

Insider Movements: The Conversation Continues

Do the Roots Affect the Fruits?

by L. D. Waterman

Editorial Note: In this article, L. D. Waterman primarily addresses issues raised in response to Gary Corwin's "A Humble Appeal to C5/Insider Movement Muslim Ministry Advocates to Consider Ten Questions (with responses by Brother Yusuf, Rick Brown, Kevin Higgins, Rebecca Lewis and John Travis)" paper in IJFM 24:1, especially responses by Brother Yusuf, Rick Brown and Kevin Higgins; also articles by Dudley Woodberry and Kevin Higgins in the same issue. For the original context of this discussion, see those papers. At the same time, Waterman raises new concerns that may not apply to Corwin's respondents. Some of Waterman's concerns are addressed in Rick Brown's "Biblical Muslims" article, pp. 65-74, in the current issue.

God intends our ministries to bring forth abundant good fruit—fruit that will remain. That kind of fruit grows from healthy roots. I praise God for the variety of ways in which he is bringing Muslims to saving faith in Christ, and acknowledge that for many Muslims, the journey to faith in Christ does not neatly fit traditional Western assumptions about speedy conversion. I deeply appreciate the passion with which many workers are seeking salvation for Muslims, in a variety of creative ways. Yet I am concerned that many workers are investing Kingdom resources in strategies that don't stand up to careful scrutiny in the light of Scripture. I do not question the sincerity or the salvation of Muslims who have come to a personal faith in Christ as their Savior. However, I do question some ways in which experience has been turned into (or been shaped to fit) a ministry paradigm with questionable biblical support.

The strategies that will ultimately bear the most enduring fruit are those most consistently rooted in Scripture. To that end, I propose six statements that can help keep us on track in our thinking about contextual issues.

1. God chose the Jewish people to play a unique and unrepeatable role in salvation history.

Romans 11:17-29 describes God's work among humanity in terms of two groups: Jews and Gentiles. God's salvation comes to humanity through the Jewish "tree," and Gentiles are saved by being grafted into that tree through faith in Christ (1 Pet 2:9; Ps 87:4). This two-group classification covers all humanity. Nothing suggests that Muslims (or any other religious group) might have a status similar to Jews, based on formal or cultural similarities between their religion and that of the Jews. Messianic Jews themselves reject claims that C5 ministry is "similar to the Messianic Jewish movement."¹ Bob Mendelsohn,

L. D. Waterman (pseudonym) oversees church planting teams with Pioneers, working among Muslims in Southeast Asia, where he has served for the past 13 years. He holds a Master of Divinity from Trinity Evangelical Divinity School.

National Director of Jews for Jesus, writes,

It's really an unfortunate simile to put Jewish and Muslim worlds that [close] together...the Jewish/Muslim linkage and work in Christ are very different.²

Messianic Jews (in both the 1st and 21st centuries) hold to the same divinely revealed Scriptures as their non-messianic counterparts³, and proclaim the fulfillment of the divine messianic promise clearly written in those Scriptures. When we turn to the concept of "Messianic Muslims," though, we find this idea growing from a very different "root." The Qur'an never gives any description or content to the title "*Al Masih*," and nothing in Islam promises or points to Christ's first coming as a sufficient hope of salvation. Islam does have a concept of *Al Masih*'s future return, but that concept shows significant contrast to the biblical portrayal,⁴ and is clearly not the basis on which "Messianic Muslims" would claim to be following the Messiah of the Qur'an.

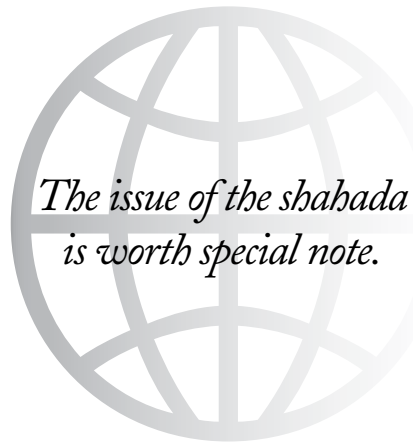
Much of the content of the Qur'an (especially in the earlier years) agrees with the teaching of the Bible. But the fact that a text contains some truth does not make it inspired Scripture, and some parts of the Qur'an are distinctly contrary to biblical teaching.⁵

For these reasons, I agree with Brother Yusuf,⁶ a leader of an "insider" movement, that the term "Messianic Muslim" is not a helpful one.⁷ Unlike Messianic Jews, "Messianic Muslims" don't share an inerrant Scripture with their non-Messianic counterparts⁸ or offer the fulfillment of a promise to which their scriptures point. God has established only one "tree" of salvation, having Jewish roots and Christ-following branches. True branches are not grown from the roots of any other religion, though they are to be grafted in from every culture.

2. Thorough strategic discussion of the similarities between two religions must

also include adequate mention of the dissimilarities.

Some writers tend to focus very heavily on similarities between Islam and first century Judaism, with Dr. Woodberry's and Kevin Higgins' recent articles in IJFM serving as two examples.⁹ A balanced approach would consider those similarities in conjunction with two types of vital differences. First, many pivotal OT elements are missing from the Qur'an, such as an inerrant Scripture, a divinely initiated covenant (with Isaac—Gen 17:19), blood sacrifice for forgiveness of sin,



substitutionary atonement for sin, reckoning of righteousness through faith (Gen 15:6), God's presence among his people in a personal, relational way; the promise of a gracious Savior, and the intimate friendship with God that comes by grace through faith (Is 41:8).

Second, many Quranic statements appear in stark contrast to biblical teaching. Space prevents a complete listing of such verses, but a few of the more salient are:

But they killed him not, nor crucified him, but so it was made to appear to them.¹⁰ 4:157

Christ the son of Mary was no more than an Apostle. 5:75

Say ye: 'We believe in God and the revelation given to...Moses and Jesus and...to all Prophets from their Lord: we make no difference between one and another of them.' 2:136

...the Christians call Christ the Son of God. That is a saying from their

mouth; (in this) they but imitate what the Unbelievers of old used to say. God's curse be on them: how they are deluded away from the truth. 9:30

Fain would they [Jews & Christians] extinguish God's light with their mouths, but God will not allow but that His light should be perfected, even though the Unbelievers may detest (it). It is He who hath sent His Apostle with Guidance and the Religion of Truth, to proclaim it over all religion, even though the pagans may detest (it). 9:32,33

This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion. 5:3

Only those are Believers who have believed in God and His Apostle... 49:15

Any that disobey God and His Apostle—for them is Hell. 72:23

Jesus is like Adam in the sight of God. He created him of dust. 3: 59, Dawood

Some of these "problem verses" can be creatively interpreted to better harmonize with biblical teaching, but even if those interpretations were credible, the overall tone of the Qur'an itself (not just later interpretations of it) clearly defines a spiritual path with important distinctions from that of other "people of the book" (Jews and Christians). While the Qur'an contains many verses that can serve as a *bridge* to the gospel, no one (to my knowledge) has yet offered a credible claim that the fullness of life in Christ is the valid fulfillment of the Qur'an's teaching as a whole. We may use the true statements found in the Qur'an, since all truth finds its fullness in Christ. But all *untruth* needs to be put away.

The issue of the *shahada* is worth special note, thus we consider the claim of Brother Yusuf,¹¹

What we have found in actuality is that saying the *shahada* does not harm the believer's witness to Jesus. On the contrary, it gives him a hearing.

This claim begs the question: "Is it *true* that Muhammad is God's *rasul*?" If so, everyone should become a Muslim. If

not, we should deal honestly with that fact and its implications. Making (or encouraging others to make) untrue statements does not constitute a healthy form of gospel witness or discipleship.

On a similar note is Brother Yusuf's statement that "What one believes about Mohammad is of little consequence."¹² Scriptures like Matt 7:15; 1 Thess 5:21; and Jer 23:30-32 offer a very different perspective! Similarly unsettling is Yusuf's claim that "Affirming Mohammad does not in fact affirm a body of doctrine."¹³ Most will agree that Mohammad was an influential leader who did and said some good things. But affirming him as "God's *rasul*" implies affirmation of the contents of the Qur'an and perhaps some of the hadith. Considering the amount of doctrinal teaching found in the Qur'an that differs from biblical teaching, any mature believer should carefully *avoid* affirming him in the latter sense.

Some C5 proponents advocate giving the word *rasullah*¹⁴ a private meaning, something far less than its normal and accepted meaning. This raises a question of integrity in speech similar to the problem with "Christian" secularists who believe in "the resurrection of Christ," by which they mean a spirit of human hope, not anything remotely related to a historical bodily resurrection. Both from a Christian and a Muslim point of view, affirming a foundational creedal statement while holding a hidden private definition of the words involved appears to be a matter of dubious integrity. It would seem the pattern of 2 Cor 4:2 ("by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God") calls us to speak in ways that convey an accurate message to our hearers.¹⁵

Along this line, we would do well to consider the motives suggested by those who defend the saying of the *shabada* by followers of Jesus. In the last issue of *IJFM*,¹⁶ Rick Brown presents social conformity and self-protection as acceptable motives. He then expands his defense to offer

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three possible motives (acceptable in his mind): dissimulation as a last resort for self-protection, ignorance and social conformity.

First, he asks,

Is dissimulation categorically wrong or can it be used as a last resort?¹⁷

I would respond that a "last resort" is much different from a normal affirmation of faith. I do not want to criticize MBBs who use dissimulation as a last resort. Instead, I want to challenge mature followers of Christ who play with the meanings of words,¹⁸ in order to encourage less mature followers to make an affirmation that, in its original and normal meaning, is quite contrary to biblical truth.

Second, Brown writes,

For some [the *shahada*] is a belief which they have simply never questioned and so they accept both the Bible and the Qur'an as holy books.¹⁹

While this is true, it's not a condition that constitutes God's best or one that should be left this way long-term. This points strongly to a need for adequate (and contextually appropriate) teaching. No one expects a new believer to instantly have a thoroughly formed biblical theology, but the goal of our ministry must be to present God's people "mature in Christ" (Col 1:28).

It appears that much of the rationale for religious insider²⁰ movements is predicated on answering the question "How can people be saved and still remain in their community?" and then turning that answer into a strategic goal. While it is valuable for believers to stay connected to their communities and remain appropriately a part of their culture, it is *imperative* that they move beyond initial conversion toward maturity in Christ. Texts such as Eph 4:13, Matt 28:19; Col 1:28 and Act 20:27 all clearly express that our min-

istry should lead to spiritual maturity among those we impact, not just to large numbers of minimally mature believers. It's not enough to just hand new believers a Bible and expect them to figure everything out for themselves. The teaching commanded and modeled in the NT includes (at appropriate times and in appropriate ways) clear thinking and teaching concerning the nature of Christ, the nature of the universal church, and the nature and extent of Scripture (including rejection of false claims of other "God-given" revelation).

Third, Brown writes,

For many Muslims, both Messianic and secular, saying the *shahada* is a social ritual that affirms one's membership in the community. It is like responding in England to the toast 'God save the Queen': everyone joins in, regardless of whether they believe in God or salvation or the efficacy of such a prayer.²¹

Obedience to Jesus calls us to weigh seriously whether we should affirm, or encourage others to affirm, false statements about God and his work for the sake of social conformity or self-protection. Scripture calls us to speak only the truth about God,²² lest we take his name in vain (Ex 20:7). It would seem that the above reasoning could have been applied to the affirmation, "Caesar is Lord." The early Christians could have said, "We don't actually believe it—it just means we're part of the community, and it diminishes persecution and opens up more opportunities for witness!" Thus I read with great relief Dr. Woodberry's report:

Most of those [in insider movements] I asked, however, said that they kept quiet when the part about Muhammad was recited or they quietly substituted something that was both biblically and Qur'anically correct, like "Jesus is the Word of God." *ibid*, 27

Sound contextual strategy weighs carefully all elements of each context in light of Scripture. We praise God for and should use wisely the elements that are similar. But faithfulness to God and his calling requires that we also address clearly and honestly the elements of each culture and worldview that are contrary to the teaching of Scripture.²³

3. We must avoid the “similar means equal” fallacy.

We have addressed the danger of focusing only on similarities between two religious systems, building our strategic thinking on selective data. A related trap into which many fall is the “similar means equal” fallacy. By this I mean leaping from the observation that two things are similar, to speaking thereafter (without mentioning the leap) as if they were the same. Again, Dr. Woodberry’s article serves as a recent and prominent example of this fallacy, with statements like “Therefore, as we follow Jesus we might go under a similar Law—or remain under that Law—for the redemption of those under that Law”²⁴ and “Therefore, although there are some differences, much of Islamic Law is similar to Mosaic Law and can be internalized and interpreted as fulfilled in Christ.”²⁵

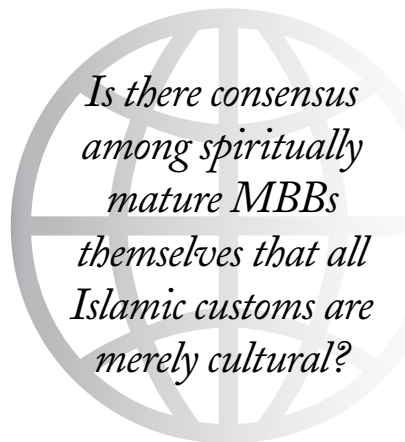
To recommend that most of Islamic Law “can be internalized” by followers of Christ sounds like an idea with incredibly dangerous spiritual implications.²⁶ To cite a parallel example in the world of nature, we can truly say that “hydrogen peroxide (H₂O₂) is similar to water (H₂O).” The two liquids look alike, have very similar chemical compositions, and are both useful for cleansing wounds. But anyone “internalizing” hydrogen peroxide, or even getting it in their eyes or on their clothes soon discovers that the differences can only be overlooked at great peril.

If we carefully avoid this fallacy in everyday matters, and would never dream of trying to foist it on the unsuspecting, should we not be much

more careful to avoid it in spiritual matters, and abjure presenting it in various forms to novices—whether new believers from an Islamic background or potential recruits for mission work?

4. We need to keep our discussion connected to Scripture, the ultimate and infallible standard.

Too often, appeals are made to “what God is doing” or “conscience,” with no mention of relevant Scriptures that should also play a role in answering the issues in question. The Jerusalem



Council’s discussion included all relevant factors, with the text of Scripture playing the decisive role in the final conclusion. We should seek to emulate this pattern.

For example, some advocates of religious insider ministry claim that religious customs (*sholat*, *shabada*, etc) have no necessary connection to religious belief; all Islamic religious customs are simply “cultural,” thus all can be used or modified by followers of Jesus. In light of biblical commands (i.e., Deut 12:4) to “not worship the LORD your God *in their way*,”²⁷ serious questions need to be raised about this claim. One of these would be, “Is there consensus among spiritually mature MBBs themselves that all Islamic customs are merely cultural?”

Moreover, church planting and church planting movements must be clearly tethered to the biblical meaning of *ekklesia*²⁸, rather than to humanly deter-

mined criteria of success. John Travis’s “C Scale” has played a very helpful role in describing various gatherings of followers of Jesus, but is less helpful as a descriptor of ministry goals.²⁹ An “insider movement” is an inadequate ministry goal, because it elevates a church growth principle (remaining connected to one’s culture) to the level of an essential standard, potentially overriding biblical priorities. The goal of remaining within a religious community (being viewed by that community as an “insider”) must be secondary to embracing one’s identity in Christ, and living out that primary identity, regardless of the consequences. The New Testament presents our new identity in Christ as essential, and the culture’s response to it as secondary.³⁰

Anyone choosing C5 (“insider movement as a ministry goal has (probably unwittingly) let go of a divinely instituted goal and substituted a human one. Granted, much or all of “C5” could be a part of the process God uses to bring an individual or group to salvation in Christ. However it cannot be legitimately claimed as a biblical goal in the bringing of Muslims to faith in Christ. Growth toward spiritual maturity in Christ will be incompatible with various elements of remaining religiously Muslim.

Thus Kevin Higgins is quite mistaken in writing that “there is no dichotomy between “insider movements” and “church planting movements” (CPMs).”³¹ To the extent that the believers are socially and culturally (but not religiously) insiders, we can totally agree.³² But to the extent they are encouraged to remain *religious* insiders,³³ many (perhaps all) of these movements will fail to meet the biblical criteria of *ekklesia*. These gatherings might (and hopefully will!) eventually become *ekklesia* (with C5 describing an early part of the journey), but if a fellowship’s members are still known religiously as Muslims, it’s doubtful that the fellowship has already become an *ekklesia*.³⁴

The CPM model stresses obedience to Jesus' commands. We praise God for testimonies like that of Brother Yusuf:³⁵ "The disciples make no pretense of being ordinary Muslims. They stand out as the ones who talk about the Lord Jesus... They are known to have been baptized..." and "Holy Communion is celebrated every month or two."³⁶ If this were true of all "insider movements," there would be less need for discussion. Unfortunately, this testimony contrasts starkly with that of a (Western) brother I recently heard report cheerily of an "insider" work with which he's associated: "We don't do the Lord's Supper. We don't baptize either." When some of those who have been sent to make disciples of all nations intentionally *discourage* people from obedience to Jesus' clear commands, we've got a serious problem.

5. We need to handle Scripture accurately.

The glory of the gospel and the great responsibility of presenting it clearly should stir each of us to special care in our use of Scripture. In too many cases, Scripture is misinterpreted and sometimes even misquoted in discussions about contextualization. First Corinthians 9:19-23 constitutes not only a key text for understanding contextualization, but also (perhaps "therefore"?) a favorite victim of misquotation. Within just the past month I've noted three recent such examples in print, from widely respected sources.

Dr. Woodberry's recent article "To the Muslim I Became a Muslim?" contains one such citation. The article opens with a very misleading translation of the verses in question, stating "To the Jews I became a Jew."³⁷ Dr Woodberry does not specify whether he is quoting a published translation, or whether this is his own paraphrase. In either case, this dangerously misleading translation cries out for correction. *Hōs Ioudaios* is properly translated "like a Jew" or "as a Jew." There is a major difference between becoming *like* a group and becoming fully part of that group.

Our strategic thinking will be greatly improved if we become people who tremble at God's word, and take care to handle it accurately (Is 66).

Even though Paul was himself a Jew by birth, he (under divine inspiration and with good reason) inserted the word *hos* into his description of the contextual process. Dr. Woodberry unfortunately carries his first error a large step further to then apply the misquote (in his title) to Muslims as well as Jews.

Paul's statement in verse 21 that he was "under Christ's law" makes clear what he meant in these verses, as does the broader context of his theology and recorded ministry (in his Epistles and Acts). He was certainly not saying that all religions are equivalent, so you can become a member of any one, depending on the situation—provided that your motives are good and conscience allows it. This fallacy appears to have arisen as a deduction from the assumption that Jesus could have become incarnate in *any* culture, so we should seek to "incarnate" the gospel in Islamic cultures. The fallacious nature of this assumption can be seen from the tree illustration in Romans 11.

In the same issue of IJFM, Kevin Higgins gives an even more misleading rendering of verse 20-21: "With the Jews I am a Jew and with Gentiles I am a Gentile."³⁸ A similar misquote is found in the recent book *Tentmaking: Business as Missions*.³⁹ The author quotes an "unpublished in-house article" from Greg Livingstone, discussing "upgrading our evangelism to make it increasingly effective." Livingstone writes "the New Testament is full of injunctions to be... a Jew to the Jew (a Muslim to the Muslim?)" This quote follows the same erroneous path as Woodberry's title, moving from a misquotation of the Scripture to a misapplication of it in a different context. The addition of a question mark at the end (in both Livingstone's and Woodberry's case) fails to eliminate the error that led to it or the dangerous nature of the strategic step being

tentatively suggested for consideration. Our strategic thinking will be greatly improved if we become people who tremble at God's word, and take great care to handle it accurately (Is 66:2).

6. We should ask what we can learn from the first century Jewish believers' experience as a religious (as well as socio-cultural) insider movement.

Early believers were often "pushed out" by the majority of Jews and their leaders, sometimes immediately, even though many continued in temple worship and other Jewish rituals. The process of exclusion and break between Jesus' followers and the non-following Jews was nearly complete within one generation.

This happened to a messianic "sect" that gave unreserved allegiance to the same divinely inspired Scriptures and offered credible fulfillment of God's messianic promise in those Scriptures (Acts 13:14-43). This does not bode well for long term religious "insider movements" and indicates that religious connection to a religion other than Christianity should be expected to be temporary at most.

To the extent that some groups of Jews remained strongly as religious insiders for many years, they needed the warnings and occasional rebukes of the book of Hebrews.⁴⁰ The spiritual dangers for "insiders" are real! And Hebrews was written to believers staying within a divinely inspired system. The patterns to which they were holding, that were damaging and endangering their spiritual life, were patterns given by God himself! How much greater are the spiritual dangers for those who remain as religious insiders within Islam? Responsible contextualization calls us to consider the warnings from Hebrews, and to ask, "Which ones are relevant for Muslims who are following Jesus?"

We as “outsiders” don’t come to sit in judgment, but our love for the brethren compels us to share with them relevant truths from the whole counsel of God. Loving teaching of this sort would not demand joining a traditional church, but neither would it push a religious insider agenda, in the hope of establishing a “Christ-following *umat*” within the larger Muslim *umat*. I would assert that some Westerners serving cross-culturally have been irresponsible in encouraging new believers to do things that are spiritually dangerous, in order to test a new theory.

The early church consisted of a Jewish insider movement, into which were grafted Gentiles from a variety of ethnic backgrounds. Many Jewish believers continued in some Old Covenant religious practices and perspectives, which over time hindered their spiritual life and growth. The antagonism of many Jewish leaders, the believers’ understanding that the old covenant was “obsolete” (Heb 8:13), the destruction of the temple, and the influx of many Gentiles all contributed to the end of this religious insider movement.

Finally, Islam is not merely a culture, but also a religion with powerful spiritual forces at work. Some aspects of its teaching are contrary to Scripture and detrimental to spiritual life in Christ. In our strategic thinking, we need to deal honestly with those aspects. We can’t afford to pretend that Islam equals the Jewish religion of the first century as a soil in which the gospel (via a “messianic” version) can grow effectively. The roots affect the fruits. The family of true faith in God consists of multiethnic branches grafted into the Judeo-Christian tree. Maintaining any other set of religious roots will not bring forth the fruit pleasing to the Lord of the harvest. **IJFM**

Endnotes

¹ John Travis, “Must all Muslims leave Islam to Follow Jesus?” *EMQ*, 34/3 (1998)

² in private correspondence, May 2006

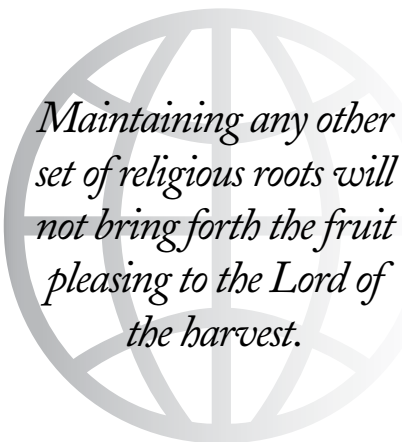
³ with, of course, the added NT Messianic revelation, and without the “Oral Law” or the Talmud.

⁴ Among other things, the expectation that *Al Masih* will break all crosses.

⁵ These parts need to not be overlooked as we consider questionable propositions such as that of Kevin Higgins: “I do, however, think it is quite possible that there is an ‘original Islam’ in the Qur’an, an Islam that has been lost through the misinterpretation of what became the ‘orthodox’ versions, and that this may well be in closer (if not complete) harmony with biblical truth.” “Acts 15 and Insider Movements Among Muslims,” *IJFM*, 24/1 (Spring 2007), 40

⁶ “A Humble Appeal to C5/Insider Movement Muslim Ministry Advocates to Consider Ten Questions, with responses” *IJFM*, 24/1 (Spring 2007), 8

⁷ though our reasons differ. Mine follow in this article. Brother Yusuf wrote, “I don’t



really like the term ‘Messianic Muslim’ because it is not a term that insiders can use with members of their own community.” *ibid.*

⁸ Muslims accept the theoretical existence of the *Taurat*, *Zabur* and *Injil* as revealed by God. But most Muslims believe the Bible has been corrupted and does not equal their understanding of these books. Thus non-Christ-following Muslims will rarely if ever accept the Bible as inerrant Scripture. From the perspective of a knowledgeable follower of Jesus, the Qur’an is not inerrant. Thus the two groups have no inerrant Scripture in common.

⁹ In “To the Muslim I Became a Muslim?” *IJFM*, 24/1 (Spring 2007), 23–28, Dr. Woodberry mentions the similarities six times, and builds his case entirely on those. He makes only one passing reference to dissimilarities, and never mentions any possible implications of those. This similarly-focused approach is also foundational to Higgins, “Acts 15 and Insider Movements Among Muslims” *IJFM* 24/1 (Spring 2007) 29–40. I do, however, greatly appreciate Dr. Woodberry’s acknowledgement in the same article, of three major *drawbacks* to the insider approach: “There is not a clear break with

non-biblical teachings of Islam. Discipling raises greater challenges, as does building bridges with traditional churches.” *ibid.* 26

¹⁰ All translations from Yusuf Ali, except the one labeled “Dawood.”

¹¹ *ibid.* 12

¹² *ibid.*

¹³ *ibid.*

¹⁴ that is, “God’s messenger”

¹⁵ Rick Brown cites two examples of ways in which God’s Spirit gave his (C5) servants words of wisdom to speak with integrity when challenged to recite the *shahada*, making clear to their listeners that they weren’t affirming the normal meaning of the confession. (“Contextualization without Syncretism,” *IJFM*, 23/3 (Fall 2006), 132)

¹⁶ “A Humble Appeal... , with responses” *IJFM*, 24/1 (Spring 2007), 12

¹⁷ *ibid.*

¹⁸ For instance, saying that Muhammad spoke “like a prophet” or “as a prophet for the Arabs” or “with the conviction of a prophet, calling people from idolatry,” therefore we can acknowledge him as *God’s* prophet.

¹⁹ *ibid.*

²⁰ I heartily concur with, and am seeking to implement, John Travis’ recommendation to “find a better term like ‘cultural insider’ (for C3 and C4) and ‘religious’ or ‘socio-religious’ insider to describe C5.” *Mission Frontiers* 28/5 (September–October 2006), 7.

²¹ *ibid.*

²² as nearly as we can understand and discern it.

²³ I fully appreciate the need to apply a similar process and critique to our own culture, and to think humbly, lest we assume that our own Christian background has already completed this process with success. However, space limitations prevent additional comments here on this important theme.

²⁴ “To the Muslim I Became a Muslim?” *IJFM*, 24/1 (Spring 2007), 24

²⁵ *ibid.*

²⁶ Including the possible implication that maybe Islamic Law is not as inimical to the gospel as we’ve been led to believe by historical accounts and weekly news reports from the persecuted church.

²⁷ Clearly, in light of NT teaching and practice, this verse should not be taken as excluding cultural elements not conflicting with biblical teaching. It does, however, command the exclusion of religious elements conflicting with biblical teaching.

²⁸ Though not necessarily to the word “church” or its equivalent in various languages.

²⁹ The scale was intended to describe *ekklesia*, but some advocates of C5 (“insider”) ministry have included in this category a variety of patterns and positions that fall short of being biblical *ekklesia*. The meaning and parameters of *ekklesia* could serve as a topic for fruitful discussion.

³⁰ i.e., Matt 10:14,17,22-25,35-38; Acts 13:45-51

³¹ “A Humble Appeal . . . , with responses” *IJFM*, 24/1 (Spring 2007), 18

³² Thus we laud Dr. Woodberry’s recommendation that “because the word

[Muslim] has developed in modern usage a more restrictive meaning, it would seem more transparent to use a designation such as “I submit to God . . . through *Isa al-Masih*” *ibid.* 26. *This wise counsel appears to lean more in the direction of “C4” than “C5.”*

³³ Avs Higgins recommends in footnote 23 of “Acts 15 and Insider Movements Among Muslims,” *IJFM*, 24/1 (Spring 2007), 40

³⁴ The “two or three” mentioned in Matt 18:20 clearly does not define *ekklesia*, since the process described in vv. 15-16

already involves three or four people, before the matter is told “to the church,” which obviously describes a larger group.

³⁵ *ibid.* 13

³⁶ *ibid.* 9

³⁷ “To the Muslim I Became a Muslim?” *IJFM*, 24:1 (Spring 2007), 23

³⁸ *ibid.*, 24

³⁹ Patrick Lai, 2005, Waynesboro: Authentic Books, 137

⁴⁰ i.e., Heb 5:11; 10:25,26

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