and promise with the discipline necessary to the project.

The ground of the call is the good news of the gospel that God has a powerful intentionality for the world, which, when enacted, will make a decisive difference for good in the world.²⁰⁴ "If anyone wants to become my follower, let him deny himself and take up his cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it" (Mark 8:34-35).

The calling of God is a very tremendous way; very specifically and purposefully, the intimacy of God's calling was greatly anticipated in every human life. The God who calls is the God of discipleship, the one who calls people to follow, in order to participate in his passion and mission.

4.4.4.1.1. Biblical Concept of the 'Church'

Church as the "Body of Christ," the great dynamic truths revealed in the word of God concerning the Church as the body of Christ may be considered through the scriptural revelation concerning the relationship of the individual to this new entity. Such a study reveals that a Christian rightly related to Christ has: 1) a new position in Christ, 2) a new union with Christ and all other true believers, with a new association which changes his total relationship to God, his fellow Christians, his family, and his relationship to the world.

4.4.4.1.2. The New Position of the 'Believers' in Christ

The intimacy and blessing of this relationship would embody to important Scriptural truths. First, the indwelling of Christ as their constant companion is embodied in the phrase, "I in You, You in Me." As Christ had promised his disciples of His coming death, resurrection, and ascension would bring a new day in which there would be a new relationship, the disciples were to be intimately related to Christ in a new position. From this new relationship would emerge all the details of their glorious salvation. Because they were in Christ, they would be justified, positionally sanctified and become channels through which the power and grace of God could flow in deliverance from sin and in manifestation of resurrection power. In Christ they would

²⁰⁴ Brueggemann, *The study of Evangelism; Exploring a Missional practice of the Church*, 220 -221.

have access to God. Similarly in Colossians 2:12 Paul writes, “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who had raised from the dead.” Thus, the new relationship of being in Christ must necessarily be at the heart of any true Biblical concept of the Church.²⁰⁵

4.4.4.1.3. The New Union of the Church

The concept of the church as composed of all true believers united in a living union in the body of Christ is one of the central figure of the New Testament. Using the human body as an apt illustration of the living union of believers related to Christ as the head of the body and believers as the member of the body. Thus, it is inappropriate for a member of the body of Christ to be joined in wicked union to a harlot. Rather, the individual believer is himself a temple of God set apart for holy use, and dedicated to the glory of God (1 Corinthians 6: 19,20).²⁰⁶

The supreme position of Christ over His body the Church is declared in Ephesians 1: 20-23, that the true line of authority is not through an organization, but through a personal relationship to Jesus Christ who is the head of the Church. It is to this church, the body of Christ, to which Christ has given varied gifts, functions peculiar to their positions in the body. It is through this body that there shall be increase in members of the body, and growth in grace of the individual believer. Through this body, God channels His supernatural grace, which enables the believers to witness his truth to other.²⁰⁷

Therefore the unity of the body of Christ is a unity of the Spirit. The true goal of biblical ecumenicity can be achieved when Christian recognize their common bond, their common purpose to serve the Lord and are united on the basis of a biblical theology. That Challenges to concentrate on the main task of the Church the preaching of the gospel to the millions who have not heard. The unbelief and ignorance that characterizes the lost world should be our primary concern. The church as the body of Christ is one of the great facts of Scripture. Its unity is from God, not man, by grace, not by organization. Thus, the realization experientially of that unity of

²⁰⁵ Harold Lindsell, *The Church's Worldwide Mission* (Illinois: Word Book, 1966), 65-66.

²⁰⁶ Wilson, *The Christian Message to Islam*, 106.

²⁰⁷ Wilson, *The Christian Message to Islam*, 106.

life which characterizes the body of Christ should be the goal of all Christians who desire to proclaim the gospel to every creature.²⁰⁸

4.4.4.2. Purpose of the Church

The word ‘church’ occurs only twice in the gospels (Matt. 16-18; 18; 17). The English word ‘church’ is used to translate a Greek word *ekklesia* that as its basic meaning ‘called out.’ It is used for an assembly, or a group, called for a purpose. It is a group of people called out by God through Jesus Christ.²⁰⁹

Christians misunderstand between the purpose and activities of Church. Having fellowship with one another and worship strategies like: encouraging one another, singing, worshipping, praying, are just the activities of church, but should not mistaken as the purpose of church. All these activities can be done even outside of the church like: through cell group, family groups, or through media, etc. Because this is just the part of worship, but these all activities are to prepare the believers to witness good news to people. Dynamic understanding that Christian church should have today is to know: Why we are ‘called’ by God? Calling is the first part of the Christian Journey, because we are first chosen and called by God to be His children. That means we are called out for a purpose, and that is to witness for God’s plan His Mission.

Thus, as the called out people the church need to discover that they are not just called out for fellowship purpose but also to know about God and train ourselves to reach back to the people who are not convinced by the gospel message, as it states “The purpose of church is to shape the believers to get back.”²¹⁰

4.4.4.3. Mission of the Church

The mission of the Church is to carry on the life of Jesus Christ in this world. Jesus came into this world for a redemptive purpose. He was to reveal God to men and to redeem men from sin. The responsibility of the church is to show God to men and to present the redemptive message of Jesus Christ.

The church was made for mission founded by Jesus Christ himself. It is Christ that makes the church deferent from any other movement, organization, or society. Even

²⁰⁸ Lindsell, *The Church’s Worldwide Mission*, 72.

²⁰⁹ James E. Carter, *The Mission of the Church* (Nashville: Broadman Press, 1974), 14

²¹⁰ Vivek, “Mission in 21st Century- Rowan Williams,” (Lecturer Notes, AECS, Bangalore, November 2015).

though composed of persons, organized for work, and gathered by choice, the church is distinct from any other society because of the presence and the purpose of Christ. Thus, Jesus must be the foundation upon which the church is built,²¹¹ and if the church is the community of faith, chosen, headed, and empowered by the Christ, then the mission of Christ becomes the mission of the church.

Thus, the church is made for mission. As Christ lived the purpose of God in His coming into the world, the church is to live the life of Christ. Mission, then, is the mission of the Church. By living the life of Christ in the world, the church engages in the proclamation of the gospel to the unconverted.²¹²

Summary

Tuensang is suppose to be largely a Christian home, but it faces the consequences today because of the lack of mission understanding. Church are becoming nominilistic because of many activities and involvement that destructs the believers attention from religious and spiritual responsibilities. The influences of non-Christian friends circle, business, intermarrying to non-Christians, etc. results in forming a syncretism, nominilism in the Tuensang and results in compromising one's faith and sidelining the task of Mission Commanded by Lord Jesus.

The church in Tuensang needs to respond towards all these above issues that is hampering the Christian truthness in the lives of the people. Examining the truth of Christ' uniqueness today is the church' model to develop an evangelistic strategy to reach Muslims in Tuensang district. Knowing the purpose of believer's calling for which they are set apart to witness back will enable the Church to fulfil the Great Commission of God, revealed in the Bible.

²¹¹ Carter, *The Mission of the Church*, 12-13.

²¹² Carter, *The Mission of the Church*, 38.

CHAPTER FIVE

5. DEVELOPING EFFECTIVE EVANGELISTIC MODEL TO REACH MUSLIMS IN TUENSANG DISTRICT

Introduction

The English word ‘Evangelism’ comes from the Greek word *euangelion*, or ‘evangelize’ as *euaggelizo* means “gospelize” which means “bringer of good news”. To evangelize ‘gospelize’ is to “verbally share the good news of God’s reconciliation through Jesus Christ, and to invite people to receive this gift.” (John 3:16; 2 Corinthians 5:18-21)²¹³

There are various ways of bringing the gospel message to people, through direct as well as indirect proclamation of Jesus Christ. In this final chapter the researcher would highlight important aspects of this research’ aim to penetrate the gospel message to the Muslims in Tuensang.

In order to build a strong understanding among Muslim to effectively evangelize them, the first part of this chapter will highlight some of the similarities and dissimilarities between Christianity and Islam; considering the Doctrine of the Christian God or Allah, Jesus and prophet Muhammad, Bible and Quran, and finally, Prophets of the Bible and the prophets of the Quran. The last section of the research will develop the strategies in doing effective Evangelism to reach the Muslims with the gospel message.

5.1. Understanding Differences and Similarities

It is important for Christian to understand their differences with Muslims so they can respond with truth and love. Many of the Muslim beliefs are related to the Bible. The historical foundation for the Quran comes from the Old Testament. Yet even though there has been influence and there are similarities, the differences in the beliefs of the two faiths are striking. Approach without knowing the secrets of these two religions can sometimes leads to syncretistic beliefs, that can results in compromise one’s faith.

²¹³ Steve Chalke, *New Era, New Church*, (Harper Collins Publishers: London, 1999), 31.

5.1.1. The Christian God and Allah

The triune God of the Bible is not the Islam's view of Allah, since Islam denies the Triune understanding of God in the bible. Muslim finds it difficult to separate the concept of father from the physical term. To them it is blasphemous to call Allah or God as 'father'. To do so is the same as saying that your mother and Allah had sexual intercourse to produce you! While to Christian, calling 'Father' is to evoke thoughts of love, compassion, tenderness and protectiveness, it is not so to the Muslim mind. To them, a father is strict, shows no emotion, never expresses love, and is bound to his family by duty and for what his family can provide for him, not by devotion.²¹⁴

Allah's attributes are radically different from the biblical God. For example, Allah is unknowable and unpredictable. He is not a trinity. He did not become incarnate for man's salvation. He is not a person or a spirit. He is not limited by anything, not even by his own nature. It is impossible to enter into a personal relationship with Allah.²¹⁵

Islamic Allah is Unknowable Transcendent Being on the other hand Biblical God is Knowable Intimate God. Allah Reveals His Will to be obeyed on the other hand Christianity God Reveals Himself to be Known. Allah is Impersonal Judge but in Christian God as Loving Father. Muslims belief in Allah's Inability to Love, but in Christian God is Love.²¹⁶

5.1.2. Jesus Christ and Prophet Mohammad

Since Islam Claims that Prophet Muhammad and Jesus Christ of Nazareth were both Muslims and both prophets sent by Allah, these two mighty prophets must coincide in all points and never contradict each other. So in order to prove that Muhammad cannot in any ways be comparable to the Biblical Jesus, the following literary approach from the biblical source will help stay objective in comparing the life of Jesus and the life of Muhammad:

1. Prophecy: The birth, life, death, and resurrection of Jesus were clearly prophesied in the Old Testament according to the New Testament. For examples: Micah 5:2 gives us the very name of the town in which the Messiah would be born. On the day Christ

²¹⁴ Stewart, *Today's Religions*, 379.

²¹⁵ Morey, *Winning Against Radical Islam*, 142-143

²¹⁶ Randy Thomas Harris, *Islam and Christianity: A Comparative Missiological Analysis*

died, 33 Old Testament prophecies were fulfilled. The coming of Christ was preceded by the preaching of John the Baptist.²¹⁷

This is in stark contrast to the coming of Muhammad, which was not predicted by pagan soothsayers, Old Testament prophets, or New Testament apostles.

2. Births: the birth of Jesus Christ was miraculous in that He was conceived by the Holy Spirit in the womb of virgin Mary. The Quran and the orthodox Islam fully accepted the virgin birth of Jesus. It is only in modern times that we find some small heretical Muslim groups who deny and ridicule the doctrine of the virgin birth of Jesus. Because this is out of reaction to the fact that there was nothing miraculous or supernatural about the birth of Muhammad.²¹⁸

3. Sinlessness: According to the New Testament, Jesus Christ lived a perfect and sinless life (2 Corinthians 5:21). When his enemies came to accuse Jesus before Pilate and Herod, they had to invent charges because no one could find anything against Him. Quran also speaks about the sinlessness of Jesus Christ (Sura) But when turn to the life of Muhammad, he was a normal human being engaged in the same sins which afflict normal man. He lied, he cheated; he lusted; he failed to keep his word, etc. He was neither perfect nor sinless.²¹⁹

4. Miracles: During his lifetime, Jesus did many great mighty miracles according to Biblical teaching of the life of Jesus Christ. He healed the sick, raised the dead, cast out demons, and even ruled the wind and the waves, which is also mentioned in the Quran, (Sura) But according to the Quran in dozens of places such as Sura 17:91-95, Muhammad never performed a single miracle. The only sign that Muhammad could point to was the existence of his revelations, the Suras, that made up the Quran (Sura 29: 47-51).

Muhammad did no miracles. He did not heal the sick, raise the dead, cast out demons, or rule the wind and the waves. He had no power than any normal man.

5. Human and Divine Nature: According to the New Testament Jesus Christ was unique in that He was divine as well as human. This is why Jesus is called “God” in

²¹⁷ Robert Morey, *Islamic Invasion* (Las Vegas: Christian Scholar Press, 1992), 92-93.

²¹⁸ Morey, *Islamic Invasion*, 94.

²¹⁹ Morey, *Islamic Invasion*, 95.

John 1:1, 18; 29:28; Acts 20:28; Romans 9:5; Titus 2:13, Hebrews 1:8, 10; 2 Peter 1:1, etc. But when turn to Muhammad, he was only a man.²²⁰

5.1.3. The Law (*Torah*) and Quran

Muslims consider that Quran was the revelation of Allah. They claim that it was directly from Allah given to Muhammad because in Quran there is no author as Christians have for Bible. Christians consider Bible as the Word of God that is revealed to different person and inspired the authors. When it comes to Muslims scripture Quran the questions regarding Quran is answered outside the Quran. For example, Muslims approach depends upon secondary sources that were put together generations after generations after Muhammad died. The *Sunna* and the *Hadith* supply the Muslim with the official answer to questions raise upon Quran. Thus, while the Quran does not answer the questions, the *Hadith* does. That means they prove the Quran by the *Hadith*, and then prove the *Hadith* by the Quran.²²¹

As examining Quranic teachings about Islam, the following conclusions become apparent:

1. Quranic Islamic submission to Allah, as a slave submits to his master. It is not a relationship between man and God.
2. Quranic Islam is to bow before Allah out of fear and not out of love. It is not a fellowship between man and his Creator.
3. Quranic Islam is a religion of good works, generally defined as physical acts of worship and public devotion. It is not a union between man and God.
4. Quranic Islam is what you do for Allah, not what Allah does for you. It is not a personal experience of man with God.²²²

Contrast to the all these above Quranic teaching the following truths are revealed in the Bible:

²²⁰ Morey, *Islamic Invasion*, 97.

²²¹ Morey, *Winning Against Radical Islam*, 59.

²²² Anees Zaka and Diane Coleman, *The Truth about Islam; the Noble Quran's Teaching in the light of the Holy Bible* (New Jersey: P&R Publishing Company, 2004), 21.

1. Biblical Christianity is a relationship between man and Jesus Christ, who is the only Saviour of his people.
2. Biblical Christianity is a restored fellowship and reconciliation between man and his Creator, through the intercession of Jesus Christ.
3. Biblical Christianity is a union of man and God, in the Person of Jesus Christ, and in the heart of the Christian believer through the Holy Spirit.
4. Biblical Christianity is a personal experience of man in relationship with God.
5. Biblical Christianity is a life of dependence on and faith in Jesus Christ and his perfect life and sacrifice in our place. It is not a religion of good works that must be done to earn salvation or acceptance.
6. Biblical Christianity is what God has done for man, not what man can do for God.
7. Biblical Christianity is grateful servanthood toward others, in brotherly love.
8. Biblical Christianity is an adoption as spiritual children of God, able to approach him as a loving Father, but in holy reverence, respect, and honor as Sovereign Lord.²²³

5.1.4. Prophets of the Bible and Prophets of Quran

The prophets according to Quran are human beings. Belief in prophets or apostles is another fundamental article of Muslims faith. Muslims belief that the prophet or apostle are ordinary men who have been chosen of Allah to receive his revelation as mediated through angels and proclaim it to humanity.

The divine selection of the prophets guarantees the truth of theory message. There are many prophets and apostles, including Noah, Abraham, Moses, and Jesus, and all of these must be believed. But Muhammad is the greatest prophet of all He is called the 'seal of the prophet' (sura 33:40), 'which means end of the prophet'²²⁴ because God's revelation to all preceding prophets or apostles was incomplete and is now given complete and final, to Muhammad. Thus the second part of the witness: 'I witness that there is no God but Allah; and that Muhammad is the prophet.' Muhammad is

²²³ Zaka, *Similarities Between Christianity and Islam* 2008. 23-25.

²²⁴ Thomas Patrick Hughes, *A Dictionary of Islam* (Clifton, New Jersey: Reference Book Publishers, 1965), 306.

accorded the highest honour and respect, but he is still human; he is not deified in Quranic teachings. The reformation of man is entrusted to men to whom the Divine will is revealed, because only a man can serve as a model for men. Islam exclude the concept of Incarnation, whereas, Christians see incarnation in the climaxes of ‘the incarnate word,’ as John 1:1 says ‘the word became flesh and dwelled among man.’²²⁵

5.2. Strategies for Effective Evangelism to Reach Muslims

Following are the different strategies that will help in evangelism to Muslim:

5.2.1. Developing a Personal Relationships

Evangelism occurs more easily within existing personal relationships between mankind (John 1:41-51; Acts 16:30-34; 1 Corinthians 7:14; 2 Timothy 1:5). It makes it to exist credibility between both parties, so that one can be more direct in sharing the gospel, and the person is more likely to take the gospel seriously. Personal relationship can lead the Muslim to identify with the evangelist, so that s Muslim can more easily envision himself becoming a Christian. Scripture gives many examples of this principle, In John 1:41-51, Andrew gets his brother Peter; Philip who was from Bethsaida the same town as Andrew & Peter; goes and gets Nathanael. In Acts 16:30-34, we came across Philippian jailer reaching his household. 1 Cor. 7:14, Unbelieving husband, unbelieving wife sanctified through believing wife or husband. Therefore, developing personal relationship with the client can be a more effective to win the person to Christ.²²⁶

In most cases, it can be possible to look to the people with whom one is already in regular contact with (e.g. school, work, neighbourhood). So one needs to take advantage of their ‘warm’ relationship with Muslim can be the great opportunity to share the gospel. One can be much more assertive with the Muslim to go forward with the gospel because of the credibility and identification with them. In general, the best approach is to openly share what one has discovered and invite them to a meeting to check it out. Let us consider the following practical implications:

²²⁵ Vivek, “Reaching Muslims with the Gospel- L.T. Jeyachandran” (Lecturer Notes, AECS, Bangalore, September 2015), 75.

²²⁶ Xenos Christian

Fellowship, “Biblical Principles of Evangelism,” <https://www.xenos.org/ecclesiology1> (accessed 11 January 2016). 1.

5.2.1.1. Engaging in Intentional Opportunities

Evangelism will not occur naturally by just focus on growing with God. One should seek the opportunity to make it happen. Evangelism is not of that kind of perspective, which has been called ‘search theology’ which the scripture does not mentioned, and has been discredited over and over again in churches that have lost their ability to reach the lost. Instead, one need to engage in intentional efforts to win lost people and constantly study ways to become more effective in those efforts. One can prayerfully look for opportunities to share Christ with strangers. God knows who is open to him, and He often arrange contact between them and Christians (Acts 8:26-39; Philippians 1:12-14).²²⁷

5.2.1.2. Evangelist Requires Persistence

It should be noted that, some Christians commit to spending regular time with non-Christians in the expectation that they will be responsive to the gospel. If this doesn’t happen, they regret their time commitment and withdraw leaving the non-Christian hurt, angry, feeling like a project, etc. If one makes a commitment to spend regular time with a non-Christian, it needs to be something one’s will to do even if s/he does not get the positive results.²²⁸

5.2.2. Complementing God’s Word with Lifestyle of Evangelist

Christian lifestyle needs to complement the message not replace it. No true evangelism occurs without verbal communication of the gospel. No amount of “witnessing by one’s lifestyle” will ever substitute for sharing the good news. People can and do come to Christ by hearing the message even if they never see the speaker’s life, or even see problems (Philippians 1:14-18). But they don’t come to Christ by seeing the Christian’s life even if they never hear the message. How then, can lifestyle complement the message? It can adorn the message (Titus 2:9-14), making it even more attractive and credible (Philippians 2:14-16). Attitude and behaviour at work; friendly helpful neighbour, positive and cooperative towards them. It can expose by positive contrast the emptiness of the non-Christian lifestyle (Ephesians 5:8-11), and cause thirst for life with God (Matthew 5:13-16).²²⁹

²²⁷ Xenos Christian Fellowship, “Biblical Principles of Evangelism,” 1.

²²⁸ Xenos Christian Fellowship, “Biblical Principles of Evangelism,” 1.

²²⁹ Xenos Christian Fellowship, “Biblical Principles of Evangelism,” 1-2.

It can make slander about Christian easy to refute (1 Peter 2:12, 15; Titus 2:7, 8) because what Muslims observe about Christian is different. They do not have to be perfect to have a lifestyle that complements one's verbal witness, but one need to be humble enough to admit when s/he blow it and apologize. This is a witness in itself, and sometimes opens doors. When people note the lifestyle and compliment on it, one should be sure to give the credit to Christ! Communicating that it is the power f God bring change in one's life.²³⁰

5.2.2.1. The Message to Communicate

According to 2 Corinthians 5:18-21 expresses this emphasis that God has already done everything to be reconciled through Jesus Christ on the Cross for us, the question is whether we want to be. God has done everything needed for him to accept us the only thing needed is for us to choose to be reconciled to him.²³¹ Some of the practical implications are:

1. The Evangelist needs to emphasize God's grace more than human sin and God's judgment (John 16:8). We should not be afraid to mention these things, but we want them to be the backdrop for the good news not the focal point. God promises that the Holy Spirit will convict the hearer of sin and judgment. (John 16:8) "And He, when He comes, will convict the world concerning sin, and righteousness, and judgment." Our job is to emphasize the solution. This is what attracts people to Christ.²³²

2. The Evangelist need to proclaim the Message of Freedom

Islam is a religion that is centred around the strict laws and rituals, hence, Muslims who follow Islam has a tremendous respect for and fear the Muhammad and Allah. To reject Muhammad and religion of Islam was to reject God. To deny God meant the wrath of God, which will result in the judgement to the pits of hell. Thus, Muslims need evangelist to tell them that they are free in Jesus Christ, that they do not need to be afraid of Allah any longer, that God loves them and that He is not angry with them. Just as fear binds people to Islam, the compassionate and unfailing love Christian message of Jesus Christ will bring them to their heavenly Father. The Bible says, "For

²³⁰ Xenos Christian Fellowship, "Biblical Principles of Evangelism," 2.

²³¹ Ralph P. Martin, Peter H. Davids, *Dictionary of the later New Testament & its developments*, (Illinois: inter Varsity press, 1997), 353.

²³² Xenos Christian Fellowship, "Biblical Principles of Evangelism," 3.

you did not receive the spirit of bondage again to fear, but you receive the spirit of adoption by whom we cry out, ‘Abba Father,’” (Romans 8:15).²³³

2. Evangelist needs to realize that one have not ‘evangelized’ until verbally shared this message Showing Christian love, talking about one’s relationship with Christ and how he has changed one’s life, through Jesus Christ, sharing the evidence for Christianity.²³⁴

5.2.3. Providing Social Settings that Exposes Christian Ideas

Inviting non-Christians to attend a meeting in which vital Christians predominate (1 Corinthians 14:23-25). Appointing some days or functions like Parties; Athletics; Hospitality; etc can help expose Christian faith to them. The atmosphere produced by a group of Christians who love each other will often do as much to convince Muslims to respond to Christ as the teaching he hears. Jesus set this example by attending non-Christians’ parties even though he got judged by the religious people for doing it. Many people become more open to attending a meeting once they have friends and realize they are normal and fun-loving rather than judgmental, weird and uptight. In order that happen Christians need to respond to their social invitations, so they will be more likely to respond to Christian invitations. Christian needs to allocate time and make possible that to fill it with evangelistic opportunities.²³⁵

When Christian invites Muslim to Christian social gatherings, there will be more opportunity for them to be exposed to the gospel and vital Christian community, and it will be easier for them to discuss it if they want to. Invitations to social gatherings should be for people who evidence an unwillingness to come to a meeting focused on Christian content. it makes free themselves to be more open to Christian activities without hesitation. Finally, it offers an opportunity for the Christian to witness of the Body of Christ to be expressed, and for the gospel to be discussed in appropriate manner. If the person is open to coming to either a meeting or a social gathering, it is almost always preferable to bring them to a meeting.²³⁶

²³³ Safa, *Inside Islam*, 93.

²³⁴ Xenos Christian Fellowship, “Biblical Principles of Evangelism,” 3.

²³⁵ Xenos Christian Fellowship, “Biblical Principles of Evangelism,” 3.

²³⁶ Xenos Christian Fellowship, “Biblical Principles of Evangelism,” 4.

5.2.4. Apologetics in Evangelism.

In the first place in apologetic approach, one need to remember the limitation of apologetics, what apologetics can/cannot do. The important thing one should remember is that Apologetics may not convert people to Christian. Apologetics can be a starting point for discussing spiritual things. It can overturn the misconception that Christianity is irrational and take away this as a rationalization for not seriously considering God. It also provide examples of intelligent people who believe, which many people need to see in before they are ready to believe. Apologetic can have the effect of opening a closed mind.²³⁷

In apologetic, a Christian' approach needs to respond to objections but without initiating polemics. When one does this, it may raise concerns they did not even have. Thus, one needs to be more careful and make sure to listen to them and understand what they are asking. Moreover, apologetics should initiate the gospel! As 1 Pet 3:15 says, "but sanctify Christ as Lord in your hearts, always being ready to make a defence to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence"²³⁸

There are different apologetics for different people. Listening carefully will help one to discover the objections and misconceptions that will help to provide the apologetics that suit them. It is not the burden to be fully prove Christianity before they should believe. One's responsible is only need to show that Christianity is plausible that should be sufficient in view of the gracious offer God is making, however, considering that there is a subjective element, where only needs a step of faith that the person must take. Try to use apologetics that include the gospel or are conducive to explaining the gospel (Evangelistic-Apologetic Tapes; Fulfilled Messianic Prophecy). Christian need to remember, the real power is the unfailing love relationship with Jesus Christ and He wants to change the life.²³⁹

5.2.5. Dialogue as a Ministry

Dialogue is conversation in which each party is serious in his approach both to the subject and to the other person, and desires to listen and learn as well as to speak and

²³⁷ Xenos Christian Fellowship, "Biblical Principles of Evangelism," 4-5.

²³⁸ Xenos Christian Fellowship, "Biblical Principles of Evangelism," 5.

²³⁹ Xenos Christian Fellowship, "Biblical Principles of Evangelism," 5.

instruct. In this process evangelist should be willing to enter into dialogue. In doing so one shall learn from the other person both about his beliefs and also (by listening to his critical reaction to Christianity) about certain aspects of our own.²⁴⁰

Through dialogue, one is first called to learn from, to acknowledge, and to receive the rich insights arising from the cultural and religious traditions and lives of the people. Through dialogue one can grow in deeper respect for the illuminating insights and even challenges which God's inward Word of the Spirit is expressing through the life of humanity. Through these insights the gospel message itself is clarified and known more profoundly. Thus, through Christian witness and dialogue one can offer service to a reality. Because the human world needs this witness and dialogue if it is to grow toward its true destiny and full measure of life: the kingdom of God.²⁴¹

The Christian needs to strive to enter into the daily existence of the Muslims, as believers, adherents and men. To begin with, it is important to understand what Islam means to Muslims. Christian needs to persist in their earnest invitation for a true dialogue; they must exercise endless patience and refuse to be discouraged. Christian have to care enough to give priority in their time to join together with other people in the community, and together to identify and then to tackle some of the important social issues of their own locality. One should remember to mark true Christian dialogue like authenticity, humility, integrity and sensitivity.²⁴²

In Dialogue, Christians need to present a token of genuine love, because it indicates one's steadfast resolve to rid the minds of the prejudices and caricatures which one may entertain about other people: to struggle to listen through their ears and look through their eyes so as to grasp what prevents them from hearing the gospel and seeing Christ; to sympathize with them in all their doubts, fears and hang-ups.²⁴³

Christian needs to understand how Christianity looks to the Muslim. Christian also needs to strive to understand the massive misunderstanding of Christian theology of the Christian doctrines of God and Trinity, of Christ and the Cross, and of salvation.

²⁴⁰ John Stott, *Christian Mission in the Modern World* (Illinois: Inter Varsity Press, 1975), 61.

²⁴¹ Jerry Persha, "The Church Mission of Witness" *The Study of Evangelism, Exploring a Missional Practice of the Church*, Ed. Paul W. Chilcote and Lacey C. Warner (Michigan: William B. Eerdmans, 2008), 326-327.

²⁴² Stott, *Christian Mission in the Modern World*, 77-78.

²⁴³ Stott, *Christian Mission in the Modern World*, 89-91.

But the minaret's call to the Christian is not to understand only. It is also to action, and that both negatively and positively. Bishop Cragg uses the word 'retrieval' to indicate the work of restitution which we Christians have to perform. Among the factors contributing to the rise of Islam was the Christian failure of the Church. It was a failure in love, in purity, and in fervour, a failure of spirit. Thus, Islam developed in an environment of imperfect Christianity. So the Christian yearns to undo the alienation and to make amends for the past by a restitution as he can achieve of the Christ to whom Islam is a stranger. Therefore, the objective of the dialogue should be the restoration to Muslims of Christ whom they have missed.²⁴⁴

5.2.6. Sources that lead Muslims to the Biblical Truth

Some of the sources that will lead Muslim to the biblical truth are as follows:

5.2.6.1. *The Bible*

Islam teaches that Allah was the source of both the Bible and the Qur'an, so they are willing to listen to passages from the Bible. Passages that speak to the wickedness of man's heart (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18), the holiness of God (Exodus 15:11; 1 Samuel 2:2; Joshua 24:19; Psalm 93:5) and His hatred for sin (Deuteronomy 25:16; Proverbs 6:16-19) will drive home the need for a Saviour. As long as the Muslim believes he can atone for sin himself, the message of the gospel will be foolishness to him. If he comes to understand that "no one will be declared righteous in his sight by observing the law" (Romans 3:20), the door is open for the light of the gospel to shine in his heart.²⁴⁵

5.2.6.2. *The Quran*

Quran has mentioned about Jesus and his ministry in several chapters in Quran. Islam considers Jesus as one of the prophets sent by Allah. Thus, Muslim also respects Jesus as prophet. Therefore, there is a possibility for open doors to rise different question quoting from the Quran itself, one can contrast the Muslims minds, like by raising such questions:

1. *Why the Quran does mentioned the name of Jesus in 25 places?* However, name of Muhammad is mentioned only 4 times. Why is more references given to Jesus more

²⁴⁴ John Stott, *Christian Mission in the Modern World* (Mumbai: GLS Publishing, 2015), 77-78.

²⁴⁵ North Africa Mission, *Reaching Muslims Today*, 17.

than Muhammad? (Sura 2:67, 136, 253; 3:45,55; 4:163,171,157; 5: 46, 110, 112, 116; 6:85; 43:53,61; 61:6; 62 14).

2.No women's name is mentioned in Quran, not even Muhammad's wife, but there is only one name mentioned that is 'Maryam' (Mary) the mother of Jesus, so, why it is so?

The title given for Chapter 3 in the Quran is 'family of Maryam,' as well as chapter 19, the name of the chapter itself is 'Maryam'

Sura 3: 42 following says that Mary was without any original sin. She never committed any sin and she was virgin. Thus, why is it preference given to Mary the mother of Jesus?²⁴⁶

3. In Sura 3: 45-55, there are some points in the chapter that Quran makes about Jesus:

1. 'Kallamullah' which means, Jesus as the Word of God.
2. 'Ruah-i-Allah,' Jesus as the Spirit of God.
3. 'Messiah, Isa' Name of Jesus.
4. Verse 46 says that Jesus spoke when he was very small like 2 days old.
5. Quran says that Jesus created the life bird with mud, suggesting that he can give life (Sura 3:49).
6. Quran also says that Jesus can heal blind, leprosy, any kind of sickness and even raise the death.
7. Sura 4:157, 158, 19:33, 34, Quran says Jesus went to heaven, he still alive and he will come back again. Why does these things does not mentioned about Muhammad?²⁴⁷

4. When Muslims are asked, How did God create the universe? If their answer will be God created universe through Word. In that case, Jesus is the Word according to Quran, which suggest Jesus is the Creator.

²⁴⁶ Vivek, "How to Reach Muslim?" (Class Notes, AECS, Bangalore, January 2016). Developed from Mario Joseph In Changing Tracks®, Spain, 'Today's Messenger.'

²⁴⁷ Vivek, "How to Reach Muslim?" Class Notes.

5. Christian says Jesus as the Son of God. Muslims do not believe in God having a wife because that idea is not in their theology. Thus, argument to this is, Show us the wife of God? In response to this Quran says: God can hear without ears, God can see without eyes, God can speak without tongue, then it is possible for God to have a Son without wife.

6. Sura 10:94, Muhammad is told that, if you are in doubt about what Quran tells you then ask the Scripture readers. It suggests that there is no scripture available apart from Bible.²⁴⁸

One needs to remember that, all these above methods are not to enter into argument, but it is to help Christian to prove the uniqueness and sovereignty of Jesus to Muslims. So that those questions will remind them to start comparing about their faith to Christian faith, possibly that can lead them to come up with the positive impact and respond to 'truth' through the conviction of the Holy Spirit.

5.2.7. Depending on God's Power

Reaching Muslims for Christ requires more than a testimony or convincing argument. It requires spiritual warfare. Evangelists need to remember that it is the battle between the kingdom of light and the kingdom of darkness. However, need to remember that our fight is not against Muslims, but, it is a wrestle against the powers that hold these people in bondage. The fighting weapons are not of the weapons of the world but Spiritual, that has divine power to demolish strongholds. It demolishes arguments and every pretension that sets itself up against the knowledge of God, and it takes captive every thought to make it obedient to Christ (2 Corinthians 10:3-5).²⁴⁹

Sharing gospel to Muslim is not that taking God where He has not been before, and introducing to a lot of kind strangers. But in every act of mission God is ahead. One should be reminded that mission is God's before it is ours.²⁵⁰ So engaging in sharing gospel to Muslim is always be attending to the pattern of God's presence and action. Thus, God is ahead of us and our proclamation needs God's guidance and dependence on His power to convict the minds of people, with prayer, as Apostle Paul says,

²⁴⁸ Vivek, "How to Reach Muslim?" Class Notes.

²⁴⁹ Safa, *Inside Islam*, 88-90.

²⁵⁰ Vivek, "Mission in 21st Century-Robert Williams" (Lecturer Notes, AECS, Bangalore, 2015).

“Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints (Ephesians 6: 18).”

It is only through prayer, intercession and binding these forces that one can proclaim freedom for the captives. The advantage of emphasis in prayer is that God will open the door supernaturally for the gospel, prying that God’s power will be manifested in signs and wonders and the Holy Spirit will convict people of sin.²⁵¹

5.3. Evangelism Strategies used by Jesus Christ in the New Testament

Five specific strategies used by Jesus:

1. Lifestyle Evangelism: Jesus used this kind of evangelism in His efforts to reach those closest to Him, namely His disciples. Many would mistakenly think that the disciples accepted Jesus as The Son of God the minute they began to follow Him. But Luke 8:22-25 gives the picture that, even though the disciples had been following Jesus for quite some time, they still reveal they didn't know who He was. “In fear and amazement they asked one another, ‘Who is this?’ He commands even the winds and the water and they obey him.” To come to the truth of who Jesus is, is a process for the disciples. Jesus reached them through a life-style approach.²⁵²

2. Friendship Evangelism: The second strategy modelled in Jesus’ ministry is building a relationship with someone before confronting him with the gospel. Luke 19: 1-6 when Jesus saw Zaccheus in the sycamore tree, told him to come down and invited himself into Zaccheus’ home before confronting him with the gospel.²⁵³

3. Situational Evangelism: The third strategy model in Jesus’ ministry is taking advantage of an unplanned, spontaneous opportunity of ministry. If one would look closely into Jesus’ life, it would be discovered that most of Christ’s significant acts of outreach, teaching and ministry happened “in the cracks.” When Jesus was headed somewhere else and doing something else, all of a sudden somebody came up as an interruption and Jesus took advantage of it. For example, the woman at the well in John 4: 1-42 while Jesus was crossing paths with a woman at a well in Sychar, even though it is late and even though he is tired, he shares with this woman. As a result,

²⁵¹ Safa, *Inside Islam*, 91.

²⁵² John W. Ott, *Developing and Evaluating a Program of Evangelism* (Doctor of Ministry Thesis, Liberty Baptist Theological Seminary, Lynchburg, 2001), 21.

²⁵³ Ott, *Developing and Evaluating a Program of Evangelism*, 21.

not only reaches her with the good news, but many of the townspeople as well. Another encounter Jesus has with a blind man in John 9: 1-38. As a result of this encounter, Jesus not only heals the man, but He leads him to, Christ, teaches the disciples, and confounds the Pharisees, all through a chance encounter. Jesus was a Master at using situational evangelism.²⁵⁴

4. Mass Evangelism: Forth strategy Jesus used by Jesus was mass evangelism, where Jesus confronts large crowds with the gospel. Matthew 5-7 when he preaches the Sermon on the Mount. He preaches to another large crowd when they go searching for Jesus and they find Him on the other side of the lake in John 6:25-40. He uses mass evangelism when He feeds 5,000 in Mark 6:30-44 and 4,000 in Mark 8:1-13. In fact, the first half of Jesus' public ministry is mostly taken up with preaching to large crowds, taking care of large crowds, or trying to avoid large crowds.²⁵⁵

5. Program Evangelism: It involved more than one person. It is an effort to organize and train many people to share their faith at once. Jesus models this type of strategy in Luke 9: 1-8 when He sent out the disciples in pairs to teach, preach and heal people. Then in Luke 10: 1-20 is the account of Jesus sending out the 72 in teams to do the exact same thing the disciples did in the before. He was able to send out the 72 because He now had 12 trained team leaders who could take a group of five or six with them.²⁵⁶

Summary

As a call for disciples of Jesus Christ, the 'faith' and 'truth' that encounters with Jesus encourages one to live and witness for Christ. Thus, being followers of Christ needs to initiate of this responsibility to reach Muslims in Tuensang District. That Muslim must know the truth that can set them free. They must know that "there is no other name under heaven given among men by which they must be saved" (Acts 4:12). They must know that salvation is found only in Jesus. They must know that Jesus is the only way, and the only life and the only truth. However, leading Muslims to open up to all these truths is hard. It cannot be possible without knowing their background

²⁵⁴ Ott, *Developing and Evaluating a Program of Evangelism*, 22.

²⁵⁴ Ott, *Developing and Evaluating a Program of Evangelism*, 23.

²⁵⁵ Ott, *Developing and Evaluating a Program of Evangelism*, 23.

²⁵⁶ Ott, *Developing and Evaluating a Program of Evangelism*, 23.

and minds to reach radical Muslims, and it cannot be possible without such strategies that can enlarge one's way of presenting Gospel. Therefore, to be an effective witness of Jesus Christ to Muslim one should develop the above stated strategies with sincere prayer and by remaining open to God's direction.

CONCLUSION

Today there are controversies and challenges among various Religions concerning the practices, and beliefs; however, no one can comprehend the exact mind of God who is supernatural and Allpower, but, who created the universe and controls by His might. In its effort of paying submission to the creator for their eternity, humankind discovers different “ways” in search of God, so as it results in existence of many different religions. Thus, each religion claims their religion as the true way to salvation and they follow faithfully. Concerning this, new generations cannot be blame for their faith, because the faith where they stand is the background from where they grew, people are culturally, traditionally, mentally become submissive to its foundation without truly comprehending its credibility. In some sense, people are innocent, because, they are trained and motivated from their birth.

What makes Christian its unique and encourages the believers to be sure about the salvation in Jesus Christ is, one because Christian is by ‘choice’. A Christian does not become Christian by birth; traditionally, culturally, or by lineage. This can be proved only when one knows about who really Jesus Christ.

The objectives of Christianity and Islam can be not completely differing from one of the other since both has the concept of salvation in God. Yet, the question for all is whether the path they choose is the right path or the wrong. That can be seen only when one opens his/her spiritual eyes and truly understands the real foundation of one’s faith.

The answer can be found when comparing one’s faith to other in its authenticity of the source (e.g. The Bible & Quran). This will be justify the ‘truth’ for example, when one has to choose the original from the duplicate, appearance can be same as the other that can deceive the distance viewer, however in order to choose the right one, one need to have a close observation, which will determine the original.

Many innocent Christians are being deceived in the world today. Due to the lack of Knowledge or right understanding and teaching of the biblical truth, when question are raise about their faith and beliefs, many Christians are lured by wrong understanding of the biblical truth that leads one to uncertainty of their own beliefs and even results in compromising their faith to other religions.

In the context of Tuensang District, today, the result of co-existence of religions have shaken many naive Christians in their faith and losses its spirituality in the believer's life. However, instead of maturing one's faith in Christ, believers remain stagnant in their spirituality that carries away the interest in sharing their faith to other. In some cases, because of one's lacking in comprehension one's faith and sometimes lack of idea about other Islam faith, Christians think that sharing gospel for them becomes hard task and losses the courage to reach Muslims. Thus, through this weakness, many Christians lost their convictions and the responsibility as call to be disciples of Jesus, and avoid the task given by Jesus Christ to share the Good News to the people rather divert their faith resulting in syncretistic conclusion, while there are many opportunities are open to witness.

The believers need to be told and equip themselves for the service that Christ has given to every follower in Matt. 28:19-20 "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Thus, the believers need to understand that, the real faith is something that grows in ones life and forces to witness to the people around. Because when one finds out the 'truth' among many 'false,' being knowing that 'truth' one cannot remain simply in 'false' without changing the wrong things that s/he was doing before, rather one would change themselves and invite others also to come to the 'truth.' Truth that sets free and truth that opens one's eyes forces one to witness for that 'truth' (Jesus Christ). Through the gospel of Jesus Christ, God offers and true disciples of Jesus have received that which everyone in the world, including every Muslim, needs and many long for: forgiveness for the sins, a loving heavenly father with whom they can communicate personally, and assurance that eternal happiness awaits them beyond this life.

Therefore, the need of Christian evangelism towards Muslims is the cause of the Churches of Tuensang Town to be better equipped for the glorious task of testifying to the gospel of God's grace to their Muslim neighbours whom they will be interacting on a daily basis. In the light of which, the comparative study of these two

contrasting faith (Christianity and Islam) provides the authenticity and the uniqueness of Christian faith. The research seeks to strengthen Christian believers in their understanding of both Christian and Islam in term of Salvation and to identify how radically the essential content of each religion contrasts to each other, in order to reach the gospel to Muslims in Tuensang District.

The study concludes that, the stark uniqueness as the central figure, in Christian give rise to radically different motives and methods for expansion. Christian salvation is unique as compared to Islamic teaching on salvation. Islamic salvation focuses on man's responsibility in attaining, while on the other hand Christian depends on the first act of God through His grace to save mankind because of His loving nature; Hence man responsibility is response in faith to God's grace. The truth revealed in Bible is Unique. How can men themselves be merit through their works before God when they are sinful by nature? Thus, 'atonement' is needed for one and has to be paid by someone else. When one's debt seem so high that s/he cannot pay the price of it by his/her lifelong income, in that situation one needs the person who is more richer than him/her, to pay his debts and that is done by God through Jesus Christ on the Cross, and paid the debts.

The means of witnessing to a Muslim is getting him or her to understand that Islam does not offer these things and that Christianity most certainly does. In fact, Christianity is the only religion that does. Thus, the key to witnessing to Muslims is their lack of assurance.

No one can come to the clarify without knowing the salvation in Christ. There is a need of evangelist to witness Christ to them. Thus, being followers of Christ needs to initiate of this responsibility to reach Muslims in Tuensang District. Muslims need to be told that Jesus is the only way where they can get salvation and that can set them free.

Therefore, this research, will be helpful for the Christians to comprehend their faith, as well as gives the basic understanding of Islam that will encourage the believers to witness their faith. In light of this, different strategies developed by the researcher will help the Christian in equipping and training themselves to reach the Muslims in Tuensang. However, the battle is in spiritual realm not of the physical. Thus, the

natural man does not accept the things of the Spirit because they are spiritually discerned (1 Corinthians 2:14), the Holy Spirit is the only one who can open the eyes of the spiritually blind. Therefore, Christian witnessing efforts should be guided and deepened in prayer, in order to defeat the misconceptions of Muslims to receive Jesus Christ as the Lord and Saviour with true conviction of the Holy Spirit.

CHART-I: ISLAM AND CHRISTIANITY CENTRAL FIGURE

MUHAMMAD AND JESUS CHRIST

	ISLAM	CHRISTIANITY
1	Prophet of the Sword	Prince of Peace
2	Muhammad took the Lives of others to Build his own Kingdom	Jesus gave His own Life to Establish His Father's Kingdom
3	Muhammad Dishonoured Women, Demoralizing & Desiring them for himself	Jesus Honoured Women, Elevating their Dignity and Desiring their Spiritual Growth
4	Muhammad, a Sinful Man in need of Forgiveness	Jesus, a Sinless Man who Grants Forgiveness to others
5	Imitate Muhammad's Life in your own Strength	Imitate Christ's Life with His Spirit's Enablement

HISTORICAL ORIGINS

6	Birthered in the Blood of Antagonism by Killing Enemies	Birthered in the Blood of Atonement by Innocent Sacrifice
7	Established Man-made Structural Temple of Worship	Established God-indwelted Human Temples of the Holy Spirit
8	Methods of Coercion	Methods of Charisma
9	Sought Expansion by Conquest	Sought Expansion by Conversion
10	Growth by Employing Persecution	Growth by Enduring Persecution
11	Revenge Protocol, Fighting Enemies	Grace Protocol, Forgiving Enemies
12	Hate Enemies	Love Enemies
13	Doctrinal Islamic Jihad	Heretical Christian Crusades

REVELATION

	THE QURAN	THE BIBLE
14	Word that became Book	Word that became Flesh
15	Ruled by Law	Ruled by Spirit
16	The Miracle of the Quran	The Miracle of the Son
	ALLAH	CHRISTIAN GOD
17	Unknowable Transcendent Being	Knowable Intimate God
18	Allah Reveals His Will to be Obeyed	God Reveals Himself to be Known
19	Impersonal Judge	Loving Father
20	Allah's Inability to Love	God is Love

HUMANITY

21	Slaves to Serve Allah's Will	Sons and Daughters Communicating with their Father
22	Slave-Race Community	Spiritual Family
23	Compulsion for Salvation	Compassion for Needy
24	Divinely Endorsed Misogyny	Eternal Gender Equality
25	Subdue Humanity	Transform Humanity

SALVATION

26	Man's Pure Nature	Man's Sinful Nature
27	Works to Earn Allah's Favour	Faith to Receive God's Redemption
28	Duty for Payback	Devotion for Relationship
29	Condemnation for the Prodigal	Grace for the Prodigal
30	Eternally Insecure	Eternally Secure
31	Forgiveness Secured by Dying While Killing Enemies	Forgiveness Secured by Forgiving Enemies

APPENDIX-I: LIST OF FOREIGN WORDS

<i>Abu Huraira</i>	-	Allah's messenger- a companion of the Islamic prophet Muhammad.
<i>Athtar</i>	-	A male god.
<i>Bedouin</i>	-	'Desert dwellers,' An Arab semi nomadic group or tribes who lived in the desert.
<i>Din</i>	-	Deed
<i>Hadith</i>	-	A collection of traditions containing sayings of the Prophet Muhammad.
<i>Hijrah</i>	-	The migration or journey of the Islamic Prophet Muhammad and his followers from Mecca to Yathrib.
<i>Hubal</i>	-	A god worshipped in pre-Islamic Arabia.
<i>Ijma</i>	-	It is an Arabic term referring to the consensus or agreement of the Muslim scholars basically on religious issues.
<i>Imam</i>	-	Faith
<i>Injil</i>	-	Gospel of Jesus.
<i>Jihad</i>	-	Religious duty of Muslims to maintain the religion.
<i>Kaaba</i>	-	It is a building at the centre of Islam's most sacred mosque.
<i>Kafirs</i>	-	Those who reject the truth of Islam.
<i>Khadijah</i>	-	Wife of Muhammad.
<i>Quraish</i>	-	A powerful merchant tribe that controlled Mecca and its Kaaba, who were the descendents of Ishmael, from where Muhammad's family line came.
<i>Suhaf</i>	-	Books of the prophets.
<i>Sura</i>	-	Chapter
<i>Tawaff</i>	-	Literally circling, it is one of the Islamic rituals of pilgrimage.
<i>Torat</i>	-	Law of Moses.
<i>Yemen</i>	-	An Arab Country in western Asia.
<i>Zabur</i>	-	Psalms of David.
<i>Zamzam</i>	-	It is a well located within the Masjid al-Haram in Mecca.

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