

THE UNIVERSITY OF WALES

**DYNAMIC EQUIVALENT CONVERSION AND BAPTISM FOR CONVERTS
FROM ISLAM**

A DISSERTATION SUBMITTED TO

THE FACULTY OF THEOLOGY

IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

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SYNOPSIS

Research undertaken in this thesis concerns issues involved in the movement or possible movement of a person from a faith commitment within Islam, to conversion to the Lord Jesus Christ, and baptism as a convert from Islam. The two central issues investigated are conversion and baptism with respect to the possibility of identifying a *dynamic equivalent* which will as far as is possible allow the new believer in Christ to exclude from the conversion, Western forms of Christianity — while at the same time achieving the elements of biblical conversion without which "conversion" is mere nominalism.

In particular, the investigation centres on two concepts of contextualization. First, the model proposed by David Teeter that allegiance to Christ may take the form of a *tentative conversion*, that is, that the person concerned is found to be moving *towards* Christ in a life changing way while at the same time remaining within Islam. The research therefore, has to do with the nature of biblical conversion, so as to determine the compatibility of Teeter's position with conversion as taught in Scripture.

Secondly, the proposal by Pradip Ayer that an equivalent mode of baptism may be found within the purification process by which Muslims prepare for prayer. Accordingly, the research has investigated the possible use of wuḍū', ghusl or tayammum as *dynamic equivalents* of Christian baptism. The compatibility of these Islamic *tahara* (purifications) is investigated with respect to the meaning and mode of baptism. To this end a significant part of the research is an exegetical investigation of the mode of baptism.

Both tentative conversion and baptism by wuḍū', ghusl or tayammum were not found to be consonant with the biblical data or with the position of Islam. Furthermore, an understanding of *Relevance Theory* also denies the validity of these forms of contextualization.

ACKNOWLEDGEMENTS

To Dr. D Eryl Davies, Principal of The Evangelical Theological College of Wales, I acknowledge the patience and perseverance with which he has directed me in this work. It is my hope that the result now presented to the reader will prove to be of benefit to the College and also to a wider readership.

To Professor Paul Badham, Head of the Department of Theology and Religious Studies at the University of Wales in Lampeter, I express my thanks. As a result of his direction some areas which I had not intended to investigate, (the sections on pages 14-17, 101-106, 120-127, and 384-386), were undertaken. For this, I am indebted. Without this wider investigation the research would have been considerably impoverished.

A work of this magnitude reveals the support and kindness of the author's wife. To Wendy I express my gratitude on account of her forbearance due to my preoccupation with the research. To Jonathan, Christopher, Mirrilee, Petrina and Jeremy, who saw less of their father on account of these 654 pages, I promise never to undertake another Doctorate.

Finally, that which is accurate in this research, let it be of credit to those who have assisted me. Where there are errors and omissions, I alone and not my College Principal or University Professor, accept all responsibility.

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**TO THE GLORY OF GOD,
FATHER, SON AND
HOLY SPIRIT**

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NOTE ON SPELLING VARIOUS ARABIC WORDS

It should be noted that different authors quoted in this thesis, use different spelling for key Arabic words.

The spelling on the left is the spelling used by this writer. On the right are alternative ways of spelling, which appear in quotations from other authors.

Allah	Allāh, Allāh.
Da'wah	Al-Dawah, Dawa, Dawat, Dakwah, Dakwah.
Muhammad	Mohammad.
Qur'an	Koran, Quran, Qur'ān.
Quranic	Koranic, Qur'ānic.
Wuḍū'	Wudhu, wudoo', wodu', wudhu', wudu' wuzū' wazū'.
Shahādah	Shahadah.

**THE TRANSLITERATION ADOPTED FOR ARABIC,
GREEK AND HEBREW WORDS**

ARABIC The long vowels are [Alif], [Ya], & [Wa], shown as [ā], [ī] and [ū]. The short vowels are fatha (a), kasra (i), and damma (u).

ا 'Alif =	a vowel	ز Zai =	z	ق Qaf =	q
ب Ba =	b	س Sin =	s	ك Kaf =	k
ت Ta =	t	ش Shin =	sh	ل Lam =	l
ث Tha =	th	ص Sad =	s	م Mim =	m
ج Gim =	g	ض Dad =	d	ن Nun =	n
ح Ha =	h	ط Ta =	t	ه Ha =	h
خ Kha =	kh	ظ Za =	z	و Waw =	w
د Dal =	d	ع 'Ain =	[']	ي Ya =	y
ذ Dhal =	dh	غ Ghain =	gh		
ر Ra =	r	ف Fa =	f		

Greek

α Alpha =	a	ν Nu =	n
β Beta =	b	ξ Xi =	x p
γ Gamma =	g	ο Omricron =	o
δ Delta =	d	π Pi =	p
ε Epsilon =	e	ρ Rho =	r
ζ Zeta =	z	σ Σ Sigma =	s
η Eta =	e	τ Tau =	t u
θ Theta =	th	υ Upsilon =	u
ι Iota =	i	φ Phi =	ph
κ Kappa =	k	χ Chi =	ch
λ Lambda =	l	ψ Psi =	ps
μ Mu =	m	ω Omega =	o

Rough breathing = [h] Iota = [.]

Hebrew

This is the standard transliteration, from Wiengreen, *Hebrew Grammar*, (second edition) Oxford, 1959.

א	Aleph	=	ʾ	ל	=	l	Lámedh
ב	Bhêth	=	bh	מ	=	m	Mêm
ב	Bêth	=	b	נ	=	n	Nûn
ג	Ghîmel	=	gh	ס	=	s	Sámekh
ג	Gîmel	=	g	ע	=	ʿ	'Ayin
ד	Dhãleth	=	dh	פ	=	p	Pe
ד	Dãleth	=	d	ף	=	ph	Phe
ה	He	=	h	צ	=	s	Sádhê
ו	Wāw	=	w	ק	=	q	Qôph
ז	Záin	=	z	ר	=	r	Rês
ח	Hêth	=	h	ש	=	s	Shîn
ט	Têth	=	t	שׂ	=	s	Sîn
י	yôdh	=	y	ת	=	th	Thaw
כ	Ḳaph	=	k	תּ	=	t	Taw
כ	Khaph	=	kh				

Five consonants with special forms:

ץ = s

ף = p

ז = z

מ = m

ד = d

PREFACE

The presuppositions of the author and of the delimitations of this research are as follows:-

Presuppositions

1. The sufficiency of Scripture, in all matters of faith and conduct.
2. Conversion is more than simply a "decision for Christ."
3. Arminianism is not a thoroughly biblical position.
4. Baptism is for those who *believe*. They may be very young. They may or may not have believing parents. However, what they will have, even though they be young children -- is faith in the Lord Jesus Christ.

Delimitations

1. This dissertation will not include research as to who is eligible for baptism, that is, whether only adults are to be baptised, or infants as well.
2. Nor will it consider the archaeological evidence for fonts and baptisteries, nor the history of baptism.

The Mode of Baptism

At this starting point, (see date below), there are a number of opinions and much conflicting information, available to this writer. As the research continues, it is my prayerful desire that biblical evidence will bring clarity to this controversial area of theology.

At this point in my research, I have taken a position somewhat similar to that of a far more capable person who wrote:

The evangelical...takes a particular view with regard to the sacraments... The evangelical, speaking broadly, always takes a 'low' view of the sacraments.¹

And speaking of secondary truths, not essential to unity, he wrote:

I would put into (this)...category...the age and mode of baptism: the age of the candidate, and the mode of administering the rite of baptism. I would put that again in the non-essential category for the same reason, that you cannot prove one or the other from the Scriptures. I have been reading books on this subject for the last forty-four years and more, and I know less about it now than I did at the beginning. Therefore while I assert, and we must all assert, that we believe in bap-

¹D. M. Lloyd-Jones, *Knowing the Times*, The Banner of Truth Trust, (Edinburgh, 1989): 329.

tism, for that is plainly commanded, yet we must not divide and separate over the age of the candidate or over the mode of administration.²

However, Dr. Martyn Lloyd-Jones did say:

The evangelical is always concerned about the doctrine of the Church.³

It is a concern for the glory of God, and therefore a concern for the Church, which motivates this research in terms of conversion and baptism for converts from Islam.

Peter Back. 1st. September, 1994

ADDENDA:

With the completion of the work, an explanation is required with respect to the length of the dissertation. The estimated 117,000 words together with the Appendices etc. is really unavoidable. This is due to the inclusion of the Focus Group Interviews, the studies on baptism, and the need to cover all the necessary detail of this research.

²Ibid., 353.

³Ibid., 332

BIBLICAL QUOTATIONS

Scripture taken from the **HOLY BIBLE,**
NEW INTERNATIONAL VERSION,

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SECTION I. INTRODUCTION

CHAPTER 1. GENERAL INTRODUCTION TO DYNAMIC EQUIVALENT CONVERSION AND BAPTISM

Those Protestant missions which are biblically orthodox in doctrine normally present the need for conversion and baptism. This is because conversion is regarded as a biblical requirement, and baptism is a command of the Lord.¹ Conversion and baptism have been the *raison d'être* for missionary activity and continues to be so. However, several changes have taken place in terms of the relationship between the spiritual and practical aspects of conversion and baptism, between Gospel and humanitarian and cultural concerns. Some evangelical mission societies take the position that they are only evangelising *when* they are doing social work. There is a tension between spiritual and humanitarian concerns and debate as to how the Gospel should be expressed within each culture. Now, as the content of both these words has changed, this dissertation represents an attempt to assess the **extent** to which conversion and baptism may be understood differently and still accomplish the essential part of each -- that which is intended by Almighty God as I understand it to be revealed in Scripture.

Introduction

In terms of Protestant, evangelical missionary activity among Muslims, a new understanding of baptism was articulated in 1979 by Phil Parshall when he wrote an article entitled "Contextualized Baptism for Muslim Converts".² This will be substantiated under Precedent Research in Section I, chapter 3.³ Here we simply note that Parshall suggested changing baptism in favour of an initiation which would be both culturally acceptable to Muslims yet biblically significant. He wrote:

How can this rite be performed in obedience to Christ's command without promoting alienation and ultimately expulsion? ...Baptism must be critiqued in light of the Muslim's mental grid. Is there some form for baptism which would fulfill our biblical mandate and yet not alienate Muslims?⁴

In addition he said:

In view of the fact that baptism is so misunderstood in Muslim lands, would it be possible to construct a functional substitute for baptism which would retain the biblical meaning while changing the practical and linguistic form? This ceremony to be translated into the vernacular as "initiation", would take place upon profession of faith in Jesus Christ. . . The two distinctives are that no water is used, and the word "baptism" is replaced by "initiation". But is the spiritual meaning of baptism retained, and would it reduce offence to the onlooking

Muslim community? These questions can only be properly answered by sensitive experimentation.⁵

A more recent suggestion concerning baptism is an unpublished paper by Pradip Ayer of India, who kindly allowed this writer to quote from his work.⁶ He wrote:

Since baptism points to and symbolises cleansing, union with Christ, deliverance and coming of the Holy Spirit, any appropriate mode of sprinkling, pouring or immersion with water can be used with care.

Islam is no exception to ceremonial cleansing. Rites performed mostly with water are extremely significant. There are three forms of purification rites. (Wuḍū' وضو Ghusl غسل and Tayammum تيمم). Wuḍū' and Ghusl are performed with water.⁷

Considering what Parshall proposed, we need to record that in a later article he said, "I am Really Only Asking Questions."⁸ He does not wish to see baptism

	PARSHALL	AYER
F O R M	A change in name from "baptism to initiation." Parshall, p 512. <u>Mode</u> : At a public service give a <u>verbal</u> affirmation of faith.	Change the name to <u>Ghusl</u> . "The mode of baptism be pouring." page 8. ⁹ <u>Mode</u> : Ghusl. (The Muslim purification rite). An enactment of purification.
M E A N I N G	Retain the Biblical meaning. Reduce the offence to the onlooking Muslim community.	Meaning: Cleansing, union with Christ, deliverance, coming of the Holy Spirit. (1) Ceremonial cleansing (2) Household baptisms. (3) With Biblical teaching
N O T E S	Asking <u>questions</u> ... (1979). Cultural substitute...	Proposing <u>answers</u> ... (1992). Islamic substitute... (With the Biblical meaning taught clearly).

Illustration 1. The difference between Parshall and Ayer.

without water, but wanted others to consider a possible substitute for baptism. The difference between Parshall and Ayer is presented in illustration 1. The development of thought is that Parshall's questions have given place to definite proposals. In addition, with Ayer, cultural needs and an existing Islamic ceremony are brought together with one of the Christian sacraments

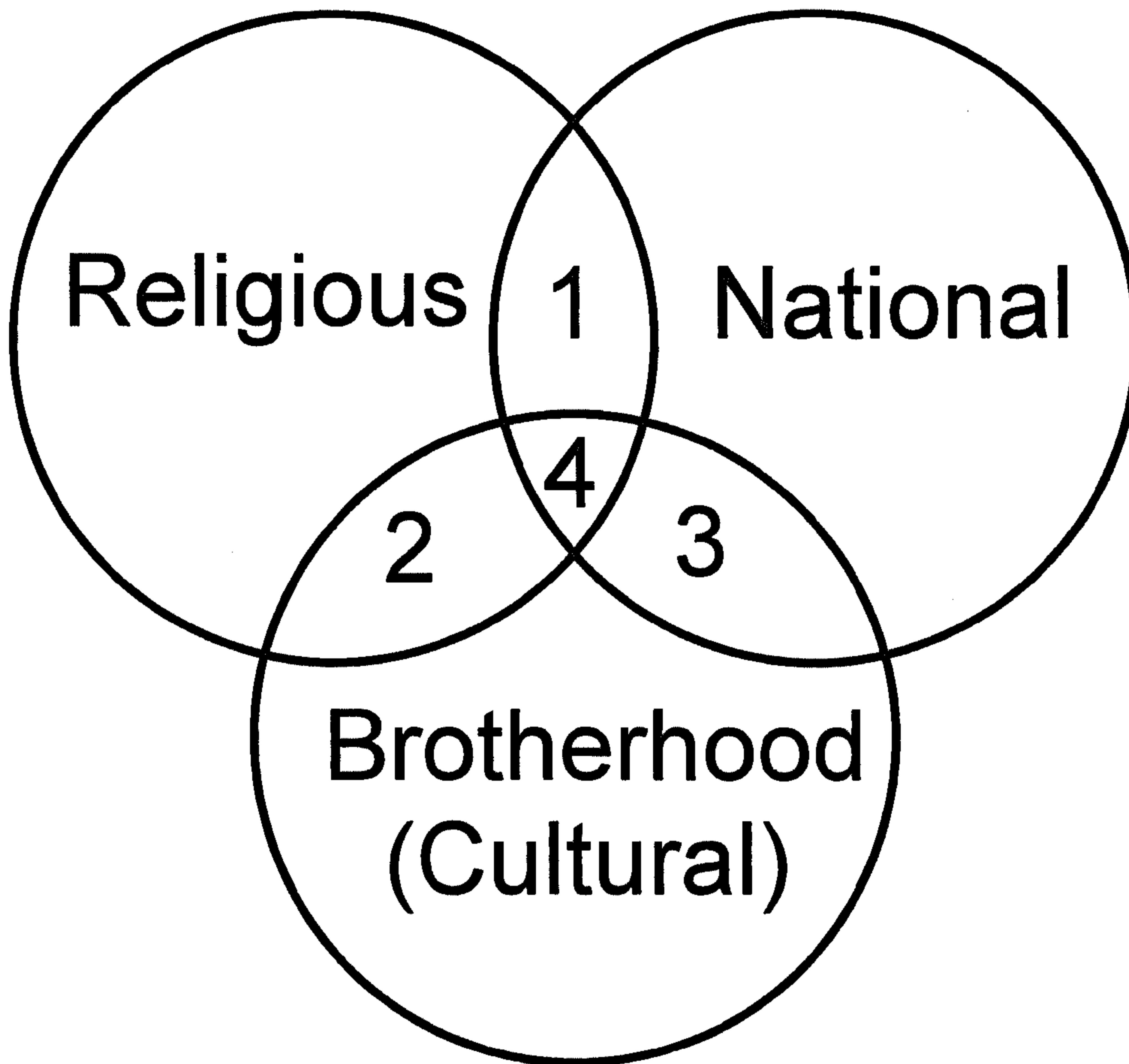
We have seen that among missionaries themselves there is a move to adapt, to change the form of Christian baptism, while retaining what baptism signifies and conveys. The form would be changed but the purpose and the theological significance, would be retained. Further consideration is given to this in Section I chapter 3. We now observe the reasons why there is a move for such adaptation.

(i) Adaptation concerning baptism

Adaptation is proposed because of the misunderstanding baptism presents for a Muslim community. Baptism signals a *break* with Islam, and for those whose parents are alive, *disregard* for their parental authority. Those Muslims who break with Islam offend the Ummah أمة or community of Islam, and particularly the convert's parents (if alive), since they are the closest relations and would be scandalised by rejection of the family religion.¹⁰ In addition, baptism represents a disregard for the culture in which the baptised member of the community was raised.¹¹ Christian baptism creates a repercussion in each of the three spheres presented in the following illustration 2.

Some elucidation is required concerning this illustration. Islam is a world religion which also takes a certain national and cultural form depending on which *people group* Islam was superimposed upon or absorbed into. The cultural change takes the form of certain greetings, with presupposed attitudes and values, forms of dress and some constraint on how the sexes relate together. In an Islamic country one's religion and national identity go together. It is unthinkable that the two can be separated, since under Muhammad, Islam combined the affairs of state, with submission to Allah (religion.) In an Islamic country, secular authority is seen to be in existence *in order to support* Islam. For this reason, conversion and particularly baptism, signals a rebellion against society at every level. First, at the level of the family and clan. Then at a local, religious level and finally at a national level. Individual decision making, in terms of religious allegiance, does not exist.

SENSES OF THE WORD "MUSLIM"



1. A religious practising Muslim in a given Muslim country.
2. A religious practising Muslim in a non-Muslim country.
3. A nominally religious Muslim living in a Muslim culture sensing his national origin and his belonging to a larger culture found in other countries.
4. A religious Muslim that may use the word indiscriminately

Illustration 2. Various meanings of the term "Muslim"

In adapting baptism there is an attempt to accomplish the following objectives:

- To provide a functional substitute which will serve the same purpose of baptism, and at the same time limit the alienation of the Muslim community against the convert.
- To provide a more *culturally understood* transition marker which will indicate entry into faith in Christ rather than into Christianity itself.

One can only commend the persons who exhibit such care and sensitivity for converts and community. In addition, the motivation to win more converts, (by making the *objective* faith in Christ rather than allegiance to "Christianity," in terms of Western, nominal Christianity) -- is both understood and commendable.

(ii) Adaptation concerning conversion

Adaptation is proposed because conversion is now viewed as primarily a *transition* to faith in Christ rather than a single, point in time commitment to Christ. In addition, conversion is viewed as less than regeneration, and nurturing and discipleship training are seen to be as much a part of the process of conversion, as the actual 'conversion' itself. (This is outlined under chapter 3, Precedent Research). With this paradigm shift, (in comparison to 18th. and 19th. century understanding of conversion), the *adaptation* of conversion is not out of place. This writer's comments are made against the background of a more conservative view of conversion.¹³

In addition the adaptation of conversion to a "tentative conversion process," is an attempt to accomplish:

- The *recognition* of Islam as a suitable starting point for faith in Christ, and that the new believer in Christ can continue in Islam as well as being converted to Christ. See Section I, chapter 3 which gives more details concerning this position. Many believe that conversion builds on the knowledge of God as presented in Islam; such as belief in God, heaven, hell, prophets, Scriptures, angels *et al.*
- An *easier* birth process for faith in Christ. (A gradual transition to faith in Christ, is considered to be easier for the convert).
- A *model of 'conversion'* to assist other groups seeking the allegiance of Muslims to Christ. This model should be such that the Islamic community is not unnecessarily offended by 'conversion.' Conversion is proposed as a spiritual reality within the confines of the outward Islamic structures, so that there is minimal dislocation within the family and community.

The recognition that the work of the Spirit is deep, if it is to be lasting, is commendable. In the past, 'conversion' has all too often been nominal and individualistic. "Instant" conversion is possible, but a call to count the cost, and to appreciate that there is a biblical order in salvation,¹⁴ is to be commended.

(iii) Adaptation of the nature of the Church

In conjunction with the adaptation of conversion and baptism, there is a third area of change -- the public and community aspect, the nature of the Church. The basis of this change was established by Charles Kraft when he published *Dynamic Equivalent Churches: An Ethnotheological approach to Indigeneity*.¹⁵

In this chapter, in section (ii) under "Uses of the Term Dynamic Equivalent," there will be more consideration of the alterations Kraft would like to see. However, the overall emphasis is on producing new (church) structures, the same in terms of an equivalent *impact* and equivalence of *response*, as the New Testament church had on the society of its day. Kraft defined the church in terms of what it *does* rather than what it *is*:

A "dynamic equivalence church," then, is the kind of church that produces the same kind of impact on the people of the society of which it is a part as the original Church produced upon the original hearers.¹⁶

This impact is achieved by cultural adaptation, so that:

familiar, meaningful forms which it will (already) possess, (it will) adapt and infill with Christian meanings.¹⁷

There is, however, another aspect to this contextualization. As we shall see under the next section, the church is to be made up of converts to Christianity who benefit from Christ's atonement, but remain within Islam. Not only does the church within society and Islamic culture adopt "Islamic cultural patterns," it also needs to impact the Islamic community as did the early New Testament church, while at the same time retaining the nature and character of the host community.

Conversion and Culture

The concern to remove the overlay of western cultural patterns from conversion, is good. Cultural imperialism is not a part of the Christian Gospel. There should be no unnecessary 'addition' to the requirements of Christ, in terms of what is necessary for salvation.

In order to accomplish conversion, (and this word can be used in more than one sense),¹⁸ proposed changes include the possibility of "faith in Christ Jesus" without leaving the community or Ummah of Islam. For the purpose of true conversion¹⁹, David Teeter wrote:

Is it possible for Muslims to walk with Christ, as a nominal Muslim, without actually converting to Christianity?²⁰

Further explanation is needed. He went on to add:

We want Muslim people to know the redeeming power and love of Christ. But we do not want to extract the individual from his or her community and culture, nor do we want to further alienate the larger Muslim community from the Gospel.

For this reason we have developed a "Muslim followers of Jesus" model. In our model, the Muslim coming to Christ does not convert to Christianity. He remains with his family in the Muslim community and works to maintain their support and respect despite his slightly "heretical" ideas about Jesus.²¹

In the opinion of this writer, such believers are not true believers as far as these words themselves, [Muslim + followers of + Jesus], are concerned. For, to be a Muslim implies submission to Allah and confession of the creed, "There is no god but Allah and Mohammad is his Messenger." This is incompatible with belief in Christ as God incarnate. Also, to be "followers of Jesus," could be no more than to have the normal Islamic *appreciation* of Jesus as a Prophet -- while denying however, that He is Son of God and Saviour of those who believe in him alone for eternal life.

Teeter is reflecting the biblical relativism of Charles H. Kraft, who in *The Gospel and Islam -- A 1978 Compendium*, wrote a chapter on "Dynamic Equivalence Churches in Muslim Society." In this chapter he said:

I would suggest that the goal be the bringing into existence of groupings of God's people within the so-called "Muslim" cultures 1) that are committed in faith allegiance to God in accordance with biblical revelation and 2) that function within their own sociocultural matrix in ways equivalent *in their dynamics* to biblically recommended examples. (Italics added).²²

A similar concept was introduced in January 1978 when a group of thirty three men who had participated in the Lausanne Congress of World Evangelism in 1974, met again at Willowbank, Somerset Bridge, Bermuda. Although the Willowbank report noted the danger of syncretism it made this statement:

Just as a "dynamic equivalence" translation...seeks to convey to contemporary readers meanings equivalent to those conveyed to the original readers, by using appropriate cultural forms, so would a "dynamic equivalence" church.²³

Churches are made up of believers/converts and where the nature of the church is redefined -- there is the danger that biblical elements of conversion may be left out. Terms need to be defined. Kraft asked:

Could one be a Muslim-Christian in the same way that Jesus, Paul and many of their converts were Hebrew Christians. (Christian Religious Allegiance with "Muslim" Cultural Structures)?²⁴

Here a number of observations need to be made. First, there is *little* correlation between Hebrew Christians, sometimes known as *Messianic Jews*, and Muslim-Christians.²⁵ While it is true that Judaism rejects Christian belief in the Trinity, (as does Islam), to speak of Hebrew-Christians is to speak of those who by race and background faith are "Jewish" but by belief in Christ *as the Messiah*, are Christians.

By using this Hebrew-Christian model, Kraft is asking if converts to Jesus Christ who were "Islamic" by birth and background faith could be known as "Muslim-Christians" on the basis that they retain their "Muslim" Cultural Structures.

Secondly, Kraft's understanding is that Muslim-Christians are persons who were Muslims by birth and conviction, but now are **Christians** by faith in Christ and yet **remain Muslims** in terms of their **national identity and culture**. However, to speak of Muslim-Christians:

in the same way that Jesus, Paul and many of their converts were Hebrew Christians...²⁶

Is also to recall the Early Church history, of **conflict** and not peace, between Judaism and Christianity. The early Christians, (Jews) met together in the temple, (Acts 2:46; 9:1) though not for long. Persecution by zealous members within Judaism soon drove the two groups apart.

Therefore in terms of this present research, *allegiance to "Muslim" Cultural Structures* may prove to be no more successful in holding Islam and Christianity together, than the extent to which the common national identity and culture maintained a unity between Judaism and Christianity in the first century.

The question raised by Teeter²⁷ not only relates to cultural structures,²⁸ but as we see in his article, it refers to a "conversion to Christ" *within* Islam. This is a dynamic equivalent conversion. One must ask, does to "walk with Christ" equal conversion/regeneration? And what is a "dynamic equivalence" church in terms of

each member also retaining the position as a "nominal Muslim"? At this point consideration must be given to the different uses of the term "dynamic equivalent."

Uses of the Term Dynamic Equivalent

This introduction would be incomplete without an indication of the different uses of the term "dynamic equivalent."²⁹ The different uses in which this term and concept are used are indicated below. These facts are then followed by a position statement identifying this writer's use of the term. It is then necessary to provide an application concerning the meaning of the terms Trinity, Son of God, salvation and holiness, terms which have particular meaning in the thought world of Islam. This application cannot be exhaustive, as it is not the central theme of this dissertation.

We come now to the four ways in which the term dynamic equivalent is used:

(i) Dynamic equivalent translation (A linguistic usage)

The most important person in the linguistic use of dynamic equivalence is undoubtedly Eugene Nida.³⁰ His approach has been to move the focus away from the message itself -- and in its place to concentrate on the receptor. While all good translation work will have the goal of making the text understood, the variation which Nida introduced was to focus on the receptor as the person giving *relevance*³¹ to the message, while at the same time translating the Word of God from the position that:

Biblical revelation is not absolute.³²

His dynamic equivalence is to seek an 'equivalent concept' in the receptor language *and* culture, so that a **functional equivalent** becomes the **form** used to convey the meaning which is **intended**. The difficulty is that:

No functional equivalent can be expected to equate across cultural boundaries 100 percent.³³

However, the value of dynamic equivalent translation is best understood by contrasting it with a literal, word for word method of translation. Marvin K. Mayers writes:

Whenever a strictly literal translation, i.e. a word-for word translation, of the Bible is produced, the form is wholly present, but the meaning may be deficient or garbled. Even a grammatical translation is inadequate, since it does little more than extend the literalness throughout the grammatical system of the language and not just to the words alone. A more vital translation is a conceptual one, where the concepts are translated across cultural boundaries. Such a translation is a dynamic equivalence translation. However, the translator frequently pays more attention to

the culture into which the Word is being translated than to the text of Scripture itself. The most adequate translation is a life-way, or fidelity impact, translation in which both the words and the concepts are true to the Scriptures.³⁴

Dynamic equivalence translation is a direct rejection of **direct equivalent** or **nonfunctional** equivalent translation. We come now to a second model of dynamic equivalence.

(ii) Dynamic equivalent belief
(A theological usage)

The person advocating dynamic equivalent belief is Charles Kraft. However, it does need to be said that he has built this theological position on the foundation laid by Nida, and Nida's position goes back to Kant's subjectivism.³⁵ (The reader is referred to Appendix A for an outline of the different terminology associated with the theological usage of dynamic equivalent belief. In addition this appendix provides a projection as to the future direction of this movement.)

Here it is necessary to present the link between the linguistic and theological forms of dynamic equivalence. This information is provided in Kraft's article, "Dynamic Equivalent Churches: An Ethnological Approach to Indigeneity."³⁶ Kraft sets up a series of seven points, concerning dynamic equivalent Bible translation, and then presents the theological model, fashioned on the same principles. These are outlined in illustration 3.

Dynamic equivalence is seen as "impact equivalence."³⁷ The equivalence is **not in terms of its own inherent nature**, but in terms of the **effect** it has in and on the **receptor culture**. However, one must be careful here not to confuse the **ESSENCE** with the **EVIDENCE OF ESSENCE**. The church is a spiritual body, the body of Christ. This is its essence. Biblically, its impact is to be salt and light.³⁸ The church is by nature the body of Christ. Its observable "form" is secondary to its real nature and *spiritual* vitality.

In addition, *theological* dynamic equivalence is observed in the search for functional substitutes, functional always in terms of culture and sometimes in compatibility with religious forms within the receptor religion. For example, a convert from Islam becomes a "Jesus-Muslim," a church building becomes a "Jesus Mosque" and baptism, communion and practical Christian living such as prayer forms and prayer times are modified to conform with other functional theological substitutes.³⁹

The third identifiable dynamic equivalent is not one of language, architecture or belief. It is:

<u>LINGUISTIC METHODOLOGY</u>	<u>THEOLOGICAL METHODOLOGY</u>
1. "Each language has its own genius." page 94.	
2. "Respect this uniqueness," (and make whatever changes are necessary in order to) "reproduce the message in the distinctive structural forms of the receptor language." page 95.	"work in accord with the basic presuppositions for translators outlined (in 1-7). They will recognize, (2) respect and work in term of the unique genius of the receptor culture in recognition of the fact that anything (<u>such as the church</u>) expressible in one culture is expressible in another. (4) <u>They will not, however, hesitate to alter the (Hebrew- Greco-Roman) forms in terms of which the original churches were expressed</u> ... it is the <u>content expressed, not the forms</u> in terms of which that content was originally expressed that is sacred. (5) For the Biblical cultures ... (God used demonstrating His)...willingness to work in terms of any culture (rather) than his desire to perfect and impose any single culture. (6) The church is meant to be intelligible to the world around it ... (7) consciously attempting to produce structures within the receptor culture that are dynamically equivalent to the churches portrayed...for us in the pages of the New Testament." pages 98-99.
3. "No communication, even in a single language, is ever absolute..." page 95.	
4. "To preserve the content of the message, the form must be changed." page 95	
5. "The languages of the Bible are subject to the same limitations as any other language." page 96.	
6. "The writers of the Biblical books expected to be understood." page 96.	
7. "The translator must attempt to reproduce the meaning of a passage as understood by the writer." page 97.	
<p>kind of church that produces the <u>same kind of impact</u> on the people of the society of which it is a part as the original church produced on the original hearers." (Underlining added) page 100.</p>	

Illustration 3. The link between linguistic dynamic equivalence and theological dynamic equivalence.

(iii) Dynamic equivalent modes of emotional expression, thought patterns and religion
(A psychological/religious usage)

Here the emphasis is on "politically correct" actions, so that variations are allowed in ethical matters and actual deeds, based on a psychological existential concept that what matters is the personal view point, rather than any external absolute -- linguistic, cultural, or doctrinal. This usage is identified in three areas:

- Sexuality expression equivalence

Love is commonly presented as an acceptable ideal, and it is used to legitimise a variety of diverse actions on the ground that any one person's sexuality is *dynamically equivalent* to another's, even though the form each takes is different. Some within society take the position that just as heterosexual couples express their love for each other in a biological fashion which may lead to conception, homosexual couples express *their* love in a *dynamically* equivalent way but without the possibility of conception. According to this view the love ethic is common for all such couples. What varies is its expression. Professor Walter Wink has this to say:

The crux of the matter, it seems to me, is simply that the Bible has no sexual ethic. There is no biblical sex ethic. The Bible knows only a love ethic, which is constantly being brought to bear on *whatever sexual mores* are dominant in any given country, culture, or period.⁴⁰ (Italics added).

Wink would appear to accept different *modes* of sexuality on the basis that if *love* is being expressed, no other Biblical requirement is applicable.⁴¹ However, the book of Leviticus *does* lay down a sex ethic, as does the New Testament. Moreover, Jewish marriages were arranged marriages, and hence were not initially based on any feelings of love between the participants. Such historical considerations do not however, rule out the possibility of considering in the present the notional equivalence between heterosexual and homosexual love in *this* way, which some would argue for. And once *equivalence* is applied to the emotions and to the mind, it allows for further rationalisation in the way human beings treat each another. These are identified as:

- Option equivalence

Option equivalence may form the basis of political action, by which politicians, or others in secular authority, decide what is *equivalently suitable* for others in comparison with themselves. In this view one's economic 'class' prescribes the option equivalence for his or her section of society. For example, the two-tier health service in the United Kingdom is based on the above premise. We come now to the third example:

- Spiritual equivalence

This form of dynamic equivalence has to do with proposed 'ecumenicity' between world religions. For example, in the past decade the Anglican church in the United Kingdom was negatively disposed to the evangelisation of Jews. This position was based on the premise that Judaism is a valid expression of "faith in God," and *equivalent* to Christianity in terms of faith, therefore proselytising was unnecessary. Though the 'form' of each religion is different, each is spiritually equivalent to the other.

A further example is given. In 1928 the second World Missionary Conference met in Jerusalem. Following the conference, A German delegate, Dr. Carl Ihmels had this to say:

We should no longer come to the so-called heathen with the conviction that we have something better to give them. Instead of that we should place ourselves side by side with the adherents of other religions and together with them try to find out what we can learn from each other...⁴²

His *dynamic equivalence* retained the form of each religion, while at the same time seeing the spirituality of each as equivalent to the spirituality of the others. The point is that as early as 1928 there was the opinion that a spiritual equivalence existed between major world religions, so that each religion provides its adherents with equivalent spirituality in comparison with the adherents of other world religions. The fourth area of dynamic equivalence is within medicine:

(iv) Dynamic equivalent medical treatment

A CD Rom search of *Medline on Silver Platter*,⁴³ has revealed two instances of dynamic equivalence in medicine. The first has to do with a method of choosing an equivalent perception dose of fluoroscopy.⁴⁴ The second example concerns dynamic (mechanical) equivalent (stretching) of the helical strip of porcine coronary artery, in order to increase the (natural) production of inositol 1, 4, 5, -trisphosphate (IP3) in the porcine coronary artery.⁴⁵

(v) The use of the term "dynamic equivalent" within the context of this dissertation

The present research is in theology, not in linguistics, ethics, morality, philosophy or medicine and therefore the concept will be restricted to the theological usage. Any reference to culture, or to the science of linguistics, if examined in the course of this dissertation, will be examined critically in the light of Scripture.

Similarly, any dynamic equivalent modes of emotional expression, thought patterns and religion will not concern this work unless they are found to relate specifically to conversion and baptism, for converts from Islam.

(vi) Dynamic equivalence of key words which have different meaning in the thought world of Islam

In this section I will consider five words or phrases for which a literal translation into Arabic (as the language of the Qur'an and Hadith) would not automatically carry an equivalent connotation in the thought world of Islam. (The reader is referred to Appendix B for a comparison between the Greek philosophical thinking concerning the nature of God and a Middle Eastern/Islamic understanding of the nature of Allah). However, of necessity some of these terms will be given additional consideration later in the dissertation, due to their relevance with respect to other data.

A dynamic equivalent word or paraphrase is that which in another language is equivalent, or "equal in value, having the same result"⁴⁶ as the original word of words. According to Paul D. Fueter,⁴⁷ a dynamic equivalence is an *interpretation* of the original. These interpretations enter the life, forms, and culture of the receptor people and their religion. They provide the written communication upon which other cross cultural practitioners may build to verbally transculture the message in its full meaning. The reader is referred to Fueter's article, *Dynamic Equivalent Interpretation*. The translator, according to Fueter, translates to communicate, but,

he can never create the same reaction in his readers because the latter is by definition culturally removed from the original situation.⁴⁸

Fueter indicates that the interpreter, the Pastor, will come in and "transculturalize" the *concept* concerned, using the same principles of dynamic equivalence that were originally used by the translator. The Pastor is to move meanings via words, crossing from one culture to another:

using symbols which will give the particular audience the shock Paul gave to his readers when using that word symbol so freely.⁴⁹ (Underlining added).

I shall now proceed to apply these dynamic equivalent principles with respect to the following key words:

- God Allah

The present use by Christians, of the word *Allah*, الله is confusing to say the least and also raises theological, philosophical and moral questions as yet unre-

solved between the two faith communities. Within Islam⁵⁰ this word has the clear connotation of "God with no partners," instantly denying the New Testament word that Jesus Christ is one with the Father. John 10:33.

When I hear prayer by Believers in the Lord Jesus Christ I observe that they commonly address God as Rabb, رَبِّ (Lord). This is the term used in the early Medinan Surahs, where Muhammad more frequently utilised this term rather than Allah when referring to "God". However, after his break with the Jews, he and his followers not only ceased to keep the Jewish feast of 'Ashurah, (which they had done) but from then on we find Muhammad more frequently using the Arabic word *Allah*, for "God."

A biblical dynamic equivalent for the word God, would be **The True God**, Al-Illāh Al-Ḥaqqiqi,⁵¹ إِلَهِ الْحَقِيقِي Here the designation *true*, indicates (in the Islamic worldview), that there are some concepts and ways of thinking about God which are not true. *The True God* is not defined negatively but positively.⁵² The expression "The True God" is a statement of some considerable consequence for this goes beyond Islamic belief about God to include for example a belief that God is rightly understood as also "The Father of our Lord Jesus Christ," and this qualifier is present in the mind of the Christian when he or she uses the word Allah, but this qualifier is absent and indeed denied by the devout Muslim.

- The Trinity

As a Christian I have had to explain to my Muslim friends that I do not believe in three gods. I believe in only One God, as expressed by the Hebrew Elohim, אֱלֹהִים in Genesis 1:1. The word is etymologically plural but is used in a singular sense in most Old Testament passages. The concept of *singularity* emphasises the **unity** of God, which Scripture clearly retains. The first use of the word in the Old Testament sets the scene for the its subsequent usage. In Genesis chapter 1 verse 1, the verb is *singular*, thus observing the unity of the Godhead in the work of creation, while the plural noun *Elohim* maintains the concept of the trinity in unity.⁵³ We see that the exegetical and analytical considerations are to be taken together.

Nor do Christians mean by Trinity, the literal translation used in the *Al-Manar English-Arabic Dictionary* by Hasan S. Karmi.⁵⁴ He uses the Arabic اثالثوت الأقدس Ath-Thālūt Al-Aqdas which when translated into English means "The Holy Three." This conveys the idea of three gods, and does not establish the New Testament understanding of *Trinity in Unity*. An equivalent for

Trinity would be the paraphrase "**Divinity in Absolute Tri-Unity.**" In Arabic:
اللاهوت المطلق في الوجدانية الثلاثية

Al-Lahūti Al-Muṭluq fil-Wāḥidānya Ath-Thālūthya.

This paraphrase contains the essential aspects of the doctrine of the Trinity. These are, *God-ness*, understood by use of the word "divinity," and yet avoiding the complete word Allah, which word in the Islamic worldview denied the Trinity. *Tri-Unity*, therefore delimiting only *three persons* of the Trinity. And *Unity*, revealing that:

members of the Godhead relate to one another in a familiar way, it teaches us that God's 'nature' is to know and be known.⁵⁵

Tri is used, as God is "One in Three and Three in One,"⁵⁶ together in communion within the Godhead. The word *absolute* is used, to establish that we are not speaking of three gods, but ONE God in three persons who relate as one with no separation of purpose or overall accomplishment.

- The Son of God

God did not have a Son through a *physical, sexual* relationship with Mary. God the Father was not like the Greek god Zeus. The Father did not come to earth to impregnate Mary by an act of physical copulation. Christ Jesus took his flesh entirely from Mary, and his deity was always his, though for a time he laid aside the glory of that divinity. There was never a time when he **was not**, and there never was a time when (with the Father and the Holy Spirit) he was other than God.⁵⁷

For the Islamic context, a dynamic equivalent of the term *Son of God* will retain the same impact which the words had to the original hearers. Compare Mark 14:61, σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ. Are you the Christ the Son of the Blessed (one)? To which Christ replied, ἐγώ εἰμι, I am. The reaction was as dramatic as it was clearly understood.⁵⁸ The High Priest apparently could not bring himself to say, "Are you the Son of God?" For him, the possibility that Jesus was the Son of *God* (see Mark chapter 1:1), would not even be found on his lips! Instead he used the term υἱὸς τοῦ εὐλογητοῦ or Son of the Blessed (one). Jesus knew perfectly what he meant, and replied accordingly, "I am." A dynamic equivalent for "The Son of God," is:

الابن الأزلي السرمدى بدون أب جسدى

Al-Ibn Ul-Azali, As-Sarmidy bedūn

Abi Gesedy. **The Eternal Son without a father in the flesh."**

This paraphrase retains the words, *Son*, with the designation that he is *eternal*, and in true Islamic form, completes the creedal statement by a negative statement, *As-Sarmidy bedūn Abi Gesedy*, "without a Father in the flesh."

- Salvation

The term must convey the idea of "deliverance with out any personal contribution to this deliverance." For the Biblical concept of salvation, the dynamic equivalent is, **Salvation without works**. In Arabic this is: الجلاص بدون اعمال
Al-Khalās bedūn 'māl.

Once again, the definition is by a common term, *khalās*, together with the use of the negative "without works." Again, this is culturally in keeping with Islam where the Shahādah provides a negative statement to establish the desired Islamic meaning.

- Holiness

Arabic uses the word qudsī, قدسي for holy. The dynamic equivalent which I propose is **given holiness**. In Arabic this would be القداسة المعطاة

Al Qadasāt al-Muṭā. In order to convey the idea of holiness which is not earned, the word *given* introduces the concept of grace. The Christian is made holy ἐν χριστῷ in Christ, and not by outward purification. Use of the dative case⁵⁹, indicated by the ending ῶ clarifies that this is a positional holiness. The source of holiness is due to the *relationship of Christ* to the Believer.

Concluding Remarks

A convert from Islam, Dr. Muhammad Duad Rahbar said:

Before any significant number of Muslims are ever going to turn to Christ, the Christians will have to change their views about the Prophet Muhammad.⁶⁰

In the secular work *Heroes and Hero Worship* Thomas Carlyle wrote of Muhammed:

He is by no means the truest of Prophets: but I do esteem him a true one.⁶¹

In *The Pocket Oxford Dictionary of Current English* the meaning of a prophet is defined as:

Inspired teacher, revealer or interpreter of God's will, (*the Pp.*, O.T. writers from Isaiah to Malachi...person in unexpected character, see 1 Sam. x.11; the P., Mahommed); spokesman of a cause, new religion, &c.; person who predicts...⁶²

Writing as a Christian, Carlyle presented Muhammed as a real Prophet of the Lord, though not as the most eminent. According to Christ Jesus, the most eminent

Prophet was John the Baptist; though Jesus Christ then added that those who believe on him, (the Christ) were greater *in the kingdom of heaven* than John the Baptist.⁶³

One does not doubt that men of stature and "spokesmen of a cause or new religion," may be regarded as prophets. In this sense, Carlyle is correct. However, as a Christian, he overlooked the fact that Jesus said concerning the prophets, πάντες γὰρ οἱ προφῆται καὶ νόμος ἕως Ἰωάννου ἐπροφήτευσαν. *For all⁶⁴ the Prophets and the Law prophesied until John.* Commencing with this statement, three facts may be established. First, the law is said to prophecy as well as the prophets,⁶⁵ so there was a dual witness to Christ's coming. Secondly, the Greek adverb ἕως until, may be translated as,

until, i.e. so long as until, marking the continuance of an action up to the time of another action...⁶⁶ (underlining added).

Therefore, in context, the Taurat and the prophets in tandem, predicted that Christ would come, up until the time that he *did* come. Then with the advent of Christ, the "so long as" of the ἕως, (that is God's word through the prophets) is superseded by "the time of another action," the rule of Christ. It was John the baptist who was the last of the prophets of the Lord. After John the baptist, Christ came and he is the "Son whom he (The Father) appointed heir of all things, (and by whom) in these last days"⁶⁷ the voice of God is now heard.

Thirdly, all the prophets of the Lord came, and were complete in number, up to and *including* John the Baptist.⁶⁸ Other prophets *are* predicted, as referred to in Revelation 11:10, but no prophet of the Lord comes after Christ.⁶⁹

W. Montgomery Watt, in *MUHAMMAD Prophet and Statesman*, outlines the *variation* of opinion concerning Muhammad, he being viewed as one with supernatural gifts prior to birth, to that of an emissary of Satan.⁷⁰ There can be no doubt that Muhammed made an incredible mark in history. He unified the Arabian people and established the worship of Allah as the One god.

Norman Anderson in *The World's Religions*, extends the variations even further, to refer to writers who saw Muhammad as an

epileptic, a subject of hysteria, a 'pathological case'...(Other writers) have occasionally taken a highly critical view...that his symptoms of revelation were sometimes artificially produced. Alternatively, of course, the phenomenon may be explained as symptoms of intermittent spirit-possession as claimed by modern spirit mediums.⁷¹

Notwithstanding Carlyle's view that Muhammed was a Prophet, and of Cragg⁷² and others who support that view, it is therefore not surprising that Rahbar calls for a change of opinion.

As illustrated above, over the years a number of Christians *have* adopted views about Muhammad more in keeping with Islam. The change has taken place through a modified Christology due to the impact of both higher criticism and religious pluralism.⁷³ The uniqueness of Christ as the Son of God and Saviour of those who believe, is minimised. With religious pluralism, Christ and Muhammad are now regarded by many as being nearly equal in status.

However, such a position does not remove the need for the present research. Firstly, because Muslims generally do not *adopt* the pluralistic position though they welcome it, but not for themselves. They are inconsistent in their methodology. They may accept religious pluralism for others but they themselves are not pluralistic.⁷⁴ In orthodox Islam, Muhammad is the "seal of the Prophets" or the last Prophet, and the Qur'an is "The Last Testament." Religious pluralism is not compatible with Islam.

Secondly, with regard to religious pluralism, there are still variations of religious belief which are identifiable, and need to be respected, hence the need for scholarly research.

With Rahbar's comments in mind, this research provides an indication of those views of Muhammad, which can combine with *essential* biblical doctrine concerning the person of Christ⁷⁵. In addition to changes in "views about the Prophet Muhammad,"⁷⁶ there is the need to consider the proposed alterations for conversion and baptism, as outlined in this chapter.

The dissertation therefore presents research in both theology and Islamics. In brief:

What are the essential, and biblical elements of conversion and baptism, and how are both understood by the Muslim community from which the convert came?

The research methodology for this inquiry is set out in the following chapter. Research questions are listed under methodology, and variables of interest are noted. In addition the logic applied to the analysis procedures is outlined. The chapter will conclude with the importance of the research, in view of the multi-cultural and multi-faith society the United Kingdom has become.

END NOTES

¹Matthew 28:19. The New Testament references which present baptism as a command, are Matthew 29:19 in context, Acts 2:28, Acts 10:48 in context, Acts 22:16.

²Phil Parshall, "Contextualized Baptism for Muslim Converts" *Missiology: An International Review*. Vol. 7, No. 4, October 1979, pages 501-515.

³The basis for Parshall's presentation was the position on contextualization taken by Charles H. Kraft. Parshall refers to Kraft on page 509 of his article.

⁴Ibid., 502.

⁵op. cit.

⁶Pradip Ayer, *Theology and Practice of Jesus Initiatory Sacrament (An adaptation of its practice for the Muslim community church)*. An unpublished paper, Secundrabad - 500 855; India, n.d., (circa 1992). Ayer is a member of a mission organisation.

⁷Ibid., 5-6.

⁸Phil Parshall, "I Am Really Only Asking Questions," *Evangelical Missions Quarterly*, 18, (1982): 142-145.

⁹Pradip Ayer. Ibid, 8.

¹⁰Parental authority is affected by the all pervasive influence of Islam. A Muslim family, i.e. parents, will feel the shame if their son or daughter embrace another religion. The following quotation places the humiliation of conversion in its wider context. Note that although it is a Muslim fundamentalist who writes, he describes these as *fundamentalist* beliefs, not the beliefs of a fundamentalist. (Fortunately not all Muslims hold these views and many Christians have been shown hospitality in the homes of Muslim neighbours and acquaintances). The text is as follows:

PAKISTAN: HOW A MUSLIM FUNDAMENTALIST SEES CHRISTIANS

The letter from a Muslim reproduced below was published in the respected Pakistani newspaper *The Frontier Post* on Friday December 3rd, 1993.

This refers to the letter of Mr Abdul Rauf titled "Christianity and Islam" (FP 24-11-1993). Muslims are called fundamentalist because of certain fundamental beliefs. Briefly these are as follows:

Mankind is divided into two broad categories: Muslims and non-Muslims. Muslims are the Party of God (Hizb Ullah); non-Muslims are Party of Satan (Hizb-ush-Shatan). Muslims living in Muslim country (Darul Islam) are enjoined to enlarge the ideological and territorial frontiers by word of mouth, by pen and by sword (Jehad bil lisan, jehad bil qalam and jehad bis saif). Muslims living in land of kafirs (Darul Harab) will keep alive their spiritual ties with the Muslim nation which is world-wide and will obey the edicts of the Khalifatul Muslimeen.

Muslim men can marry Christian (or Jew) women. Non-Muslim men are prohibited to marry Muslim women. Such a couple will incur capital punishment.

A Muslim's first loyalty is to the Muslim Umma; he is Muslim first and anything else afterwards. A Muslim will not bless a dead kafir (non-Muslim) and call him aan jehani (of the next world) and not marhum (Blessed) because a non-Muslim, however good and pious, is a fuel for Hell (Jahannum wasil). A Muslim can give alms (zakaat) to another Muslim only, not to a kafir. Muslim prefers a Muslim for charity. Muslims will not make friends with non-Muslims. Social contacts will be kept to a bare minimum with a non-Muslim. It is forbidden to say 'Assalam-o-Alaikum' to a kafir, that's why 'Adab arz' was invented by a resourceful Muslim literatus.

A Non-Muslim cannot be buried in a Muslim graveyard, non-Muslims who are saghireen (lesser persons) as compared to Muslims who are ashraaf (respected members of society). A Muslim will not pray for the salvation of a kafir. He will always say, la'anatulla-he-alal qaumul kafireen (God's curse be upon non-believers) and will always pray for victory over nation of kafirs, Wan suma alal qaumul kafireen.

A non-Muslim cannot hold high office of trust in a Muslim state. A non-Muslim cannot vote for a Muslim candidate. To kill a person accused of blasphemy (kufr, apostasy) is a meritorious act and entitles the murderer to eternal abode in Paradise. A Muslim is a Mujahid (Holy warrior) from mehad to lehad (cradle to grave); the whole globe is his territory and his place of worship (masjid). Iqbal: Momin ke jahan ki hadd nahin hai; Momin ka jahan har kahin hai. (No place is out of bounds for a Muslim; all territories belong to him.)

The above is only a short list. Take your pick. A true Muslim is a fundamentalist; no more no less. Let the kafirs call him so. Who cares! Sufis, beware!

'PAKKA MUSALMAN',
Lahore.

(End of quote).

'Paka' Muslim, means to be a proper or excellent Muslim. Conversion to another faith involves the converts family, local community and if in a predominately Muslim country, his or her nation.

Quoted from *IISIC Bulletin*, February/March, 1994, page 3. (International Institute for the Study of Islam and Christianity), St. Andrew's Centre, St. Andrew's Road, Plaistow, London E13 8QD.

¹¹See the following comment by Phil Parshall:

What does the Christian rite of baptism as practiced within an Islamic community convey to the onlooking Muslims? The ceremony is seemingly benign. A group of Christians gather together at a pond or river with a young Muslim who has recently professed faith in Christ as Lord and Saviour. After a few songs are reverently sung, the national pastor either sprinkles a bit of water on the head of the convert or totally immerses him. There is no coercion or force. Nothing anti-state or anti-cultural has been verbally communicated. Yet the impact of this simple initiation rite is almost catastrophic.

The implications of this ceremony reverberate throughout nearby villages and towns. Abdul Muhammad has openly declared himself to be a traitor to Islamic social structures, political and legal systems, economic patterns. Worse of all, the religion of his fathers has been profaned and desecrated. He has now become a worshipper of three gods, a follower of a corrupted religious book, an eater of pork, a drinker of wine, and a member of an alien society of warmongers and adulterers. This Muslim societal perception of Christian baptism is not isolated or localized... I find this caricature of baptism universal.

"Contextualized Baptism for Muslim Converts," *ibid.*, 501-502.

¹²Fredrick Plastow, *New Wine in Old Wineskins*, a class paper for Grace Theological Seminary, Winona Lake, Indiana. 1980. Appendix I, page 50.

¹³I understand conversion in terms of the theological presentation outlined in Section III, chapter 1. The ability to repent of sin and believe in the Lord Jesus are both from God, being the total work of conversion. Repentance and faith equal conversion -- and repentance, is by the convert and faith is the faith of the convert. The lost are commanded to "repent and believe the good news!" Mark 1:15. When one is converted he **has repented** of sin and **does believe** in Jesus Christ who as substitute died for his sin, and whose death provided a complete satisfaction for sin.

¹⁴See *The Plan of Salvation*, Benjamin B. Warfield, Boonton, New Jersey: Simpson Publishing Company, 1989, 102-106. Here he refers to the plan of God in saving an individual, and views it as a process not necessarily restricted by time, but nevertheless a *process*. Warfield also speaks of "The redemption of the world...similarly a

process," page 103. Here he is speaking of eschatology and not universalism. John Murray also gives a clear outline of the process in personal salvation, from election to glorification. See *Redemption Accomplished and Applied*, Edinburgh: The Banner of Truth Trust, 1987:79-82.

¹⁵Charles H. Kraft, "Dynamic Equivalent Churches: An Ethnotheological approach to Indigeneity", *Readings in Dynamic Indigeneity*, eds. Charles H. Kraft & Tom N. Wisley, (Pasadena, California: William Carey Library, 1979), 87-111.

¹⁶Ibid., 100.

¹⁷Op. cit. The words in brackets are added by this writer.

¹⁸The word conversion may be used in a number of ways:
(a) Conversion as an *outward change*, in terms of religious belief and commitment to some religious practice.
(b) Conversion as a "decision for Christ." This is a cerebral or notional and emotional commitment to Christ, involving the mind, perhaps with a sense of need - during which time prayer is offered asking God for forgiveness.

¹⁹i.e., presumably for regeneration.

²⁰David Teeter, "Dynamic Equivalent Conversion for Tentative Muslim Believers," *Missiology* 3 (July 1990): 305.

²¹Ibid., 306-307.

²²Charles H. Kraft, "Dynamic Equivalence Churches in Muslim Society" *The Gospel and Islam -- A 1978 Compendium*, Monrovia, California: MARC, 1978, 120-121.

²³The Willowbank Report, section 8b, published in *Down to Earth*, edited by John Stott & Robert Coote, W. B. Erdmans, 1980.

²⁴Ibid., 122-123.

²⁵Hebrew Christians *did* share Hebrew cultural structures. Kraft asks if converts from Islam could retain Islamic cultural structures. The response must be that there is no dilemma in having converts from Islam retain cultural identities provided these do not confuse or diminish essential Christian doctrine. However, the matter does not rest there. To be a "Muslim-Christian" is syncretism rather than simply cultural compatibility (Eastern) with doctrinal Christianity (eastern or western).

²⁶Kraft, "Dynamic Equivalent Churches," *ibid.*, 122-123..

²⁷Teeter, *ibid.*, 305.

²⁸Refer to Illustration 2, in this chapter. Islam is both a cultural identity, it may be a national identity (where Islam is the only religion or the majority religion), and it is also a *religious* identity.

²⁹To assist this research, the *Atla Religious Database on CD Rom* (American Theological Library Association, Evanston, Illinois), was searched. The results are as follows:

<u>ATLA RELIGIOUS DATABASE ON CD ROM</u>				
Number of articles found.	Number of articles in English.	In other languages.	Searched under keyword(s)	No. of relevant articles
9	8	Dutch 1	Dynamic equivalent	5

and

<u>ATLA RELIGIOUS DATABASE ON CD ROM</u>				
Number of articles found.	Number of articles in English.	In other languages.	Searched under keyword(s)	No. of relevant articles
24	24	0	Dynamic equivalence	38

In addition, other articles have been discovered through bibliographies and computer searches in various libraries.

³⁰See the following works: (These are listed in order of publication). Eugene Nida, *Bible Translating*, New York: American Bible Society, 1947.

Nida, Eugene, *Customs and Culture*, New York: Harper and Row, 1954.

_____, "Are We Really Monotheists?" *Practical Anthropology*, 6:151-167, 1959.

_____, *Message and Mission*, New York: Harper and Brothers, 1960. Nida, Eugene and Taber, Charles. *The Theory and Practice of Translation*, Leiden, Netherlands: United Bible Societies, E. J. Brill, 1969.

Nida, Eugene, "Words and Thoughts," *The Bible Translator*, July 1974.

_____, *Language, Structure and Translation*, Stanford, California: Stanford University Press, 1975. The reader is referred to pages 224-225 of *Mission and Message*, for the five basic presuppositions which Nida has concerning his view as to how Biblical (theological truth) is to be communicated.

³¹In my conclusions, in Section VI chapter 1, I shall refer to what is known as *Relevance Theory* in linguistics. The use of this theory will be applied to the conclusions for this research.

³²Richard L. Hildenbrand, *Christianity and New Evangelical Philosophies*, Warsaw, Indiana: Words of Life, 1989, page 35.

³³Marvin K. Mayers, *Christianity Confronts Culture*, Grand Rapids, Michigan: Academie Books, 1987, 207-208.

³⁴*Ibid.*, 231.

³⁵Hildenbrand, *ibid.*, 24. Nietzsche also contributed to this position. The weakness is that it leaves God out of the picture. Any world view, no matter how "scientific" which leaves his divinity out of our understanding of reality, is first of all not scientific, nor is it accurate. The spiritual reality of mankind is in every way a factor in each generation.

³⁶Charles H. Kraft, "Dynamic Equivalent Churches: An Ethnotheological approach to Indigeneity." Closely linked to this article, is his article, "Dynamic Equivalence Churches in Muslim Society."

³⁷This is verified by the comment in the preface of the *Simple English Bible NT*, published by International Bible Translators, Inc, of New York, dated 1981:

Following what is called the dynamic equivalence principles of translation, it defines a good translation as one that produces the same effect today as the original text did on those who first read and heard it. (Preface, p. vi).

Quoting from Harry M. Orlinsky and Robert G. Bratcher, *A History of Bible Translation and the North American Contribution*, Atlanta, Georgia: Scholars Press, 1991, 262.

³⁸Matthew 5:13-16. D. A. Carson pointed out the limits of Kraft's dynamic equivalence. There are limits to linguistic requirements,

Suppose the readers of the original New Testament document were largely alienated by the truth of what Paul wrote. Should we aim to reproduce similar alienation today, in order to preserve 'equivalence of response'?

D. A. Carson, "The Limits of Dynamic Equivalence in Bible Translation," *Evangelical Review of Theology*, vol. 9, no. 3, July 1985, page 206. The editor of ERT points out that,

Carson warns against the abuses of applying the principle (of dynamic equivalent translation) beyond the limits of linguistic priorities and of absolutizing the dichotomy between meaning and message. (Page 200).

William A. Smalley has this to say,

Perhaps the primary way in which dynamic equivalence translation is misinterpreted by some translators is in the scope of its application. Ideally, dynamic equivalence refers to language, not to culture and worldview, although these are not easy to separate from language.

Translation as Mission, Macon, Georgia: Mercer University Press, 1991, 122.

³⁹Kraft adds,

Not infrequently much of the functional appropriateness is lost when the missionaries...export their emphasis to another culture. This is certainly true when it comes to the modes of baptism, ...of the Lord's Supper and of church organization, but it is also, and perhaps more damagingly true of the forms of worship, doctrine, witness and behaviour which we recommend. (Underlining added).

"Dynamic Equivalent Churches.... " *ibid.*, pages 101-102. Kraft places an emphasis on the "felt needs" of the society in which the church is placed. See page 101. However, a church *is* a church, whether it is *equivalent* or not.

⁴⁰Robertson McQuilkin, *Biblical Ethics*, (Wheaton, Illinois: Tyndale House Publishers, 1980), 263.

⁴¹I do not accept Wink's position, nor the view that homosexuality is valid on the grounds that that form of sexuality is dynamically equivalent to heterosexual love.

⁴²David Hedgard, *Ecumenism and the Bible*, (London: The Banner of Truth Trust, 1964); 94. Hedgard is quoting Ihmels, from the German church magazine *Allegemeine Evangelisch-Lutherische*, 1928, col 521.

⁴³CD Rom, *Medline on Silver Platter*, U. S. National Library of Medicine, January to November, (1994). This search has revealed two uses of dynamic equivalence in medicine.

⁴⁴N. Masuomoto, K. Tasaka, J. Mizuki, M. Tahara, A. Miyake, O. Tanizawa; "Dynamics of exocytosis, endo-cytosis and recycling of single pituitary gonadotropes." in *Biochem-Biophys-Res Commun*. Department of Obstetrics and Gynaecology, Osaka University Medical School, Japan, 1993 Nov 30; 197(1): 207-213.

⁴⁵Y. Tanaka, S. Hata, H. Ishiro, K. Ishii, K. Nakayama; "Quick stretch increases in the production of inositol 1, 4, 5,-trisphosphate (IP3) in porcine coronary artery," *Life Soci.*, Department of Pharmacology, School of Pharmaceutical Sciences, University of Shizuoka, Japan, (1994; 55(3): 227-235.

⁴⁶*The Pocket Oxford Dictionary of Current English*, eds. F. G. Fowler & H. W. Fowler, (Oxford: The Clarendon Press, 1961), 253.

⁴⁷Paul D. Fueter, "Dynamic Equivalent Interpretation," *Bible Translator*, (Vol. 25, July, 1974), 344-351. Fueter explains that the words we choose should attempt to create the same reaction in the present readers or hearers as "the author wanted in his first readers." At the same time we are to remain faithful to the culture of the Author. (See page 344). He adds:

To the extent that the new reader/hearer is removed culturally from us, to that extent we are less able to create an equivalent *reaction* in the persons we wish to communicate with.

However, the better the dynamic equivalence, the more it will reveal the cultural gap which exists between the communities in which the Bible was written.

Language and symbols have limitations, and a *good* dynamic equivalent (interpretation) will require a number of people working together to achieve this end.

⁴⁸Fueter, *Ibid.*, 345.

⁴⁹Fueter, *Ibid.*, 348.

⁵⁰It is true that the word Allah predates the formation of Islam. For example, Muhammad's father was Abd'allah, (the servant of Allah), there by indicating that the name "Allah" was in common use prior to his birth. Allah could be transliterated in

English as "The God." The word Allah is used for God, in translations of the Bible in Arabic. The word is used in translations of the Bible in Maltese, where the predominant religion is Roman Catholicism. All this, however, does not deny the fact that in the context of the Middle East, and particularly in expressing Gospel truth to Muslims, to constantly use the word *Allah* for the God who is the God and Father of our Lord Jesus Christ, is to fail at the exact point of providing a dynamic equivalent understanding for the theological content being spoken about.

⁵¹For each of these words or phrases in Arabic, I have checked my understanding of the language with Dr. and Mrs Bryan Drever. Both are fluent Arabic speakers and for Mrs Drever Arabic is her first language.

⁵²It is Biblically incorrect to say that "There is no God but Allah." The *Taurat* says: "You shall have no other gods before me." Exodus 20:3. If other gods are non-existent, this statement would not be necessary. However, in reality, there is only one God. (I believe that what the Word of God is saying is that men make *gods* according to their own understanding and worship them, though they are not divine at all). Even the official version of The Holy Qurān uses the word [god] in this sense. *Under Arabic words explained*, on page viii of the King Fahd approved Qur'an printed under Royal decree (No. 12412, dated 27/10/1405 AH); printed at King Fahd Holy Qur'an Printing Complex in Al-Madina Al-Munawarah, Saudi Arabia, we have the following translation of the Arabic word ṭagut, طاغوت The word is explained as follows:

Literally, a tyrant, oppressor, false god, tempter to error. Tagut is applied to any object which is worshipped besides Allah. (Underlining added).

Moreover, if there were no gods but *Allah* the creed the creed would never have needed to say so, unless other objects were worshipped as gods. Alternatively, unless that is that all other *gods* were *Allah* worshipped under a multitude of other names.

⁵³I am aware that the use of the plural form for God is sometimes referred to as the *royal we*, or the majestic form of address. This suggestion might have some credibility were it not for two other factors. In Isaiah chapter 6:8 Scripture records the words of God, "Whom shall I send? And who will go for us?" There may be such a thing as a royal we, but not such a thing as a royal *us*. Queen Victoria is reported to have said, "We are not amused" but never, "Us are not amused."

In addition to the Old Testament use of the plural in connection with *Elohim*, there are the New Testament passages, where the Lord Jesus Christ testified to his relationship with the Father. e.g. John 14:9.

⁵⁴*Al-Manar English-Arabic Dictionary*, Hasan S. Karmi. (London: Longman Group Limited, 1983), s.v.

⁵⁵Quoted from an updated English version of the 1689 Baptist Confession of Faith. I use this reference work as it adds in [brackets] a simple explanation of the theological words within the Confession. *The Baptist Confession of Faith 1689, with Scripture proofs*. Updated with notes by Peter Masters. (London: The Wakeman Trust, 1989), 24.

⁵⁶The full quotation reads, "The traditional Christian teaching is that God is One in Three and Three in One." *The New International Dictionary of the Bible*, eds. J. D. Douglas and Merrill C. Tenny, Regency Reference Library, (Grand Rapids, Michigan: Zondervan Publishing House, 1987), page 1037.

⁵⁷At a time in history he took upon himself the **form** of a man, but he always **was** and is what he has chosen to **reveal** himself as, "The Son of Man" and "The Son of God." Sonship signifies an essential unity. This Sonship was not contingent on a partner (as a male may not have a son without his son having a *biological mother* to contribute the genes and motherhood to produce a child). Christ **is** because he **always was**, for to declare (as Muslims do) that at a point in the past he was not, is to detract from the person of God the Father, for both always were **ONE**. Sonship is both a describing word and a state of being what is described. Sonship has to do with nature, relationship and obedience. Nor does the word "sonship" stand in isolation to the designation *God the Father*. The Father is by nature not just himself, for **he is** in (his) Son. Nor can God the Father be independent as he cannot cease to belong relationally to his own nature in his Son. Nor can he cease to act for the good of his Son, even though he asks for the *obedience* of the Son who is from his own nature.

⁵⁸See Mark 14:63-64. We may be sure that the words Jesus added in verse 62, contributed to the out-burst by the High Priest. However, the use of ἐγώ εἰμι, is reminiscent of the Old Testament use of **I am** by Yahweh. See Exodus 3:14. The significance of the words by which Jesus replied could hardly have escaped the attention of his interrogator.

⁵⁹Unless otherwise stated, all parsing in this dissertation is checked against *The Analytical Greek Lexicon*, Revised edition 1978, Harold K. Moulton, editor. (Grand Rapids, Michigan: Zondervan Publishing House), 1979.

⁶⁰Don M. McCurry, "Cross Cultural Models for Muslim Evangelism" *Missiology*, Vol. 4, No. 3, July 1976, 279.

⁶¹Quoted by Kenneth Cragg, *The Call of the Minaret*, Second edition. (Maryknoll, New York: Orbis Books, 1985), 171.

⁶²Fowler, ed., *The Pocket Oxford Dictionary of Current English*, *ibid.*, 639.

⁶³The quote reads:

I tell you the truth: Among those born of women there has not arisen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he... For all the prophets and the law prophesied until John...and if you are willing to accept it, he is the Elijah who was to come. He who has ears to hear, let him hear. (Matthew 11:11-15).

⁶⁴Here I distinguish between the Prophets of the Old Testament (up to and including John the Baptist), and the New Testament period of prophecy.

The New Testament has 7 uses of the word in the singular, where the reference is not to an Old Testament prophet. Of these 7 occurrences, 5 are to a false prophet or prophetess. The 2 references, spoken of positively are Acts 21:10 and 1 Corinthians 14:37.

Concerning the plural use, there are 15 uses of the word excluding references to Old Testament prophets. Of these 15, there are 12 references where the prophets are spoken of positively and three where false prophets are referred to. The references which speak positively of prophets and prophecy, are 1 Corinthians 12:28 & 29.

1 Corinthians 14:29 & 32, Ephesians 2:20; 3:5 & 4:11, Revelation 16:6; 18:20 & 24. 22:6 & 9. Contrary to popular opinion, New Testament prophets are spoken of as *being part of the foundation*, of the church, together with the apostles, with "Christ Jesus himself as the chief cornerstone." Ephesians 2:20. These apostles and prophets are no longer with us. Nor are they needed, as the foundation *has* been laid. It appears that in a period of salvation history when the early Church was being established, prophetic ministry was evident *alongside* the apostolic function; in fact some apostles undoubtedly shared in the prophetic gifts. Such prophetic gifts do not legitimise the claim that Muhammad is the final prophet or the seal of the prophets. In addition to what has already been said, there is the three fold link of the apostles, prophets and **Christ**. The claim which Muhammad makes to prophethood is a *separation* from Christ, it presents itself as a new era of revelation together with a non Christological stance.

For a balanced presentation concerning the termination of prophetic ministry in the church today, see the exegetically based work by O. Palmer Robertson, *The Final Word*. (Edinburgh: The Banner of Truth Trust, 1993).

⁶⁵Matthew Henry says:

Observe, the *law* is said to prophecy, as well as the *prophets*, concerning him that was to come. Christ *began* at Moses (Luke xxiv.27)...[the law and the Prophets] are both said to *prophecy* until John. When he says they prophesied until John, he intimates, that their glory was eclipsed by the glory which excelled; their predictions superseded by John's testimony, *Behold the Lamb of God!*

Matthew Henry, *An Exposition of the Old and New Testament*, Vol. V - Matthew to John. (London: James Nisbet & Co.,) 1721, s.v.

⁶⁶Edward Robinson, *Greek and English Lexicon of the New Testament*. (Revised by Alexander Negris), (Edinburgh: T. & T. Clark), 1836. Page 336.

⁶⁷Hebrews chapter 1:1-2.

⁶⁸Indeed, John the Baptist was the "Elijah" prophesied in Malachi 4:5 as the prophet "before" the day of the Lord, or the Day of Judgement. He was before in the sense that he could not have been after the Day of Judgement. He was also "before" in terms of immediate proximity being the last of a line of Biblically approved prophets, prior to the Judgement day. This Old Testament text agrees exactly with the words Jesus gave in Matthew 11:13. **All** the prophets prophesied **until** John, and John was **one** of the "all" and the **last** of the "all".

⁶⁹No prophet of the Lord comes after Christ, as the prophetic ministry has to do with speaking in the name of the Lord. In view of Hebrews 1:2, where the words "he has spoken" ἐλάλησεν an aorist tense, are linked with the time span of this speech, "in [the] last days of these," ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων reveals that the duration of the Son's words in place of the words of a prophet, are to the end of time. Chapter 1:12 reveals that Christ's years shall not fail, to the time when he folds up the world as an old garment is folded up. No prophet is required in the intervening period between Christ and his return in glory.

⁷⁰W. Montgomery Watt, *MUHAMMAD Prophet and Statesman*, (Oxford: Oxford University Press, 1961), pages 2-3; & 229-240. Watt records that "He was a man who had been marked out from his early youth, even from his birth, by supernatural signs and qualities," page 2. On the other hand, "In contrast to this are some European views of Muhammad. The worst was in medieval times when his name, corrupted to 'Mahound', was regarded as a name of the devil," page 2.

⁷¹Norman Anderson, "Islam", *The World's Religions*, ed., Norman Anderson, (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1977), 96.

⁷²Cragg, *ibid.*, "Muhammad, The Apostle of God," pages 61-94.

⁷³For example, see Leon F. Blosser, "Alarming Trends in Christian Witness to Muslims," *The Banner of Truth*, (No. 221, Feb. 1982); 21-28. Blosser quotes from B. B. Warfield, who over eighty years ago recorded a decline in a biblical presentation of Christology, and of the Trinity, so that he had need to write,

I have met more than one missionary from Mohammedan lands, for example, who had learned to state the doctrine of the Trinity 'so genially and so winningly' (as they express it), and that it roused little or no opposition in the Mohammedan mind. And when I heard how they state it, I did not wonder; they had so stated it as to leave the idea of the Trinity out.

Page 21. Quoting from *Selected Shorter Writings of Benjamin B. Warfield*, (Presbyterian and Reformed Publishing Co.) 1976, Vol. 2, page 497.

Also in the same article, Blosser refers to a Christian theological professor, George Fry, whom he said, "has moved to a position so sympathetic to Islam that it is dangerously close to the syncretism of Arnold Toynbee," (whom Fry quotes on page 39). Toynbee suggested that to resolve the conflict between Christianity and other religions the 'non-Christian chaff' (i.e. theology) must be winnowed from the wheat of Christianity. This includes the claim to the uniqueness of Christ and Scriptures. (See *A Historian's Approach to Religion*, A. Toynbee, James & Thin (Oxford) 1956 referred to in *Strategy of Missions in the Orient*, Lit-sen Chang, Presbyterian & Reformed Publishing Co., 1970). Underlining added.

The influence of religious pluralism is further documented in Appendix A and Section I chapter 3. For example on page 53 of this dissertation there is recorded a call to reinterpret the Scriptures in the light of our contemporary pluralistic situation. Equally, Islam and Muhammad are viewed differently compared to earlier evangelical opinion. Tom Trueman, writing in *Mission Frontiers*, November-December 1989, Vol. 11 No. 11-12, page 9, has this to say:

Christian treatises on Muslim doctrine often emphasise how wrong it is. They talk about philosophical mistakes (e.g. not understanding the Trinity), theological mistakes (e.g. works instead of grace), ethical errors (superficial verses inner obedience to God). ...Witness is done by giving reasons why "Isa" is not Jesus, why there are errors in the Koran, why Mohammed was a bad man. This is all very far from an approach which asks what is good about Islamic faith and can be built upon. When I ask that question of Islam, the answer is startling. Much, if not most, of Islamic teaching agrees with Christian teaching! To be sure, the differences are important; a few are crucial. Nevertheless, there is a great deal in Islamic teaching on which a Christian can build. (Underlining added).

Therefore we can say that Dr. Muhammad Duad Rahbar's call for a changed view of Muhammad (and of Islam) is taking place.

⁷⁴The Ahmadiyyah Movement is the closest Islam has come to religious pluralism, at least with regard to Christianity. The founder of the movement, Mirza Ghulam Ahmed, began his reform movement in India, in the 1880's and sought to establish himself as the promised Messiah. His reinterpretation of the Qur'an, where it concerned the death of Christ, was an attempt to bring Islam closer to orthodox Christian belief. However, to the extent this reflected his "religious pluralism" with recognition

of some Christian beliefs, it was also aimed at hardening Islam *against* Christianity. Ahmadis are considered an Islamic sect.

⁷⁵See Section VI chapter 1. This inquiry is possible once the biblical conversion elements, and that which constitutes becoming a Muslim, is known. Concerning Dr. Muhammad Duad Rahbar's position, it is clearly understood that even within the United Kingdom, there are Protestants as well as some Roman Catholics, who do not accept the deity of Christ. Therefore, in the above chapter an attempt has been made to cover the views of a variety of scholars.

⁷⁶Rahbar, op. cit.

SECTION I. INTRODUCTION

CHAPTER 2. THE RESEARCH PROCEDURES AND METHODOLOGY

Research undertaken in this thesis is directed towards analysing and evaluating critically a central interfaith issue which is of strategic consequence to our understanding of the relationship between two leading faith communities in our increasingly multi faith, multi cultural society. The subject concerns the issues involved by the movement or possible movement of a person from one faith commitment to another or of practising within two faith communities at the same time.

The contents of the chapter will be considered under the following six sections. First, some preliminary comments concerning the research area, relevant to this chapter. Secondly, the research questions are all listed. Thirdly, the interview methodologies are outlined. Fourthly, the logic which is to be applied and the analysis procedures for each chapter are presented. Fifthly, variables of interest are identified and defined. Sixthly, the overall importance of this research is presented.

Preliminary Comments Concerning the Chapter

Our attention is focused in the main on Muslim thinking concerning conversion to Islam,¹ and on the baptism of Muslims² who change their religion in favour of Christianity. Beginning with the traditional sources of authority, the Qur'an and Hadith, and with reference to leading representative Muslim thinkers (through commentaries on the Qur'an), it is intended to concentrate on the present modern understanding of baptism for converts from Islam. In this respect the research is ethnographic, as two interview procedures will be undertaken within the United Kingdom.

The purpose of this chapter is to outline the overall methodology. Later on, Section II chapter 1 will provide some specific detail with respect to one small part of the research, the two *focus group interviews* and interviews of six Muslim academics, each using the same two sets of questions. That part of the research is empirical in nature, "relying on experiment, not on theory."³ The first of the focus group interviews will be used to explore and establish for those interviewed, their Muslim attitude and perception concerning wuḍū' or ghusl as a possible form of baptism for converts from Islam. The second group focus interview, also thematic in nature, is in order to understand, for those interviewed, the minimum requirements for conversion to Islam, and whether or not Muslims have a ceremony similar to baptism which they require for converts joining Islam. Included here, is an attempt to determine their Muslim under-

standing concerning Christian baptism; to find out if there is a more preferable mode for them, by which converts from Islam, might be baptised.

Section I, chapter 3 will outline the research that has already been undertaken concerning dynamic equivalent conversion and baptism. The extent of information which is available is not extensive. This means that much of the material covered by the dissertation is previously uncharted. It is original work and it is hoped that it will make a major contribution in its field.

There are a number of factors which explain the paucity of information. The first is the relatively short period of time since modern ethnotheology was proposed.⁴ The first recorded article was published in 1973. Secondly, as the book *Christianity and the New Evangelical Philosophies*⁵ indicates, not everyone accepts ethnotheology as orthodox, and this certainly contributes to the lack of material on the dissertation topic. Speaking of the scope of ethnotheology, Richard L. Hildenbrand quotes Kraft as saying:

That in the not too distant future the administrators of theological institutions will see the great urgency for the kind of serious approach to such problems as that of absoluteness verses relativity that is to be a major focus of Christian ethnotheology. (underlining added).⁶

Heldenbrand's response to this is clear and contributes to our understanding as to why there is a lack of precedent research of this topic. He responds to Kraft by stating:

His method is disastrous, for no New Testament doctrine would be immune from his reduction to the level to human opinion.⁷

Thirdly, in terms of evangelism among Muslims, only 2% of the missionary force are involved in this area of mission. Therefore, there are relatively few workers who might have undertaken 'ethnotheology' relating to Gospel ministry among *Muslims*. Fourthly, as we shall see in Section I, chapter 3, under dynamic equivalent baptism, section (v), theological adaptation requires "the courage of innovators."⁸ Understandably, *if* after so many centuries innovation is needed, there must also be *good* reasons why the existing position should not be changed. However, it is clear that the lack of source material on which to commence this study has made the research more of a challenge particularly since it is involved with a matter neglected by academics. The writer welcomes the opportunity to be innovative and creative and to make a significant contribution to this body of knowledge.

The Research Questions

The questions which this research is designed to establish are listed below. I am using the designation [RQ] with consecutive numbers, to indicate each research question. These are:

RQ₁: What are the elements of biblical conversion, without which "conversion" is mere nominalism?

RQ₂: From the Qur'an and Hadith, what are the elements of conversion to Islam, without which a man woman or child is not a true Muslim?

RQ₃: Through a focus group interview, and interviews with six Muslim academics, determine Muslim perception concerning baptism. Do these Muslims in U.K. in comparison, adhere to the findings in RQ₂.

RQ₄: Test the validity of the suggestion by Teeter against the combined research findings of RQ₂ and RQ₁.

RQ₅: Exegete relevant Scriptures to determine the link, if any between the meaning and mode of baptism.

RQ₆: From the Qur'an and Hadith, what is the significance within Islam of wuḍū', ghusl, and tayammum?

RQ₇: Through a second focus group interview and interviews with six Muslim academics, determine the likely contextual receptivity by Muslim Clerics, towards members of their faith who undergo a form of "Christian" baptism in the mode of (a) wuḍū' or (b) ghusl.

RQ₈: In order to determine how harmoniously converts from Islam would incorporate within (a) a church which practices baptism by immersion, or (b) a church which baptises by aspersion, or (c) a church which baptises by sprinkling, compare the results of RQ₃ and RQ₇ with each of these modes of baptism.

RQ₉: Compare the results of RQ₁: "biblical conversion elements," and RQ₅: "Exegesis on meaning and mode of baptism," against the findings of RQ₇.

Some additional comments are made as to how these research questions are to be approached. As well as the interview methodologies (to be explained in more detail), the following steps will be undertaken:

(a) The official publications of Islam, the Qur'an and Hadith will be examined, to determine the Islamic position on baptism. Also to be determined are those elements of conversion to Islam without which a man woman or child is not considered a true Muslim.

(b) From the Qur'an and Hadith, the significance of wuḍū', ghusl and tayammum will be determined. This will be an exegetical and epistemological study.

(c) A biblical, exegetical study will be undertaken on the mode and meaning of baptism.

(d) Precedent research in this field will be checked, beginning with the main research material from the 19th. century and following through to the work done this century.

(e) The biblical conversion elements will be compared with those elements which are necessary for conversion to Islam.

(f) The biblical elements of baptism will be compared with the Islamic meaning concerning wuḍū', ghusl and tayammum.

(g) There will be an analysis and comparison with data relating to other variables of interest.

(h) Findings will be reported, drawing conclusions at the end of each chapter. This will be done in order to consolidate insights gained. The final section will bring together the overall picture drawing conclusions relevant to church practice in this country, as well as contributing to missiological theory with respect to Islam.

The Interview Methodologies

The research will entail an ethnographic study concerning both baptism and Islamic purification rites. These will be undertaken by the use of two methodologies. The first methodology is the use of focus group interviews. The second methodology is the interview of six Muslim academics, using the same two sets of questions used in the focus group interviews.

(i) The use of two focus group interviews: Ethnographic studies related to Islamic purifications

The two sets of focus group interviews will entail:

(a) The identification of five or six Islamic Centres or training schools for Muslim Clergy that will allow questions to be put to them, and where discussion resulting from those questions can be noted and used as qualitative information for this research. For the *focus group interviews* there should preferably be between 8 to 12 persons present. The first *focus group interview* is entitled "**How Converts are Incorporated into Islam and Muslim Perception Concerning Christian Baptism.**" My aims are as follows.

First, to establish whether Muslims with whom I discuss have a ceremony similar to baptism, by which they admit converts into their community. Secondly, to explore and establish the minimum requirements for conversion to Islam as those who participate in the group focus interviews understand it. (This is for comparison with the findings in Section III chapter 2.) Thirdly, to determine the interviewees' perception concerning Christian baptism so that I may subsequently understand the likely adaptability of wuḍū' and ghusl as modes of Christian baptism.

(b) As with (a) above, to meet with students and staff, to seek responses to a second *focus group interview* entitled "**Wuḍū' and ghusl as Baptism.**" The aim of this interview is to explore and establish the possible use of wuḍū' and ghusl as forms or modes of Christian baptism.

Each *focus group interview* can only reveal to me the meaning of the set topic *for those who are interviewed*. These conferences are intended to divulge what is in the mind of a small sampling of clergy and students of the Qur'an, and not necessarily what is true for Islam and Muslims generally. For example, Islam may have provision for a *ceremony* by which converts are admitted into the Muslim community, and yet those whom I interview may not be aware of such a ceremony. The possibility also exists that the students and clergy may hold views and beliefs which are not common to Islam. Therefore, these findings may not prove to be shared by all Muslims. The data obtained may be amended by the evidence subsequently obtained by the second methodology, (interviewing Muslim academics), and by research into the written data on the topic.

I shall now present relevant data concerning focus group interviews:

(i.a) An indication of the meaning associated with *focus group interviews*

In Section II chapter 1, I will be using the Group Focus Interview method which is understood by David L. Morgan,⁹ and David W. Stewart and Prem N. Shamdasani,¹⁰ and Evelyn Folch-Lyon and John F. Trost¹¹ to mean a workable social sciences method for *qualitative* research made possible by the combination of the following three factors. The first factor is the use of suitably worded questions which are chosen so as to lead to the answers needed to solve the problem in hand. The second factor is the presence of a suitable group of persons who are able to give a significant lead as to the possible response and future receptivity, of wuḍū' or ghusl as a mode of Christian baptism. The third factor is the use of discussion and interaction by the focus group members. This is in order to ascertain opinions which one member may

raise with other members. Rather than have several individual members who only relate to the moderator, it is useful to have members who will discuss the issues with others in the group. Morgan gives the following outline:

focus groups are basically group interviews, although not in the sense of an alternation between the researcher's questions and the research participants' responses. Instead, the reliance is on interaction within the group, based on topics that are supplied by the researcher, who typically takes the role of a moderator.¹²

This is the research method which I shall follow, recognising, however, the limited nature of discussion between the members, due partly to certain limitations which I shall specify on page 40.

(i.b) The origin of this research method

Stewart and Shamdasani in *Focus Groups, Theory and Practice*, outline the use of this interview practice beginning with its utilisation during the Second World War when Robert Murton used this novel method to evaluate audience response to government radio programmes. Stewart and Shamdasani go on to refer to its use "in the context of marketing applications."¹³ David L. Morgan in *Focus Groups as Qualitative Research*¹⁴ offers examples where the *focus groups* are used as a form of qualitative research for a variety of research needs. His illustrations concern the roll of stress in causing heart attacks, of changing expectations in terms of numbers of children in a family and in understanding different grieving processes, following bereavement.¹⁵

(i.c) Some of the people who use the method

The commonest use of the method has to do with sales and marketing. For example, The American Marketing Association make use of this research method.¹⁶ It is used for sociological research generally, and in medical research, as outlined by Denise F. Polit and Bernadette P. Hungler in *Nursing Research, Principles and Methods*.¹⁷ Stewart and Shamdasani also state:

Focus groups also have a place as a confirmatory method that may be used for testing hypotheses.¹⁸

I have chosen to use the method, as there are certain advantages in this form of research. These are indicated below.

(i.d) The strengths of the method

Focus group interviews provide face to face contact with representative groups of people. This is a cost effective, time effective and a way of research sensitive to the people being interviewed.

Stewart and Shamdasani provide a useful list of the advantages of focus group interviews.¹⁹ In summary, focus groups are a quick way of obtaining information. They allow the moderator to interact directly with respondents and to observe the interactions between members. The moderator is able to obtain data in the exact words of the respondents. Members are able to add to and build upon the comments and assertions or each in the group. The groups are flexible, even allowing children or illiterate persons to participate as fully as those with a more formal education. The written comments from focus groups are usually easy to analyse.

(i.e) The weaknesses of the method

Stewart and Shamdasani also list limitations of focus group interviews. They indicate that should there be but a small number of groups and participants, the representation may be an inadequate sampling upon which to generalise for the wider population. Also, if interaction between the group is lacking this will restrict the input of data as also a dominating member of the group or the biased opinion of one of its members.

Also, an animated discussion may lead the moderator to place greater confidence on the findings than is warranted or presenting the findings in a concise form may be difficult due to the breadth of the discussion and responses. A final concern is that the moderator may be biased, and so influence the discussion and interpret the findings according to a preconceived point of view.

I add a personal opinion. It is possible that where the moderator is of one faith and the focus group members are of another faith, the meeting may progress more along the line of a question and answer session rather than as an informal discussion. However, while this could be the case, it does not in itself exclude interaction between members. In any case, all the recorded responses are *from* the group, and are a contribution to the ethnographic data.

Notwithstanding all the limitations and criticisms, Stewart and Shamdasani conclude with a very positive summary of this research method.²⁰ However, one further consideration must be indicated.

(i.f) Objectivity and viability

The research must reveal *how* the proposed questions will lead to viable, accurate data. Towards this end, those who are to be invited to take part are either leaders, teachers or students in a mosque or Qur'anic school. They are deemed more likely to be *trend setters* and knowledgeable about Islam, compared to those who could respond to a door to door survey. For an explanation of the purpose behind each question, refer to Section II chapter 1 page 89 for the first interview and pages 107 - 108 for the second interview.

(i.g) Selection procedures for the *focus group* interviews

Selection for the *focus group interviews* will be by *self* selection among those who are Quranic students, teachers of the Qur'an or leaders of a Mosque. I will hold these focus group interviews in a mosque or the classroom attached to a Mosque so that the location is familiar to those participating. As this research concerns Islam normally only men will be interviewed, since the leadership of that religion rests with them. However, should a group focus interview be arranged and women choose to be present, they would not be excluded.

(i.h) Concluding comments on this part of the overall methodology

I have deemed it appropriate to utilise a model in common usage within the secular world. Concerning basic research as opposed to applied research, Polit and Hungler have this to say:

Basic research is concerned with making empirical observations that can be used to accumulate information or formulate or refute a theory. Basic research is not designed to solve immediate problems but, rather, to extend the base of knowledge in a discipline for the sake of knowledge and understanding in itself (underlining added)...

Researchers who engage in applied research concentrate on finding a solution to an immediate practical problem. Applied research has as its final goal the scientific planning of induced change in a troublesome situation. (underlining added).²¹

The research which Section II chapter 1 will record is both basic research and applied research. The work is applied research in that there is a practical problem -- the alienation of Muslim converts from their community, (should they be baptised upon confession of faith in Jesus Christ). The research is also basic research in that it will

provide information from Muslims themselves, in order to "accumulate information" and "refine a theory," to quote the words of Polit and Hungler.

As also intimated by Polit and Hungler, there are moral and ethical issues involved in scientific research, particularly where the research relates to the *opinions* and *views* of other people. The moral aspect has to do with "what (research) is acceptable in the name of science."²² The ethical concerns arise because:

Questions that focus on value-laden matters cannot be empirically tested.²³

There will be no moral dilemma in this research, in so far as this is not medical research requiring the participation of *patients* to investigate a health problem. There is however, a moral concern in that the anonymity of those who assist must be confidential. The only other moral aspect concerns how, following this research, Muslims may modify or adjust their attitudes to converts from Islam, within the United Kingdom or abroad. (Respect for individuals and value for human life is the only just outcome for theological truth. Here all Muslims have a moral responsibility, -- a change of religion does not allow a religious body the right to deprive someone who was of their faith, his or her life.²⁴)

In terms of value-laden responses, the validity of the responses recorded in Section II chapter 1, are in proportion to their statistically *valid* cross sampling of Muslim opinion. However, a zero value-laden assessment is impossible to achieve. The "offensiveness" of a Muslim conversion to Jesus Christ, is a value loading which does affect the objectivity of this research instrument. The extent to which those to be interviewed will be able to separate the direct content of each question from their personal feelings about losing adherents from their faith, is in part the extent to which the focus group interviews are or are not effective.

An alternative approach in this investigation would be to tackle the research phenomenologically. That is to say,

Phenomenologists emphasise the complexity of humans, the ability of humans to shape and create their own experiences, and the idea that "truth" is a composite of realities.²⁵

This approach, however, will not be adopted. A study of theology is more than a composite of realities, both for Christianity and Islam. The presence of a defined Scripture in each religion, and a history of interpretation and exegesis, (both in the Bible and to lesser extent the Qur'an), rule out this course of action.

(ii) The interviews with six Muslim academics.

The second of the two interview methodologies requires little comment. A straightforward interview procedure will be established, in which six Muslim academics will be asked to answer the same questions as used for the focus group interviews.

This second tier of interviews acts as a review of the findings in the focus group interviews. The usefulness in having a second evaluation of the questions, may be easily understood. Where the responses to both methodologies agree, there is a greater probability that these opinions reflect within the United Kingdom, the overall Muslim opinion.

The Logic to be Applied, and the Analysis Procedures for Each Chapter

An attempt will be made to apply a tight scrutiny to the data obtained. This we shall refer to as the John chapter 5 logic:

LOGIC 1. Self testimony is invalid.

LOGIC 2. True works will bear witness to the truth.

LOGIC 3. Scripture is a Divine testimony.

LOGIC 4. Seeking the praise of men is a barrier to true belief.

These principles, from John 5:32; 36; 39 and 44 provided a strict framework for analysing the data. Where possible this format will be applied in a concluding section for each chapter.

Variables of Interest

Two sources provide variables of interest for this study. From the need to know more concerning conversion and baptism for converts from Islam, attention will be directed towards two areas of interest.

The first are Anglo-Saxons who have converted to Islam. On the day this area of interest was considered relevant, the writer casually met a student at a city college. The person concerned was dressed in a distinctively Muslim fashion, and wore a large beard dyed red to indicate he had been on the Hajj. On being asked, "Are you a Mus-

lim, and were you born in this country?" his response to both questions was, "yes". This is not the first time such persons were encountered, and some may be willing to help the research by giving detailed reports on their conversion and their initiation into Islam. The second source of interest are the few Asians resident in this country who have become Christians and been baptised. Some of them may be willing to give evidence on the attitude and beliefs of Muslims in their community in response to their baptism.

The Overall Importance of this Research

The proposed study is important for at least three reasons. Firstly. Contextualization is legitimate but in some cases it borders on syncretism.²⁶ However, rather than approaching present thinking on conversion and baptism negatively, or with suspicion, this research will define the boundaries agreeable to Christians and Muslims. That is to say, where common ground can be found, this will be identified.

Secondly. The 1,500,000 Muslims in the United Kingdom²⁷ are having some success in converting nominal Christians to Islam. Conversely some Muslims are being converted to Christianity and this may take place more frequently as second generation Muslims become less attached to their traditional faith. Churches and mission directors and Muslim leaders will all be more able to predict the likely response of the representative faith communities if the trickle of conversions and baptisms becomes a stream.

Thirdly, Members of Parliament and other community leaders recognise the multi cultural and multi faith society this country has become. Schools and colleges teach Religious Education, and in some cases do so from the premise that all religions are equally valid. This assumption, (which attempts to be non judgmental), is itself a judgement!

The proposed research will begin from the position that each of the three monotheistic world religions (Judaism, Christianity and Islam)²⁸ views itself as being "ultimately right." Given the **belief system**²⁹ of each of these religions, that "each is ultimately right and the other two world religions are wrong," this dissertation will assist community leaders by providing ways in which Christians and Muslims can better understand each other, and more adequately accommodate change from one religion to another. However, if it should be demonstrated that this is *not* possible, even this will be of benefit to secular leaders.

Fourthly, the research into the mode of baptism as taught in the New Testament will be of consequence to the church itself, apart from the benefit it is intended to be for converts from Islam. Given the "Churches Together" impetus of the latter part of the 20th. century, this examination placed outside the usual denominational arena,

will allow for new insight without the accusation that the research was denominationally biased.

In the following chapter the reader will be invited to examine the precedent research relating to dynamic equivalent conversion and baptism. The known articles will be listed, and then followed by a point by point outline on each of the two areas under review.

END NOTES

¹To assist this investigation, the *ATLA Religious Database on CD Rom*, (American Theological Library Association, Evanston, Illinois) was searched for relevant information. The results are as follows:

<u>ATLA RELIGIOUS DATABASE ON CD ROM</u>				
Number of articles found	Number of articles in English	In other languages	Searched under keyword(s)	Number of relevant articles
97	86	French 8 German 3	Conversion* and Islam	38

In addition, other articles have been discovered through bibliographies and computer searches in various libraries.

²To assist this investigation, the *ATLA Religious Database on CD Rom* was searched for relevant articles. The results are as follows:

<u>ATLA RELIGIOUS DATABASE ON CD ROM</u>				
Number of articles found	Number of articles in English	In other languages	Searched under keyword(s)	Number of relevant articles
6	2	French 1 German 3	Baptism* and Islam	3

In addition, other articles have been discovered through bibliographies and computer searches in various libraries.

³This definition of *empirical* is taken from *The Pocket Oxford Dictionary of Current English*, F. G. Fowler & H. W. Fowler, eds, *ibid.*, s.v.

⁴Ethnotheology is not new. The reader may be aware of the comment by Pope Gregory to Augustine, concerning adapting (Roman) Catholicism to Britain. However, his comment needs to be placed in context -- there already *was* an established Christian community in Iona and other parts of Britain. The evidence for this is referred to by Leslie Badham in *Verdict by Jesus*, (Wantage: Ikon Productions Ltd., third edition, republished 1983). Badham writes:

As early as A. D. 195 the historian Tertullian can report that 'places of the Britons unreached by the Romans are nevertheless obedient to the laws of Christ.' *De Vera Religione*, 111. 5.

The result of this ethnotheology was that little by little Christianity in Britain was coerced into the mould which suited Gregory! Rather than introduce *ethno*-theology, he establish a form of *papalecclesiology*.

Modern day ethnotheology is related to two factors. These are, culture and accommodation. Louis J. Luzbetak, S.V.D. in *The Church and Cultures, An applied anthropology for the religious worker*, (Pasadena, California: William Carey Library, 1970), on page 7 says, "Accommodation is the official policy of the Church." Nor has the Church Luzbetak represents changed its basic position since the time Gregory made his famous comment. To prove this I present the following link between culture, accommodation and theology:

The notion of subculture casts important light on the subject of accommodation. The policy of accommodation is not to be restricted to so-called "pagan" or "primitive " peoples; it is no less in place in highly civilized and Christian countries like the United States, England and Germany. Accommodation is in place whenever we are dealing with a culture or a subculture that happens to be different from our own... (for example) Protestants entering the Church should be encouraged to retain the many laudable aspects of their (subcultural) backgrounds, even in preference to some of the so called "Catholic" ways. In a word, in dealing with our separated brethren, compromise of principle will always be impossible, but accommodation will always be in place. (Page 121, underlining added).

Here we have the principle of Roman Catholic ethnotheology. However, in the present research we are dealing with inter-faith ethnotheology, or more exactly **accommodating** Christianity to Islamic cultures.

⁵Hildenbrand, *ibid.*

⁶Hildenbrand, *ibid.*, 47. Hildenbrand is quoting page 112 of Charles Kraft, "Towards a Christian Ethnotheology", *God, Man and Church Growth*, ed. Alan Tippett, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company), n.d.

⁷Hildenbrand, *ibid.*

⁸See page 69 of this dissertation.

⁹David L. Morgan, *Focus Groups as Qualitative Research*, Qualitative Research Methods Series 16, (Newbury Park, Calif.: Sage Publications, 1988). Morgan refers to this method "as a form of qualitative research," page 9.

¹⁰David W. Stewart and Prem N. Shamdasani, *Focus Groups Theory and Practice*, Applied Science Research Methods Series Volume 20, (Newbury Park, Calif.: Sage Publications, 1990).

¹¹Evelyn Folch-Lyon and John F. Trost, "Conducting Focus Group Sessions" *Studies in Family Planning*, Vol. 12, No. 12, December 1981. Pages 443-449.

¹²Morgan, *ibid.*, 9-10.

¹³Stewart and Shamdasani, *ibid.*, 15.

¹⁴Morgan, *ibid.*,

¹⁵Morgan, *ibid.*, 9.

¹⁶Stewart and Shamdasani, *ibid.*, 14.

¹⁷Denise F. Polit and Bernadette P. Hungler, *Nursing Research, Principles and Methods*. Third edition, (New York: J. B. Lipponcott Company), 1987.

¹⁸Stewart and Shamdasani, *ibid.*, 15.

¹⁹Stewart and Shamdasani, *ibid.*, 12.

²⁰Stewart and Shamdasani, *op. cit.*

²¹Stewart and Shamdasani, *ibid.*, 19.

²²Stewart and Shamdasani, *ibid.*, 20.

²³Stewart and Shamdasani, *ibid.*, 20.

²⁴See the view of a devout Muslim, Hazrat Mirza Tahir Ahmed, in his chapter, "Punishment for Apostasy," *Murder in the Name of Allah*, (Cambridge: Lutterworth Press, 1989), 74-92.

²⁵Polit and Hungler, *ibid.*, 21.

²⁶Syncretism is in the process of redefinition. In its redefined form, it is seen to be in keeping with missionary work. See the article, "Defining Syncretism: An Interim Report." *International Bulletin of Missionary Research*, 17:2 (April 1993), 50-53.

²⁷These statistics come from *World Muslim Population Growth, 1970-1990*, (Villach, Austria: Light of Life, 1990), 204-205. There are maximum and minimum figures quoted. The minimum Muslim population in U.K. is given as 700,000 and the maximum as 1,600,000. (Between 1.3% to 2.7% of the national population. In terms of the major cities, the estimation, per the 2.7% figure is as follows:

U.K. CITY	Est. population	U.K. CITY	Est. Pop.
London	189,000	Liverpool	14,000
Birmingham	290,000	Bradford	13,000
Glasgow	200,000	Manchester	12,000
Leeds	190,000	Edinburgh	12,000
Sheffield	15,000	Bristol	11,000

²⁸Two observations need to be made. First, religions generally have a tendency to assimilate beliefs and actions from other faiths. As examples, up until Judah went into exile in Babylon, the worship of Baal and Ashtoreth, was an attractive proposition for many of the followers of The Lord. Christianity after Constantine, is said to have absorbed elements from paganism, though suggestions or evidence to this effect, is not well received in Christendom. Nor is Islam free from external religious influence. Take for example the role of the *Marabouts* in West Africa. Essentially Islam has retained the use of the witch doctor, though under the guise of *Islamic* practitioners using spirit influence (for good or ill). The use of *gri gis*, texts of the Kor'an, worn as amulets, is an example of religious assimilation. This is animism. Another ex-

ample also from West Africa, is the use of a *baptem*, at which a Muslim child is given its name, with the Imam of the mosque being present to read *Sūrat Al-Fātiḥa*, and officiate at the ceremony.

The second observation is that religions which have a *fixed* Scripture, cannot change the religious principles recorded *in* their Scriptures, but they may change their interpretation and observance of those principles.

²⁹The reader must distinguish between the ethics of a religion, and its belief system. In the outward practice of any religion, there will be events and actions which (depending on one's point of view), are ethically either commendable or abhorrent. However, here I am not discussing what is good or bad ethically. A belief system is much more basic.

There is a measure of compatibility between all belief systems except for the Gospel of Jesus Christ. At their epicentre, all religions except the Gospel of Jesus Christ are religions based on the efficacy of self effort to earn merit, forgiveness or to influence the gods or spirits to do what the devotee would prefer.

With the Gospel of Jesus Christ, there is no basis of self effort. The grace of God in Christ Jesus cannot be earned.

SECTION I. INTRODUCTION

CHAPTER 3. PRECEDENT RESEARCH

In this chapter we first consider the precedent research relating to dynamic equivalent conversion and then precedent research concerning dynamic equivalent baptism; finally a brief section will give some preliminary conclusions on the data provided in this chapter.

Dynamic Equivalent Conversion

Dynamic equivalent conversion¹ is defined, for the purpose of this dissertation as "A model of change, made possible by the Holy Spirit, and based on the Gospel message appropriately adapted for Muslims so as to take into account their cultural and religious background. The resulting distinctive alteration in either an individual Muslim or a number of Muslims has this characteristic that he or they maintain his or their Christian faith but within the Islamic sociocultural and Islamic religious matrix. A number of assumptions lie behind this position. Firstly, that a culturally and religiously adapted Gospel message will not conflict too greatly with sound biblical teaching. Secondly, this will provide a useful strategy which will open the way for other members of the Islamic community to accept the Gospel message. Thirdly, dynamic equivalent conversion will provide greater security for converts, keeping them in closer proximity with their cultural heritage, since dynamic equivalent conversion will minimise possible disruption to the converts sociological status within the community. Fourthly, that converts are members of the universal church even though outwardly they may not be members of a local church." This is my own definition and is based on the evidence supplied in Section I chapter 1, and in particular, pages 9-13. The data in this present chapter will assist in establishing this empirical elucidation.

My definition takes into account the spiritual aspect of conversion since those who espouse dynamic equivalent conversion *do* recognise that without the work of the Holy Spirit such conversions will not take place. However, I have reservations concerning the nature of this spiritual change. Consequentially this research will break new ground as I seek to understand the constituent parts of dynamic equivalent conversion; which is conversion to Christ and *not* to Christianity.

Compared to normal conversion, several differences are prescribed. Firstly, the culturally sensitive Gospel message is itself the **governing principle** for these conversions. It does more than just simply take into account the cultural needs and the religious configuration of Islam, the message itself is actually conditioned by the cul-

ture and religion within which and along side of which it is proclaimed. Secondly, in coming to Christ, only indispensable core changes take place. The visible evidence of conversion is minimal, *culturally* little or no change is evident so that social dislocation is restricted.

With respect to Islam, such converts are less offensive compared to other converts, because this conversion does not create unnecessary alienation. Consequentially, less rejection by Muslim neighbours is experienced, even though the person does become a believer in Christ.

Thirdly, those involved in this distinctive Gospel proclamation are aware of the conflict which surrounds their methodology. However, they believe they are acting within the boundaries of legitimate biblical conviction and action.

The known articles on this subject are:

- *The Willowbank Report.*² This report refers to a dynamic equivalent church. To be a dynamic equivalent church its members must be made up of dynamic equivalent converts since the inauguration of a "church" must be preceded by the conversion of those who become its members. It is the *nature* of its members which determine its impact on society. *The Willowbank Report* was part of the foundation for "dynamic equivalence conversion."

- *Dynamic Equivalence Conversion for Tentative Muslim Believers.*³ David Teeter, *Missiology* 3 (July 1990). This article provides the most significant outline for the concept of dynamic equivalent conversion. Teeter is the first to combine **dynamic equivalence** and **conversion**, while at the same time maintaining this conversion in *tension* with Islam by the use of a "**tentative**" status for these "converts."

- *Contextualized Worship and Witness.*⁴ Rafique Uddin's article, is introduced as follows:

Here are salient observations of one who has worshipped God both as a Muslim and now as a Christian, who applies new meaning to Islamic forms of worship.⁵

He is able to speak of conversion in an Islamic context, and has knowledge of the *actual* establishment of converts within an Islamic sociocultural and religious matrix.

- *Dynamic Equivalence Churches in Muslim Society.* Charles H. Kraft.⁶ This precedent research relates to the "concept of 'Church' in the context of a Christian witness to Muslims."⁷

- *A Secret Concerning God's Blessing*.⁸ Sheikh Abd-Allah.

This tract is intended to lead to the conversion of Muslims. Its methodology is based on dynamic equivalent conversion, and combines reconciliation with God through the Lord Jesus Christ, with the rejection of conversion, as understood by Muslims.

The climate in which dynamic equivalent conversion is best understood is conveyed in a consultation between Christians and Muslims, *Islam in Asia: Perspectives for Christian - Muslim Encounter*. Contextual theologies are in fact the basis of the reinterpretation of what it means to be converted. Two exemplars of this climate of change are given:

Recommendations:

We specifically commend the action of the following institutions in Asia:

Christian Study Centre Rawalpindi. The Henry Martyn Institute of Islamic Studies, Hyderabad, India. Immanuel Student Centre Indonesia. Peter Gowling Memorial Institute, Philippines.

We recommend that they:

1.2 See it their task to reinterpret the Scriptures in the light of our contemporary pluralistic situation and develop contextual theologies. (underlining added).⁹

The second quotation concerns evangelical missionary activity. Under "Recommendations for Churches at large" we read:

3.10 To enter into dialogue with conservative Christians and groups who target the Muslim community as a community for proselytism and conversion, and who often bypass the local churches and institutions.¹⁰

From the articles listed on pages 7-8, 35, and 52, dynamic equivalent conversion is presented in statement form, based on the authors' own words.

(i) Dynamic Equivalent Conversion is a natural progression of Kraft's article on "Dynamic Equivalence Churches in Muslim Society"

Kraft's article has already been referred to, in Chapter 1 of this section.¹¹ This concept of a dynamic equivalent Church, (suggested in 1978), preceded that of dynamic equivalent conversion. The first to use the "dynamic equivalent conversion" concept, was David Teeter (in July 1990). However, it must be added that Kraft's

concept of a dynamic equivalent church was proposed in the context of "witness" and therefore in "a conversion context" for converts from Islam.¹²

(ii) Dynamic Equivalent Conversion is conversion in terms of Christian faith (and Christ's atonement) but it is 'conversion' without Christianity

The convert is to experience redemption through Christ.¹³ For Teeter, conversion is presented as a 'model,' known as "*Muslim followers of Jesus.*" Being "born of the spirit" according to Teeter is not a crisis event, but a *process* of change. In this process, converts are called "tentative believers."

The wording used by Teeter is very important. Conversion is described as, "coming to Christ." It is a process in which the Muslim *remains* a Muslim, for he does not convert to Christianity, but continues outwardly to be a Muslim, though with slightly "heretical" beliefs.

A similar example is the tract *A Secret Concerning God's Blessing*. On the top right hand corner of the tract, is written in Arabic, الله أكبر Allahu Akbar. (Allah is the Greatest). Under this Islamic greeting, and in the second paragraph, are the words (translated from Arabic):

I want to let you know, my friend, that the aim of these lessons is not to make you a Christian according to the understanding in your country. No, God forbid. Its whole purpose is that you remain as you are in your own honourable Islamic home, but at the same time be reconciled to God through our Lord Jesus Christ and give your loyalty to Him because He is your Master and Saviour.¹⁴

Here conversion is not extraction from Islam, nor from the Islamic culture or parental environment in which the Muslim finds himself. Conversion without Christianity is individual (or small group) conversion, taking place **within** Islam. The following statements add understanding to this phenomenon.

(iii) Dynamic Equivalent Conversion is being "born of the Spirit" as a process of change rather than an expression of the New Birth. It is a process in which the Believer may not know he is a Christian

Teeter says that even when the convert is a *committed believer*,

He may or may not think of himself as a 'Christian.'¹⁵

Conversion is viewed as a "+5 commitment"¹⁶ on a **Response to Christ** scale of -5 to +5. This is best illustrated by the comment made by the Prime Minister John Major, on BBC radio, in which he referred to "a trickle consent" condition.¹⁷

Similarly, conversion is viewed as "consent" to a programme of slow change, so slow that the subject is probably unaware of its full implications.

Teeter's position is ambiguous, and will be examined and challenged throughout this dissertation. From my point of view, the expression of New Life, in terms of sanctification, is progressive. However, in my view, conversion *is* a process, but a *limited* process. There is an *observable change* but within a *recognisable period of time*. Teeter's concept recognises an *observable* process of change, which provided its direction is towards God, may be a *never ending* process. The failure with this position is that **direction towards God** has been substituted for **faith in Christ**. Direction towards God is insufficient, for it does not always lead to faith in Christ.

(iv) With Dynamic Equivalent Conversion there is evidence of transformation

Teeter explains dynamic equivalent conversion with reference to evidence of transformation:

How do we understand the process we have observed and described in terms of "conversion"? These Muslims have begun a journey with Christ. We can see the evidence of transformation. But we do not speak of these tentative believers as "converts." They are still Muslims. They have not made "decisions for Christ" in the commonly understood evangelical sense. And they have not joined a "local church."¹⁸ (Underlining added).

Teeter does not look for adherence to a local church, in fact he does not want this.¹⁹ However, his reference to "transformation" must be questioned, as "walking with Christ"²⁰ and a "journey with Christ" are made to exclude a public confession of faith, a "decision for Christ," baptism, and even church membership! Teeter does not define what constitutes spiritual "transformation."

With Teeter's "tentative conversion model" transformation is private and subjective. Conversion is to Christ but not to Christianity. It does not preclude some spiritual transformation, but whatever is involved in that transformation, it maintains the Muslim 'image' observable sociologically and religiously.

(v) With Dynamic Equivalent Conversion it is acceptable that the "Believer" is unsure of his or her eternal destiny

Teeter maintains that for *tentative believers* the eternal destiny of some will remain "unresolved right up to the very day of Judgement!"²¹ And,

The process of spiritual rebirth continues as long as they are moving in the direction towards God, as they respond to the light.

This process may be a "dynamic equivalent" of conversion for Muslims who find Christ, but who are called by God to remain in their own communities, as witnesses to family and friends.²²

Some comment needs to be made here. The words "tentative" and "believers" cannot be combined, for if they believe, they are not *tentative* in belief, but *actual* believers.²³ The objective Divine presence of Christ is within them, and therefore there is no reason why they *should* lack the inward assurance of being justified before God. Section III chapter 1 will seek to establish the biblical basis for conversion and any basis on which tentative believing may produce a salvific union with Christ.

At this point of the research I shall introduce a **test case for tentative belief**. A suitable model for *comparison* with Islam requires a person who is a member of an established religious tradition -- preferably monotheistic, a person who appears to be a seeker in terms of *faith in Christ*, but well versed in his *own* faith, and who is in contact with the *words* of Jesus Christ. Such a case is presented on the following page.

It will be seen from the example of Nicodemus, that though he evidenced some faith towards Christ, his belief pattern was defective. (In comparison, a Muslim with a tentative faith in Christ would also affirm a similar belief that Jesus was special, that he was a miracle worker, and that he was "sent from God"). Nicodemus definitely did come to believe **completely** in Christ, as John 7:50 and 19:39 indicate. Notwithstanding this, the facts outlined in Illustration 4 are presented to establish that *as in the case of Nicodemus*, tentative belief is in fact *actual* unbelief. Within the context of conversion, the words "tentative" and "believers" cannot biblically be combined. This does not deny the occasions when actual believers face a period of uncertainty or doubt concerning the assurance of the saving grace of God. The latter may be a pastoral problem, the former is a new birth issue.

Nevertheless, I agree with Teeter that spiritual rebirth is a process in terms of an order in which redemption is appropriated, and yet new birth when it comes is instantaneous! These facts are adequately outlined by Murray in *Redemption Accomplished and Applied*.²⁴ However, the "tentative conversion status" proposed by Teeter calls into question the *termination of the conversion process*, and also calls into question the grace of God which can both convert and sustain the convert. This sustaining grace can protect the convert's faith, even in the face of martyrdom.

In addition, any conversion process which has the premise that the believer/convert may not know his spiritual status, up to the very day of judgement, is *tentative* indeed, and its biblical status needs further investigation.²⁵ If to walk with Christ means to have the presence of Christ *within*, then logically it is inadequate

<u>A Tentative Believer</u> (Nicodemus: John 3:1-15).	<u>Those who Believe</u> <u>are not Tentative</u>
<p>1. Tentative faith is based in a <u>notional</u> awareness of who Christ is. "We know." 3:2</p> <p>2. Christ is viewed as a "teacher/prophet sent from God." Christ is seen as a <u>religious figure</u>. 3:2</p> <p>3. There is an awareness that God is with Christ, in some special way. 3:2</p> <p>4. His words are not believed.</p> <p>5. With tentative belief, the words of Christ in Scripture are understood with human understanding... "How can this be?" 3:4.</p> <p>6. Tentative belief is still actual unbelief, and the power of God to introduce spiritual change is still not grasped. 3:9</p> <p>7. Tentative belief asks: "How can this (eternal life) be?" 3:9</p> <p>8. No present progression...</p>	<p>1. Notional faith is not enough...but it is the basis for discussion.</p> <p>2. Christ is not a teacher sent from God but God (in Christ) who came to redeem.</p> <p>3.</p> <p>4. The <u>basis</u> of belief is the words of Christ.</p> <p>5. Belief/conversion involves a <i>spiritual</i> birth. This is from God, and precedes faith and conversion. (J. Murray,) ²⁶</p> <p>6. Saving faith is a gift from God, yet paradoxically it is based on historical facts seen and known. 3:11</p> <p>7. Actual belief can say: "I (spiritually) understand these things" cf. 3:10</p> <p>8. To hear and to witness does not ensure belief. 3:11</p>

Illustration 4. A New Testament example of "Tentative Belief."

to speak of an unknown eternal destiny, for Christ in a believer cannot be consigned to hell and Christ within bears witness to one's adoption into the Body of Christ.

Teeter does not speak of conversion in the context of the Pastor, Elders, or an evangelist belonging to a local church, (should one exist). His failure to do so separates the work of the evangelist from the work and witness of the church. Teeter says that *rather* than membership in a local church there is a fellowship group in which they all meet. The "tentative Believers" have:

a peace and hope that has entered their lives since becoming a part of our fellowship...Jesus has taken on a more personal meaning in their lives...A handful have fully committed their lives to Christ.²⁷

He goes on to add:

The others have not "converted" in the common Christian sense. They do not think of themselves as Christians. But they have been deeply touched by Christ at some level. There is an observable process of change.²⁸

We see here that the fellowship group has both Muslim converts and adherents. In some ways the group acts as a Church,²⁹ which is in conflict with his statement that Muslim converts may not join a church but be "called by God to remain in their own communities as witnesses to family and friends."

It is not clear which meaning he attaches to the word "community." If he is referring to the *Islamic* community, or Ummah, then he is proposing "Christian conversion" for those who will **outwardly** appear *as* believers and adherents of Islam.

Muslims recognise that when outsiders are converted to Islam they *become* part of the Ummah. A respected Muslim author wrote:

there is the goal of bringing the ... West (i.e. Christians) to Islam, which would necessarily mean that it would become part of the Muslim Ummah.³⁰

(Underlining and words in brackets added).

Islam is familiar with irtidad ارتداد or apostasy, and unless joining Islam is a one way process, it must follow that when a Muslim chooses to belong to another faith, he or she ceases to be part of the Ummah.³¹ From the quote by Murad it is logical to suppose that a convert to Christianity cannot retain his or her place within the *Islamic* community. That person would retain his or her place within the community at large as a Murtadd مرتد or apostate, but not within the *Islamic community* for a *kafir* كافر or unbeliever is not considered a Muslim.

However, Teeter seems to be suggesting that converts will *not* leave the Ummah, but remain within **as members of the Islamic faith** -- in order to witness to their new found belief in Christ. He is therefore proposing some form of **joint alle-**

giance with both Islam and Christianity. This research will seek to determine the extent to which a combination of Islam and Christianity is possible.

(vi) Dynamic Equivalent Conversion involves a confusion in terminology, for although the convert does not convert to Christianity, the terminology combines "Christianity and Islam"

Charles Kraft asks:

Could one be a Muslim-Christian in the same way that Jesus, Paul and many of their converts were Hebrew Christians?³²

He also said,

I believe, however, that it would be thoroughly biblical to work toward a recombination of Christian allegiance with so-called Muslim religious structures.³³

The presupposition that it is "thoroughly biblical" to combine Christian devotion with Islamic structures, is questionable and I will pursue the subject further in this dissertation. Research concerning 1 Corinthians 9:22 where Paul said, "I have become all things to all men, so that by all possible means I might save some," as well as other Biblical arguments³⁴ cannot simplistically be transposed so as to prove Kraft's point.³⁵ However, it is noted that as with ethics, there are graded absolutes, which form the real context in which adherence to Christianity takes place. Paul recognised the complexity of living in the world and also living as a Christian when he wrote, "Blessed is the man who does not condemn himself by what he approves." Romans 14:22.

Further evidence of Kraft's combination of Christian allegiance with Islamic structures is given:

Indeed...I believe this is what Muhammad himself was trying to do: to combine an allegiance to the Judaeo-Christian God with Arabic cultural structures. Abraham and Moses and Paul before him had performed similar recombinations between that alliance and the cultures within which they worked.³⁶

Appendix C provides a visual presentation of Kraft's proposal here and in the previous quotation. It is possible that Muhammad was trying "to combine an allegiance to the Judaeo-Christian God with Arabic cultural structures" *early* in the Medina period, that is, from 24th September 622 through to February or March, 624.³⁷ However, after the break with the Jews, (and with the success of Muhammad and his followers in the battle of Badr), there would be no need to combine religious allegiance with Jews (and certainly less need, with the Christians). In fact, to seek such an alle-

giance after the "revelation" of the Qur'an, would be to weaken his position as a new prophet.

Given the very short time during which Muhammad might have done so,³⁸ and given the reason why the Jews did not combine their knowledge of Judaism with "Islam"³⁹ it is unlikely, (even though it is possible), that this could now take place from a reverse position,⁴⁰ that converts *from* Islam might combine *Christian* allegiance with *Muslim* religious structures. This is because 1363 years of antagonism⁴¹ with the West, severely limit any process of *rapprochement*.

(vii) With Dynamic Equivalent Conversion there is full outward retention of an Islamic socio-cultural identity, with the belief system of Islam personally and subjectively modified to fit a faith in Christ

The quotations already listed provide the basis for this understanding of dynamic equivalent conversion. This theology of conversion retains the *Islamic* sociological identity, with a minimal religious alteration. Within this overall rearrangement, that which is *not* subject to change is the believer's world view and culture. Whatever such faith in Christ entails, it does not place Jesus Christ as Lord over Islamic culture, for by presupposition each culture is sanctified by God, and is a valid vehicle for social interaction.⁴²

(viii) Dynamic Equivalent Conversion leaves "believers" in a difficult position. They can be Imams of Mosque congregations, and at the same time, "believers in Christ"

Rafique Uddin is an insider, one who actually combines both Islamic worship and Christian teaching. He is a first generation believer in Christ. He writes that after a Muslim becomes a believer in Christ Jesus:

He can stay within the framework of reference of Islamic worship, changing the inner values and meanings of the worship to fit his faith in Christ.⁴³

The ability to stay in Islam, is extended to practising Imams:

Without going into all the details here, I can say that there are three Imams of mosques who are now believers in Christ.⁴⁴

The difficulty involved here is the apparent compromise due to a mixed course of action. These men are outwardly Muslims, but are now said to be believers in Christ. If by "belief in Christ" Uddin means that they believe he is the Son of God,⁴⁵ and of one substance⁴⁶ with the Father, then to lead Islamic worship and to publicly

state "*There is no god but Allah and Muhammad is his prophet*" is a denial of their new found *salvic* faith in Christ.⁴⁷ This denial would undermine any subsequent testimony they might give concerning the person of Christ.

Uddin's comments raise a number of other questions. In order to stay within Islam it needs to be demonstrated that participation in Islam and faith in Christ, are compatible. Moreover, it must go even further to prove that *leadership* in Islam, as an Imam *إمام* is not incompatible with Christianity. Some answers to these important questions will be provided by this research.

(ix) Dynamic Equivalent Conversion is sometimes built on common ground between the Bible and the Qur'an

Where exegesis of the Qur'an can be undertaken in such a way that it brings it into line with the Bible, such Quranic texts are then used as a bridge towards the conversion of Muslims.

In *A Struggle that Led to Conversion*, Emir Rishawi writes:

The lost who are doomed to hell according to the Meccan Quran are not the same as those of the Medinan Quran! The unbelieving idolaters were the ones doomed to hell in Mecca, and the object of all the Quranic curses for over thirteen years. However the People of the Book were submissive, which is equal in Arabic to the word *Muslim*, with whom Muhammad himself was commanded to be so. They are described by the Quran as the ones "God has guided; so follow their guidance," (Sura al-Anam 6:90).⁴⁸

While one has no reason to doubt the conversion experience of Rishawi, his exegesis of the Qur'an in a testimony on conversion, serves to highlight a common use of the Qur'an, in seeking converts from Islam. That Rishawi's exegesis of these Quranic verses may be correct, is not the point at issue. Rather, that with dynamic equivalent conversion shared scripture passages become common ground between the two faith communities. This *de facto* accreditation of the Qur'an may turn out to undermine the unique place of the Old and New Testaments.

Prior to considering dynamic equivalent baptism, Teeter's theology on dynamic equivalent conversion is presented. This is primary data in the precedent research field:

Teeter's theology in summary form

Being "born of the Spirit" is a process rather than a crisis occurrence. Within this process the cultural package is to remain intact. "New birth" is not to interfere with *Muslim* culture. Through a "Friendship Centre" established in 1984 in the Beth-

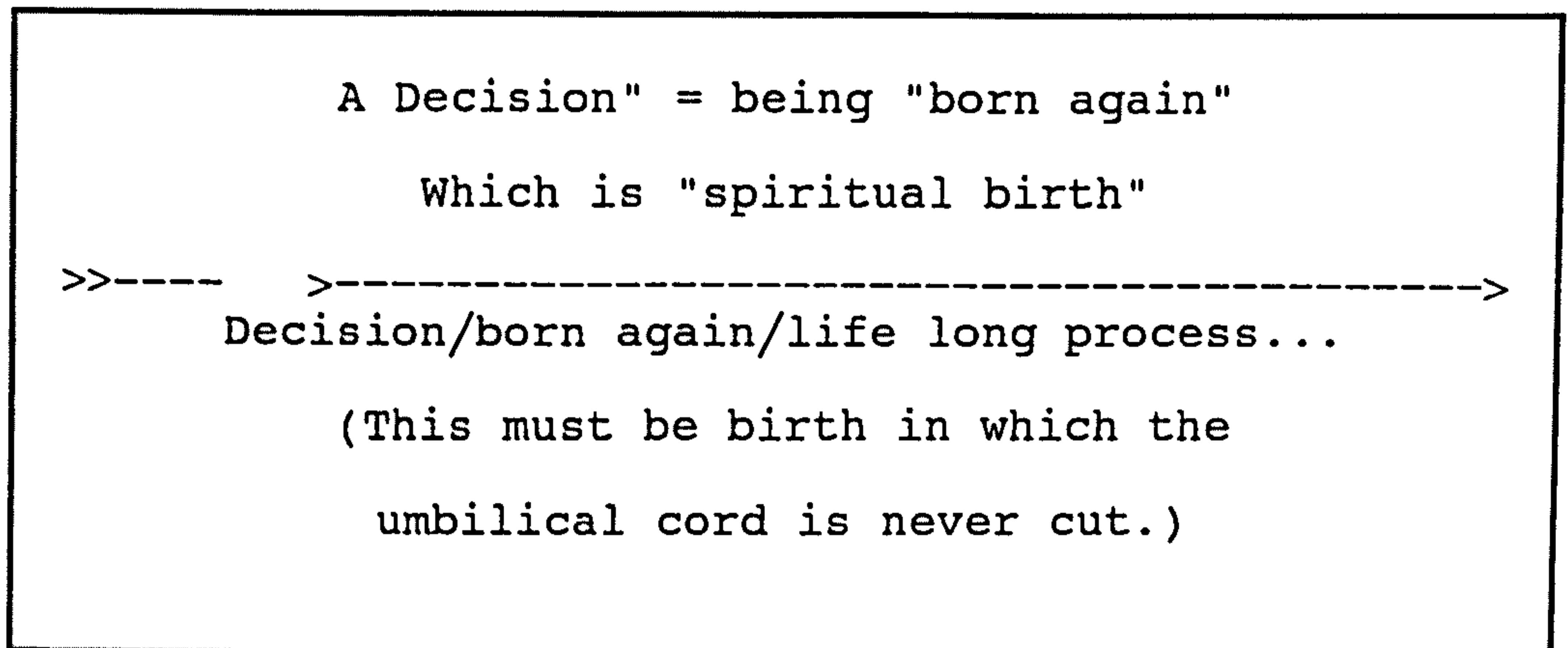


Illustration 6. A "Decision without an end"

Some comment needs to be made here. Even where conversion is a process, (and this is not disputed) there is need to define biblically, the point where being "born of the Spirit" actually takes place. For the purpose of this research, (see Section III chapter 1), this is the "point at which God in His sovereignty accomplishes or applies the **essential conversion elements** without which conversion is mere nominalism.

We turn now to the second topic in this chapter.

Dynamic Equivalent Baptism

Concerning dynamic equivalent baptism, a number of suggestions have been made, and questions asked.⁵⁸ There has, however, been no serious research and no known implementation in this field.⁵⁹ If some dynamic equivalent form of baptism has been used, as far as this writer is aware an adequate theological basis for this and pastoral implications resulting from such baptisms, has not been written.

Dynamic equivalent baptism is defined for this dissertation, as: "A special service of initiation, preferably with the use of water and by which two goals are to be achieved. (i) The spiritual equivalent of baptism is accomplished. (ii) The usual offence which Christian baptism creates for Muslims will be minimised or completely avoided. Any functional cultural, or Islamic rite which will convey the concept of purity, holiness, or a new beginning, may be used."

Known articles on this subject⁶⁰

- *Contextualized Baptism for Muslim Converts*. Phil Parshall, *Missiology: An International Review*. Vol.7, No. 4, October 1979. This article is the most significant work on dynamic equivalent baptism. The standard of the work is high, and covers the Muslim, Jewish and New Testament understanding of baptism, and refers to the Salvation Army and Quakers who do not baptise. His most

significant sections are on the *form* and *meaning* of baptism. The section on *possible* variations of baptism sets the scene for dynamic equivalent baptism. Parshall's purpose is to move mission thinking towards a more culturally sensitive mode of baptism. I commend him for his concern but I feel he should have *started* with the requirements of baptism as it exists in the mind and purpose of God and then come to the misunderstanding baptism causes within the Muslim community. This article covers 15 pages.

- *The Fortress and the Fire*. Phil Parshall, Gospel Literature Service Press, Bombay, 1975. This book deals with Christian ministry among Muslims, and is written for a wide readership and not for specialists in its field. Only two pages, 47-48 refer specifically to the matter of baptism. The author's purpose is to stress the very real dislocation baptism creates for converts, and to introduce the possibility of a spiritual equivalent for baptism.
- "Author's Rejoinder to Participant's Responses," Arthur F. Glasser, in *The Gospel and Islam: A 1978 Compendium*, ed. Don M. Mc Curry. Page 141.⁶¹ The compendium is a 638 page volume covering a 1978 North American Conference on Muslim Evangelism. According to the foreword, the conference changed the history of missions and was as important as the world mission conferences held in Edinburgh, Berlin, and Lausanne.

Over 150 representatives took part in the conference. A total of 43 authors contributed to the compendium and the standard of research in terms of anthropology and missiology was extremely high. Where there is weakness it concerns the lack of theological content in the reports. Not that theology was absent, but the missiology presented was not always held in tension with true *Biblical* foundations. Within the book two pages refer specifically to dynamic equivalent baptism and are part of a rejoinder to responses by participants. The approach taken by Dr. Glasser could be described as "missiological relativism" Glasser succeeded in emphasising the varieties and complexities concerning baptism but failed to work *within* a full theological framework concerning the biblical meaning of baptism.

- *I am really only asking Questions*. Phil Parshall, Evangelical Missions Quarterly, July, 1982. In this 3 page article Parshall responded to the considerable criticism he had received. This concerned his overall stance in using Islamic forms and attaching new, biblical interpretation to those forms. His concern for a substitute form of baptism was only one item in the article, and his rejoinder contributes little to the field of knowledge.

- "You go and do the same", *Studies in relating to Muslims*, Colin Chapman, C.M.S. & B.M.M.F., International, in conjunction with I.F.E.S. Rushden, U.K., 1983.⁶² This 92 page book takes a practical approach, with students and young people in mind. It is not highly technical, and provides a useful introduction to applied missiology.

There are only two pages in the book which deal with the baptism of Muslim converts. These pages do not add to academic knowledge, as what is written is simply a restatement of the position presented by Parshall.

- *Theology and Practice of Jesus' Initiatory Sacrament*. (An adaptation of its practice for the Muslim community church). Pradip Ayer, India. n.d. (aprox. 1992). This is a significant article as it breaks new ground. Taking up from Parshall, Ayer has written a scholarly paper, 10 A4 pages, single spaced. The value of this research is that it addresses the selected topic, the issue of dynamic equivalent baptism. He looks at "The Discipleship Model of the Church," and "Theology of Sacraments." He has work on the Greek words βάπτω *bapto* and βαπτίζω *baptidzo*, and introduces the purification rites of Islam, probing the meaning and propose of ghusl as a mode for dynamic equivalent baptism. This article is unpublished, and is a preliminary work which may well be refined and developed, it is both academic and applied missiology. Ayer's context is in missions, and the value of his work is the pastoral and theological basis from which it comes.

From these articles, the theology of dynamic equivalent baptism can be expressed in statement form:

(i) Dynamic Equivalent Baptism is a concept rather than a settled argument

Unlike other baptismal controversies, it is baptism without a mode. It is not a theological position built around a particular rite or method, but around a desire to minimise the offence of baptism within each Muslim community.

Usually the concept of dynamic equivalent baptism is built around a question rather than a statement. It is non prescriptive theology. It is not propositional theology but *questional* theology. In 1979 Phil Parshall *asked*:

Is there some form for baptism which would fulfil our biblical mandate and yet not alienate Muslims?⁶³

In response to much criticism over this article, Parshall answered his critics with a statement: "I am really only asking questions."⁶⁴ However, it was both a question and a postulate.⁶⁵ He wrote:

No other postulate of mine has aroused the purists as much as my statement in *New Paths In Muslim Evangelism* that I would be interested in seeing experimentation done in the area of a functional substitute for baptism. The reason for my suggestion (not a dictum or even a conviction) relates to the Muslim view that baptism is the severing link with the Islamic community. Baptism has often been the seal of alienation and commencement of an extraction syndrome -- thus, the appeal for a different type of initiatory rite that could be known more for its religious significance than for its negative sociological impact.⁶⁶

It is true that Parshall saw this baptism as "experimentation" and as a "functional substitute" for baptism. Experimentation does not define the end product and therefore to be fair to Parshall, this data is only a preliminary part of the precedent research documentation.

(ii) Dynamic Equivalent Baptism is an attempt to reduce the offence of baptism, to prevent a sociological and religious affront to Muslims

This is made clear by the quotation under (i) above. The problem is not with the meaning of baptism, *per se*, but with the impact the obedience in baptism provokes within the Muslim community. For example:

The implications of this ceremony reverberate throughout nearby villages and towns. Abdul Mohammad has openly declared himself a traitor to Islamic social structures, political and legal systems, economic patterns. Worst of all, the religion of his fathers has been profaned and desecrated. He has now become a worshipper of three gods a follower of a corrupted religious book, an eater of pork, a drinker of wine, and a member of an alien society of warmongers and adulterers.⁶⁷

Understandably, here is a valid point to address. Parshall correctly separates the recipient community understanding concerning baptism, from its New Testament basis. One weakness at this point is that the *meaning* of the sacrament of baptism in the New Testament is the meaning God gives to it. The act of baptism concerns three parties, God, the church members and the new convert (who is baptised) and the unbelievers who may witness or hear about the baptism. We have therefore; (a) The *intention* of baptism in the mind and purpose of God. (b) The *significance* of baptism for the church and in particular for the new convert who is a member of the church. (c) The *comprehension* of baptism, by the unbelieving world.

The difficulty raised by Parshall cannot be considered in isolation. Each of the three persons or groups must be taken into account, but in this order. At this point I am not referring to *paedo-baptism*, where the subject of baptism is seen as a member of the community of believers by virtue of the faith of one or both parents. Within a wider research topic these matters could be considered. For this present research my

attempt is to maintain the flexibility of the New Testament record, while at the same time outlining the delimitations I have adopted for this inquiry in keeping with what I have written in the preface. With this in mind, illustration number 7 on page 68 distinguishes the normal significance of baptism from that of dynamic equivalent baptism.

(iii) Dynamic Equivalent Baptism may require communal baptism because in some cultures to be culturally correct it is necessary to act as a group rather than as an individual

Kenneth Cragg made this point:

Since Muslim society is communal rather than individualistic, it might also be true that the individual is not the appropriate unit of baptism. Perhaps baptism should be held in abeyance, at least until the time when a number can be baptized together.⁶⁸

Here, dynamic equivalent baptism has become *time-delay* baptism, which in turn will have some significance in the meaning attributed to the rite. If, as in statement (ii), it is the sociological considerations which decide when baptism will take place, then the significance of this delay needs further investigation. There is a biblical precedent for group baptisms. See Acts 2:41. With respect to individual baptism, Ayer wrote:

Unfortunately for almost all the Muslim converts I know who had individual baptism, it has led to persecution and exclusion from their family and community In many cases they were neither accepted in (a) typical Indian church, nor are able to now go back to their families and society.⁶⁹

There does appear to be a biblical and sociological case for group baptisms. Exegesis on Acts 10:47-48 in Section V, chapter 3 will give some attention to this issue.

(iv) Dynamic Equivalent Baptism is experimental. It is water baptism, but a functional substitute for normal baptism

Parshall wrote:

I would be interested in seeing experimentation done in the area of a functional substitute for baptism.⁷⁰

Dynamic equivalent baptism is a full theological *position*. In his preceding paragraph "death to the old life and resurrection to the new life", is referred to.⁷¹ Therefore, these theological concepts and principles must be biblically defined by terms contained in the proposed contextual changes.

<u>BAPTISM INVOLVES THESE PARTIES</u>	<u>PARSHALL'S OBJECTION</u>	→[A] <u>NORMAL SIGNIFICANCE</u> →[B] <u>SIGNIFICANCE IN AN ISLAMIC CONTEXT</u>
① The intention of baptism in the mind and purpose of <u>God</u> as revealed in Holy Scripture.	Baptism generates a negative impact throughout the Islamic community	[A] See Section V Chapters 1-3. (A once only sign of "initiation into the virtue of the death and life of Christ" John Owen 16:267) [B] An irrevocable sign that Allah <i>alone</i> is not God, that Jesus Christ is a "partner" with God the Father, and that his authority takes precedence over other religious founders/leaders.
② The significance of baptism for the visible <u>church</u> and the <u>new convert</u>		[A] A potential new member. [B] The converted Muslim is openly rejecting the Ummah and aligning with <i>church</i> members. [A] Visible obedience to Christ, and faith in Christ Jesus as Lord. [B] As above, [A] and the possible rejection by kith and kin, persecution even to loss of life.
③ The comprehension of baptism by the surrounding <u>community</u> .		[A] In terms of Christianity, he or she is "religious"... It is no one else's concern. [B] As per the quotation by Parshall, he or she is a traitor to Islam, and out of step with the social and religious structures.

Illustration 7: Distinguishing the normal significance of baptism from the significance of dynamic equivalent baptism.

(v) Dynamic Equivalent Baptism requires the courage of innovators.

Parshall advocates "an enthusiastic plunge into the unknown."⁷² This is a position commenced with the awareness that it is to enter unknown territory. Since it requires courage because such a mode of baptism not specified in the Bible, it is therefore *more* than just a matter of obedience to a command in Scripture.

(vi) Dynamic Equivalent Baptism is an evangelical phenomenon. However, it has its basis in hermeneutics and sociology rather than unambiguous theology

Full credit must be given to the evangelical position taken by those who espouse dynamic equivalent baptism. One writer said:

lest I be misunderstood, I am unequivocally an evangelical. However, my reservation relates to people who are so dichotomistic in hermeneutics that they can only see theology in terms of sharply delineated black and white.⁷³

The issue has not simply to do with hermeneutics, or theology. The writer continues:

Some of us have been forced to deal with third world cultures and non-Christian religions. We, at times, find ourselves awash in a sea of murky grey.⁷⁴

Therefore, dynamic equivalent baptism is theology hermeneutically interpreted and influenced by third world cultures and non-Christian religions. However, before this point can be accepted, argument must be provided as to why it is necessary for other religions to influence Christian theology and the *application* of Scripture.

(vii) Dynamic Equivalent Baptism is a genuine attempt by national Christians to present the meaning of baptism in a form more religiously acceptable and biblically meaningful to Muslims

The work done by Ayer is evidence of this. Though not himself a convert from Islam, yet as a national Christian working in a predominately Muslim part of his country, he is sensitive to the pastoral concerns of his ministry. He wrote:

I propose the mode of baptism be pouring. In doing so we can find true 'dynamic equivalence' with their outward practice and inner meaning of Ghushl. Since ghushl is a beautiful picture (symbol) of complete and thorough washing, it will be appropriate to bring true Biblical meaning of baptism in the ceremony. In John 13:6-10 Peter saw the need for complete wash (hands, feet and head). It is true that he didn't understand he was already clean which Jesus corrected, but the point is that the outward complete wash (bath is a picture of inner cleansing).

Through the ceremony of baptism, a Muslim disciple can be taught that 'now you are completely cleansed', not because of works to please God, but because of faith in Jesus as Lord and Saviour, and His work (incarnation, life, death and resurrection) on your behalf.⁷⁵

(viii) Dynamic Equivalent Baptism requires that Evangelicals lovingly accept diversity in the Body of Christ.

In view of the divergence among Christians over baptism, there is already much disagreement into which dynamic equivalent baptism has added a new dimension. If a unified opinion cannot be achieved concerning dynamic equivalent baptism, then Romans 14:1-15:2 must be applied as the basis of acceptance and action. As Parshall says:

The only reconciliation between divergent views among Evangelicals has been humbly and lovingly to accept diversity in the Body.⁷⁶

(ix) Dynamic Equivalent Baptism may be introduced by new believers. Their sincerity may lead them to introduce a form of baptism not approved by missionaries.

The love which allows evangelicals in our home churches to differ on the mode and time of baptism, will also allow the new converts to choose a mode of baptism - even if unacceptable to those who have been Christians for a longer time.

We also need to extend that love to new converts who, after prayer, initiate baptism in a form that may be personally unacceptable to us. We must trust the Holy Spirit to be active in the lives of those entering the Body of Christ. Can we not humbly acknowledge that, for all our sophisticated intellectual prowess, we may not, after all, possess any greater grasp of truth than the unsophisticated illiterate who quests for Jesus Christ with a sincere heart?⁷⁷

Parshall's point is valid. This dissertation is an attempt to evaluate the initiatives in this theological quagmire.

(x) Dynamic Equivalent Baptism minimises reference to the triune formulae in the Name of one God, Father, Son and Holy Spirit

Under the heading, "Important observations on the meaning of baptism," Ayer does refer to the Trinity. He says:

Baptism "in" the name of Jesus Christ is used only in Acts 10:45. "Into" the name of someone is used often: Matthew 28:19 (trinity); Acts 19:3 (John); 1 Cor. 10:13,15 (Paul); 1 Cor. 10:2 (Moses); Acts 8:16, 19:5, Rom. 6:3; Gal. 3:27

(Christ). These various words perhaps mean "on the authority of", perhaps "on confession of" and especially "into a special relationship with" someone. Therefore in our context, and true to the Biblical context we should emphasise "into discipleship" (Learnership, obedience) to Christ.⁷⁸

Here, there is a reference to the Trinity. However, in most cases the Trinity is not even mentioned. Perhaps like the act of baptism itself, it is an offence to Muslims and the Trinitarian formula is the other reason why a substitute for baptism has been desired. The Trinitarian belief of Christians was cited as one of the stumbling blocks associated with baptism.⁷⁹ The research to be undertaken in Section II may help to establish the position of Islam with regard to baptism and the Trinity.

Preliminary Conclusions

The conclusions are presented under separate headings. First for dynamic equivalent conversion, and then for dynamic equivalent baptism.

Dynamic Equivalent Conversion

The proponents for dynamic equivalent conversion need to define and explain more adequately what they mean by "conversion." There is still too much ambiguity attached to the term. However, there is full agreement that conversion takes place in individuals and each within his or her community and culture.

The nature of conversion is to be understood biblically, theologically, historically, with reference to the nature of the church, and of membership of the church universal. It is inadequate for Teeter to say that with dynamic equivalent conversion the subjects are "still Muslim" because "they have not joined a 'local church.'"⁸⁰ In the case of the dying thief, this man had no opportunity to join the visible church in Jerusalem, yet he assuredly *was* converted even though he had not "joined a 'local church.'"⁸¹

In addition, the relationship between "conversion" and being "born of the Spirit" needs to be amplified and explained more. The terminology used will need to be defined and biblically established, as also the matter of conversion without assurance. While it is true that one may be a believer in Christ and not sure about it, 1 John 5:13 does link *belief* and *assurance*, and it may turn out that the lack of assurance that Teeter anticipates, is because of a failure to *believe* the Gospel. Other reasons may include a lack of teaching on justification by faith alone, and a lack of obedience to Christ as Lord.

Dynamic Equivalent Baptism

The generic term "dynamic equivalent baptism" is currently still a sociological/theological **concept** of baptism without a clearly defined mode. It is a *meaning*

looking for a *form*. The particular mode which is chosen, could influence the biblical meaning of baptism taught along side it. A mode change which is more acceptable to Muslims could include elements which contribute to a *future* change in the meaning of baptism.⁸² See illustration 8, "Contingencies associated with dynamic equivalent baptism."

We can say, however, that baptism is *not* acceptable to Muslims *because* the meaning of baptism *is* understood by their community. Imperfectly understood, yes, but understood none the less. Research under section II will clarify this. Therefore, changing the form may do little to reduce the alienation Parshall is so keen to avoid. So long as Muslims understand the **meaning** of baptism the *real* cause for offence *may* be present.

Also, dynamic equivalent baptism has not addressed the issue "Whose command is it to be baptized?" Since it is the command of The Lord Jesus Christ, and since Muhammad claimed to be the last prophet and to supersede Christ, therefore obedience to Christ in this matter is tantamount to a rejection of Muhammad's claim to supersede Christ.

However, concerning baptism there are two correlations between Islam and Christianity. The first is the biblical precedent for group baptisms. This would interact well with Muslim cultural and religious group dynamics. The second correlation is provided by an allusion to baptism in the Qur'an. This is found in Surah 2:132,⁸³ Al-Baqara, which reads:

(We have) the baptism of God, and who is better to baptise than God?⁸⁴

This **reality** of a baptism of God which the Qur'an only mentions in passing, will be considered under Section IV, chapter 3. However, notwithstanding theological discussion concerning the effect of baptism on *original sin*, (See Appendix D), in so far as baptism in water reflects the work of the Holy Spirit to "baptise a believer into Christ," so the real "baptism of God"⁸⁵ is that which is given to Christians *by* the Holy Spirit. See 1 Corinthians 12:13.

If dynamic equivalent baptism is introduced it will create a two tier model of discipleship. Those who are prepared to be baptised by the *mode* more demanding in terms of obedience and discipleship, may be tempted to feel superior to their brothers and sisters in the Lord who could only accept a baptism more culturally and Islamically acceptable.⁸⁶

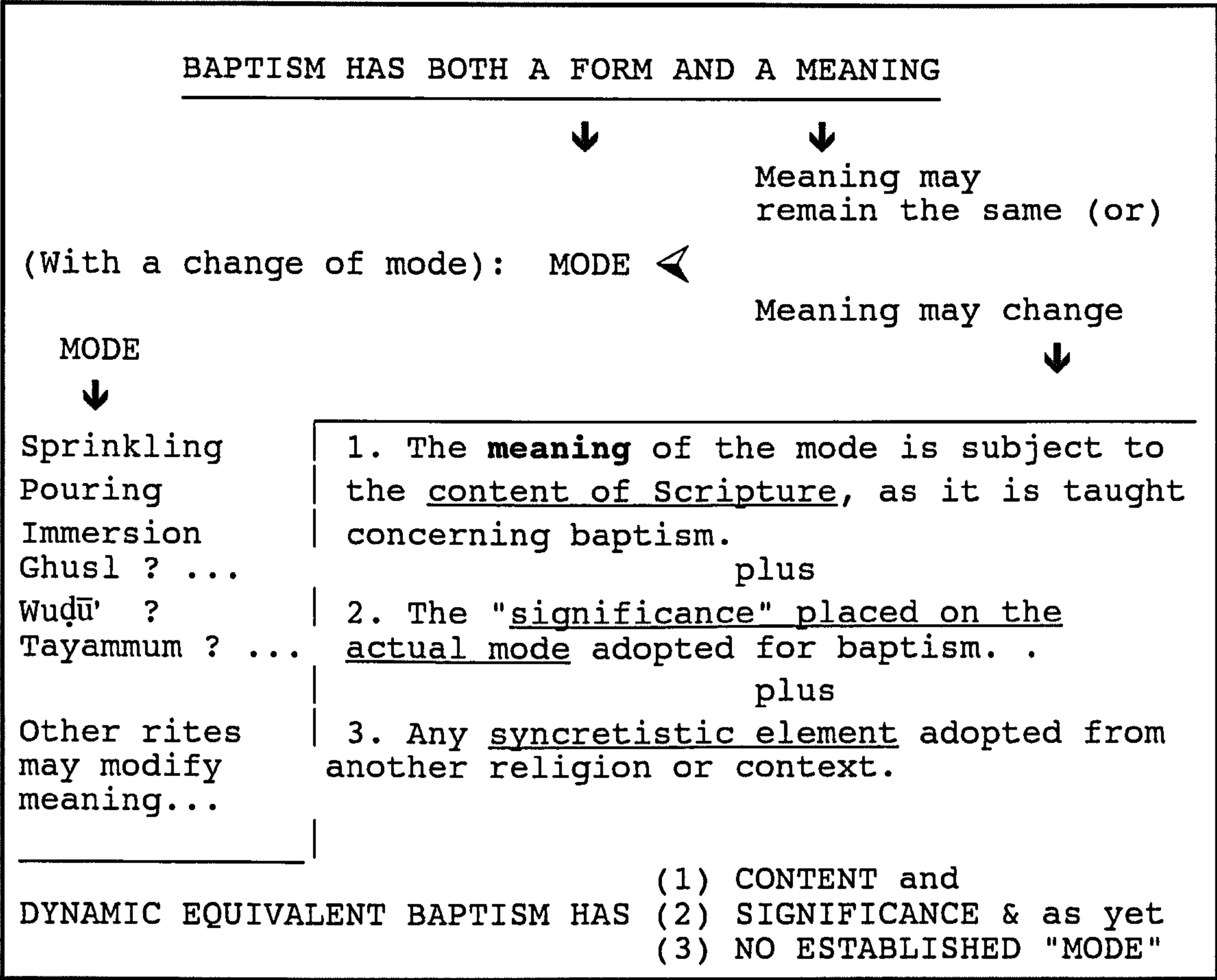


Illustration 8. Contingencies associated with dynamic equivalent baptism

Scripture declares there is "One Lord, one faith, one baptism."⁸⁷ In essence, a convert's baptism looks back to the one baptism which really matters. The baptism of Christ in *his* death and resurrection. The significance of this *one baptism* needs to be explored, and here we note that dynamic equivalent baptism has made little reference to it.

Having established throughout Section I the foundation upon which this research is based, we come now to Section II and the original research undertaken by the use of two group focus interviews. The methodology and content of these interviews is presented. By these instruments the reader is supplied with measurable data which he or she may evaluate the effectiveness of dynamic equivalent baptism.

END NOTES

¹David Teeter uses the term, "Dynamic Equivalence" Conversion. He does so in the context of Evangelical Christianity, therefore what we have here is a consideration of *biblical* conversion. Conversion can be described in terms of psychological and developmental changes. As well as conversion to Christianity, there is conversion to *other* faiths. However, I am unaware of other faiths referring to dynamic equivalent conversion.

²*The Willowbank Report*, Section 8b; in *Down to Earth*, *ibid.*

³Teeter, *ibid.*, 305-313.

⁴Rafique Uddin, "Contextualized Worship and Witness", *Muslims and Christians on the Emmaus Road*, ed. J. Dudley Woodberry, (Monrovia, Marc. 1989).

⁵Rafique Uddin, *ibid.*, 367.

⁶Kraft, "Dynamic Equivalence Churches..." *The Gospel and Islam -- A 1978 Compendium*, *ibid.*, 114-127.

⁷Kraft, "Dynamic Equivalence Churches...", *ibid.*, 114.

⁸Sheikh Abd-Allah, *A Secret Concerning God's Blessing*, a tract. (Malaga, Spain: The Pentecostal Assembly of God), n.d. (Circa 1990), page 1. This English translation is by Dr. Bryan Drever.

⁹*Islam in Asia, Perspectives for Christian-Muslim Encounter*, eds. J. Paul Rajashekar and H. S. Wilson. The Report of a Consultation sponsored by the Lutheran World Federation and the World Alliance of Reformed Churches, (Geneva: Lutheran World Federation, Department of Theology & Studies and World Alliance of Reformed Churches, 1991). The consultation took place in Bangkok, June 11-15, 1991. The quotation is from pages 188-189.

¹⁰*Islam in Asia*, *ibid.*, 189.

¹¹Page 10. (See footnote 36).

¹²See footnote 6 on page 47. In "Towards a Christian Ethnography", Kraft places his call for the establishment of dynamic equivalent churches in the context of evangelistic witness.

¹³See chapter 1 page 7, footnote 21.

¹⁴Sheikh Abd-Allah, *ibid.*, page 1.

¹⁵Teeter, *ibid.*, 309.

¹⁶Teeter, *op. cit.*

¹⁷Speaking in the context of bringing British subjects in Northern Ireland into closer agreement with the Republic of Ireland, (should a referendum approve the idea), and speaking of the Republic's agreement in principle to drop its territorial claims to the north, John Major used the words, "a trickle consent' condition," to refer to the programme of change introduced by his government. *BBC News Programme*, "The News at One" Wednesday, 22nd February, 1995.

¹⁸Teeter, *ibid.*, 309.

¹⁹By a visible church, this presupposes that one exists within the city town or village where the convert resides. It does not assume that his or her *membership* will follow a Western model, i.e. that it will be a formal *association*, with a public point of entry during a morning service at 11.00 a.m. In an Eastern context, joining a church may simply involve being known to other Christians *as* a Believer. It will usually require baptism, which may take place in secret. However, the expression of the unity among Believers may be restricted due to the limitations imposed by a dominant and sometimes persecuting Islamic community.

²⁰Teeter, *ibid.*, 305.

²¹Teeter, *ibid.*, 311.

²²Teeter, *ibid.*, 312.

²³I am aware that there are degrees of faith, even between saving faith and the assurance of salvation. What Teeter may have in mind here is actual believers with a 'nervousness' about their position because of the opposition which they know will come to them. However, should that be the case, Teeter does not clearly say this is what he has in mind. Nor does he intimate that the "Muslims" who have this 'tentative' faith are other than those who are moving (or being moved) *to* faith in Christ. Therefore, my assessment must still stand, that the words *tentative* and *believers* are not theologically compatible in terms of actual faith *in* Christ. This I shall attempt to prove in the following way:

In John 3:16 we are told that 'whoever believes in him' has eternal life, and the Greek is here is πᾶς ὁ πιστεύων εἰς αὐτόν... As πιστεύων is a present participle, the two words *whoever* and *believing* are grammatically linked together. The Geneva Bible Notes state, "The promise is not to 'whoever': it is to 'all believing ones, whoever they are'". (*Geneva Bible Notes*, Sunday 9th March, 1997, Co. Durham: Evangelical Press, 1997). On this basis, if I substitute the word 'tentative' in place of the word

every one, the tentative ones remain outside the fold of Christ until such time as they are "believing ones". All may come, even the tentative ones. But only those with God given faith will find salvation.

²⁴John Murray, *ibid.*, Part II chapter 1, pages 79-87. Also, see this dissertation, Section III chapter 1, pages 159-164, and Conversion elements [8] and [19] on pages 172 & 175.

²⁵In view of 1 John 5:13, any conversion process which anticipates a lack of assurance of salvation, requires further theological consideration. In point of fact there is no such thing in the Bible as "dynamic equivalent conversion, nor "tentative belief" unless for the latter, King Agrippa's declaration, "Almost thou persuadest me to be a Christian," could classify him as a *tentative believer*. Acts 26:28, Authorised Version.

²⁶John Murray, *ibid.*, 85.

²⁷Teeter, *ibid.*, 307.

²⁸Teeter, *op. cit.*

²⁹By church I do not mean a formally established denominational church. An independent *group* of believers in which there is regular sharing/application from the Word of God, could conceivably be understood to be a church. However, I would add certain requirements. Biblically the "Fellowship" would from time to time provide some opportunity for baptism and communion, though these may not necessarily take place within the usual meeting place, nor with all the "members" present. There would also be some leadership structure, so that officially or unofficially there is discipline and order within the group.

³⁰Khurram Murad, *Da'wah Among Non-Muslims in the West*, Leicester, U.K.: The Islamic Foundation, 1986, 8. *The Dictionary of Islam*, by Hughes, explains the Ummah as, "A people, a nation, a sect. The word occurs about forty times in the Qur'an.

Ummatu Ibrahim, the people of Abraham.

Ummatu 'Isa, the people of Jesus.

Ummatu Muhammad, the people of Muhammad." s.v.

³¹According to Muslim law, a male apostate, or *Murtadd*, is liable to be put to death if he continue obstinate in his error, a female apostate is not subject to capital punishment, but she may be kept in confinement until she recants. (Hamilton's *Hidayah*, vol. ii. p. 227.) *Dictionary of Islam*, *Ibid.*, 16.

³²Kraft, "Dynamic Equivalent Churches..." *ibid.*, 122.

³³Kraft, "Dynamic Equivalent Churches..." *ibid.*, 118.

³⁴For example, there is the case of Namaam, who declared to Elisha that he would "never again make burnt offering and sacrifices to any other god but the Lord." 2 Kings 5:17. He then asked for forgiveness for the times when with his King he would need to attend the pagan worship of Rimmon the thunder god of the Assyrians. Elijah's response was, "Go in peace." 2 Kings 5:19. Here we see an acceptance of outward, dual allegiance to two faiths.

³⁵See my M. A. research where 1 Corinthians 9:22 is tested in the context of Christian allegiance within the Islamic structure of Ramadan. *Should Missionaries Keep the Muslim Fast?* (Columbia International University: Columbia, South Carolina, U.S.A.), 1994.

³⁶Kraft, "Equivalent Churches", *ibid.*, 118.

³⁷These dates are provided by Watt in *Muhammad Prophet and Statesman*, *ibid.*, 91 & 114.

³⁸Consideration must be given to the time Muhammad had in which he could have unified *his* religion with the Jews in Medina. Out of a total of 10 years, he only had 2 years before Jewish rejection became more apparent. Two years after his arrival in Medina, Muhammad changed the direction of prayer from Jerusalem to Mecca, changed the fast to the month of Ramadan, and introduced the Qur'an as Scripture. Muhammad arrived in Medina on the 24th September, 622. He died on Monday 8th. June 632.

³⁹The Jews in Medina *were* aware that the claims of Muhammad were not in line with the Torah. To be accepted as a prophet of the Lord he would have needed to demonstrate compatibility with their Judaistic understanding of Yahweh. This he failed to do. Also, as he was not a Jew, it is unlikely that he would ever have been accepted.

⁴⁰Based on the theology of the New Testament, many Christians are unwilling to describe Muhammad as a prophet of the Lord. One reason for this is that Hebrews 1:1-3 says:

In the past God spoke to our forefathers through the prophets in many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word...

Also, Matthew 11:13 says:

For all the Prophets and the law prophesied until John.

Such statements teach an understanding of prophethood as existing prior to Christ but as now superseded.

Another reason for not accepting Muhammad as a prophet of the Lord is that in the light of Jesus' description of peace makers as "sons of God" (Matthew 5:9), the Qur'an's endorsement of violence and terror in Suras 9:29 and 8:12 seems morally retrograde and from a Christian perspective not a revelation from God.

Other Christians are prepared to describe Muhammad as a prophet but do so because they are using the term in a phenomenological or anthropological way to describe a person who appears to have undergone the same kind of call as prophets like Amos or Jeremiah. This anthropological usage of the term is not in accordance with the usage in Hebrews or Matthew cited above but is a descriptive usage for persons who humanly speaking appear to have had some encounter with the unseen world.

⁴¹Islam has faced criticism, crusades, and some Christian missionary activity, over decades. In addition, there is the misunderstanding created by cultural differences and Middle Eastern political posturing.

⁴²See Eugene A. Nida, *Customs and Cultures*, *ibid.*, 48-53.

⁴³Rafique Uddin, *ibid.*, 270.

⁴⁴Rafique Uddin, *ibid.*, 272.

⁴⁵Use the term *Son of God*, as in Mark 1:1, is to ascribe deity to the Lord Jesus Christ. Refer to pages 16-17 where the dynamic equivalent is given: "Eternal Son without a father in the flesh." See my comments on a metaphysical understanding of sonship, in the following footnote.

⁴⁶Refer to appendix B. The substance of which the Father and the Son conjointly share is not a substance of shape or form. Scripture does not tell us what that Divine Substance is. However, we are told that God is holy, and we know from Deuteronomy 32:4 that God is a moral being. The essence of God, however, is not limited to an attributal level of existence.

Christians need not be concerned to defend the nature of Christ in terms of a *doctrine of substance vis à vis*, classical Greek philosophical metaphysics. However, while not defending the *nature of substance* in these terms, the biblical doctrine is to be defended in terms of its *verbal consonance*. That is to say, the presence of God in Christ is presented as of equal substance with God the Father in that the following verbal appellations reveal factual substance and not just metaphorical existence:

Believe that "God (is) spirit..... " John 4:24

"Believe that he exists... " Hebrews 11:6. (Gk, ἔστιν from εἰμί, *to be*).

Believe that Christ is "sustaining all things... " Hebrews 1:3

The substantive existence of God is as superior to metaphorical existence as a live physical body is superior to bodily existence in the expression, "He would turn over in his grave." Such an expression may convey the *truth* of an emotion or belief, of being *disconcerted*, but it does not provide the **actuality** for that which the expression affirms as a *belief*.

The *hupostasis* of Hebrews 1:3 teaches the existence of Christ as a **verbal substance reality**. (He is of the substance of God, as we see because of the use in Hebrews 11:6 of ἔστιν from εἰμί *to be*). His essential nature is not a metaphor, for the reality of the **object** in a metaphor is not **in itself** a self-existent, life-giving *being*.

Nor does an attribute take the place of **the one** in whose being that attribute was embodied. Essentially, nature (*substance*) and character are not divisible. To postulate that the **man** Christ Jesus, was indwelt by **divinity** in terms of *character* and excluding a *verbal substance reality*, is to be out of step with what the verbs *exist* and *sustaining*, quoted above, depict of Christ's nature.

Following on from this, if converts from Islam hold that Christ is the Son of God *metaphorically*, so that a convert from Islam can remain a Muslim, then indeed that person has closely escaped committing *shirk*. This is because in practice Islam conceptualises the relationship between Allah and his Prophets as a metaphorical relationship. This has to be the case because of the Islamic understanding of the nature of Allah. (Metaphorical sonship is agreeable to Islam in that it does not speak of an actual sexual conception for Christ, however it falls short of the verbal substance *reality* presented above).

It is worth noting that a monotheistic religion such as Islam, does not exist without a means by which a man, in this case Muhammad, is relationally tied to divinity. The Bible uses the word sonship of Christ, and of and the word *hupostasis*. By comparison Islam uses prophethood in the same way that the Adventist church uses prophethood to refer to Ellen G. White. The link of course, between the two, is the concept of **inspiration**. The whole basis of Muhammed's role as a prophet is that he was said to be the human vehicle through whom Gabriel is said to have revealed the words of Allah. So too for Adventism. Consider the following quotation by Hugh Dunton, "Ellen G White and Muhammad: A study in the prophetic call," *The Three Angels and the Crescent: A Reader*, eds. Jonquil Hole & Borge Schantz, (SDA Global Centre for Islamic Studies, Bracknell, Berkshire, 1993), page 122:

Ellen White did not claim to be the last of the prophets, though she was the prophet of the end time. The arguments of her supporters would not rule out a successor but Ellen White herself never encouraged the idea that there would be a successor. If she should die before the Advent, her writings would continue to speak. [White, 1958:55]. There were those who claimed to have visions during Mrs White's ministry. She dismissed their claims not because she claimed the exclusive right to be the messenger to the remnant, but because the Lord had not called these other claimants; their messages did not bear the stamp of heaven. [White, 1958:54; 1958a:64, 65, 72-84, 89; Rebok, 113-117]. (Underlining added.)

So we see that *prophethood*, includes having messages with a heavenly stamp of authority and a call to act as an above average minister of the deity. Both Muhammad and White claim this facility, though many differences did exist in the outworking of this, and the sources of authority upon which they functioned, differed. It is the **familiarity** with God, a component of metaphorical *Sonship*, which operated in Islam under the name of prophethood, which would predisposes Islam to object a little less strenuously to Jesus Christ as being *metaphorically* of God. In actuality, however, Islam reduces Christ to the role and substance of a prophet.

⁴⁷See Section II chapter 1, the *Second Section of the Interview of Six Muslim Academics*, response 6:a. Question 6 had to do with the meaning and significance of baptism. Part of the reply by one person resulted in the following statement:

By saying Jesus is Lord is making Shirk (associating someone with God), Surah 112. He is no longer a Muslim. (Underlining added.)

⁴⁸Emir Rishawi, *A Struggle That Led To Conversion*, Villach, Austria, (Light of Life, 1989): 145.

⁴⁹Teeter, *ibid.*, 307.

⁵⁰Teeter, *ibid.*, 308.

⁵¹Teeter, *ibid.*, 309.

⁵²Teeter, *op. cit.*

⁵³Teeter, *ibid.*, 309-310.

⁵⁴Teeter, *ibid.*, 310.

⁵⁵Teeter, *ibid.*, 308.

⁵⁶Teeter, *ibid.*, 309.

⁵⁷Teeter, *ibid.*, 308.

⁵⁸Phil Parshall, in response to objections raised concerning "Contextualized Baptism for Muslim Converts", *ibid.*, published his response, "I am really only asking questions", *ibid.*.

⁵⁹By serious research I mean work done at Master. level or above, on dynamic equivalent baptism for converts from Islam. By implementation in this field, I mean published or unpublished work, recording the *fact* of dynamic equivalent baptism, even

though the mode and meaning of such baptisms may not be supported by an in depth theological appraisal. (The known articles to date are listed on page 63-65.)

I have searched the indices of the following Journals, and the records of Ph.D. dissertations and M. A. theses, to check for relevant data. The findings are listed below:

LISTINGS OF M.A. TO PH.D. DISSERTATIONS/THESES

Search area.	From...	Research items
<u>Theses Accepted for Higher Degrees</u> in the Universities of Great Britain and Ireland Aslib, London	Vol. 1 to 1950 to 1988	5 Theses on Baptism or the Sacraments. <u>None</u> specifically relevant

MISSIOLOGY JOURNALS

Journal	From year...	Articles found
Evangelical Missions Quarterly	various dates	One Article by Parshall.
Evangelical Review of Theology	1979 to July 1993	Two general articles on baptism and one on conversion.
Exchange. Journal of Missiological and Ecumenical Research.	1990 to 1994	No articles
International Bulletin of Missionary Research	Jan. 1997 to Jan. 1994	Notice of one Ph.D. on baptism, though not on dynamic equivalent bap.

MISSIOLOGY JOURNALS

International Review of Missions	1970 to 1975 (1986)	Three articles None relevant.
Missiology: An International Review	to 1995	One article, Parshall, 1979
Missionalia	various dates	None relevant.
Mission Studies	1984 - 1994	No relevant articles.
Bulletin of Church Development in North Africa.	1980 - 1984	3 relevant articles.
Seedbed	1986 - 1991 & 1991 - 1995	No relevant articles.

⁶⁰These are listed in order of date with an assessment of the standard of the work, its purpose, its value as a contribution to its academic field, and length of each article.

⁶¹The text records, "Perhaps a 'functional substitute' should be devised."

⁶²Chapman wrote: "The Muslim practises a ceremonial washing before he says his *salat* five times a day. Is it conceivable that a ceremony similar to the ritual washing could be evolved in which, for example, the Muslim disciple of Jesus has water poured out for him as it would be in the preparation for the ritual prayer? The significant thing in this case, however, would be that the one who pours water for him would do it "in the name of Jesus" and in the presence of the community of believers." Chapman, "You go and do the same," page 64.

⁶³Parshall, *Contextualized Baptism for Muslim Converts*, *ibid.*, 502.

⁶⁴One must note that after three years, from 1979 to 1982, the question was still being asked. Instead of the title, "I was only asking questions" the present tense, "I am," is used. Parshall, "I am really only asking questions", *ibid.*, 142.

⁶⁵*The Pocket Oxford Dictionary of Current English*, *ibid.*, s.v., defines *postulate* as "1. Demand as a prerequisite or basis, claim permission to assume, lay down as indisputable. 2. Thing postulated; simple operation the possibility of which is assumed as self evident."

⁶⁶Phil Parshall, "Lessons Learned In Contextualization," *Muslims and Christians on the Emmaus Road*, ed. J Dudley Woodberry, (Monrovia, Marc, 1989): 253.

⁶⁷Parshall, "Contextualized Baptism...", *ibid.*, 501-502.

⁶⁸Cragg, *ibid.*, 350.

⁶⁹Ayer, *ibid.*, 7.

⁷⁰Parshall, "Lessons Learned in Contextualization", *ibid.*, 253.

⁷¹Parshall, "Lessons Learned..." *op. cit.*

⁷²Parshall, "Lessons Learned..." *ibid.*, 252.

⁷³Parshall, "Lessons Learned..." *op. cit.*

⁷⁴Parshall, "Lessons Learned..." *op. cit.*

⁷⁵Ayer, *ibid.*, 7.

⁷⁶Parshall, "Contextualized Baptism..." *ibid.*, 513.

⁷⁷Parshall, "Contextualized Baptism..." *op. cit.*

⁷⁸Ayer, *ibid.*, 3.

⁷⁹See footnote 61 on page 82.

⁸⁰Teeter, *ibid.*, 309.

⁸¹Here the words of Teeter are applied to the dying thief. The New Testament reference is Luke 23:39-43. Jesus told the thief, (verse 39), "I tell you the truth, today you will be with me in paradise." (Underlining added).

⁸²One way changes come, is by association; objects or actions associated with power (*qadr*) or blessing, (*baraka*), may contribute to "folk Christianity." Actions such as fasting, giving, and praying may be assumed to have greater "blessing" because of the location in which they are carried out. One example concerns an African Muslim,

converted to Christianity. He travelled from his place of conversion, (he was in the Middle East) all the way to Israel so he could be baptised in the river Jordan. When he arrived, he didn't know who could baptise him, but he found a group of Japanese tourists, apparently among them were Christians and one of them baptised him. In his own national context, blessing is not uncommonly associated with key people and important places. By choosing the Jordan as his place of baptism, he was following the example of Jesus in a **similar way** that Muslims seek to act as Muhammad acted.

⁸³All references to the Qur'an are listed in an index on page 636. Here in this reference the verse numbering is that found in the Yusuf Ali translation.

⁸⁴Thomas Patrick Hughes, *Dictionary of Islam*, (London: W. H. Allen & Co.), 1935, s.v. This quotation and the use of the Arabic word used here for "Baptism," will be considered under Section IV chapter 3.

⁸⁵To use the terminology of Surah 2:132.

⁸⁶Church history can help us here. In the second and third centuries when the church in North Africa was under severe persecution, there were believers who "lapsed" because of the penalty of death for Christians unwilling to worship Caesar. The church had the difficult decision as to how to readmit such believers to *full* membership. Those who were seen to be unwilling to face the possibility of death for their faith, were, sadly, treated as second class Christians. The only sure ground is to seek to be biblically correct and to show compassion to those weak in the faith. This dissertation attempts to determine what is the "biblically correct" position concerning the mode of baptism for Muslim converts.

⁸⁷Ephesians 4:5.

SECTION II. FOCUS GROUP INTERVIEWS AND INTERVIEWS WITH SOME MUSLIM ACADEMICS

CHAPTER 1. THE METHODOLOGY AND FINDINGS OF TWO *FOCUS GROUP INTERVIEWS* AND INTERVIEWS OF SIX MUSLIM ACADEMICS

As stated in Section I chapter 2, the first focus group interview is intended to explore and establish whether the Muslims interviewed are aware of a ceremony similar to baptism, by which converts are admitted into their community. Also, to explore and establish the minimum requirement for conversion to Islam (in the understanding of those interviewed), and to determine their comprehension of Christian baptism. The interview questions are listed in Appendix E.

The second focus group interview is to explore and establish the understanding of the Muslims interviewed, concerning the use of wuḍū' and ghusl as possible forms or modes of baptism. See Appendix F.

In addition to the focus group interviews I have interviewed six Muslim academics, using the same questions which are in the focus group interviews. The data from these interviews is presented separately, and provides a comparison for the focus group interviews. Each of the Muslim academics has a Ph.D. and holds a teaching position in a college in the United Kingdom. The four men and two women teach Islamics in three University colleges.

The contents of this chapter are now outlined. First, the overall use of focus group interviews in this *present* context and some of the limitations, are noted. Secondly, the specific way these focus group interviews were conducted is outlined in more detail. Thirdly, the focus group interview from Appendix (E), *How Converts are Incorporated into Islam, and Muslim Perception Concerning Christian Baptism*, is presented. Fourthly, findings for the first focus group interview are presented. Fifthly, findings from the Muslim academics interviewed with respect to the questions in Appendix E are presented. Sixthly, the focus group interview from Appendix (F) *Wuḍū' and Ghusl as "Baptism"* are presented. Seventhly, the findings for the second focus group interview are presented. Eighthly, findings from the Muslim academics interviewed with respect to the questions in Appendix F are presented.

The Use of Focus Group Interviews in the Present Context

The following steps have been implemented in this part of the research. Some of these details relate specifically to the Muslim context in which the interviews took place. The outline presented below is based mainly on the book by Polit and Hungler.

(i) The study was voluntary¹

The participants were told that the questions were for a research degree, and part of a recognised academic course at graduate level. They were freely invited to take part in the research. There was no coercion and no inducements were offered.

(ii) Privacy, anonymity and confidentiality are maintained²

No names or places are recorded, other than to say that the interviews took place within the United Kingdom. However, in the next section each group is identified by the number of persons in each group, with an indication of the age ranges of those concerned.

(iii) A sample testing of the content of the group focus interview, was undertaken³

The focus group interviews are given in Appendices E. & F. Prior to adopting these for the research, the questions were used in a preliminary group so that any necessary modifications could be made prior to adopting these questions as a viable means of academic research. I found that changes were required for the second set of focus group interviews. Following this preliminary interview, I phrased questions 3 - 10 differently.⁴ The findings from the preliminary interviews are recorded in the data under the heading [Prel.] standing for the *preliminary* interview.

(iv) The constraints of time, was recognised⁵

In order to keep the subsequent aspects of the dissertation on schedule, unlimited time was not spent on this one area.

(v) The ability of respondents to give information was recognised⁶

In order to maximise this contingent factor, the persons interviewed were practising Muslims, mostly males. In two of the interviews women were present. For 5 out of 6 of the interviews in both the first and second focus group interviews, Quranic students were present. All the interviews were held in either a Mosque, an Islamic Centre, a Quranic school or an Institute for Higher Education or University. A variety of persons took part. There were Imams or mosque leaders, others who were training to be leaders in the mosque. Some were students in post graduate education, some were studying for their first degree at University, others were the senior class in the Quranic school and some at a preliminary level of Quranic study.

(vi) The need for adequate language comprehension was recognised⁷

Here the focus group interviews have proved advantageous. Not all participants had English as their first language. Having a large enough group enabled those who had difficulty with terms and concepts in English to benefit from those who were able to translate the questions into their own language.

(vii) The needed, and available level of information was noted⁸

Polit and Hungler point out that:

It should not be assumed that respondents will be aware of, or informed about, issues or questions in which you are interested. Furthermore, you should avoid giving the impression that respondents ought to have the information.⁹

For the first focus group interview, the findings will report that very few of the persons in the group interviews, were aware of the answer to question 5. With this in mind, it is clear that these interviews on their own do not provide a complete understanding of Islamic opinion on the subject matter. As mentioned earlier, reference to Encyclopaedias and other works on Islam are a necessary part of the overall enquiry. This is undertaken under Section III chapter 2 and in section IV chapters 1 and 2.

(viii) Respondent bias was not absent¹⁰

The difficulty here had to do with the nature of the investigation. The idea that Muslims *do* convert to Christianity, is in itself offensive to devout Muslims. This difficulty has been referred to earlier.

(ix) Focus groups are...suited to topics of attitudes and cognitions¹¹

According to Morgan focus groups are suited to investigating attitudes as well as that which people perceive and are aware of. This research does have an interest in Muslim attitude towards the baptism of converts from Islam. The recorded data will go a small way in presenting the attitudes of those interviewed.

(x) Research into Islam has the approval of the Islamic Foundation in Leicester¹²

In 1983 The Islamic Foundation in Leicester, United Kingdom, published a book by Ahmad von Denffer, entitled *Research in Islam*. The book has the sub title, *Basics, principles and practical suggestions*. In this work, under the heading *Pre-requisite for an Islamic research worker*, Denffer quotes *Ibn Khaldun* who gave five

prerequisites for research into Islam. Under *Methods to Observe* he lists four methods of research.¹³ These details are a personal encouragement in this work.

Specific Details: How the Focus Group Interviews were Conducted and Recorded

The *structured interview* format was used, so that each group was asked the same questions, -- all the data was covered with each of the interview groups. The length of the interviews varied and was much less than the average two-and-a-half hours per interview, recorded for one medical *focus group interview*.¹⁴ The shortest interview period was under half an hour, the longest over an hour.

The focus group interviews, were not audio recorded, as is the case with some interviews.¹⁵ I believe that by not recording the data on cassette, this contributed to the willingness of those present to participate.

However, the responses were written down as carefully as possible during each interview session. The words in brackets were not written down during the interviews but were added when I wrote up the interviews afterwards. These words convey the sense of what was said.

The content, form and wording of the interview questions was carefully considered. Each question had only one main point. There were no double-barrel questions and as far as possible, technical terms were avoided. Where explanation was required this was given. This was attempted in such a way as to limit respondent bias.

The questions were presented in a friendly manner and were generally well received. However, for the first focus group interview, one of the Schools approached declined to participate. Unfortunately, not all the groups invited to take part, responded with the number of persons needed to provide the extent of knowledge and discussion which was ideal. However, though in two focus group interviews only two people came at the appointed time, these groups did provide useful comment between the members. For this reason, I have retained their responses as part of the overall investigation.

The first interview undertaken is recorded as [Prel.] and subsequent interviews are listed by numerals, e.g., ①, ②, but these do not represent the order in which the interviews took place.

On pages 92 - 99 and 110 - 119, the responses to the focus group interviews are listed under their respective categories. For each question the different findings are listed, with columns on the right hand side in which I have indicated which of the interview groups arrived at the **same** conclusion. These are marked by the marker [♦]. For example, the responses to question one in the first focus group interview, recorded

on page 92, indicates that response 1:a was given by all five groups. To reveal the richness of the discussion, and the variety of the opinions expressed I have provided examples of the responses, and indicated by Prel., ①, ②, etc., which group was responsible for a particular response.

When differences of opinion existed, as in the first interview with question 1 and response 1:d, the variations are listed on separate lines with a [♦] sign indicating which group provided each given response.

Where only one group made the same response (as in 1:e), I have usually indicated this as a one line quotation and not repeated the quotation as an "Example" for that response.

We come now to consider in detail the first focus group interview. This will include the **purpose** behind the questions, and a **profile** of each of the interview groups.

The First Focus Group Interview

For the first set of interviews, Appendix (E), we consider the first of the two aspects listed above.

(i) The purpose behind the interview questions

- ① Does Islam have any *equivalent* rite or ceremony to baptism?
- ② If yes, is this ceremony obligatory?
- ③ Finding the minimum change in belief or deed by which a Christian could become a Muslim, will provide an up to date verification for Section III chapter 2.
- ④ Is he/she aware of baptism, as the event which publicly indicates the convert's transfer of allegiance to Jesus Christ?
- ⑤ What does he/she understand regarding the meaning of baptism.?
- ⑥ Is it the *form* baptism takes, which makes baptism offensive? Or, is it what baptism signifies which is (possibly) so objectionable?
- ⑦ Here the objective is to allow an 'open ended' question, so as to learn other significant opinions relevant to the topic.

(ii) A profile of each interview group

The preliminary group comprised seven people, ages between 18 and 50. These Muslims had attended an Islamic centre for prayer. At the conclusion of the prayer time I requested a number of them to meet with me so I could put to them the questions I had prepared. The meeting took place in the Mosque. This group had a

wide age variation, and provided some useful interaction between members. As well, for some of the older men the younger men interpreted my questions into their mother tongue.

This group represented an average prayer congregation rather than the usual Qur'anic class for trainee Mosque leaders.

The group identified as group ① was a college group taking in students of primary and secondary school age. The purpose of this training, apart from studying English mathematics, etc., was to teach Arabic and the Qur'an. Some students were able to recite all the Qur'an by heart and the best students to go on to become responsible members of a mosque, to lead regular prayer times, and even to preach at the Friday mosque services. I was able to meet with the senior class, together with a helpful member of staff. This group comprised seven people. The students were aged between 15 to 17 years.

The group identified as group ② was from a "School of Islamic Studies" with students ranging in age between 8 to 18 years. There were approx 35 persons present, however, the responses all came from ¼ of the group, those between 15 to 18 years of age. The group was too large for an effective discussion, and time was limited as those present needed to return to their work in reciting the Qur'an. There was some interaction between members of the group, but size and age differences minimised this aspect. The group was useful in allowing opportunity for many to participate, and for the positive attitude in which the overall interview was conducted.

The group identified as group ③ was arranged as input from some *research student's* in an Islamic department in one of the United Kingdom universities. Unfortunately, only two students came to the meeting. One was an undergraduate, the other a PhD candidate. The advantage of this small number was that one of the students had been a Christian and is now a convert to Islam.¹⁶ The overall opportunity provided an added insight which may not have been available through the other focus group interviews. There was also time for clarification on points raised in the interview.

The group identified as group ④ contained a suitable number of members. Seven people were present for all of the session and one or two others were present part of the time. This group were adults, in college and university study. The genuine helpfulness of the group is to be remarked upon. This group had the advantage of a wider life experience together with the academic training which goes with university life.

The group identified as group ⑤ was one of the smallest groups comprising three people. One other person joined the group towards the end. The members were

all adults. The group had the advantage that they represented the leadership of an Islamic college, along with senior members of the Mosque which was part of the overall educational complex. The persons present were well instructed in Islam, as they represented the leadership of the Mosque and the Principal of an Islamic School.

Being a small group this allowed for detailed comment from *each* person. However, there was almost no discussion between the members present, either because each agreed with the others, or because it may have been inappropriate for them to disagree among themselves. The group were commendable for their kindness in responding to my investigation.

Findings for the First Focus Group Interview

These findings are recorded on 8 facts sheets. These sheets follow the order of the questions as presented earlier in the chapter.

THE FIRST FOCUS GROUP INTERVIEW

Question. Responses, by category. ♦ = reported by group
 Prel. ① ② ③ ④ ⑤

<p>Question 1.</p>	<p>1:a There is no ceremony to indicate conversion to Islam.</p>	♦	♦	♦	♦	♦	♦
<p>Is there any ceremony to indicate conversion to Islam?</p>	<p><u>Examples:</u> "There is no ceremony really, not in the house...just declare Shahādah." Prel. "No ceremony or any great event takes place, all that takes place is Shahādah." ② "There ain't no ceremony." ② & ③ "There is no ceremony." ③ "(In) essence it is between you and your God." ④ "There is no such thing as a ceremony, (just) a simple conversion." ⑤ "Don't have to have anyone with him. If a man is drowning in a lake and he makes (or has) the intention in his heart (to) believe in the Oneness of Allah and in the last Messenger (Muhammad). (If he) just imagines he is now a Muslim, so he is a Muslim, it is very easy. ⑤</p>						
	<p>1:b. There is an event by which a non-Muslim becomes a Muslim. It is taking or <u>repeating</u> the <u>Shahādah</u>.</p>	♦	♦	♦	♦	♦	♦
	<p><u>Examples:</u> "Just declare the Shahādah." Prel. "Give (say) Shahādah. Testify that Muhammad is the prophet of Allah. All that takes place is Shahādah." ① "Shahādah, usually declared in the Mosque, in front of witnesses." ② "There is the official ceremony you go through when you <u>take Shahādah to God</u> in front of two male witnesses." ③ "Yes. We have to take the (ceremony of) Shahādah." ④</p>						

THE FIRST FOCUS GROUP INTERVIEW

Question. Responses, by category.

◆ = reported by group
Prel. ① ② ③ ④ ⑤

Question	Responses, by category.	Prel.	①	②	③	④	⑤
Question 1.	<p>1:c There is no obligatory location in the home or in the Mosque, where the convert is to repeat the Shahādah.</p> <p><u>Examples:</u></p> <p>"It can happen (be repeated) anywhere, in the home or in the Mosque or street. He can take (repeat) Shahādah anywhere" <u>Prel.</u></p> <p>"It (Shahādah) doesn't necessarily need to be in public (but) most people do it in the Mosque so other people are present. It doesn't have to be as such, it can take place on an individual basis as well." ①</p> <p>"Shahādah...usually declared in a Mosque in front of witnesses." ②</p> <p>(This) can be done in any place." ③</p> <p>"The Shahādah can be said anywhere." ④</p> <p>"Where ever, even in the darkest corner of his house, in an aeroplane, Mosque of worship. There is no special place (to repeat the Shahādah). ⑤</p>	◆	◆	◆	◆	◆	◆
1.	<p>1:d "The Shahādah is repeated three times. There are two witnesses." (Or) "There is one witness." (Or) "There has to be four witnesses." (Or) "Two male witnesses or four women (witnesses)."</p>	◆	◆	◆	◆	◆	◆
	<p>1:e. "The Shahādah is repeated. (They) don't have to have anyone with him."</p>					◆	◆

THE FIRST FOCUS GROUP INTERVIEW

Question. Responses, by category.

♦ = reported by group
Prel. ① ② ③ ④ ⑤

Question.	Responses, by category.	Prel.	①	②	③	④	⑤
Question 1.	1:f "A normal preparation for taking Shahādah is to have a bath."			♦		♦	
	<p><u>Examples:</u> "(Have a) clean butt (bottom) as in baptism (or purification)." ② "(The convert) takes a bath, (as) a preparation, not a 100% necessary." ④</p>						
Question 2 Could a Christian become a Muslim and not need to repeat the Shahādah?	2:a NO. To convert to Islam a Christian <u>must</u> repeat the Shahāda. (Unless he is at the point of death and has no ability to do so as in drowning).	♦	♦	♦	♦	♦	♦
	<p><u>Examples:</u> "He must declare that (Shahādah). It is the fundamental belief." <u>Prel.</u> "Yes, he doesn't have to say (Shahādah) in a group. But one person must hear it." ① "There is need to say it (Shahādah) to someone." ① "This (Shahādah) has to be." ② "It (Shahādah) is something a Christian would have to go through to become a Muslim." ③ "The ceremony is (saying) Shahādah." ④ "Yes, Shahādah." [But if one is dying, he can think shahādah, without saying it to witnesses. If he lives, "when opportunity comes he can (and) must proclaim that he is a Muslim (that is) take Shahādah afterwards."] ⑤</p>						

THE FIRST FOCUS GROUP INTERVIEW

Question. Responses, by category.

♦ = reported by group
Prel. ① ② ③ ④ ⑤

Question.	Responses, by category.	♦	♦	♦	♦	♦	♦
<p>Question 3.</p> <p>What is the minimum change in belief or deed by which a Christian could be a Muslim?</p>	<p>3:a The minimum <u>belief</u> and <u>deed</u> in converting to Islam is to say Shahādah and believe it and a convert from Christianity will have to reject the Trinity. As a <u>new Muslim</u>, Shahādah is his denial that Jesus is Lord.</p> <p><u>Examples:</u></p> <p>"If at death, he must believe with a pure intention (to be a Muslim) and say the Shahādah. (That is all), he is O.K. (as a Muslim)." <u>Prel.</u></p> <p>"(A person) must say the Shahādah and believe it. (For a Christian) he will have belief (in only) one God, NO Partners (with God), Jesus is no God. (As a new Muslim, Shahādah is (his denial) that Jesus is God." ①</p> <p>"Believe in ONE God, (not in the Trinity) and Jesus as a Prophet like any other Prophet. And Muhammad as the last Messenger." ② (See response 2:a, example ②).</p> <p>"(As a Christian you must) reject Christianity and you have to reject the Trinity -- Jesus was a Prophet, but not the Son of God." ③ (See response 2:a, example ③).</p> <p>"Belief that there is One God, and that Muhammad is the Prophet of God -- that's the core (of Islam and of conversion)." ④</p> <p>"The minimum change is to believe in the last Prophet... as a Muslim (you) have to believe in Moses, Jesus, (and) Muhammad as the last Prophet." ④</p> <p>"Next thing after that (belief) is you have to say Shahādah by mouth. (The) absolute minimum is Shahādah." ④</p> <p>"Believe in the oneness of Allah, and the finality of the Prophet Muhammad." ⑤ (See response 2:a, example ⑤).</p>	♦	♦	♦		♦	♦

THE FIRST FOCUS GROUP INTERVIEW

Question. Responses, by category.

◆ = reported by group
Prel. ① ② ③ ④ ⑤

<p>Question 3.</p>	<p>3:b "Got to change his name." 3:c "Have to be circumcised." 3:d "(Have) a clean butt (bottom) as in Baptism, and meant to love Muhammad more than anyone, than Father, Mother, family." 3:e "(Must believe) there are 125 Prophets."</p>		◆				
<p>Question 4</p> <p>Are you aware of any ceremony Christians have, by which they indicate an adult has become a believer and follower of Jesus Christ as Lord?</p>	<p>4:a Yes, Baptism.</p>	◆	◆	◆	◆	◆	
<p><u>Examples:</u> "Not really. We don't know. Except Baptism." <u>Prel.</u> "Baptism." ① ② ③ ④ "Baptism which can take different forms, dumping them in the river...pouring water over them." ④</p>	<p>4:b Yes: They wash themselves.</p>		◆				
<p><u>Examples:</u> "(Yes) they wash themselves." ① "(Yes) they wash themselves (free) of all their sins." ①</p>	<p>4:c Yes: "Confirmation." 4:d Yes: "Going to Church regularly." 4:e Yes: "Christmas." 4:f Yes: "Easter."</p>			◆	◆	◆	
<p>4:g No. "We don't know nothing about it."</p>						◆	

THE FIRST FOCUS GROUP INTERVIEW

Question. Responses, by category.

♦ = reported by group
Prel. ① ② ③ ④ ⑤

Question	Responses, by category.	Prel.	①	②	③	④	⑤
<p>Question 5.</p> <p>For converts from Islam, can you explain the meaning of baptism?</p>	<p>5:a No. "We can't give you an ." answer."</p> <p><u>Examples:</u> "We can't give you an answer. (You) need a Muslim scholar." Prel. "In Islam there is no baptism (because) the Muslim belief is that everyone is born (a) Muslim." ③ "We don't know." ④ ⑤ "You have to ask the one who converts (to Christianity)." ④</p>	♦			♦	♦	♦
	<p>5:b Children are born sinful, but by baptism an element of purification takes place.</p> <p><u>Examples:</u> "Children are born sinful, but by baptism an element of purification takes place." ① "To wipe away your sins." ② "To wash in water, in milk." ② "The person becomes a new clean person in Christianity." ②</p>		♦	♦			
	<p>5:c "(To gain) New life."</p> <p><u>Examples:</u> "(To gain) new life." ① "It is a sign of being New Born." ④</p>			♦			

THE FIRST FOCUS GROUP INTERVIEW

Question.	Responses, by category.	♦ = reported by group Prel. ① ② ③ ④ ⑤				
Question 5.	5:d To make the person Christian.				♦	
	<u>Examples:</u> "To make the baby (Christian). ④					
	5:e Baptism is joining the Church				♦	
<u>Examples:</u> "We are not all stupid, we know what baptism means... You drown someone in the sea...Its coming into the flock of Jesus." ④ "It has to do with joining the Church." ④						
Question 6	5:f By baptism (he) is declaring himself a Kafir (unbeliever) He is no longer a Muslim. He is <u>not</u> in Islam.	♦		♦		
	<u>Examples:</u> "He is declared a Kafir (unbeliever. He is) not a believer in Islam (any longer) so he (can) be baptised as he wishes." <u>Prel.</u> "By baptism, (it means) believing in the Trinity which is Shirk (associating partners with God) which is not acceptable to a Muslim." ②					
	6:a <u>No</u> . There is no form of baptism more acceptable.			♦	♦	
Is there a more acceptable form of baptism?	<u>Examples:</u> "No." "Never" ② "I have to say No." ③					

THE FIRST FOCUS GROUP INTERVIEW

**Question. Responses, by category. ♦ = reported by group
Prel. ① ② ③ ④ ⑤**

Question 6.	6:b The convert from Islam can choose to be baptised as he likes.	♦			♦		♦
<p><u>Examples:</u> "(It is) up to him. Once he is a Christian he can (be baptised as he likes). <u>Prel.</u></p> <p>"I have to say No. It would not matter what method. If (it were) a woman, if she had to (or were to) wear a head scarf, there would (still) be no method (any) more acceptable to me as I wouldn't want any Muslim to go through the ceremony at all." ③</p> <p>"It doesn't matter to us, it is no concern to us. It hardly ever happens. Because it (the U.K.) is a free country (Christians can baptise as they like.)" ⑤</p>							
<p>6:c We would only believe baptism as it was taught by Jesus. Any other baptism is not according to revealed practice.</p> <p>♦</p> <p><u>Examples:</u> "We only believe what Jesus did (and taught). And not what his followers (or others now) did (or do)." <u>Prel.</u></p>							
<p>6:d "I would not accept any (baptism) of a Muslim."</p> <p>♦</p> <p><u>Example:</u> "I wouldn't accept any (baptism) of a Muslim. I don't tolerate any person (who is a Muslim) to be baptised. (Such a) person becomes a traitor. He is usually executed (by some other Muslim)." ①</p>							
Question 7. Any other comment?	7:a Wudū' is felt to be best, as baptism.				♦		
<p><u>Example:</u> "I'd feel (best) for him to do the wudū'." ③</p>							

Findings for the Interviews with Six Muslim Academics, Using the Questions in Appendix E

The purpose of these interviews is to provide an additional level of data other than that provided by the focus group interviews. These interviews covered the two sets of questions in Appendices E and F. Each of the six academics graciously provided responses for both sets of questions. Two details need to be noted:

(i) The time available for the interviews

The time given to the interviews varied from just under half an hour to well over an hour. The shorter time was due to responsibility for supervising other research students, as well as other commitments planned on the days each interview took place.

However, the advantage of these interviews was the opportunity to hear from just *one* person, and to take advantage of their wider, academic knowledge. Each of the persons interviewed holds a Ph.D. The overall range of expertise in various aspects of Islamics, contributes to the breadth of this research.

(ii) The order in which the interviews are reported

The numbers ① ② ③ etc., used in reporting the data from these interviews, do not represent the order in which the 6 interviews took place. A random order has been selected. However, that same order is maintained in reporting the findings for the interviews for Appendix F. Pages 101 to 106 list the findings for Appendix E.

**THE FIRST SECTION IN THE INTERVIEW
OF SIX MUSLIM ACADEMICS**

Question.	Responses, by category.	♦ = reported by group ① ② ③ ④ ⑤ ⑥					
Question 1.	1:a There is no ceremony to indicate conversion to Islam.	♦	♦	♦	♦	♦	♦
Is there any ceremony to indicate conversion to Islam?	<u>Examples:</u> "There is no ceremony really." ② "No. There is no official ceremony in Islam in the light of conversion." ⑥						
	1:b There is an event by which a non-Muslim <u>becomes</u> a Muslim. It is taking or repeating Shahādah.	♦	♦	♦	♦	♦	♦
	<u>Examples:</u> "All what he needs to do is to say the Shahādah which is the first pillar of Islam, and wash (ghusl) himself. There is no ceremony really. He would (then) be considered a Muslim." ② "He or she is required to verbally confess that 'I bear witness that there is no God except Allah and Muhammad is the Messenger of God.'" ④ "(For) the ceremony you've got to be before a Shiekh, sit before him and say the Shahādah, and then he's (you are) a Muslim." ⑤						
	1:c Traditionally Shahādah is said in the Mosque. (However it is not obligatory to take Shahādah in a Mosque.)	♦					♦
	<u>Examples:</u> "Traditionally (you) go to a Mosque and say (the) Shahādah in front of people, but you don't have to." ① "But advisedly, because of the complicated world (we live in it is advisable) to visit the Mosque and declare the Shahādah before an Imam, for the purpose of obtaining a letter for their personal use, (in order to be able) to make the Hajj." ⑥						

**THE FIRST SECTION IN THE INTERVIEW
OF SIX MUSLIM ACADEMICS**

Question. Responses, by category.

♦ = reported by group

① ② ③ ④ ⑤ ⑥

Question 1.	1:d When Shahādah is witnessed in a Mosque, an official letter may be given to declare he or she is now a Muslim.					♦	♦
<p><u>Example:</u> "If you go to the Mosque the custom is they might give you a letter (to say you are a Muslim) or write it in a book for administration (recording the conversion.)" ⑤</p>							
<p>1:e Shahādah is made in the presence of witnesses.</p>							
<p><u>Example:</u> "He has to declare the Shahādah, the oneness of God and the Prophet Muhammad as the final Messenger. It (Shahādah) has to be in front of witnesses." ③</p>							
<p>1:f Shahādah can be taken on your <u>own</u>, and so ignore tradition.</p>							
<p><u>Example:</u> "Shahādah, which you can take on your own, and then you go and have a bath. Traditionally (You) go to a Mosque and (say) Shahādah in front of people, but you don't don't have to." ①</p>							
<p>1:g A normal <u>preparation</u> for taking Shahādah is to have a bath (or use ghusl).</p>							
<p><u>Example:</u> "He or she is required to take a bath and that bath is required to be according to (the) Muslim way of taking a bath (with) running water. Ritual cleanliness (is by) running water, running (over) the body. A shower is the preferable way." ④</p>							

THE FIRST SECTION IN THE INTERVIEW
OF SIX MUSLIM ACADEMICS

Question. Responses, by category.

♦ = reported by group
① ② ③ ④ ⑤ ⑥

	1:h <u>After</u> taking Shahāda, the convert will go and take a bath.	♦	♦				
	<u>Example:</u> "And then go and have a bath." ① "and wash himself (by ghusl)" ②						
Question 1.	1:i "The turning point is the <u>statement</u> of Shahādah."		♦				
	1:j "The Shahādah is a kind of pledge to God, and to his Prophet and to his Sunna (traditions)."						♦
Question 2	2:a <u>No</u> . To convert to Islam, a Christian <u>must</u> repeat the Shahādah.	♦	♦	♦	♦	♦	♦
Could a Christian become a Muslim and not repeat the Shahādah?	<u>Examples:</u> "No. Shahādah is the basis." ⑤ "No. That (the Shahādah) is an essential part of becoming a Muslim. Because the Shahādah itself is a pledge. It is an act of witness." ⑥						
	2:b The Shahādah must be said with "intention" or belief.		♦	♦		♦	
	<u>Examples:</u> "The Shahādah has to be seen, not just verbal. (That is) he will not say it unless he believes it." ② "(It is) very important to believe it." ③ "have the intention (to say the Shahādah)." ⑤						

THE FIRST SECTION IN THE INTERVIEW
OF SIX MUSLIM ACADEMICS

Question. Responses, by category.

♦ = reported by group
① ② ③ ④ ⑤ ⑥

	<p>2:c "(Everyone's) real nature is to be a Muslim. (Therefore) a person who is actually submitting to the rules of God is regarded as a Muslim. so (it is normal) to submit to Shahādah."</p>	♦					
<p>Question 3. What is the minimum change in belief or deed by which a Christian could be a Muslim?</p>	<p>3:a The minimum belief and deed in converting to Islam is only Shahādah. Other beliefs and deeds are to follow.</p> <p><u>Examples:</u> "(First)to tell you the truth it is <u>only</u> Shahādah." (Secondly), the <u>next</u> is belief -- but to be a believer is to follow the laws (the Five Pillars) of Islam. (Thirdly), the third level is to perfect your deeds and beliefs." ①</p> <p>"Confession (of) Shahādah, that's it. The moment the person says Shahādah, after saying Shahādah all his sins will be wiped off. He or she will be a new person. He or she is going to start the life again, fresh." ④</p> <p>"He is not a Muslim if he does not believe in these five things, <i>the epistemological foundation:</i> (1) God as the all powerful, the source of all creation. (2) In all the Prophets including Muhammad (3) the Qur'an as the final revelation. (4) In angels and jinn, (demons). (5) In life after death. <u>The ethical foundations are:</u> (1) The Shahādah. (2) Prayers. (3) Fasting. (4) Alms giving. (5) Pilgrimage. <u>The objective is to reach Taqwa or God consciousness.</u> Tazkiyah or inner purification are consequences of the Five Pillars and worship. Tahara (takes care of the) outer purification, and (by) ghusl, wudū' and tayammum." ⑥</p>	♦	♦	♦	♦		

THE FIRST SECTION IN THE INTERVIEW
OF SIX MUSLIM ACADEMICS

Question.	Responses, by category.	♦ = reported by group					
		①	②	③	④	⑤	⑥
Question 4. How do Christians indicate obedience to Jesus as Lord?	4:a "Yes: Baptism."	♦	♦		♦		♦
	<p>Examples:</p> <p>"Baptism...has to do with original sin." ①</p> <p>"This is baptism." ④</p>						
Question 5. For converts from Islam, can you explain the meaning of baptism?	5:a "I really don't know."			♦			
	5:b "To be clean from the original sin."	♦					
	5:c "The process by which a person is purified. A symbolic process of purification."						♦
	5:d: Baptism is an outward declaration that Jesus is Lord. An official acceptance of the Christian message.		♦			♦	
	<p>Examples:</p> <p>"Baptism is where a person takes on Christianity in an official way." ②</p> <p>"Baptism is to accept that Jesus Christ is the Son of God and Lord. And to accept all that comes with Jesus Christ, the message. In Arabic the word Rabb رَّبُّ (Lord) means God." ⑥</p>						
Question 6 Another form of baptism?	6:a <u>No</u> . The mode of baptism is for Christians to decide.		♦				♦

THE FIRST SECTION IN THE INTERVIEW
OF SIX MUSLIM ACADEMICS

Question. Responses, by category.

◆ = reported by group

① ② ③ ④ ⑤ ⑥

<p>Question 6.</p>	<p><u>Examples:</u> "I have really no opinion on it. I have no choice, (opinion)." ②</p> <p>"No Muslim body would make any recommendations that are on things internal to Christianity. We have not and are not allowed to interpret in the principles and religious practices of other religions." ⑥</p>						
	<p>6:b For Muslims, the problem is not the mode of baptism, but what baptism signifies.</p>	◆				◆	
	<p><u>Examples:</u> "It has to do with coming into something, (to join and be) part of a congregation." ①</p> <p>"The idea for a Muslim to convert is one of the greatest crimes to a Muslim." ⑤</p>						
<p>Question 7</p> <p>Any other comment on baptism?</p>	<p>7:a <u>No.</u></p>		◆	◆	◆	◆	
	<p>7:b "It has nothing to do with a Muslim."</p>					◆	
	<p>7:c Baptism takes away original sin.</p>	◆					
	<p><u>Examples:</u> "In Islam we don't have original sin. Man is born good. so we (in Islam) don't need to take it (original sin) away (by baptism)." ①</p>						

The Second Focus Group Interview

First, we consider in detail the **purpose** behind the questions in the second focus group interviews. [see Appendix F]. Secondly, a **profile** is provided of each of the interview groups involved in this part of the research.

(i) The purpose behind the interview questions

- ① Can the Islamic washing, wuḍū', be contextualized for Christian purposes, with out necessarily confusing a new "Christian" use with its existing Islamic use?
- ② Can the Islamic washing, ghusl, be contextualized for Christian purposes, with out necessarily confusing a new "Christian" use with its existing Islamic use?
- ③ How would Muslims perceive, (or feel about) a Christian use of one of their means means of ceremonial cleansing, i.e. wuḍū', -- in place of Christian baptism?
- ④ To identify specific reasons for a negative response.
- ⑤ How would Muslims perceive, (or feel about) a Christian use of one of their means of ceremonial cleansing, i.e. ghusl, -- in place of Christian baptism?
- ⑥ To identify specific reasons for a negative response.
- ⑦ Do the Muslims interviewed differentiate between an **Atheist** using wuḍū' as baptism, in an outward act of submission to Jesus as Lord, and the same act used by an **apostate from Islam**, as his/her evidence of submission to Jesus Christ as Lord, as well as his/her evidence of recent repentance for sin? [i.e. compare the responses to questions 3 & 7].
- ⑧ To identify specific reasons for a negative response.
- ⑨ Do the Muslims interviewed differentiate between an **atheist** using ghusl as an outward act of submission to Jesus as Lord, i.e. as God, and the same act used by an **apostate from Islam**, as his/her evidence of submission to Jesus Christ as Lord, as well as his/her evidence of *recent* repentance for sin? [i.e. compare the the responses to questions 5 & 9].
- ⑩ To identify specific reasons for a negative response.

Section 2

- A** To learn first hand about the Islamic use of wuḍū', ghusl and tayammum.
- B** To learn first hand if there is **any perceived link** with the use of wuḍū' and ghusl to obtain holiness before God, (to contribute to ones standing before God).

Baptism does not provide holiness for a Christian convert, therefore we need to know if the possible forms of baptism, wuḍū' and ghusl, would contribute to an unbiblical understanding of baptism.

(ii) A profile of each interview group

For some of the groups in this second focus group interview, it would have been better had there been a larger number present for each of the interviews. However, the nature of the work in hand dictated acceptance on my part of the number of persons available and willing to participate. This applies to the preliminary group, as well as for two other groups where the interview numbers were small. However, each of the groups reported provided helpful information and are retained within the overall set of interviews.

The preliminary group comprised the senior class in a Quranic school. The teacher was present for part of the time, with the full discussion taking place between three persons who were the senior pupils in the school. Two or three other boys were present but they sat at a separate table and appeared to continue with their own work.

The boys present in the actual discussion were aged between 14 to 17 years. The meeting took place in a class room next to the Mosque. The group were most helpful and carefully considered each question. There was some useful discussion between members of the group. The group discussion lasted for nearly an hour.

The group identified as group ① was from a small Quranic school which was not part of a larger Mosque complex. In this group the teacher took a significant role in answering the bulk of the questions and explaining what I wanted to know to the three senior boys who were present with him. Some in the group had a limited comprehension of English, so at times the questions were translated into their mother tongue. Some discussion and interaction took place between group members. Overall the group were most helpful. The age range of the class members was approximately 10 to 12 years. However, due to the nature of the group, and the fact that the interview took place during their lesson time, the discussion only lasted for half an hour.

The group identified as group ② was from a large school and Mosque complex. Here, fourteen class members were present, in age range between 10 to 14 years. The class teacher was present for all of the session and most of the recorded comments are from him or with him as the spokesman for the group.

The group discussion lasted for three quarters of an hour. However, just prior to the last question, three of the group left the room.

The group identified as ③ was a college group taking in students of primary and secondary school age. The purpose of this training, apart from studying English, mathematics, etc., was to teach Arabic and the Qur'an. Some students were able to recite all the Qur'an by heart and the best students go on to become responsible members of a Mosque, to lead regular prayer times, and even to preach at the Friday Mosque services.

The focus group interview was with the senior class and with a helpful member of staff. There were five boys in the group, being between 14 to 16 years of age. The discussion lasted for three quarters of an hour and proved to be a most useful interview.

Information from The group identified as group ④ is only included because of the significant answers which it provided, and might not otherwise be included as only two persons were present. The advantage of the data recorded on this occasion is that one of the number was a university student in his final year. He also undertakes private Quranic study in the Mosque and so proved to have a useful understanding of the points discussed in the interview. The other member of the group was a slightly older person. Another person who had been invited to attend the meeting was not present.

The discussion lasted for about three quarters of an hour and the frankness with which this took place contributed greatly to its usefulness, notwithstanding the limited size of the group.

The group identified as group ⑤ was arranged as input from some *research student's* in an Islamic department in one of the United Kingdom universities. Reference has already been made to this group. See group ③, page 90.

Findings for the Second Focus Group Interviews

These findings are recorded on 10 sheets. These sheets follow the order of the questions presented earlier in the chapter.

THE SECOND FOCUS GROUP INTERVIEW

Question. Responses, by category.

♦ = reported by group
Prel. ① ② ③ ④ ⑤

<p>Question 1. Is there any secular use of wuḍū'?</p>	<p>1:a No. Wuḍū' is for a religious use. (As preparation to enter the Mosque, to hold the Qur'an and to pray).</p>	♦	♦	♦	♦	♦	♦
	<p><u>Examples:</u> "Just only for prayer." ① "The main purpose (of wuḍū') is for worship, for the five daily prayers, and reciting the Qur'an and to enter the mosque...There is no secular use of wuḍū'." ② "Wuḍū' is derived from the laws of Islam. (It) is obviously religious." ③ "No. There is no secular use anywhere." ④</p>						
	<p>1:b Yes. Wuḍū' can have a secular use in terms of health and hygiene.</p>	♦					♦
	<p><u>Examples:</u> "No. It (wuḍū') is (for) a religious use (but) you can have wuḍū' as a secular use, just to be clean and also healthy, and to be hygienic." Prel. "(Yes) secular (by) habit." ⑤</p>						
<p>Question 2. Is there any secular use of ghusl?</p>	<p>2:a The purification provided by ghusl is foundational to the additional purification of wuḍū'.</p>	♦		♦		♦	
	<p><u>Examples:</u> "Ghusl is completely different. You have to have ghusl for everything. Ghusl is a major (state of purification) wuḍū' is (a) lower (state of purification.)" Prel. "(When we have) sought indulgence and pleasure from something which is not a direct form of (worship). This act (e.g.) sex, does not please Allah. But to remind ourselves that this act was a part of humankind...and to retain purification, (we use ghusl)". ②</p>						

THE SECOND FOCUS GROUP INTERVIEW

Question. Responses, by category.

♦ = reported by group
Prel. ① ② ③ ④ ⑤

<p>Question 2.</p>	<p><u>Examples continued:</u> "Once a week (use ghusl)." ④</p> <hr/> <p>2:b No. Ghusl is for a religious use. As preparation for wuḍū'.</p> <table border="1" data-bbox="1321 719 1854 931"> <tr> <td>♦</td> <td>♦</td> <td>♦</td> <td></td> <td>♦</td> <td>♦</td> </tr> </table> <p><u>Examples:</u> "To pray, you have to have both of them together, (ghusl and wuḍū'.)" Prel. "The law (of Islam) of having a bath, having ghusl is... (a) spiritual cleanliness, (b) spiritual preparation for prayer." ③ "No secular use of it either." ④ "No, (it is) a form of wuḍū'." ⑤</p> <hr/> <p>2:c "Yes, it can (be used for a secular use). For a secular use it can be used as a part of cleanliness, as with health needs."</p> <table border="1" data-bbox="1321 1515 1854 1853"> <tr> <td></td> <td></td> <td></td> <td></td> <td>♦</td> <td></td> </tr> </table>	♦	♦	♦		♦	♦					♦	
♦	♦	♦		♦	♦								
				♦									
<p>Question 3.</p> <p>How do you respond to the use of wuḍū' as baptism for a convert who was previously an atheist?</p>	<p>3:a There is disagreement with wuḍū' as baptism for converts to Christianity, by those who were once atheists</p> <table border="1" data-bbox="1321 1853 1854 2150"> <tr> <td></td> <td></td> <td></td> <td></td> <td>♦</td> <td>♦</td> </tr> </table> <p><u>Examples:</u> "Wuḍū' or ghusl is not required (by Christians)." ③ "(I could) disagree." ③ "(Wuḍū') has nothing to do with Christianity." ③ "(Wuḍū') has to do with Islam." ③ "No, (I have) an overall disagreement with it." ③ "Both (wuḍū' and baptism and Islam and Christianity) don't have very much relation(ship) to each other." ③ "(If they say) I'm a Christian (now) and I do this Muslim action (of wuḍū' for baptism) so as to be O.K. in Muslim's eyes. (Such baptism is) going to contradict (Islam), so your (their) Islamic God will think this (is good) of me -- then that's wrong!" ⑤</p>					♦	♦						
				♦	♦								

THE SECOND FOCUS GROUP INTERVIEW

Question. Responses, by category. ♦ = reported by group
 Prel. ① ② ③ ④ ⑤

Question 3.	3:b We do not disagree with wuḍū' as baptism for non-Muslim converts to Christianity.		♦	♦		♦	♦
Examples: "We can't complain. The Muslims don't mind." ① "It doesn't make any difference to us." ④							
3:c Wuḍū' as baptism appears to go against the teaching of Jesus							
Examples: "I don't think that is in the teachings of Jesus, is it?" Prel. "The problem is, if you want to show your devotion to Jesus your God (you) have to follow your own religion." Prel. "(Wuḍū' or ghusl) is not required by Christians." ③							
3:d Baptism by wuḍū' would not benefit a convert in the same way Muslims benefit from wuḍū'.							
Examples: "(If he) undertakes a ritual ablution (wuḍū'), this would not anger Muslims, nor would he benefit from it." ② "His ablution would be meaningless. Whether he would gain anything (from it) as a Christian, it is up to Christianity (to decide that)." ②							
Question 4. If for question 3 you object - why?	4:a Why wuḍū' is not approved as baptism.	♦			♦		♦
Examples: "I'm just uneasy." Prel. "(I) say no for the reason that he is practising Christianity yet with not (practising his own baptism)." ③							

THE SECOND FOCUS GROUP INTERVIEW

Question. Responses, by category.

♦ = reported by group
Prel. ① ② ③ ④ ⑤

<p>Question 4.</p>	<p>4:b Wuḍū' as baptism is not unacceptable, provided it is done in secret.</p>			♦			
<p><u>Example:</u> "We don't disapprove, if he wants to do it as a Christian. And so, (as) Muslims won't know about it (this baptism in the form of wuḍū') if it is in a church (and we don't see it)." ②</p>							
<p>Question 5.</p> <p>How do you respond to the use of ghusl as baptism for a convert who was previously an atheist?</p>	<p>5:a Even for converts who were once atheists - the use of ghusl as baptism, is not acceptable.</p>			♦			♦
<p><u>Examples:</u> "(Ghusl for a convert is) invalid (in terms of benefit in or from Islam)." ② "(It is) the same answer. He is not a Muslim and its not valid anyway. You Christians don't have to do ghusl." ② "The same thing (as for wuḍū'. See 3:a)." ⑤</p>							
<p>5:b For converts who were once atheists - baptism by ghusl is acceptable.</p>			♦			♦	
<p><u>Examples:</u> "We don't mind." ① "It doesn't make any difference to us." ④</p>							
<p>5:c (With baptism by) both (wuḍū' and Ghusl I have) no disagreement as long as it does not have an overall effect on the (other) Muslims or some part of Islam.</p>					♦		

THE SECOND FOCUS GROUP INTERVIEW

Question. Responses, by category.

♦ = reported by group
Prel. ① ② ③ ④ ⑤

Question.	Responses, by category.	Prel.	①	②	③	④	⑤
Question 5.	5:d "(With baptism by ghusl) if done particularly on a very large basis, (O.K.). And if it is not done openly, not having any effect (on other Muslims, O.K.)"				♦		
Question 6. If for question 5 you object - why is this?	6:a Why ghusl is not approved as baptism, even for converts who were once athiests: The use of Islamic prayer or purification is insulting to Muslims and mocking to Allah. <u>Example:</u> "If the same person (a convert from atheism) was praying a prescribed prayer to Allah, but as a Christian, if he was doing it but not for Allah but for Jesus, this would arouse anger with Muslims." ② NOTE: The speaker explained it would be mocking Allah to have Christians pray their (Muslim) prayers in the Name of Jesus. It would be an insult to take a form of Islam, such as Islamic prayer - to worship or act in Muslim ways but with with a Christian meaning.			♦			
	6:b For converts from Islam, the only offence for baptism by ghusl, is to Christians. <u>Examples:</u> "The only people to be offended (by it) is them. (The Christians) who use ghusl instead of baptism. (They will be offended by it.)" <u>Prel.</u> "They (the Muslims) won't be offended. (But) the Christians will be. (They are) not changing (Islam) but Christianity." <u>Prel.</u>	♦					
Question 7.	7:a No objection if a Muslim who is converted to Christianity uses wudu' as baptism.	♦		♦		♦	♦

THE SECOND FOCUS GROUP INTERVIEW

Question. Responses, by category.

♦ = reported by group
Prel. ① ② ③ ④ ⑤

Question

7.

How do you respond to the use of wuḍū' as baptism for a convert from Islam?

Examples:

"If it doesn't offend you (Christians, O.K.). (But) why would Christians go away from their beliefs which are Christian?" Prel.

"If he has left his (old) faith (Islam), then he will (also) leave wuḍū' and ghusl as well. But if he wants to carry it on (as before) no one would be offended." Prel.

"It doesn't make sense. This (creates) a problem for the new religion (Christianity) and not for the old religion (Islam)." Prel.

"(His action) wouldn't have any religious significance, (and certainly) no Islamic reward." ⑤

"To me its O.K. (Wuḍū') is just a washing process really, unless you say it has (a Christian) religious significance, it is (for us) just a washing process." ⑤

7:b If a Muslim who is converted to Christianity uses wuḍū' as baptism, his conversion is a cause for offence.

	♦	♦	♦			
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Examples:

"We don't mind about wuḍū' (as his baptism), but we mind about why he changed (from Islam)." ①

"The convert is asked: Has he (have you) abandoned Islam? He will be taken to an Islamic court and asked, 'Why have you abandoned Islam?' He is asked the (same) question three times. The court may imprison him. They could behead him. (But) if this happens it depends in which country (he is living in). He could be rejected from Islam, even." ②

Not at all (do I like it). ③

THE SECOND FOCUS GROUP INTERVIEW

Question. Responses, by category. ♦ = reported by group
 Prel. ① ② ③ ④ ⑤

	<p><u>Examples continued:</u> "He's out of Islam. Anything from Islam he tries to adopt (for Christianity) is worthless (to him) anyway. As a Christian) he is not getting anything out of Islam. Its not purifying him again. As long as he doesn't come to insult the regulation(s) or rules of Islam, its O.K., acceptable." ④</p>							
<p>Question 8. If you do not agree why not?</p>	<table border="1"> <tr> <td data-bbox="493 970 1336 1164"> <p>8:a Is wuḍū' as baptism an attempt to ridicule Islam?</p> </td> <td data-bbox="1336 970 1429 1164"></td> <td data-bbox="1429 970 1522 1164"></td> <td data-bbox="1522 970 1616 1164">♦</td> <td data-bbox="1616 970 1709 1164"></td> <td data-bbox="1709 970 1802 1164"></td> <td data-bbox="1802 970 1881 1164"></td> </tr> </table> <p><u>Example:</u> "Are you doing it to ridicule Islam, or because you think is an alternative way to (perform) baptism?" ②</p>	<p>8:a Is wuḍū' as baptism an attempt to ridicule Islam?</p>			♦			
<p>8:a Is wuḍū' as baptism an attempt to ridicule Islam?</p>			♦					
<p>Question 9. How do you respond to the use of ghusl as baptism for a convert from Islam?</p>	<table border="1"> <tr> <td data-bbox="493 1360 1336 1602"> <p>9:a For converts from Islam, ghusl as baptism, is not acceptable.</p> </td> <td data-bbox="1336 1360 1429 1602"></td> <td data-bbox="1429 1360 1522 1602">♦</td> <td data-bbox="1522 1360 1616 1602"></td> <td data-bbox="1616 1360 1709 1602">♦</td> <td data-bbox="1709 1360 1802 1602"></td> <td data-bbox="1802 1360 1881 1602"></td> </tr> </table> <p><u>Examples:</u> "Where there is Islamic law in force, (a convert from Islam to Christianity) is given a chance to repent. (Otherwise after) three days he will be killed." <u>Prel.</u> "He must repent by coming back into Islam, not by using some parts of Islam and (some parts) of Christianity. The reason for that is (his conversion to Christianity) is like making fun of (Islamic) religion. (Secondly) and is a bad example (to other Muslims.)" <u>Prel.</u> "(Being in Islam is) like a contract. (Conversion to Christianity is a) breech of contract." <u>Prel.</u> "We mind about why he changed (from Islam)" ① "If (ghusl as baptism) became a formal procedure [a legitimate, acceptable and a common occurrence] for those accepting Christianity, at that time an issue may be (made of) the form (of baptism)." ③ "(I do) not say it is good that he is baptised by ghusl. From the Islamic point of view, (I) make it clear that there is no link (between ghusl and baptism.)" ③</p>	<p>9:a For converts from Islam, ghusl as baptism, is not acceptable.</p>		♦		♦		
<p>9:a For converts from Islam, ghusl as baptism, is not acceptable.</p>		♦		♦				

THE SECOND FOCUS GROUP INTERVIEW

Question. Responses, by category. ♦ = reported by group
 Prel. ① ② ③ ④ ⑤

Question 10. If you do not agree why not?	10:a "(This act would) indicate he (who was baptised with ghusl) has abandoned Islam. Is it normal (to abandon Islam?). To be baptised by ghusl?"			♦			
<u>SECTION 2.</u>							
Question A. What is the purpose of wuḍū', ghusl and tayammum?	A:a To be clean physically.	♦		♦			
	<u>Examples:</u> "The order of God is that when you come to prayer you must be clean." <u>Prel.</u> "(To remove) physical impurities." ②						
	A:b To have either purification, sanctity or more angels near by. More spiritual power, and closeness to Allah.	♦	♦	♦	♦	♦	
	<u>Examples:</u> "Get purification, get sanctity." <u>Prel.</u> "The prophet Muhammad said: 'Cleansing is half of the Islamic faith.'" <u>Prel.</u> "(For) prayer, to get purified so we can come to a holy mosque." ① "(To) refresh the soul and one's mind and (to) direct the attention of the heart and mind." ② "It is for several purposes. (When you) wake in the morning and the Devil is drawing you to sin (via) the evil whispering of the Devil, to ward off (the) evil inspiration of the Devil. (The purpose of wuḍū') is spiritually, to ward off evil suggestions." ②						

THE SECOND FOCUS GROUP INTERVIEW

Question. Responses, by category. ♦ = reported by group
 Prel. ① ② ③ ④ ⑤

<p>Question A:b</p>	<p><u>Examples continued:</u></p> <p>"The Sufis practised this (wuḍū') more (than others.) Why? A person (like the Sufis) wants to lead a righteous life. When their minds were drawn to (a) material (lifestyle) they had self sacrifice (and wuḍū') to draw themselves away from sin." ②</p> <p>"With wuḍū' more angels (are) coming around you as you remain seated on the floor of the mosque after prayers. In a state of wuḍū' more angels remain near you. (But if you pass wind, (this) drives them away." ③</p> <p>"Purification towards prayers." ④</p> <p>"(The) Islamic (view is) there is an inner cleansing (by wuḍū'). (It cleanses our) impure thoughts." ⑤</p>						
<p>Question B:a</p> <p>Does wuḍū' ghusl and tayammum contribute to holiness before God?</p>	<p>B:a Yes. Wuḍū' and ghusl and tayammum do contribute towards holiness before God.</p>	♦	♦	♦	♦	♦	♦
	<p><u>Examples:</u></p> <p>"(Yes) without it you cannot be holy. It plays a very large place. To be holy you must pray. (So you must wash/purify in order to pray)." <u>Prel.</u></p> <p>"Yes. It makes for us the spiritual power inside." ①</p> <p>"(With wuḍū') when the water goes down (the arms) all the sins go with it. Big sins don't (get washed away), but small sins can be washed away (by wuḍū'). Big sins (are removed) by going to a big shrine and by <i>tawba</i> (repentance), and by a true heart. (By going) to the <i>Ka'bah</i>. To go to Mecca and back all your sins are gone as if you are a new born baby." ①</p> <p>"It does indeed...Every kind of obedience (such as wuḍū' ghusl tayammum), is a means of gaining closeness to Allah...Through this means (wuḍū', ghusl and tayammum) we gain contentment and peace." ②</p>						

THE SECOND FOCUS GROUP INTERVIEW

Question. Responses, by category. ♦ = reported by group
Prel. ① ② ③ ④ ⑤

Examples continued:

NOTE: I was asked about holiness for the Christian. I explained this was not concerned with outward purity or washing, but being right with God. That holiness is concerned with what is *within* and with a *relationship* with God. Holiness is not external cleanliness.

Note the following comment:

"About (wuḍū', ghusl and tayammum) it is inward (holi-ness) and outward (holiness) with Islam as well." ②

"Yes. (to avoid wuḍū', ghusl and tayammum is to be) sinful." ③

B:b Wuḍū' ghusl and tayammum provide spiritual success and reward.						♦	♦
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Examples:

"Yes, but only minor. To become a Saint you have to sacrifice a lot. (But) wuḍū' and ghusl are minor processes, it's a pillar, a basic process, building towards spiritual success." ④

"It doesn't make you a better person, (yet) you (do) get more reward. In the day of judgement it (all) adds up." ⑤

We come now to the last section for this chapter:

**Findings for the Interviews with Six Muslim
Academics, using the Questions in Appendix D**

These findings are listed on pages 134 - 141 and the numbers ①, ②, ③, etc. follow the same random order used in reporting the earlier interview data.

THE SECOND SECTION OF THE INTERVIEW
OF SIX MUSLIM ACADEMICS

Question. Responses, by category.

◆ = reported by:

① ② ③ ④ ⑤ ⑥

Question 1.	1:a No.	◆		◆	◆	◆
Is there any secular use of wuḍū'?	<p><u>Example:</u> "No." ①, ⑤</p> <p>"No they don't (have a secular use)" ③</p> <p>"Cleanliness is one thing. Wuḍū' is different from cleanliness." ④</p>					
	1:b Both a spiritual and secular usage.					◆
	<p><u>Examples:</u> "Wuḍū' is both a spiritual act and a secular act of cleanliness." ⑥</p> <p>"Secular. Wuḍū' is not a ritual act, it is to do with cleanliness." ⑥</p>					
	1:c Yes, it has a secular use.		◆			◆
	<p><u>Example:</u> "I can give you one example of (a secular use of wuḍū'). When a person is angry the prophet Muhammad has recommended (that the angry person) takes wuḍū' (in order) to countering anger. It is a psychological use." ②</p> <p>"Wuḍū' is both a spiritual act, and a secular act of cleanliness...Wuḍū' is not a ritual act, it is to do with cleanliness." ⑥</p>					
	1:d Wuḍū' has to do with prayer.			◆		
	<p><u>Examples:</u> "If you don't pray (you don't use wuḍū'.)" ③</p>					

THE SECOND SECTION OF THE INTERVIEW
OF SIX MUSLIM ACADEMICS

Question. Responses, by category.

♦ = reported by:

① ② ③ ④ ⑤ ⑥

Question 2. Is there any secular use of ghusl?	2:a No.	♦	♦			♦
	<u>Example:</u> "No, I don't think there was. I know a lot of Muslims who are not praying, but still do make ghusl. It's a guarantee, if you're dying, you are going to Allah in the state you are in, (i.e.) impure, (your physical state is) like a spiritual state (before God). (So if you die drunk you) go to God drunk." ① "I don't think so." ② "No." ⑤					
	2:b Yes and no.			♦		
	<u>Examples:</u> "Yes and no, it depends. Even Muslims who don't pray, they might do it." ③					
	2:c Yes, it has a secular use.			♦		
	<u>Example:</u> "(I can take ghusl) when I'm not ritually unclean. That particular (additional) ghusl is, may not be treated as religion. (religious use). Such as a labourer (who) has worked in the minefield (coal mine?). Ritually he is still clean but he takes a wash (a) bath which is regarded as ghusl, even though it is not (for prayer purification) this would be regarded as ghusl of course." ④					
	2:d "Ghusl has to do with prayer."				♦	♦
	<u>Examples:</u> "Its to be clean - and connected with <i>salāt</i> (prayer)." ⑤ "No, its the same thing. The condition (for prayer)." ⑥					

THE SECOND SECTION OF THE INTERVIEW
OF SIX MUSLIM ACADEMICS

Question. Responses, by category.

♦ = reported by:

① ② ③ ④ ⑤ ⑥

Question 3.	3:a There is no similarity between wuḍū' and baptism.	♦	♦				
How do you respond to the use of wuḍū' as baptism for a convert who was previously an atheist?	<p><u>Example:</u> "I don't see any similarity between wuḍū' and baptism. Its (wuḍū' is) a very limited state (And then has to be repeated. But) baptism is only once." ①</p> <p>"Well, its like putting diesel (fuel) in a petrol car. (it is) using the wrong thing for the wrong thing." ②</p>						
	3:b This is not our area of concern. (Ask Christians).				♦		♦
	<p><u>Examples:</u> "Better to be asked of Christians. This is not our area. The question will fall under their jurisdiction." ④</p> <p>"We don't have any role in this." ⑥</p>						
	3:c We do not disagree with wuḍū' as baptism for non Muslims who convert to Christianity.			♦		♦	♦
	<p><u>Examples:</u> "Its all right. No problms. No, no, why?" ③</p> <p>"That doesn't hurt the Muslims, if he practices wuḍū'." ⑤</p> <p>"(Wuḍū') doesn't have any significance in Islam if a non-Muslim does it. A Muslim must say, 'I intend to do it.'" ⑤</p> <p>"This is entirely his work. That (use of wuḍū') doesn't make him a Muslim." ⑥</p>						

THE SECOND SECTION OF THE INTERVIEW
OF SIX MUSLIM ACADEMICS

Question. Responses, by category.

◆ = reported by:

① ② ③ ④ ⑤ ⑥

Question 4. If for question 3 you object - why?	4:a No other response given.		◆	◆		◆	◆
	4:b "Not our concern. A person is independent."					◆	◆
	4:c "I don't see any point in doing it. Its not on a similar level."	◆					
Question 5. How do you respond to the use of ghusl as baptism for a convert who was previously an atheist?	5:a "Again, no."						◆
	5:b Ghusl is no substitute for baptism.					◆	
	<u>Examples:</u> "Maybe baptism (is) for the Church. The holy water, the wording used...should be done by the clergy. I don't think ghusl would substitute (for) baptism of (Christians)." ⑤ "Ghusl is more like (taking) a shower." ⑤						
	5:c "He probably has some Islamic background which has affected him. He probably has a cultural reason to do that (baptism by ghusl)."		◆				
5:d An atheist converted to Christianity is free to use ghusl as baptism.	◆		◆	◆			
<u>Examples:</u> "He is free, please go on." ① "Fine, no problem." ③ "A person is independent...It doesn't fall under the jurisdiction of Islam at all." ④							

THE SECOND SECTION OF THE INTERVIEW
OF SIX MUSLIM ACADEMICS

Question. Responses, by category.

♦ = reported by:
① ② ③ ④ ⑤ ⑥

Question 6.	6:a Because to declare that Jesus Christ is Lord, is Shirk.	♦					
If for question 5 you object - why?	<p><u>Example:</u> "By saying Jesus Is Lord is making Shirk (associating someone with God), Surah 112. He is no longer a Muslim." ①</p>						
	6:b Wuḍū' or ghusl does not stand in place of baptism. Wuḍū' and ghusl are self administered. (Baptism is not.)						♦
	<p><u>Example:</u> "They wouldn't accept him to (go to the church to) say: 'I washed myself.' If he did the wuḍū' or ghusl, how would he overcome (or avoid) the ceremony (of baptism?). Because the (water he would use) in the church, they consider (it to be) holy water." ⑤</p>						
Question 7.	7:a Once a convert from Islam embraces Christianity, it is up to him (and the church) to decide how to be baptised		♦	♦	♦		♦
How do you respond to the use of ghusl as baptism for a convert from Islam?	<p><u>Examples:</u> "For a particular practice, I have no opinion. It falls in (to) his problem, or prerogative." ②</p> <p>"The point is he is (has) embraced Christianity. That decision (about how to be baptised) is confined to him or her." ④</p> <p>"Whatever practices he takes with him (from Islam) that is his responsibility. But it is for the church he joins to decide if that is acceptable in the church. Of course he can leave the Ummah (community of Islam). Bishop Nazir Ali (who was a Muslim, a Pakistani) he is now a Bishop in London." ⑥</p>						

THE SECOND SECTION OF THE INTERVIEW
OF SIX MUSLIM ACADEMICS

Question. Responses, by category.

♦ = reported by:

① ② ③ ④ ⑤ ⑥

	<p>7:b Leaving Islam is to leave behind certain Islamic beliefs and actions.</p>					♦	♦
	<p><u>Examples:</u> "How could he if he left Islam? (Leaving Islam) is apostasy, he wouldn't use wuḍū' as (baptism). Leaving (the) Islamic faith, you leave every part of it." ⑤ "He wouldn't be allowed to do this in Islam. The Muslim has always his allegiance to Jesus as (only) a Prophet." ⑥ "(The word) Rabb can only be used for God. No Muslim can ever use <i>this</i> term other than for God." ⑥</p>						
<p>Question 8. If you do not agree with question 7 why is this?</p>	<p>8:a "A common understanding of Islam and Christianity is appropriate.</p>			♦			
	<p><u>Example:</u> "In my understanding of religion, we (in Islam) have the ultimate (religious truth). (But) we can't avoid the fact that we on earth have other religions (present). Common understanding (and sharing?) within that (is acceptable)." ③</p>						
<p>Question 9. Response to ghusl as baptism for converts from Islam?</p>	<p>9:a It is up to the person to decide.</p>			♦	♦		♦
	<p><u>Examples:</u></p>						
	<p>"Up to her (to decide) not me." ③</p>						
	<p>"He or she is responsible." ④</p>						
	<p>"As for question 7. (That is his responsibility...)" ⑥</p>						
	<p>9:b "I don't see any point in this. Baptism is an official ceremony of (for) taking away sin."</p>	♦					

**THE SECOND SECTION OF THE INTERVIEW
OF SIX MUSLIM ACADEMICS**

Question. Responses, by category.

♦ = reported by:

① ② ③ ④ ⑤ ⑥

Question 9.	<p><u>Examples:</u> "Would the church recognise ghusl as baptism? (You've) got to abide by the rules of (Christians) as paramount. I don't know the position (on this) of the church." ⑤</p> <p>"Baptism is done by a priest or clergy, (a person) who is qualified. There is a ceremony...Ghusl (is) only done to Muslims when he is dead. (Note: Ghusl is always self administered. The only time it is done to another person is once they are dead.)" ⑤</p>					
Question 10. If you do not agree with question 9, why?	10:a Ghusl is a limited purification. It doesn't remove sin (and baptism is supposed to remove sin.)		♦			
	<p><u>Example:</u> "Ghusl (is) a limited purification. It doesn't remove sin." ①</p>					
<u>SECTION 2.</u>						
Question A. Purpose of wuḍū' ghusl and tayammum?	A:a For cleanliness, to be pure.		♦			♦
	<p><u>Examples:</u> "For cleanliness." ②</p> <p>"Wuḍū' is required to let your prayer be recognised." ⑤</p>					
Question B.	B:a Oh, yes it does contribute to holiness.	♦	♦	♦	♦	♦
	<p><u>Examples:</u> "Wuḍū' is the one (for holiness), if you make it all the time. This is meant to put yourself in a state of (health) and of reward with God." ①</p>					

THE SECOND SECTION OF THE INTERVIEW
OF SIX MUSLIM ACADEMICS

Question. Responses, by category.

♦ = reported by:

① ② ③ ④ ⑤ ⑥

Question
B.

Examples continued:

"I suppose you can say it gives the individual more keen(ness), more pure(ity). It will make him psychologically pure." ②

"It is actually more or less purity in the process of contacting God. Oh, yes it does! (contribute to holiness)." ③

"Symbolically speaking, it is to purify you. A process of purification inside. There is (both) outside purification (by cleaning the body, and) inside purification of course. Internal purification. It does, yes, (change the heart.)" ③

"(Holiness) for *ibada*, worship. Worship is a direct dialogue with God without any intermediate (person)... but (it is) essential for a person to be clean inside. (i) (To have clean) motives, intentions... (ii) That (there is) no bodily uncleanness. ④

"Yes. It will account to the end of the world." ⑤

"Yes, in that sense. In Islam we don't have the term 'holiness.' In essence a person is already pure. (There is no original sin.)" ⑥

The following chapter provides an analysis of this data. This examination is kept separate from the assembled data. I have done so in order to differentiate between the responses to the research questions, and my own interpretation of this data.

END NOTES

¹Polit and Hungler, *ibid.*, 22.

²*Ibid.*, 23.

³Polit and Hungler state, "A *pretest* or an instrument is a trial run to determine, insofar as possible, its clarity, research adequacy, and freedom from bias...The pretest should be administered to individuals who are similar to those who will ultimately participate in the study." *Ibid.*, 240.

⁴For questions 3 and 5 the wording used was, "I am a Christian. If I were to use wuḍū'/ghusl as an indication of my obedience and commitment to Jesus Christ as my Lord, how would you respond to this?"

For questions 4 and 6 the wording was, "If for question 3/5 you would not approve of my use of wuḍū'/ghusl as an indication of my obedience and commitment to Jesus Christ as my Lord, please explain why this is so?"

For questions 7 and 9 the wording was, "If a member of your community, a Muslim, were to use a "Christian form" of wuḍū'/ghusl as an indication of his/her commitment to Jesus Christ as LORD, and as evidence of tauba (repentance) before God and faith in Jesus Christ as Lord, how would you respond to this?"

It will be seen that after the preliminary interview I withdrew the personal element from the questions. I also added the word baptism to the expression concerning "commitment to Jesus Christ as Lord." These changes were more straight forward, less cumbersome.

For questions 8 and 10 the wording was, "If for question 7/9 you do not approve of a Muslim using wuḍū'/ghusl as an indication of his/her commitment to Jesus Christ as LORD, and tauba (repentance) before God and faith in Jesus Christ as Lord, please explain why.

⁵*Ibid.*, 41. "Almost all research projects are conducted under some time pressure."

⁶*Ibid.*, 234.

⁷*Ibid.*, 234.

⁸*Ibid.*, 234.

⁹*Ibid.*, 234.

¹⁰*Ibid.*, 234.

¹¹Morgan, *ibid.*, 9.

¹²The Islamic Foundation in Leicester are the publishers of Ahmad von Denffer's book, *Research in Islam*, (Leicester: The Islamic Foundation, 1983). The book is a useful outline for both Muslims and non-Muslims, in terms of valid research at an academic level. The Islamic Foundation in Leicester is a centre for academic study and for missionary activity in the United Kingdom. It is most useful to have this handbook on Islamic research.

¹³These prerequisites for an Islamic research worker are: (1) Taqwa, (purity), (2) Have a proper knowledge and competence in field of study. (3) Have a good knowledge of Islam as a whole. (4) Be independent in thinking. (5) Practice what you convey to others.

Under *Methods to Observe* he writes:

(1) All principles of the Qur'an and Sunna should be taken as the priority. (2) Fuqaha/Scholar should be referred to. (3) Reason should also be taken into account but should be put in its proper place. (2) and (3) can be interchanged in priority in certain cases. (4) Ijtihād can be made out of research. Quotations from Ibn Khaldun.

This information is on pages 48-50 of Denffer's book.

It will be seen that Islamic *research* is grounded in the need for religious purity, which has to do with the subject of this dissertation; with change, and washings, e.g. wuḍū', ghusl and tayammum. It also had to do with religious facts, (a good knowledge of Islam) for which a limited ability in Arabic would be of help. Most significantly it notes that *Reason should also be taken into account*. This is most significant, for it bases religious research in the secular, philosophical context. And since reason is a *human* faculty it is allowable for reason from whatever angle (and persons of whatever religion) to be applied to questions involving Islam.

¹⁴Ibid., 231.

¹⁵Ibid., 321.

¹⁶See page 44 where the possibility was raised that converts from a Christian background might contribute to my understanding of conversion to Islam. I am able to report that other conversations of an informal nature have verified the findings documented in the Focus Groups and interviews recorded in this chapter.

SECTION II. FOCUS GROUP INTERVIEWS AND INTERVIEWS WITH SOME MUSLIM ACADEMICS

CHAPTER 2. AN ANALYSIS OF THE DATA

Having undertaken the two focus group interviews and interviews of six Muslim academics, this chapter provides an analysis of the data. The chapter has seven sections. First, an analysis of the data for the first focus group interview. Secondly, an analysis of the data for the first section in the interview of six Muslim academics, with reference to the findings of the focus group interviews. Thirdly, an analysis of the data for the second focus group interview. Fourthly, an analysis of the data for the second section in the interview of six Muslim academics, with reference to the findings of the second focus group interviews.

Fifthly, preliminary conclusions in which the findings for both focus group interviews and the interviews with six Muslim academics are related back to Section I and the concept of dynamic equivalent baptism.

Sixthly, from both focus group interviews and the interviews with six Muslim academics, I shall indicate the data which will be reviewed later under Section III chapter 2, where consideration will be given to the necessary events or elements without which a person cannot be considered a Muslim.

Seventhly, some final conclusions are presented for Section II. My purpose here is to bring together the significance of the findings in preparation for Sections III and IV and VI.

An Analysis of the Data from the First Focus Group Interview

This analysis is presented in the order in which the questions and discussion took place. I am considering the findings in relation to the outline on page 89 where the purpose behind these questions was presented.

Question 1 **Does Islam have an equivalent rite or ceremony to baptism?**

The data reveals that there is no ceremony in terms of pageantry, exhibition or fanfare, where a convert is asked to *come to the front* of the meeting and register his or her decision to belong to the faith. See response 1:a.

There is, however, the occasion when (with two or three witnesses) the convert will repeat the Shahādah. See response 1:b. Five out of the six focus group interviews refer to the need for witnesses. See response 1:d. There were different opinions as to how many witnesses should be present. For response 1:e, two focus groups indi-

cated that there need not be *any* witnesses to the Shahādah. Note that focus group ④ offers conflicting information with respect to responses 1:d and 1:c. This is because a different member of group ④ is responsible for the second quotation.

The findings reveal that repeating the Shahādah in front of witnesses is the point at which the convert is publicly identified as a *member* of the Islamic community. [In this sense it *is* like Baptism. The Shahādah is the crossing over point from the previous faith, to Islam. This will be referred to more under section five].

There is no obligatory location where the Shahādah must be given. See response 1:c. However, usually this takes place in a Mosque. Two focus groups referred to the need for purification or taking a bath, prior to publicly repeating the Shahādah. See response 1:f.

Question 2 **¶ If yes, is this ceremony obligatory?**

The Shahādah event *is* obligatory, given the opportunity to say the prescribed words prior to death. See response 2:a. It is clear from example ③ that a convert from Christianity will have to say the Shahādah. [The Shahadah acts like a **legal** declaration - a pledge of allegiance to Allah and an acceptance of Muhammad as the messenger or Prophet, of Allah].¹

Question 3 **¶ Finding the minimum change in belief or deed, by which a Christian could become a Muslim, will provide a way to verify the findings of Section III chapter 2.**

Response 3:a reveals that the minimum belief and deed for a convert to Islam, is to say the Shahādah and believe it. Belief (in terms of *acceptance* of a revealed religious tenet) is central to the confession of the Shahādah, see examples ①, ②, ④ and ⑤. Repetition alone, is not enough, though in practice a nominal faith is not uncommon. For a useful coverage of the relationship between repetition of the Shahādah and actual belief, see the *Historical Allahlogy*,² *The Concept of Belief in Islamic Theology* by Toshihiko Izutsu.³ My research reveals that a convert is to believe with a "pure intention." See response 3:a. Further consideration will be given to this in section six.

All the focus groups reported that the minimum belief and deed in converting to Islam is to say the Shahādah and to believe it. And as example ③ makes clear, the convert will be required to reject the Christian belief in the Trinity. However, responses 3:b, 3:c, 3:d, and 3:e which concern changing one's name, being circumcised, and being clean prior to saying the Shahādah, are *not* obligatory for the convert.

Question 4 **Is he/she aware of baptism, as the event which publicly indicates the convert's transfer of allegiance to Jesus Christ?**

The Muslims I interviewed *are* aware of Christian baptism, but few were aware of the real meaning of baptism. As responses 4:c; 4:d; 4:e; 4:f reveal, the ceremony of becoming a Christian may be confirmation, going to church regularly, Christmas or Easter! In summary form, "No, we don't know nothing about it." (Response 4:g). However, this is too simplistic a response, for all the Muslims interviewed were aware of *baptism*, even though they declined to describe its full significance for Christians. (See 4:a).

Concerning baptism, the attitude of the Muslims who took part in the focus group interview is not biased against the event itself since it was Christ who gave the command to baptise. See response 6:b; Prel. example. Baptism is a neutral event unless it relates to a Muslim.

Question 5 **What does he/she understand regarding the meaning of baptism?**

As indicated above, the Muslims interviewed understood baptism as having to do with the removal of sin, the purification "as by milk or water." The most common understanding is that *baptism is purification*. Purification even, to "New life" (See response 5:c).

However, for those interviewed the understanding of baptism does not end with the concept of purification. For the Preliminary group and group ②, baptism is understood as having to do with **Shahādah Reversed**. It is a *declaration* denying the Shahādah and the removal of a convert outside the Ummah or community of Islam. It is a **declaration** (to Islam) that he or she is now a Kafir or unbeliever in Allah as the one God and of Muhammad as his prophet. It is a **denial** of the convert's past religion and a denial that Muhammad has superseded Christ. See response 5:f.

Question 6 **Is it the form baptism takes, which makes baptism offensive? Or, is it what baptism signifies which is (possibly) so objectionable?**

The form of baptism was found to be insignificant provided it is "as taught by Jesus." See responses 6:a and 6:b. For those interviewed it is the *meaning* of baptism which was significant, and here we must refer back to response 5:f. Once the convert becomes a Christian his heart attitude has changed and he or she is a *Kafir* or unbeliever. From then on the outward form in declaring this fact is less significant. Three groups had no overall concern as to the *mode* of baptism although one group expressed the preference for women to be baptised wearing a head scarf. See response

6:a. One of the three reveal a clear dislike for the baptism of converts *from* Islam, as did two others in response 6:c.

Question 7 Here the objective is to allow an 'open ended' question, so as to learn other significant opinions relevant to the topic.

There was practically no information at this point. However, one group did refer to wuḍū' as baptism. See response 7:a. This needs to be seen against the background of response 5:a where the same group appeared unable to give a clear answer as to the meaning of baptism. Therefore, this reference to wuḍū' as baptism may have less to do with the Christian significance of baptism, and more to do with an Islamic interest in wuḍū'. The second focus group interviews will assist in uncovering further group opinion concerning wuḍū' as baptism.

**An Analysis of the Data for the First Section of the Interview
of Six Muslim Academics, with Reference to the Findings
of the First Focus Group Interviews**

In providing this analysis I shall note any particular agreement, disagreement, or new information presented by the these Muslim academics.

Question 1

All six academics agreed with those in the focus group interviews that there is no ceremony to indicate conversion to Islam. See response 1:a. Equally all five agreed that there is an event by which a non-Muslim becomes a Muslim. This is by taking or repeating the Shahādah. See response 1:b. Two of the six persons I interviewed indicated that traditionally the Shahādah is said in the Mosque. See response 1:c. This agrees with the focus group interviews, where two of the six groups were of the same opinion. Two Muslim academics add that those who say the Shahādah in a Mosque may receive an official letter declaring their conversion *to* Islam. See response 1:d. This fact was not provided by the focus group interviews.

Five of the six academics said that the Shahādah is said in the presence of witnesses. See response 1:e. One said that it can be said on one's own, see response 1:f, which is a reversal of the same person's opinion given in 1:e. However, the difference appears to be over what may be done and what is preferable for Imams and Muslim academics.

As with the focus group interviews, two respondents indicate that a normal preparation for taking Shahādah is to have a bath. See response 1:g. At times the word *bath* was used interchangeably with the word *shower*. For response 1:g respondent ② spoke of washing and used the word *ghusl*, and respondent ④ combined the

words *bath* and *shower* in the same quotation. One of the academics indicated the need for a bath after taking Shahādah. See response 1:h.

The turning point in becoming a Muslim is the statement of Shahādah, see response 1:i. As indicated by the focus group interviews, the Shahādah is a pledge to God, and to the Prophet Muhammad and to the traditions concerning Muhammad. See response 1:j.

Question 2

All six academics confirm that if a Christian would convert to Islam he or she must repeat the Shahādah. See response 2:a. Three of the five academics, as compared to five of the six focus groups, said that the Shahādah must be said with "intention" or belief. See response 2:b and focus group interviews, 3:a. One academic indicated that the real nature of each person is to *be* a Muslim.⁴

Question 3

Four of the six spoke of the Shahādah as the minimum belief and deed, by which one becomes a Muslim. See response 3:a. Respondent ⑥ excluded from Islam those who fail to believe five things: (i) Belief in God as creator. (ii) Belief in all the Prophets including Muhammad as a prophet. (iii) Belief in the Qur'an as the final revelation of God. (iv) Belief in angels and Jinn, (evil spirits). (v) Belief that there is life after death and judgement before God.

Question 4

Four of the six spoke of baptism as the outward indication that a person is converted to Christianity. See response 4:a. However, one of the four related baptism to "original sin." See example ①. Among the Muslims I interviewed many were aware that in some Anglo Catholic or Roman Catholic Churches baptism is by "holy water," blessed for the purpose and that it is often perceived to be a means of removing the *guilt* of original sin. Cf. Nicene creed, "Baptism for the remission of sin." See the response 5:b.

Question 5

Several responses indicate a range of comprehension concerning the *significance* of baptism. For example, "I don't really know" See response 5:a. "To be clean from original sin" See response 5:b. "Baptism is a symbolic process of purification" See response 5:c. And, "An outward declaration that Jesus is Lord, and an official acceptance of the Christian message." See response d.

The six academics do not mention the ideas held by some in the focus group interviews, that baptism means "confirmation, Christmas and Easter." However, they do retain the mistaken belief that baptism has to do with *purification*. See response 5:c. Two of the six mention baptism as accepting "official Christianity" and accepting beliefs which break with Islam. See response 5:d.

Question 6

Responses 6:a and 6:b reveal that for the Muslim academics I interviewed, the mode of baptism is of little concern. Most of the concern which does exist, is with the *reason* for baptism and not with the mode by which baptism is administered.

Question 7

Here there was a greater response to the open ended question about baptism than there was within the focus group interviews. The idea is present, consistently revealed by respondent ①; that baptism has to do with original sin. See responses 4:a, 5:b and 7:c. Muslims do not believe in original sin, but that all men and women are born *Muslims*, and born without guilt because of Adam.

The Muslims I interviewed suppose that Christians practice baptism to wash away the guilt of original sin. This ties in with the belief that baptism is a form of purification. For some whom I interviewed, baptism is unacceptable for two reasons. First, it indicates conversion to Christianity. Secondly, because it is supposed to wash away original sin – and Muslims do not believe mankind is born with original sin.

An Analysis of the Data from the Second Focus Group Interview

This analysis is presented in the order in which the questions and discussion took place. The findings are considered in relation to the outline on pages 107 where the purpose behind these questions was presented.

Question 1 **Is there a secular use of wuḍūʾ? Can the Islamic washing, wuḍūʾ be contextualized for Christian purposes, without necessarily confusing a new "Christian" use with its existing Islamic use?**

For question 1 all six focus group interviews replied with "No." See response 1:a. Here example ④ is a clear denial of any secular use of wuḍūʾ. However, response 1:b indicates that two focus groups refer to wuḍūʾ as having a secular use, these being hygiene and the habit (of being clean).

For those interviewed the predominant picture is that wuḍūʾ has no secular usage. However, some whom I interviewed regard wuḍūʾ to mean "cleanliness" and

in *that* sense, and for *those* persons; it has a secular use. On this basis it may conceivably be contextualized as a form of Christian baptism. In section five further comments will be made concerning this.

Question 2 **Is there a secular use of ghusl? Can the Islamic washing ghusl, be contextualized for Christian purposes, without necessarily confusing a new "Christian" use with its existing Islamic use?**

The overall response for question 2 was, "No." Five of the six focus groups take this position. See response 2:b. Ghusl is for a religions use, as is wuḍū'. See responses 2:a and A:b together. However, one focus group reveals a secular use of ghusl in terms of cleanliness. See response 2:c.

Question 3 **How would Muslims perceive, (or feel about) a Christian use of one of their means of ceremonial cleansing, i.e. wuḍū', -- to indicate Christian submission to Jesus Christ as Lord? (For converts who were not from Islam).**

Two out of the six focus groups did not agree. See response 3:a. Some strong reasons are given by the participants of groups ③ and ⑤. The reason has to do with the separateness between Islam and Christianity, because there is no overall affinity between the two faith communities.

Counter balancing these very strong reasons against the use of wuḍū' as baptism, there were four response groups which were unmoved by the suggestion. See response 3:b. However, should Christians use wuḍū' as baptism, two of the focus groups indicate that this would result in a lack of credibility for Christians, since wuḍū' as baptism is understood to be *against* the teachings of Jesus Christ. See responses 3:c and 4:a. This is indeed a serious factor. If Christians use wuḍū' as baptism the end result according to three of the six focus groups, is that the Churches into which such new converts are added would have less credibility than before.

For one focus group wuḍū' as baptism carries the assumption that the convert is seeking to gain some benefit from this mode of baptism. See response 3:d. I will be referring to this later in the chapter.

Question 4 **To identify specific reasons for a negative response.**

Some reasons have already been considered above. However, note the new element introduced with response 4:b. It is not that baptism must necessarily be made public, but if secrecy is a prerequisite for the use of wuḍū' as baptism, then exegetical

research must ascertain if the requirement of secrecy is unbiblical. This will be considered in Section V chapter 3.

Question 5 **How would Muslims perceive, (or feel about) a Christian use of one of their means of ceremonial cleansing, i.e. ghusl, -- to indicate Christian submission to Jesus Christ as LORD? (For a convert who was previously an atheist).**

Ghusl as baptism, is not valid, according to two of the six focus groups. See response 5:a. To counter balance this view, three other focus groups *did* allow that this could take place, see responses 5:b and 5:c.

However, response 5:c has the proviso that wuḍū' and ghusl as baptism must *not* have any overall effect on Muslims, and we now know that for some of those interviewed it *does* have a negative effect upon them. The evidence of this, I suggest, are the responses 3:a, 3:c, 4:a and 6:a. While this concept only negatively effected a few people, the fact that this did happen must be taken into consideration.

The case for secret baptism using ghusl, is identified with response 5:d. The group involved in this response is group ③. Earlier in response 4:b it was group ② which proposed secrecy as a prerequisite for baptism using wuḍū'. We see therefore that *two* groups raise the possibility of secret baptism.

Question 6 **To identify specific reasons for a negative response.**

With response 5:a, groups ② and ⑤ object to ghusl as baptism. With response 5:c, group ③ places a restriction on the proposed use of ghusl. Response 6:a reveals that to use ghusl as baptism could in effect be **mocking Allah**. This objection, raised by group ②, provides a more precise reason why ghusl may not be used for baptism. Ghusl as baptism may also be found to be mocking Rabb, رَبُّ or (the) Lord. See response 6:b.

Question 7 **Do the Muslims interviewed differentiate between a Christian using wuḍū' as an outward act of submission to Jesus as Lord, and the same act used by an apostate from Islam, as his/her evidence of submission to Jesus Christ as Lord, as well as his/her evidence of recent repentance for sin? [i.e. compare the responses to questions 3 & 7].**

Four focus groups report that they have no objection to a convert from Islam using wuḍū' as baptism. See response 7:a. However, in response 7:b four groups including group ④ which also made a response in 7:a, reveal that leaving Islam *is* a cause for concern.

While for question 3 two out of six focus groups record some strong reasons against wuḍū' as baptism, here we find that four of the six do not mind. This maintains the same ratio between 'acceptance and rejection' as in response 7:a.

We find that four of the six focus groups record a dislike for conversion to Christianity. See response 7:b. However, the two sets of responses are not the same. Taken together they reveal that the form of baptism is not the predominant issue. The prominent issue for the Muslims I spoke with was the fact of conversion and not the mode or the outward indication of conversion.

For question 3 the objections to baptism by wuḍū', were quite general. There the concern had to do with contravening Christian teaching and that such converts would not obtain any Islamic benefit from wuḍū'. However, for question 7 the focus of disagreement moves from the act of baptism to the reasons behind it -- the change of heart and mind against Islam. In addition there was concern lest such baptisms should result in insult to Islam. See response 8:a.

Question 8 To identify specific reasons for a negative response.

It was suggested that wuḍū' as baptism may be motivated by a desire to ridicule Islam. See response 8:a.

Question 9 Do the Muslims interviewed differentiate between a Christian using ghusl as an outward act of submission to Jesus as Lord, i.e. as God, and the same act used by an apostate from Islam, as his/her evidence of submission to Jesus Christ as Lord, as well as his/her evidence of recent repentance for sin? [i.e. compare the responses to questions 5 & 9].

By comparison with the responses for question 7, ghusl is opposed by two focus groups. This is the same response level which was apparent for question 5. See responses 5:a and 9:a. However, for question 5 there were two focus groups which indicated *acceptance* of ghusl as baptism, (response 5:b), while for question 9 there were *no* voices in support of it. Taken together with the response for question 10, we have this clear indication that the *subject* for baptism determines the attitude in which baptism is held.

Question 10 To identify specific reasons for a negative response.

Response 10:a together with response 9:a produces a total of three focus groups which react negatively to the use of ghusl as baptism. Response 10:a indicates that to *abandon* Islam creates a negative response, with respect to the use of ghusl as baptism.

Section 2

Question A **To learn first hand about the Islamic use of wuḍū', ghusl and tayammum.**

Two focus groups report that these Islamic requirements are for physical cleansing. See response A:a. However, this is not all. Its use may include gaining sanctity, overcoming temptation from the Devil or providing inner cleansing. See response A:b.

Question B **To learn first hand if there is any perceived link with the use of wuḍū' and ghusl to obtain holiness before God. Baptism does not provide holiness for a Christian convert, therefore we need to know if the possible forms of baptism, wuḍū' and ghusl, would contribute to an unbiblical understanding of baptism.**

Wuḍū' ghusl and tayammum do contribute to holiness before God. All six groups confirm this position. See response B:a. Islam, however, does not understand 'holiness' in the way Christian's understand holiness.⁵

For most of the Muslims I interviewed there was a perceived link between the outward acts of cleansing and inward 'holiness' or "purity" of the soul, before Allah.

Response B:b indicates that two focus groups link body purification with spiritual *success*. The use of wuḍū' ghusl and tayammum is said to provide added reward on the day of judgement.

An Analysis of the Data for the Second Section of the Interviews of Six Muslim Academics, with Reference to the Findings of the Second Focus Group Interviews

We shall consider the data in the order in which the interview questions were asked. With respect to the focus group interviews, I shall note particular agreement, disagreement or some new information which comes through the present data.

Question 1

Five of the six Muslim academics agreed with members in the focus group interviews that there is no secular use of wuḍū'. See response 1:a. Two focus groups replied that there is a secular use of wuḍū' as hygiene -- as did one and possibly two Muslim academics. See Response 1:c. One said "Yes, it has a secular use" and one other, replied with "Yes and no." See response 1:b.

The person who did not deny a secular use of wuḍū', in response 1:a, consistently responded with "yes" in response 1:c. The secular use is said to be psychological, and a means for calming one's anger.

Of interest are the comments by respondent ⑥. From responses 1:b and 1:c we understand that wuḍū' is both a spiritual act and a secular act but **not a ritual** act. We may understand this to mean that it is not like prayer, fasting or the Pilgrimage, (ritual acts), but it is a *spiritual* secular act, for it is a secular action with a spiritual purpose. Four out of the six Muslim academics said that there is no secular use of wuḍū'. One respondent said that wuḍū' is only for prayer. See response 1:a.

However, one Muslim academic reported that it does have a secular use, to calm an angry person. Therefore the responses were divided. It appears that wuḍū' combines two separate uses and has both a secular and a religious use.

What is to be made of this data? Looking ahead to Section 2 question A, we see that only two of the Muslim academics speak of wuḍū' for cleanliness, and that generally all six linked wuḍū' with purification and either holiness, spiritual benefit or reward in the last day. Therefore, the *predominant* picture does not reflect an organised, *secular* use of wuḍū'.

The research findings may be paraphrased as follows: "Wuḍū' is a secular cleansing as preparation for religious worship." It is both secular and religious in the sense that it is hygiene undertaken with a *religious* intention.⁶ Also, any failure to keep this secular/religious event results in a Muslim losing spiritual benefits on judgement day.

Question 2

Is there a secular use for ghusl? Three replied "No," or "I don't think so." See example 2:a. One said, "yes and no." See example 2:b. One replied that it does have a secular use. See example 2:c. Two said that ghusl has to do with prayer. See response 2:d.

If 2:a and 2:d are taken together we find that four of the six Muslim academics view ghusl as being for a religious purpose. Of the remaining two, one says "yes and no" and only one provides an unequivocal "Yes it has a secular use." See response 2:c. This agrees with the findings of the focus group interview, where the overall response was "no," and that Ghusl is for religious purposes only. Just as one of the focus groups record a secular use of ghusl, so too one of the Muslim academics refers to a secular use for ghusl.

Question 3

Two out of the six focus groups do not agree with wuḍū' as baptism. See response 3:a. However, three others have no disagreement with wuḍū' as baptism for Muslims who convert to Christianity. See response 3:c.

The other category, 3:b, provides the response, "This is not our concern." In effect four of the Muslim academics provide a negative response, and those who do not provide a negative response do not actually advocate it. These responses are in line with the findings of the focus group interview. The only difference is that the Muslim academics I interviewed were less dogmatic about their opposition concerning it.

Question 4

In response 3:b, two persons revealed that wuḍū' as baptism was "Not their concern." Here, in response 4:b, one other added the same opinion. One respondent saw no point in it. See response 4:c. Otherwise, four persons had no other response other than that which they gave for question 3.

We must note the comment already referred to, "I don't see any point in doing it. Its not on a similar level." See response 4:c. If wuḍū' is contextualized as a mode of Christian baptism, for the Muslim academics I interviewed it does not come across to them as an action having *real* meaning. We will refer to this again, within this chapter.

Question 5

Is ghusl appropriate as a form of baptism? For response 5:a the answer of one person was "Again no." Response 5:b, also by one person was that, "Ghusl is no substitute for baptism."

Of the other four responses, one response assumes that the person to be baptised by ghusl has some Islamic **cultural** reason for doing so. See response 5:c. The other three respondents simply declared that an atheist converted to Christianity is "free to use ghusl as baptism." See response 5:d.

Here we find that the Muslim academics I interviewed evidenced more acceptance for ghusl as baptism for an atheist converted to Christianity, than was evident by the participants in the focus group interviews. We come now to the response in Question 6.

Question 6

The responses for question 6 provide a more *Allahlogical* assessment. Interestingly, while for question 5 respondent ① said that an atheist has freedom to use

ghusl as baptism, here in response 6:a, he who previously did not object, now does so even though the candidate for baptism would not be a Muslim. The reason now given in opposing this, is that "to declare Jesus Christ is Lord, is *Shirk*."

Of all the responses for questions 5 and 6, response 6:b is the most helpful. This response was only made by one person, but nevertheless it is a most valuable comment. This is that wuḍū' and ghusl do not stand in place of baptism, for both wuḍū' and ghusl are self administered and baptism is not self administered. We shall return to the significance of this later on.

Question 7

Question 7 is really the key question for the interview. All the other questions are leading to this question: What reception is there for the use of wuḍū' as baptism for converts from Islam? Four reply, "It is up to him." See response 7:a. This is in line with four focus groups which made the same response. In effect they are saying that a change in religion allows a convert *freedom of choice* concerning his or her mode of baptism.

However, two Muslim academics suggest that a break with Islam requires or at least anticipates that the convert will also leave behind *every* part of Islam.⁷ This is a valid comment, and if wuḍū' is used for baptism, those who do so must have an adequate reason why *this* response, 7:b, example ⑤ should not be carried out.

With responses 7:a and 7:b, one person responded to both points of view. They provide a total of six comments, but one person made two of the responses and therefore for that person this is contradictory. The measure of toleration which is shown is commendable, however, at the same time it was made clear that this toleration would not be allowed "in Islam." See response 7:5, example ⑥. What exactly this means was not elaborated upon.

However, if the quote means that in an Islamic *country*, a convert to Christianity would not be allowed to utilise wuḍū' as baptism -- then those who propose this form of baptism need to consider that opposition to an "Islamic" form of baptism may be *more* severe than conflict which results from baptism as taught in the New Testament.

Alternatively the quotation, taken in conjunction with the quotation which follows it, reveals that no Muslim would ever refer to Jesus as Rabb, (Lord), and so no *Muslim* would ever change to believe in Christ in this way. Logically therefore, if he or she would never change, those who do change were never Muslims in the first place, they only *appeared* to be Muslims. Islam is aware of nominal believers in its ranks.⁸

Therefore, rather than take the position adopted by respondent ⑥, it would be better to respond positively and be *glad* that Islam is rid of a *counterfeit* Muslim.

It is also logical to suggest that it would be better not to establish a *counterfeit* Christianity by using wuḍū' as Baptism! This comment is based on the advice of respondent ⑤, when he spoke about a convert leaving every part of the Islamic faith.

Question 8

There was only one response for question 8. Response 8:a states "A common understanding of Islam and Christianity is appropriate." In context this is a claim for the superiority of Islam. On this basis the respondent is laying down the grounds on which others may justly contextualize parts of Islam. The reason given is that a religion which claims to be superior, must also seek common understanding with other faiths and provide an availability for others to make use of it. In responding to *why* the statement in question 7 could be opposed, the case for the supremacy of Islam becomes the basis for Christian contextualization - which however, if successful, would begin to undermine the claimed Islamic supremacy.

Question 9

Could ghusl be used as baptism for converts from Islam? Three Muslim academics say, "It is up to the person to decide." See response 9:a. For response 9:b, one said, "I don't see the point in this. Baptism is an official ceremony of (for) taking away sin."

Here there is a marked difference of opinion between the Muslim academics who responded to the question, and those who responded to the same question in the focus group interviews. The participants in the focus group interviews opposed ghusl as baptism. The Muslim academics did not do so. However, the latter did reflect on the question in more depth for they considered the possibility that baptism would lack validity if it is not performed by clergy, and if it is not carried out according to the theology of the Church.

With respect to the comment that ghusl as a self administered action, this will be considered later in the chapter.

Question 10

Response 10:a says, "Ghusl is a limited purification. It doesn't remove sin (and baptism is supposed to remove sin)".

The findings reveal that ghusl is symbolic of purification but conceptually as "baptism" it has specific limitations. These limitations are that in Islam, ghusl is always **self** administered, with the only exception to this being when the person dies and is

unable to attend to ghusl himself. Also, ghusl as baptism would fail to signify to Muslims a secure **relationship** with God, other than one which depends on daily, repeated washings in order to come into the presence of God in prayer.

Section 2

Question A

The purpose of Islamic purification is reported as, "For cleanliness, to be pure." See response A:a. This is the response of two people and agrees with two similar responses in the focus group interviews.

Question B

The six focus group interviews revealed that wuḍū', ghusl and tayammum *do* contribute to "holiness" before God. In one way or another all the six Muslim academics came to the same conclusion.⁹

In view of the above, the significance of using a mode of baptism which is said to provide some **gain or spiritual blessing**, will be referred to later in the chapter.

Preliminary Conclusions in which the findings for the First and Second Focus Group Interviews and the Interviews with Six Muslim Academics are considered in the light of Dynamic Equivalent Baptism

In this new section I am taking up the initial comments I made, based on the data as it came to hand earlier. Initially I chose not to extend the discussion beyond the immediate context. However, in this section I am moving right away and bringing in legitimate considerations based on the findings in Section I of the dissertation.

In Section I chapter 3, on page 63, I presented a definition of dynamic equivalent baptism. This definition indicated that dynamic equivalent baptism should: (i) Preferably be with water, (ii) Accomplish the spiritual equivalent of baptism, (iii) Remove or minimise the offence of Baptism, and (iv) Any functional cultural, or Islamic rite which will convey the concept of purity, holiness or a new beginning, may be used.

My purpose now is to consider this "equivalence" against the findings already outlined in the first four sections of this chapter.

(i) The Findings of the First Focus Group Interviews and the First Part of the Interviews with Muslim Academics, in Relation to Dynamic Equivalent Baptism

From the above interviews I shall take any relevant responses from the Muslim participants, and using these responses as headings, consider the relationship or lack of relationship of wuḍū' and ghusl as dynamic equivalent baptisms.

(i.a) There is an event by which a non-Muslim becomes a Muslim. (It is taking or repeating the Shahādah (First Focus Group, Response 1:a)

In terms of a *linguistic* dynamic equivalent baptism, if the translation model for dynamic equivalence,¹⁰ is adopted, then the message and impact of baptism would be provided by a **New Shahādah** or new witness. This legal *attestation* is indeed both cultural and religious. In the Middle East contracts or covenants are both made and broken, by a verbal declaration. For example, a woman may be divorced when her husband declares three times in front of a witness, "I divorce you." Following this pattern, a dynamic equivalent baptism would be by the use of a **Christian Shahādah**. Here the convert would be divorcing himself or herself from Islam with words which also affirm belief in the Lord Jesus Christ.¹¹

However, in my opinion a **Christian Shahādah** is not an adequate equivalence for baptism. This is because in Islam repeating the Shahādah may in fact be preceded by taking a bath! See response 1:f, "A normal preparation for taking Shahādah is to have a bath." Since Islam provides for a bath *prior* to saying the Shahādah, I see no reason to delete the Christian rite of **water baptism** in favour of *only* having a verbal declaration of faith. Whatever the significance of the water in baptism, Christian baptism is both with *words*¹² and with water. (See item (i) of my definition of dynamic equivalent baptism.)

(i.b) There is no obligatory location where the convert is to repeat the Shahādah (First Focus Group, Response 1c)

A dynamic equivalent of baptism for converts from Islam does not require some specific location. Nor does it require that a member of the clergy be present. While response 1:e obviated the need for witnesses to be present, others took the position that witnesses will be present. See response 1:d. However, there is no requirement that an Imam, or a Muslim cleric must be present. Therefore if we allow that baptism has similarities with saying the Shahādah, a dynamic equivalent baptism could be as private or as public as the convert chooses.

(i.c) We would only believe baptism as it was taught by Jesus. (First Focus Group, Response 6:b)

Three comments need to be made. First, equivalent baptism must be understood *as* "baptism." Secondly, as a dynamic equivalence it must still accomplish that

which baptism accomplished by the use of conventional baptism even though the circumstances or culture in which it takes place is different.¹³

When Peter preached on the day of Pentecost, baptism was a dividing line between persons (Jews) sharing a *similar* Eastern cultural heritage. A suitable dynamic equivalence for baptism must retain the significance of dividing persons into two groups, and this among those who share the same culture.

Thirdly, dynamic equivalent baptism cannot be *self* baptism because Scripture records, "Repent and be baptised...in the name of Jesus Christ for the forgiveness of sins." Acts 2:38. With verse 38 καὶ βαπτισθήτω ἕκαστος ὑμῶν, the word in Greek *be baptised* is a 3rd. person singular, aorist imperative *passive*. It does not say, "baptise yourself" but "be baptised" as an event to be done to the convert, and not as an action performed by the convert.

The implication here is that in being a member of the visible church, a convert does not act in isolation. In Matthew 28:19 Jesus Christ set down the same requirements when he said, "Go and make disciples...baptising them..." The word βαπτίζοντες for *baptising them* is a present *active* participle. Those who go and preach the Gospel, are *active* in baptising converts and the object of baptism is given as *them*, αὐτοὺς. On this basis wuḍū' and ghusl do not equate as dynamic equivalents because they are self administered washings.

(i.d) Wudū' is felt to be best, as baptism
(First Focus Group, Response 7:a)

Here wuḍū' and baptism are commented on together. However, wuḍū' is not dynamically equivalent in that unlike baptism, wuḍū' is a process repeated many times while converts are only expected to be baptised once. (See item (iv) of my definition of dynamic equivalent baptism.)

(i.e) Baptism is an outward declaration that
Jesus is Lord. (Interview with Muslim
Academics, Response 5:d)

A dynamic equivalent of baptism must presumably reverse that which the Shahādah stands for and baptism does in fact accomplish this. We may note that response 6:a makes it clear that the *mode* of baptism is for Christians to decide.

(ii) The Findings of the Second Focus Group
Interviews and the Second Part of the Inter-
views with Muslim Academics, in Relation
to Dynamic Equivalent Baptism

There are three areas which need our consideration:

(ii.a) Wuḍū' and ghusl have both a religious and a secular use. (See Second Focus Group Responses 1:a & 1:b and 2:b & 2:c)

In the sense that wuḍū' and ghusl are cleanliness, and secular functions, their use is compatible with Christian baptism. However, we must decide whether wuḍū' and ghusl are dynamic equivalents in terms of the spiritual values associated with these two washings. (Refer to item (ii) of my definition of dynamic equivalent baptism.)

Wuḍū' it is not an equivalent because in Islam its use *earns* the person concerned some spiritual benefits and *grace*. Refer to the second focus group interview, responses 3:d. This Islamic position is verified conversely, for a Muslim is said to forfeit spiritual benefit if he or she fails to use wuḍū'. Furthermore wuḍū' is not a dynamically equivalent in that while there is no known penalty for a Christian who fails to be baptised, wuḍū' has associated with it the idea of loss when a person does not maintain a state of wuḍū'.

Those I interviewed were unsure if wuḍū' or baptism would provide some benefit from the Christian point of view. Christians do not obtain a benefit based on the mode of baptism they use. However in Islam ghusl and wuḍū' are both said to contribute to holiness. See the second focus group, response:2:b. Dynamic equivalent baptism must not convey the idea of a reward or benefit *per sé*. Wuḍū' and ghusl appear not be a dynamic equivalents but a dynamic non-equivalents.

(ii.b) Wuḍū' as baptism could in effect be mocking Allah. (Second Focus Group Interviews, Response 6:a)

Parshall wished to minimise the offence of baptism. However, if wuḍū' is introduced as baptism and this becomes a greater offence to the Islamic community -- it were better, and more biblical, to retain Christian baptism and not to attempt to introduce dynamic equivalent baptism. (See item (iii) of my definition of dynamic equivalent baptism.)

(ii.c) There is no similarity between wuḍū' and baptism. (Interview with Muslim Academics, responses 3:a)

Wuḍū' is not acceptable as a dynamic equivalent baptism because it has a *limited* state or "shelf life". Wuḍū' needs to be repeated often. Wuḍū' as baptism may imply that the convert is required to re-baptise each time he or she is conscious of uncleanness or sin.

If in Section V chapter 3 baptism is found to point to the finished work of Christ, and to his grace for the Believer, then any dynamic equivalent for baptism which reflects a short term benefit from the death of Christ has no similarity with biblical baptism and must be avoided.

Some Preparatory Comments Concerning Necessary Elements for Conversion to Islam

In this brief section I am looking ahead to Section III where I shall identify the essential elements for conversion to Islam. I suggest that in order for Christian conversion to take place these Islamic elements would need to be reversed.

If in Section III chapter 2, I find that Muslim authors reveal the same *essential* elements in being a Muslim, then the two sets of data will collaborate the change over points between the two faith communities.

(i) Essential elements in being a Muslim

The Muslims I interviewed reveal that in their opinion, the Shahādah is the epicentre of **conversion to Islam**. Without the Shahādah, conversion does not take place.

I find that **the Shahādah is Islam**. The Shahādah is the centre of Islamic submission. However, in conversion to Islam, a dual submission is required. First, to Allah as the only God, (and God without partners). Secondly, to believe that the Qur'an is the word of Allah and that Muhammad is his Prophet. [However, in referring to the Qur'an Islam appears to give liberty as to which Qur'an is to be accepted as the word of Allah. Either the Hafs الحفص or the Warš الورش recensions¹⁴ appear to be acceptable.]

I note also, that the Shahādah is "said by mouth" see Response 3:a. In this respect, conversion to Islam is similar to Christian conversion for Paul refers to confession with the mouth as well as belief in Jesus as Lord. See Romans 10:9-10.

(ii) The relationship between a verbal confession of (the Shahādah) and ac- tual belief in the words which are said

Here I refer to the link between the words of the Shahādah and belief in the Shahādah. The subject is far too extensive to cover in detail, and the reader is referred to "The Essential Structure of the Concept of Belief" in *The Concept of Belief in Islamic Theology*.¹⁵ However, in the first section of the interviews with Islamic Academics, response 2:a, respondent © says, "the Shahādah itself is a pledge. It is an

act of witness." As a pledge it becomes a promise which has a **legal value**. As I understand the data in Section II, any lack of belief is inconsequential since a (legal) declaration takes precedence over feelings of commitment. That which Islam appears to obtain through the Shahādah is first of all an act of witness to Islam. Secondly and far more significantly there is an obligation of allegiance with serious consequences if the pledge is broken. See The second focus group interviews, response 9:a, where " (a convert from Islam to Christianity) is given a chance to repent. (Otherwise after) three days he will be killed." And, "(Being in Islam is) like a contract."

Though the law of apostasy is seldom carried out, it is the Shahādah which links a Muslim to the death penalty. See the second section of the Interviews with Muslim Academics, response 7:a. The law of apostasy has not been abrogated, hence the comment 9:a, above.

(iii) The Convert to Jesus Christ will acknowledge him as Lord. As a Muslim, he will have reason to doubt the Qur'an

The response 6:a, listed above quotes Surah 112 and acknowledges that Christians believe that Jesus is Lord. Since conversion to Christ is by confession that "Jesus is Lord," and belief that God "raised him from the dead." (Romans 10:9), and since the Qur'an denies the death of Christ, (Surah 4:156), an essential element of conversion is to **doubt** that the Qur'an is the Word of God.

Preliminary Conclusions for Section II

The reader is reminded that the focus group interviews are a limited yet useful means of research. However, the data gathered in Section II chapter 1 is relevant as the ethnographic response from a limited number of Muslims in the United Kingdom. I find that:

(I) The Opinion of the Muslim Academics consistently agrees with the findings obtained in the focus group interviews

Other than for a greater acceptance of ghusl as baptism, by the Muslim academics, there was no serious disagreement between the two sets of interviews. Each set has simply added details to the data established by the other group.

(ii) Conversion to Islam is through the Shahādah

The Shahādah has the central place in Islam. It is the Qur'an in essence. Repeating the Shahādah is a form of worship and the means by which a legal attachment

is made between the convert and Allah. To a Christian the Shahādah is blasphemy. However, to a Muslim it unites two key factors, belief in Allah and belief in the Prophet Muhammad.

(iii) Requirements for the reversal of Shahādah, for conversion to Christianity

The minimum change in converting from Islam to Christianity is a reversal of the *belief* contained in the Shahādah. Also, a release from the form of covenant or deed, established by having repeated the Shahādah.

(iv) To contextualize Wudū' and ghusl as a form of Christian baptism will create additional problems for those who implement this Contextualization

The findings reveal that some of the Muslims I interviewed felt uneasy about wudū' as baptism. Also that the use of ghusl as baptism may lead to less respect by Muslims. Any action which might be seen to mock Allah or to ridicule Islam will create additional problems for those who implemented them.

(v) There is room to teach the Ummah of the United Kingdom, the meaning of Baptism

It would be helpful for Muslims in the United Kingdom to learn more concerning the significance of baptism. Each year there may be a few Muslims who convert to Christianity, therefore the Muslim community would benefit from a greater awareness of the baptismal 'Order of Service' found in Matthew 28:16-20.¹⁶

My desire that Muslims in the United Kingdom should know more about baptism, is not a subtle attempt to persuade them to believe what Christians believe. Rather, it is in order that no unnecessary inaccuracies should contribute to misunderstanding concerning baptism.

(vi) There may be no dynamic equivalent to baptism

It is possible that there may be no dynamic *equivalent* for baptism. My uncertainty is based on the evidence so far obtained, and because the Muslims I interviewed did not object to the form of baptism but to what baptism signifies.

The difficulty is that a *dynamic equivalent* baptism is *intended* to adjust the initial model of baptism so as to produce a new equivalent, with **local significance**, while still retaining the Christian meaning (and benefit) of baptism. However, if it

should become evident that the present **forms** of baptism are inseparable from the meaning and benefit as ordained by Christ, then a dynamic equivalence would not be obtainable.

In Section III consideration will be given to the subject of conversion. In Section III chapter 1 the research is to determine the essential elements for conversion to Jesus Christ. In Section III chapter 2 the research is to determine the essential elements for conversion to Islam. This data is necessary in seeking to identify a compatible dynamic equivalence for conversion and also for baptism.

END NOTES

¹In legal terms this is a binding agreement. The Qur'an and Hadith give no categorical statement as to how the convert can rescind his or her pledge and be completely released from the contract of allegiance. It is true that Muslims do convert to other faiths. It is true that no harm comes to most of them. All that this footnote is saying is that there is no provision in Islam by which the transferee may legally, under Islamic law, become part of another faith community.

²I prefer to use my own terms *Allahlogy* and *Allahlogical* as a more accurate way of expressing the "knowledge of Allah". It is first of all, a more exact way of expressing what we mean. Secondly, it defines the knowledge of God in a way which does not confuse which God we mean. Within the Christian faith community, God is the Father of our Lord Jesus Christ, and this is not what Muslims mean by the term God. Therefore, the above terms more accurately expresses what the Qur'an, Hadith and Muslims today are telling us about God. I am aware of criticism of the use of these two terms, namely that the term *Islamic theologians* is the commonly accepted term and that there is no justification in translating the word for deity into English in one instance [God], and leaving it in Arabic in other instances. Nevertheless, the terms *Allahlogy* and *Allahlogians* are more precise terms.

³Toshihiko Izutsu, *The Concept of Belief in Islamic Theology, A Semantic Analysis of Īmān and Islām*. (New York: Arno Press, *Books for Libraries*, 1980. First published in 1965).

It will be necessary to refer to this work later in the Dissertation. It is what I would call a *Historical Allahlogy* as this term more accurately defines the content of the work. Izutsu gives the historical background to the practical understanding of Qur'anic ĩmān (faith). On page 96 he refers to Ibn Karrām's position made clear in the following Hadith:

The popular sentiment against the Karramites found its expression in the form of a Hadith: The Prophet once said, 'Cursed are the Murji'ites by the mouth of seventy prophets!' Someone asked him, 'Who are the Murji'ites O Apostle of God?' To this the Prophet replied, 'They are those who assert that *īmān* is nothing but speech. (*kalām*)'. (Quoted by Baghdadi, *Farq*, p. 190. with underlining added).

The **Murji'ites** are to Islam what **Robert Sanderman** and those who follow his views (Sandemanianism), are to Christianity. Both Islam and Christianity have had to define the nature of faith. My understanding of Islam is that its *Allahlogians* have define faith negatively. This is in keeping with the creed, where God is defined as "No God but Allah" which is a circular definition of God. Consider the following steps in this statement:

(i) Does the creed say: [Other gods are not God]. No. (ii) It says, [Other gods don't exist, only Allah is God].

(iii) However, this is linguistic nonsense for (according to this statement), "other gods have no existence" is only a statement unless it can be verified by more than just "belief." [Is it only because of a **belief** that Allah is, and that other gods are **not**?].

(iv) The Muslim statement is: [(Our) god is Allah, and other gods do not exist]. So logically:

(v) **Allah is designated by the word god**, and the creed says: [(Our) god is god, called (Allah), and Allah gives meaning to the word god]. This has become a tautological definition, in effect, the word Allah defines itself.

As an example of fideism, Christians may at times be guilty of the same thing. However, the difference here is that the above *belief in belief* is, as I have shown, illogical as it uses 'other gods which are not' as part of the definition of Allah the 'only god who is'. Consider the following:

- * The subject is NOMINATED. e.g. god.
- * The creed then NOTIFIES that the god we name ALLAH...
- * Is the only "god"
- * god = God because of an ASSERTION that no other exists other than Allah
- * The assertion is accepted as FACT, due to... NOMINATION... NOTIFICATION... ASSERTION.

The creed is a position based belief that cannot be proved. Here I am not writing about proving the existence of God. I am only writing about proving the existence of Allah, based on what this creed tells me. The creed becomes a POSITION, based on a BELIEF which cannot be PROVED.

How then can a belief be proved or verified? As it stands, by definition it can't be proved. A belief forms a separate category to that which can be proved, apart from revelation + belief. However when God reveals himself to man, belief is no longer a problem. Unbelief then becomes an impossibility. Divine (supernatural) intervention is the reality by which true substance or belief no longer becomes a nominated, notified, assertion but a God given *present* reality.

Now, in applying this to Islamic religion, the origin of the Qur'an is the proof or lack of proof, as to the Shahādah. The Shahādah does not make the "belief" believable. The *source* of the Qur'an does this. Historically it was Muhammad who claimed that the Shahādah is true, and it is the same Shahādah, which verifies that Muhammad is true (i.e. a Prophet of Allah). Once again, we end up with circular logic which can be summarised as:

"The truth is what I say it is."

This is the conclusion Muslims themselves arrive at. In *The Concept and Belief in Islamic Theology*, Izutsu directs us to the Islamic position that "To deny what the Apostle said concerning any point of view" is to be *Kâfir* or unbelieving. Page 28. The logic of this agrees with what I have expressed above. To quote further, "*Takfir* is essentially a legal problem. Its basis is Revelation, not reason." Page 27, underlining added.

Islam has no proof for the veracity of their creed. All Islam can say is: **Muhammad said it. It is true because Muhammad said it.** However, the discussion does not rest there. If Muhammad is the Prophet of Allah, then in the correct sense, **Allah is what his Prophet is.** Look at the nature of Muhammad, to understand the nature of Allah. This same point is made by Abdulla Al-Araby in *Islam Unveiled*, (Los Angeles, California: The Pen vs. The Sword), 1995. On page 45, Al Araby says:

In reality, however, the Quran paints a picture of Allah that in many ways resembles Muhammad's own personality. Somebody suggested that Muhammad, in the Quran, was in fact, creating a god in his (Mohammad's) own image. Whatever Mohammad wanted, Allah wanted for him. However Mohammad reacted, Allah reacted for him. Whoever Mohammad desired, Allah desired for him. Aisha, (one of Mohammad's 13 wives) was quoted as saying to Mohammad scornfully:

O Allah's Apostle. I do not see but that your Lord hurries in pleasing you." Al Bukhari Vol 7:48.

Therefore we can illustrate this as follows:

Allah	Muhammad
abrogating changing covenant breaking vacillating vindictive	abrogating changing covenant breaking vacillating vindictive

In comparison the prophets of the Lord, (For example Jonah), reveals a Message from the Lord which was not according to his liking. Jeremiah and other prophets experienced the same thing. However, the point which I am making above is that Islamic credence may be summarised as, "The truth is what I say it is." Muhammad.

This returns us to the same steps, nomination, notification, assertion. In the second section of the creed we have, "Prophethood, Muhammad is a Prophet, Muhammad asserts his status as a Prophet, therefore what he says is true!" Circular logic, built on tautology.

To return to the creed, "There is no God but Allah," the objective fact is subject to the Revelation source. Therefore:

- (i) [Who said it is true] becomes the reason or basis of its truth.
- (ii) [What is to be believed] relies not on the hearer of the creed, but on the originator of the creed.

(iii) [Whatever spirit was behind Muhammad's words], for he claimed that he was not speaking his own words, that same spirit does in fact motivate the followers of Islam to submit to the god called Allah.

To return to my starting point within the body of the dissertation, actual belief in the Shahādah is not so significant, when it comes to conversion to Islam. Where repetition of the creed *commences*, allegiance to the spirit which directed Muhammad will follow. It is as if repeating the Shahādah opens the door to the source which influenced Muhammad. His followers then experience the same *logic of faith*. "The facts I believe are right because the Qur'an says that they are right."

In describing the deity, Muslims say that Allah is *not* anything that can be thought of, and "Iman (faith) is not indivisible into parts, and (consequently) the Believers cannot excel one another in regard to iman." *Maqâlât*, p. 132. Quoted by Izutsu, page 84. Faith is reduced to intellectualism, based on what Muhammad has said.

Similarly, Sandemanianism also reduces faith to "an intellectual acceptance of certain propositions," D. M. Lloyd-Jones, "Sandemanianism" *The Puritans: Their Origins and Successors*. (Edinburgh: The Banner of Truth Trust, 1987), page 188. However, according to Andrew Fuller, genuine faith is more than "only notional belief." *Op. cit*, "Sandemanianism" , page 175.

⁴If this is actually the case, one must wonder why so few actually become Muslims, and why some of those who are Muslims are only nominal Muslims. Although this topic might provide a useful area of research, I doubt if there is any way this Islamic assertion can be proved.

The case may be argued differently. That is, that people are inherently *Muslim* but that they are influenced away from Islam by Christianity. However, this fails to prove the *Islamic* position, as some other contingency may apply. If the basic Muslim assertion is true then present unbelief in Islam by non-Muslims should be of little consequence and Islam ought to have accomplished much more than it has accomplished. In its place, (as my preliminary reading for Section III chapter 2 has revealed), Islamic writers often bemoan the lack of response for their religion.

⁵The Arabic word for Holy is qiddīs. The Bible is called "Kitāb al Muqaddas" or the Holy Book, but the Qur'an is called Qur'an Mageed or the Glorious Qur'an. It is treated as a "pure" book, and Muslims must not touch it unless in a state of wuḍū'. For a Muslim to handle the Qur'an, his or her bodily purity reflects the Islamic concept of holiness *vis á vis* persons.

However, Christians are called *Saints*, κλητοῖς ἁγίοις which they are, on the basis of their having been sanctified in Christ Jesus; ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ. In 1 Corinthians 1:2 The Greek ἡγιασμένοις is a dative plural masculine, perfect passive participle. The word denominates *individuals* who were made holy at a point in time in the past, and who by reason of that work in Christ Jesus, are and will

continue to be "holy". Having been sanctified, (made holy) they are not called *to be* saints, but called saints.

In contrast, holiness for a Muslim is external and is produced by hygiene (wuḍū', ghusl and tayammum) and not by a work of God the Holy Spirit. Indeed, it cannot be a work of God by the Spirit, for Allah cannot have partners, and the Holy Spirit is understood by Muslims to be the Archangel Gabriel. Concerning holiness in Islam, E. M. Wherry in his commentary on Surah 5:7 has this to say:

He desireth to purify you. This verse, as well as the chapter on purification in the *Mishqāt ul Masābih*, abundantly show that this external purity is all Islam knows of holiness. The word holy conveys no other idea to a Muslim's mind.

E. M. Wherry, *A Comprehensive Commentary on the Qur'an*. (London: Trubner & Co, 1884), 124.

Due to the above understanding of *holiness* in Islam, I investigated any possible *holiness* due to wuḍū', ghusl and tayammum in terms of a Muslim's **standing before God**. This was how I paraphrased the word **holiness**, when it was necessary to explain what I meant by the word for Section 2:B. Only on one occasion was I asked about holiness for the Christian. My response was brief and theologically inadequate. However, it was not my intention to divert the conversation into a prolonged explanation concerning the *nature* of Christian holiness. See the Second Focus Group Interview, Section 2, **B:a, Note**.

⁶This will be made clear in Section V chapter 1.

⁷In context this means that wuḍū' is *Islamic* and not just a cultural event. Wuḍū' is viewed as belonging to Islam. The use of wuḍū' as Christian baptism must necessarily convey some Islamic meaning to the observers within Islam. One of the purposes of this thesis, is to ascertain what this meaning may be.

⁸Toshihiko Izutsu, in his section on Ghâzali's theory of *takfir* quotes Dirâr b. 'Amir in the following words:

'I am not sure', he said, 'perhaps the innermost hearts of the common people are nothing but *shirk* and *kufr*.' (Farq. p. 202).

See *The Concept of Belief in Islamic Theology*, *ibid.*, 23.

⁹It is unlikely that any of those interviewed would countenance ceasing to use of wuḍū', ghusl, and tayammum, even though they may find it bothersome. Response 5:a in the second focus group interview says, "You Christians don't **have to do** ghusl." This implies that Christians are free from that which is a *burdensome* obligation. If Muslims were to find the *sure* mercies of God through the grace of God in Christ Jesus they would not have to depend on wuḍū', ghusl or tayammum to gain merit from God.

¹⁰See Section I chapter 1, on page 10.

¹¹Such words could read as follows:

I bear witness that there is no GOD but the Lord God Almighty, revealed in the *Taurat*, *Zabur* and *Ingil* as ONE GOD in three Persons. That together with God the Father and the Holy Spirit, Jesus Christ is God. And I further bear witness that there is salvation from sin through no other name, for there is no other name under heaven, given among men, by which I may be saved from the inherent consequences of sin. I further bear witness that Jesus Christ rose from the dead, and that through his death and resurrection I have eternal life.

¹²Prior to baptism it is not unusual for an adult convert to give a personal testimony as to his or her faith in Christ. The Minister of Pastor may say, "Upon profession of faith in Jesus Christ, I baptise you in the name of the Father, the Son and the Holy Spirit." Baptismal practice may vary from Denomination to Denomination and these differences do not form part of the present research. All that is being said here is that it is not uncommon for a **verbal witness of faith** to be made at the time of baptism.

¹³The concept of an equivalent response or the "same kind of impact" is referred to in Section I, chapter 1, illustration 3; on page 11. However, baptism is ordained of God, and its significance is with respect to the **purposes of God** rather than the ease the ease or otherwise with which the baptism takes place.

¹⁴See the Ph.D. thesis by Adrian Alan Brockett, "Studies in two transmissions of the Qur'ān." A thesis submitted for the degree of Doctor of Philosophy, (University of St. Andrews; Department of Arabic Studies. 1984.) The two transmissions of the Qur'an are not two different translations, for the copies are *both* Arabic. On page 137 of the thesis Brockett considers "The extent to which the differences affect the sense."

¹⁵Toshihiko Izutsu, *Ibid.*, 83-102.

¹⁶Jesus Christ was worshipped (see Matthew 18 verse 16), and he did not prevent this. Also, Jesus Christ holds *all* authority in heaven and on earth. (See verse 18). This authority was given to him, therefore someone else with the nature of God exists (God the Father), and he shares his authority with Christ, (and with the Father and the Holy Spirit, Christ is God). Otherwise the authority of Jesus *in* heaven and *on* earth must diminish the authority of GOD unless GOD is in Christ and Christ is in GOD.

Baptism is into the *singular* name (εἰς τὸ ὄνομα) of three separate persons, the Father and the Son and the Holy Spirit. Baptism is linked with believing these basic facts about God.

SECTION III. CONVERSION

CHAPTER 1. ELEMENTS OF BIBLICAL CONVERSION WITHOUT WHICH "CONVERSION" IS MERE NOMINALISM

In the last chapter we provided an analysis of data obtained from two Group Focus Interviews. These interviews were with a small number of U.K. Muslims, to ascertain their understanding of baptism, and the possible receptivity of wuḍū' and ghushl as the mode of baptism for converts from Islam.

In this present chapter the objective is to explore Biblical Theology in order to define the nature of conversion in biblical teaching and the minimum requirements of conversion. My aim is to establish a biblically suitable *equivalent* for conversion and baptism. I shall identify theological principles I deem to be relevant for conversion and then apply them in the context of this research.

There are seven sections to this chapter. The first five sections outline the elements of biblical conversion, in an ascending level of importance. The first section is the personal testimony of some converts from Islam. (Where necessary the real name of the respondent or writer, has been changed to protect his or her identity.) This self testimony is useful in so far as it bears testimony to the teaching of the Word of God. It is also included for the comparison of some actual conversion experiences with the findings in sections 2 to 6, and a later comparison with Section III chapter 2 to ascertain if these recorded testimonies indicate a *break* with Islam in the areas identified as essential to conversion *to* Islam.

The second section takes the form of a biblical theological presentation concerning conversion. Majoring on the biblical vocabulary and interacting with some selected theological articles on the subject, this section is rooted in the Bible and collates together a series of *propositions* concerning conversion.

The third section is entitled "The Doctrine of Conversion in the Parables." This research is helpful because the parables are so closely connected with the preaching of the Kingdom and the way in which the Gospel was both obscured and revealed. (Matthew 13:11-17).

Also, the parables present the Gospel in an Eastern context. Therefore they have a particular relevance for research into conversion between Islam and Christianity. I will investigate the content and teaching of the parables to determine the nature of biblical conversion.

The fourth section presents a case history of each biographical record of conversion in the entire New Testament. The fifth section builds upon the second and

third sections and presents the conversion data in statement form, with actual quotations from Scripture as its basis.

The sixth section considers the above five biblical elements of conversion in comparison with (i) A Developmental Interpretation of Christian Conversion.¹ (ii) An "Engel Scale" for Muslim work.² and (iii) The nine statements on dynamic equivalent conversion, (outlined in Section I, chapter 3) and (iv) Late 20th century research on whether only Christians can be saved.³

The seventh section provides the preliminary conclusions for the chapter.

The Personal Testimony of some Converts from Islam

These testimonies⁴ are presented in a chronological order, the date of writing being the only determinative factor. The determining factors in choosing these particular examples are that they are written, not oral testimonies. I have chosen these accounts because they represent conversions which did not take place in the West.⁵ However, only brief selected quotations will be given, relating simply to the *process* and the *turning point* in conversion. Where necessary, names have been changed to protect the identity of the convert. The reader is also referred to a number of other documents relating to Muslims who were converted.⁶

(i) Sultan Muhammad Paul, from Afghanistan. He was converted while living in Bombay.

His conversion is recorded in a 33 page booklet, "Why I became a Christian."⁷ The first contact he had with Christians was in Bombay, when he encountered a group of Muslims listening to a Christian preacher refer to the Qur'an Surah 50:16. Convinced that the other Muslims present were not able to adequately answer the preachers charge that the Arabic نحن *nahnu*, [we] indicates that the unity of God is not absolute, Sultan set out to study and collect whatever books he could in order to refute Christian teaching.

He read the Bible, but only in order to deny what it said. He became a more devout Muslim, and concerning his pilgrimage to Mecca he wrote:

On the day of pilgrimage I put on the pilgrim dress and proceeded to Arafat. On that day I saw a wonderful sight: the rich and the poor, the high and the low, all clad in the same white garment, It looked as if all the dead, clad in shrouds, had emerged from their graves to render their accounts. The sight brought tears to my eyes. But at the same time the thought struck me: "If Islam is not the true religion, what will my condition be on the day of Resurrection?" Then and there I prayed to God: "O God, show me the true religion and Thy true way. If Islam is the true

religion, keep me steadfast in it, and grant me grace to silence the opponents of Islam. If Christianity is the true religion, then reveal its truth to me. Amen.⁸

On his return to Bombay he formed a society in which Muslims could present ideas which would prove that Islam was right. He himself was the president of the fraternity. One of the rules was that every week a non Muslim be invited to speak to the group, and that one of the members should answer the argument that was presented. One day a Christian convincingly presented the view that there was no salvation in Islam. Concerning that meeting Sultan wrote:

The more I thought, the more evident it became to me that salvation is the vital breath of religion and its necessary foundation. Without it religion is not religion. Furthermore, I considered that all men agree that man, as his name indicates, is a bundle of forgetfulness, disobedience, and transgressions. His life never remains so pure as to be absolutely free from the stain of sin. Sin has become man's second nature...The question is how can one escape accountability and punishment? How is one to be saved? What does Islam have to say about it? And what is the message of Christianity? It is my duty to investigate this important matter honestly and without prejudice. Should I find that salvation is certainly to be had in Islam, then I should thank God...Otherwise I shall seek that religion which presents a satisfying plan of salvation, When I came to this decision. I fell on my knees in prayer before God and wept bitterly, covenanting that hereafter I should not read the Bible as I had been reading it. I would read it so that I, a miserable sinner, might discover in it the way of salvation.⁹

He was aware that according to two early Hadith¹⁰ all Muslims will enter hell, and that some because of their good deeds expect to come out of hell according to their good works.¹¹ As a result of these words, and the slender hope of escaping hell fire, he records:

So, after an extended and penetrating study of the Traditions, there remained nothing more for further research. In sheer fear and desperation I closed the books of the Traditions also and thus prayed to God: "O God, my Creator and my Lord, who knowest the secrets of my heart better than I know them, Thou knowest how long I have been seeking Thy true religion. I have carried my investigation as far as I have been able. Now, therefore, open to me the door of Thy knowledge and Thy salvation. Grant that I may enter into the company of Thy people who are well pleasing unto Thee so that, when I enter Thy glorious presence, I may be exalted and content. Amen."

In this desperate and depressed state of mind I again began to read the Holy Injil with the idea of correcting any possible defects in my investigations. As I opened the Holy Injil this time, my eyes fell on these words:

"Come unto me, all who labour and are heavy laden, and I will give you rest." (Matthew 11:28) I cannot say how I happened to alight upon this passage in the Gospel according to Matthew. I did not intentionally seek it. On the other hand, it was not a chance occurrence; it was the God-given answer to my hard labour and sincere investigation. For a sinner like me it was indeed the supreme proclamation of good news.¹²

His concern then was about the measure of confidence he could place in the claims of Christ. He continued:

Then I began to ponder how Christ promises to give me salvation, To set my mind at rest, I began to search through the Holy Injil and came upon this verse:

"Even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many." (Matthew 20:28)

On reading this verse, I discovered how God offers salvation. Christ gave His life for us sinners...At this thought I fell into a state of ecstasy. The picture of Christ and His love for men made an indelible impression on my heart.¹³

Sultan continued his investigation, by reading the New Testament through several times. He says:

Accordingly, after completing the investigations which I have described, I came to the conclusion that I would become a Christian.¹⁴

The account ends with details of the explanation he gave to his Muslim friends, concerning his conversion to Christ. Reference is also made to his baptism, in Bombay, on the 6th. August, 1903.

(ii) Ali, a convert from Southern Yemen

The writer is Miss Lilly Quy, an English lady missionary from India. This record was written during a conference in Alexandria in June 1960.¹⁵

A book and a dream were vital factors in influencing him to turn from Mohame-dianism (*sic*) to Christianity said Mr Ali Ahmed in an interview recently.

Up to the age of 37 Mr. Ali Ahmed lived the life of an ordinary devout Muslim, reading the Koran and taking part, if only half-heartedly, in the fasts and ceremonies. But he said, "I felt I had no real contact with God. And I knew I had gone a long way on the path of besetting sin, and I had become enslaved to it. There was a great struggle inside me against the life I lived, and I knew I could not change myself.

It was after these mental and spiritual tensions had almost caused him to reach a state of nervous breakdown that he came across the book, 'Mere Christianity', by C.S.Lewis. It seemed that the message of a personal Saviour might be the answer to the struggle for mastery over his life, and Ali decided to give the idea a trial...Other things soon crowded the idea out of his mind and he forgot it.

Not long after, a baby was born to him. But before the year was out the baby had contracted a serious illness and died. It was now, in the hour of his grief that the Christ Whom he had forgotten did not forget Ali. For, the night after the baby died, the stricken father saw her in a dream, at the foot of the cross, and he interpreted the dream as the direct message of Christ to him saying, "I am alive and I can be relied upon to save you. For you know you need a Saviour."

That night was the turning point in Ali's life. He began to read all the Christian literature he could get hold of. His reading confirmed his faith in Christ as a personal Saviour.

It was over a year later that he met a small handful of Arab Christians. The Christian teaching and fellowship he enjoyed with them further strengthened his conviction that Christ was, indeed, God. The surrender of himself to the belief in Christ as a Saviour gave Ali an inner peace, resistance to sin and a great love for Christ¹⁶

(iii) Taufiq, a Syrian convert

The writer is Iskander Jadeed, a kind gentle and gracious writer who up until his death at the age of 80, wrote many books concerning Christianity and Islam. This account is based on actual letters given to Jadeed by Taufiq.¹⁷

During my years of secondary school, I lived in the home of a fine Christian widow. My father paid her for my room and lodging. Despite my relationship to her as a boarder, this gracious lady treated me as a son, and I admit with pride that her home was my first school of etiquette.

In this noble home I observed how love that is patient, kind, and forgiving spreads peace among the family members.¹⁸

Taufiq was invited to attend a Christian feast, and to see how the Christians worship. His reply was,

I am sorry, but I hold certain private opinions about Christianity which prevent me from attending. I am not at all comfortable with what you Christians keep repeating about Christ being crucified.

"Just a moment, brother," my friend said, "the teaching of the cross is very sublime, more profound than you can imagine or think. It is the word of God in re-

demption, in keeping with His wonderful love for man. However, since you are not ready to consider this subject let us not discuss it just yet."

After a period of silence he removed a copy of the New Testament from his pocket and said to me: "Take this; it is the Gospel of God. Read it sincerely; Ponder its contents. I shall ask God to illumine your mind, so that you may know the reason for which Christ came to the world as a man and died on a cross."¹⁹

He read the New Testament and in time accompanied his friend to church, where the simplicity and reverence of the service impressed him. Concerning his conversion he wrote:

I could see the wisdom of my friend's advice to read the Gospel. After removing the copy he had given me from the draw of my desk, I started to read. From the onset, I found myself gripped as though by magic; the words of Jesus seemed to have been written especially for me. Reading the sermon on the Mount I was introduced to a new world that glittered with love.

As I continued to read the Gospel, I grew in grace and in the knowledge of Christ. When I read John 3:16, an overwhelming sense of joy took hold of me, for in this passage of Scripture I discovered the key to the mystery of the cross: "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16).

My mind was opened, and the veil over my discernment removed. Suddenly, I knew why Jesus was willing to die on the cross: God loved man to such an extent that he lavishly gave the offering of His only Son to redeem all who would believe in Him, saving them from the punishment of everlasting separation from Him.²⁰

(iv) Emir Rishawi

This is a personal testimony, under the title, A STRUGGLE THAT LED TO CONVERSION. There is no indication as to which Middle Eastern country the author comes from. His account was first published in Arabic, in 1993.²¹

In his book, Rishawi devotes two whole sections to "Question marks concerning the Islamic Sharia" and "A new reading of Quranic Verses." In the last section, under the heading, "A little of what the Bible taught me." He writes:

The greatest crime committed against humanity is forcing man to engage himself daily in a struggle for the necessities of life. He ends up being absorbed by that struggle, his life being consumed, going round like a windmill, or like an ox at a Persian wheel!

This dilemma had me baffled for awhile, until the Bible gave me the answer, which was: "Whatever is born of God overcomes the world!" (1 John 5:1-5). I took a step towards God, but He took a leap towards me. I gave Him a part of my life,

and He granted me everlasting salvation. The Bible taught me that "Everyone who is of the truth hears my voice." (John 18:37) I can say that serenity was the fruit of four years of continual searching and studying. Now I have the assurance that springs from the truth, for which I searched long and hard, and found on the pages of the Book...Faith in Christ as the Quran presents him, is the logical introduction to faith in Christ as the Gospels portray him.²²

The significance of these accounts will be reviewed in sections 6 & 7.

A Biblical Theological Examination Concerning Conversion

In this section the first area of research is a presentation concerning the words for conversion used in the Bible. This is undertaken so as to outline the biblical vocabulary and to provide a basis for comparing these Hebrew and Greek words with the Arabic vocabulary of "salvation" as revealed in the Qur'an and Hadith. (This will be done in Section VI chapter 1).

Following this I am establishing a theological framework of Biblical data relating to conversion. This is an outline based on quotations from a number of authors in the Evangelical tradition. I shall then state my own position in the Pelagian, Arminian, Calvinist divide, and in preparation for the review under section six (iv), by my own application of existing data, add to the existing store of knowledge on *biblical* conversion.

(i) Greek and Hebrew words relating to conversion.

Greek and Hebrew each have two main words with reference to conversion:

- (i) μετάνοια Change of mind, repentance, conversion. With the Greek word μετανέω to change one's mind, to repent, to be converted.
- (ii) ἐπιστρέφω To turn, turn around, turn back, be converted and, ἐπιστροφή conversion.²³
- (iii) נחם Nacham. "to sigh, to breathe strongly; by impl. to be sorry."²⁴
- (iv) שׁוּב Shub. "to turn back, (hence away.)"²⁵

A explanation is given by Walter Conn. He writes:

The key biblical words for conversion are *nacham* and *shub* in Hebrew and *metanoia* and *epistrophe* in Greek. If conversion means a radical turning, or a reduction of one's life, the first word in each pair, emphasising repentance, specifies a *turning* from (sin), while the second indicates a turning towards (God).²⁶

A visual presentation would look like this:

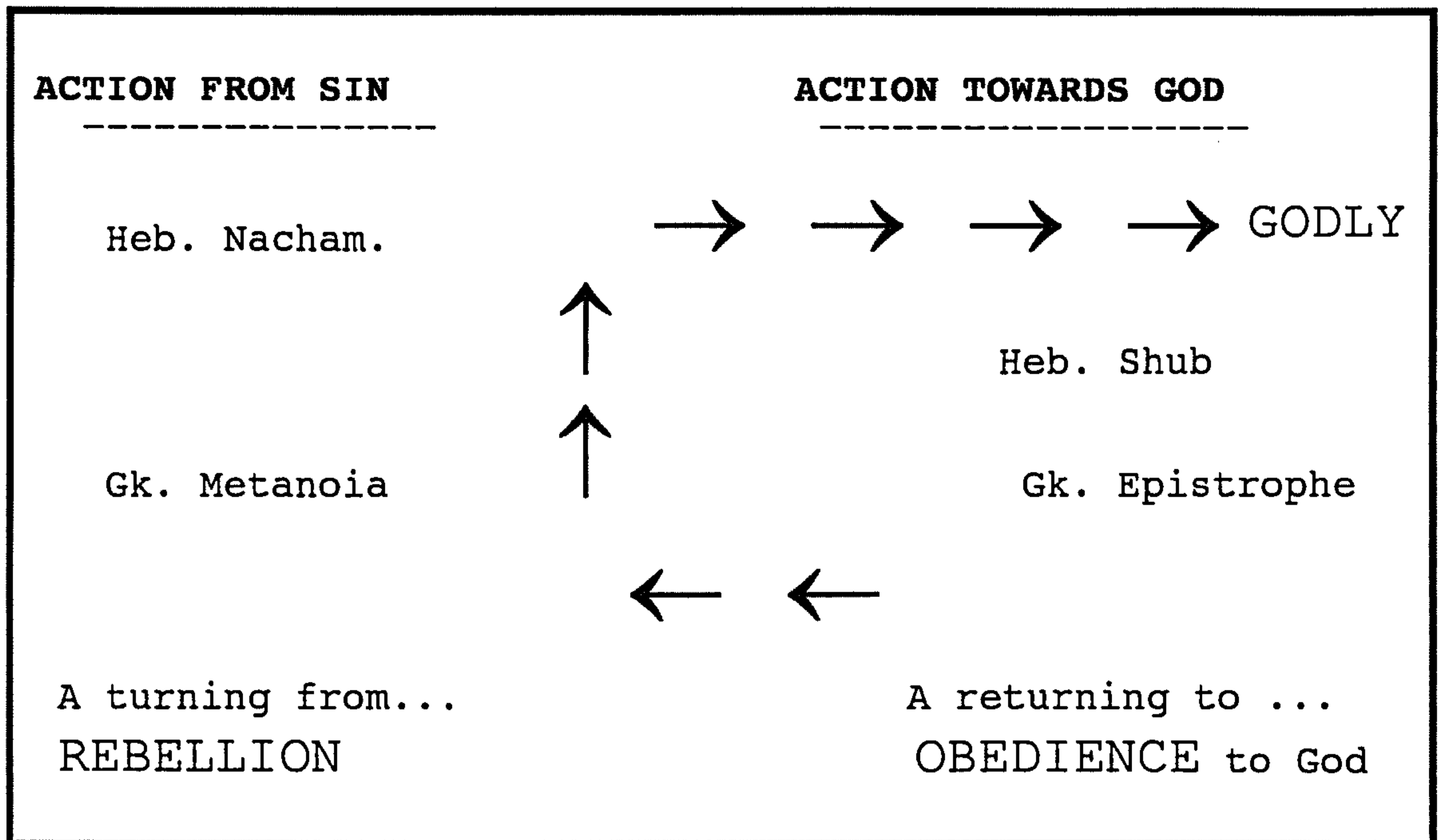


Illustration 9. Repentance & Conversion with reference to the Hebrew (nacham & shub) and the Greek (metanoia & epistrophe)

(ii) The Greek word metanoia

The N.T. Greek word for repentance is **metanoia**. In Acts 3:19 and 26:20 the words convert and repent are used together. Here each N.T. use of repentance is outlined, and a literal translation given²⁷ and the word's significance considered:

REPENTANCE AS A VERB IN THE AORIST TENSE.		
Reference	Greek Word	Translation and lexicon information.
Mark 6:12	μετανοῶσιν	"should repent"
	μετανοήσωσιν (RT)	First aorist subj.
Matt 21:30	μεταμεληθεῖς	"having repented"
Matt. 27:3		First aorist passive
Matt. 11:20	μετενόησαν	"They repented not"
Matt 11:21		First aorist
Matt 12:41		indicative.
Lk. 10:13		
Lk. 11:32		
Rev. 9:20 & 21		
Rev 16:9 & 11		

REPENTANCE AS A VERB IN THE AORIST TENSE.

Reference	Greek Word	Translation and lexicon information.
Luke 13:5	μετανοήσητε (μετανοήτε R. T.)	"If ye repented not" First aorist subj.
Luke 17:3 Revelation 2:21	μετανοήση	"should repent" First aorist subj.
Acts 2:38 Acts 3:19	μετανοήσατε	"repent" First aorist imperative
Acts 8:22 Revelation 2:5 Revelation 2:16 Revelation 3:3 Revelation 3:19 2 Cor. 12:21	μετανόησον μετανοησαντων	"repent" First aorist imperative "Those who have before sinned and have not repented" First aorist participle.

REPENTANCE AS A VERB IN THE IMPERFECT TENSE

Reference	Greek Word	Translation and lexicon information.
2 Cor 7:8b	μετεμελόμην	"I did regret" Imperfect tense.

REPENTANCE AS A VERB IN THE PRESENT TENSE		
Reference	Greek Word	Translation and lexicon information.
Matthew 3:2 Matthew 4:17 Mark 1:15	μετανοεῖτε	"Repent" Imperative.
Luke 13:3	μετανοήτε	"But if ye repent not" Present subjunctive.
Luke 15:10		Present participle.
Luke 17:4	μετανοῶ	"I repent" Present indicative.
Acts 17:30 Acts 26:20	μετανοεῖν	"to repent" Present infinitive.

REPENTANCE AS A VERB, IN THE FUTURE TENSE.		
Reference	Greek Word	Translation and lexicon information.
Luke 16:30 Revelation 2:22	μετανοήσουσιν	"they will repent" Future indicative.
2 Cor. 7:8	μεταμελομαι	"I did not regret it" Future, (passive form).
Hebrews 7:21	μεταμεληθήσεται	[The] Lord will not repent" Future indicative pass.

In the New Testament **metanoia** is used in the aorist, imperfect present and future tenses. The use of the word is unlike **epistrophe** in that it is used (once) in the imperfect tense. However, when **μετεμελόμην** is used, (2 Corinthians 7:8b), it is used of a personal regret, and not of a spiritual "conversion".

(iii) The Greek word epistrophe

From page 218 of the 20th. edition of Strong's Concordance, every reference to this word is listed. The literal translation is from Thomas Newberry, *The Englishman's New Testament*.²⁸ Each word is listed according to its tense.

CONVERSION AS A VERB IN THE AORIST TENSE.		
Reference	Greek Word	Translation and lexicon information.
Matthew 13:15 Mark 4:12	ἐπιστρέψωσιν ἐπιστρέψωσιν	"I should heal them" Aorist subjunctive.
Matthew 18:3	στραφητε	"Unless...converted" Second aorist subj. passive.
Luke 22:32 James 5:20	ἐπιστρέψας	"when thou hast turned back" First Aorist active participle.
John 12:40	ἐπιστραφῶσιν	"and be converted" Second aorist, subjunctive passive.
Acts 3:19	ἐπιστρέψατε	"Repent therefore and be converted" 1st aorist imperative.
Acts 11:21	ἐπέστρεψεν	"Having believed, turned" First aorist indicative active.
Acts 26:18	ἐπιστρέψαι	"that they may turn" First aorist active.
2 Cor. 3:16 James 5:19	ἐπιστρέψη	"it shall have turned" First aorist subj.

CONVERSION AS A VERB IN THE AORIST TENSE.

Reference	Greek Word	Translation and lexicon information.
1 Thess. 1:9	ἐπεστρέψατε	"how ye turned to God" First aorist indicative active.
1 Peter 2:25	ἐπεστράφητε	"But are returned now" Second aorist passive.

The aorist tense is a punctiliar tense. Therefore conversion is presented as a **point of time** event. Newberry adds:

In the main, it is the *indefinite* past. [However the aorist can be understood] as a *present* where the sense demands it.²⁹

CONVERSION AS A VERB IN THE PRESENT TENSE

Reference	Greek Word	Translation and lexicon information.
Acts 3:26	ἀποστρέφειν	"In turning each from" Present inf. active.
Acts 15:19	ἐπιστρέφουσιν	"Who...turn to God" (are turned to God) Dative, present active participle.
Acts 26:30	ἐπιστρέφειν	To repent and to turn" Present inf. active.

The present tense indicates [to turn] now, however, it is not an action limited in duration. The present can and does carry a *continuous* phase. In conversion the action represents a present state of turning to God.

CONVERSION AS A VERB IN THE FUTURE TENSE.		
Reference	Greek Word	Translation and lexicon information.
Luke 1:16 Acts 14:15	ἐπιστρέψει	"many...shall he turn to God" Future indicative.

The future tense is not a linear tense. It is a future action without reference to the duration of the event.

Within the New Testament, *epistrophe* is not used in the perfect or imperfect tense. The only indication of a continuous action is where the present is used. Put simply, **conversion is regarded as an event and not a process**. Both the active and the passive are used, implying a responsibility by man and an implied need to be the recipients of a work of God.

(iv) Nacham and Shub

Nacham has the concept of a feeling or heart attitude, rather than cerebral logic and unfeeling obedience. It is within the area of emotion and will. It is conversion in the context of the heart.³⁰ Shub is used in the transitive and intransitive form, both literally or figuratively:

To turn back, (hence away) trans. or intrans., lit. or fig. (not necessarily with the idea of return to the starting point); convert, recover, retrieve, turn again ... withdraw.³¹

A valid understanding requires that all the data be taken into account, and on this basis the Old Testament doctrine of conversion provides for a change in both attitude and action.

(v) A Presentation from Reformed theological writings.

This is my tradition, and in this section I am sampling present information and assembling it in credal form. All are statements from a number of authors. A minimum of comment and explanation is added as this is a section restricted to the opinions of those who are quoted. A sampling of other theological views on conversion is given in Appendix G. (In the interests of greater clarity, I have kept these two presentations separate.)

The statements are numbered [1] to [25], and fall into five categories which are, (i) A general position, [1]; (ii) Conversion and the human will, [2] - [6]; (iii) The time at which conversion takes place, [7]-[8]; (iv) The method by which conversion takes place, [9]-[17]; (v) The elements of conversion, [18] - [25].

[1] "There can be a work of persuasion which can fall short of true conversion."³²

Hebrews 6:4-6 is relevant here.

The writer of Hebrews demonstrates how a person can go a long way in the Christian way of life, yet fall short of regeneration.³³

[2] "Were man left to his own will to remain under the help of God if he chooses,"³⁴
justification and conversion would not take place

However, the sovereignty of God in this matter does not preclude the freewill of men, for God works so that men who choose to believe and repent do so in full consciousness that *they* do so.

[3] Conversely, some refute position [2], by the words, "Turn me and I will turn unto you."³⁵

Calvin's response was:

Men are not forced by the grace of God against their will, but ruled voluntarily, so as to obey and follow of their own accord, and this because their will from being bad is turned to good.³⁶

[4] In our conversion there is a real physical work, whereby he (the Holy Spirit) infuseth spiritual life into all that are effectually converted and really regenerated.³⁷

Owen explains that if the Holy Spirit were to only propose salvation, and leave the will unmoved, any who did believe and repent would:

ascribe the whole glory of our regeneration and conversion unto ourselves...Moral persuasion alone confers *no real supernatural strength* into the soul. (Obedience is no) mere natural act.³⁸

By physical work Owen means that there is an *actual* event or work which takes place, as opposed to a notional or conceptual work.

[5] The conversion process is not with "enthusiastical impressions."³⁹

Conversion is not a similar process by which prophets of old were moved to speak, or act, as passive instruments of God. However, in conversion:

He works on the minds of men in and by their own natural actings, through an immediate influence and impression of his power: "Create in me a clean heart, O God."⁴⁰

[6] In conversion, "He therefore offers no violence or compulsion to the will."⁴¹

Concerning the will, Owen said:

If it be compelled, it is destroyed.⁴²

[7] "The work of grace can be gradual in really profligate sinners."⁴³

However, the work of grace is not conversion itself.⁴⁴

[8] "If we take the word 'conversion' at its most specific sense, it denotes a momentary change and not a process like sanctification. It is a change that takes place once and that cannot be repeated..."⁴⁵

Berkhof refers to "temporary conversion" which is not genuine conversion, and "repeated conversion" which is not to be understood as a "new" conversion but as a return to the Lord after a temporary fall into sin.

[9] In conversion there is "application or light and truth into the mind derived by the word."⁴⁶

Conversion does not take place without the use of the mind. It requires the thinking processes of the one who would believe. It does not exclude the mind, for Adam and Eve's rebellion against God (see Genesis chapter 3), involved *consideration* within their minds of the prohibition in Genesis 2:17-17. Any conscious disobedience of a law, involves the mind and a return to *obedience* requires the use of the mind.

[10] "In conversion, conviction of sin is a factor of immense importance."⁴⁷

Any form of self righteousness must be put aside. And conversion without at some stage having conviction for sin is impossible. However, there are degrees of conviction, the depth of which may well vary for a young child compared to with an adult who is hardened in rebellion against God.

Just as a child inherits the fallen nature of mankind, (without himself having *consciously* committed an act of sin), so without consciously being aware of it, God **may initially** bring conviction of sin in an unconscious way to *a* child. However, the evidence of such **sub-clinical** conviction would subsequently be demonstrated to the child by later evidences of **felt** conviction, though on such occasions the conviction is not for salvation but for sanctification. At this point I am not considering the point at which there is faith in Christ, simply, that conviction of sin does take place, and is sometimes not evident to an outsider. See [11] below.

[11] "To safeguard those who have truly repented but who have experienced a minimum of conviction of sin is important."⁴⁸

Hulse said:

It is also very important that this experience of conviction is not stereotyped.⁴⁹

[12] "Regeneration is an act of God which precedes conversion and is properly to be distinguished from it. Regeneration is an act of God; Conversion is an act of man."⁵⁰

Kevan says:

In regeneration man is passive; in conversion he is active. (He adds this footnote: The passive form of the verb "be converted" is not a contradiction of this). Regeneration is a cause; conversion is an effect. Regeneration is instantaneous; conversion is often a prolonged experience.⁵¹

This quotation appears to contradict [8]. However, this is not the case. For example, a marriage may take place in a service lasting up to an hour, but the moment of conversion from single to married status, is only the short time when the actual vows are made. Or compare the Jewish concept of marriage where the betrothal is as binding as the marriage itself and *much* time separates the two, so conversion may be spoken of as both a momentary change and a *prolonged experience*. And yet there is a moment when one is not converted, and a moment when one *is* converted.

[13] "The work of conversion itself, and in especial the act of believing, or faith itself, is expressly said to be of God, to be wrought in us by him, to be given unto us from him."⁵²

Owen says that the "act of God working faith in us is a *creating act*: Ephesians 2:10."⁵³ As a work of God, it is prior to any subsequent faith which the believer may exercise. The condition of those outside of Christ is such that even the faith to believe in Christ must come from God.

[14] "Conversion belongs to the re-creative rather than the judicial acts of God."⁵⁴

Berkhof explained:

It does not alter the state but the condition of man.⁵⁵

Men and women are still sinners, but *saved* sinners.

[15] "Conversion takes place, normally not in the subconscious, but in the conscious life of the sinner."⁵⁶

The full quotation is as follows:

Conversion takes place, not in the subconscious, but in the conscious life of the sinner. This does not mean that it is not rooted in the subconscious life. Being a direct effect of regeneration, it naturally includes a transition in the operations of the new life from the subconscious to the conscious life. In view of this it may be said that conversion begins below consciousness, but that, as a completed act, it certainly falls within the range of the conscious life. This brings out the close connection between regeneration and conversion. A conversion that is not rooted in regeneration is no true conversion.⁵⁷

The methods and means of God in bringing about the *early workings* of conversion, are not fully explained in Scripture. However, since conversion *is* known and *can* be spoken about, it is for most people a conscious experience which can be described.

[16] "Conversion that is not rooted in regeneration (as taught in the New Testament) is no true conversion."⁵⁸

Conversion is:

A *supernatural* work of God, resulting in a *religious* change.⁵⁹

This places the complete comprehension of Biblical conversion beyond our understanding. There *is* a boundary beyond which our human understanding concerning conversion, is unable to cross. Psychology and sociology alone, cannot explain *Biblical* conversion.

[17] "Common grace...however, is insufficient to bring someone to conversion...According to Romans 8:30, the divine work of effectual calling accomplishes that task."⁶⁰

In practice, conversion cannot be understood without reference to effectual calling. These words as such, are not found in the New Testament. The term "effectual calling" is used by theologians to describe the personalised application of God's grace by which He *ensures* that the general call to all to repent and believe the Gospel is acted upon by some. All may repent and believe the Gospel, indeed all are commanded to do so. Effectual calling changes the will by regeneration, to make sure that some *do* repent and believe. Without God's involvement in man's response there would be no response at all. See Romans chapter 3:11.

[18] Conversion requires "the illumination of the heart" in which "The blindness of the heart is removed...and the Gospel is recognized as the power of God."⁶¹

He quotes Chafer:

No soul can be saved apart from this enlightenment for no other power is sufficient to break through the blindness which Satan has imposed on the minds of those who are lost.⁶²

[19] "There are certain internal spiritual effects wrought in and upon the souls of men...which ordinarily do proceed⁶³
the work of regeneration, or real conversion unto God."⁶⁴

Owen lists these as:

1. *Illumination*; 2. *Conviction*; 3. *Reformation*. The first of these respects the mind only; the second, the mind, conscience and affections; and the third, the life and conversion.⁶⁵

[20] There is "no genuine experience (of conversion) without the Law."⁶⁶

Hulse expressed his point in this way:

The moral law is God's schoolmaster to bring us to his Son...The moral law impressed on the conscience is God's way of conviction.⁶⁷

The omnipotence of God does not preclude the use of means so as to achieve his spiritual purpose. Conviction of sin is a work *of* the Holy Spirit in which God chooses to *use* the law as his means to accomplish this end. The law reflects the holiness of God, and so it provides the basis of an awareness of *spiritual* deficiency.

[21] There is no conversion/regeneration
"without the word of God."⁶⁸

Kevan says:

Does God use means in regeneration? At first the answer seems to be that he does not, but on second thought certain Scriptures come to mind which seem to associate regeneration with the Word of God, and to give the answer that He does.⁶⁹

Scripture teaches that God "chose to give us birth through the word of truth." James 1:18. That word may not, as in the case of Paul, (Acts 9) be the *recorded* words of Scripture. However, ordinarily God uses his written word as the seed by which new birth is obtained, since God's Word is the basis upon which *faith* is given. Romans 10:17.

[22] "A legal humiliation (and conscience for sin is) wholly insufficient to help (the sinner): but the conscience is convicted but because there is no spiritual understanding, the will is not bowed nor the inclination altered."⁷⁰

The work of God in genuine conversion is called by Owen, "evangelical humiliation."⁷¹ It is a *spiritual* work, in contrast to the *natural* changes and inclinations of the human heart.

[23] For true conversion, "Repentance may no longer be deferred."⁷²

The validity of repentance must be established. I believe that within the New Testament period, a response to the *call* for repentance and faith was demonstrated by obedience to the command of Jesus to be baptised.⁷³

(Now, at the end of the 20th. century, for believers in Baptist churches adult baptism is commonly a sign of *spiritual maturity* rather than *initial* repentance. It has effectively become associated with *sanctification* rather than conversion. Using Bap-

tist writings and with particular reference to Baptist theology in hymnology, I shall demonstrate this in Section V chapters 1 & 2.)

[24] Conversion involves faith in Christ, but "Faith in man is not the energy which produces the new birth nor is it the condition which God requires in order to perform his work of power."⁷⁴

Conversion is not possible without faith in *Christ*. However, this saving faith is not human energy or animation by which new birth is humanly produced. Rather it is from God and not from men, yet in such a way that faith is a *personal* confidence in God while also being "from God" (based on what *God* has said.) The energising (or creation) of faith comes from God's Word, and is the *personal* faith (of the one who believes). It is also a *particular* faith. It is faith *in* someone (Christ), rather than faith *about* Christ. For an example of some who had faith only *about* Christ, see Matthew 7:22-23.

[25] "Conversion is simply another name for repentance and faith conjoined."⁷⁵

This is presented as follows:

Repentance is the twin sister of faith -- we cannot think of the one without the other. Conversion is simply another name for repentance and faith conjoined and would therefore be enclosed in repentance and faith.⁷⁶

Lois Berkhof said:

Conversion comprises two elements namely repentance and faith.⁷⁷

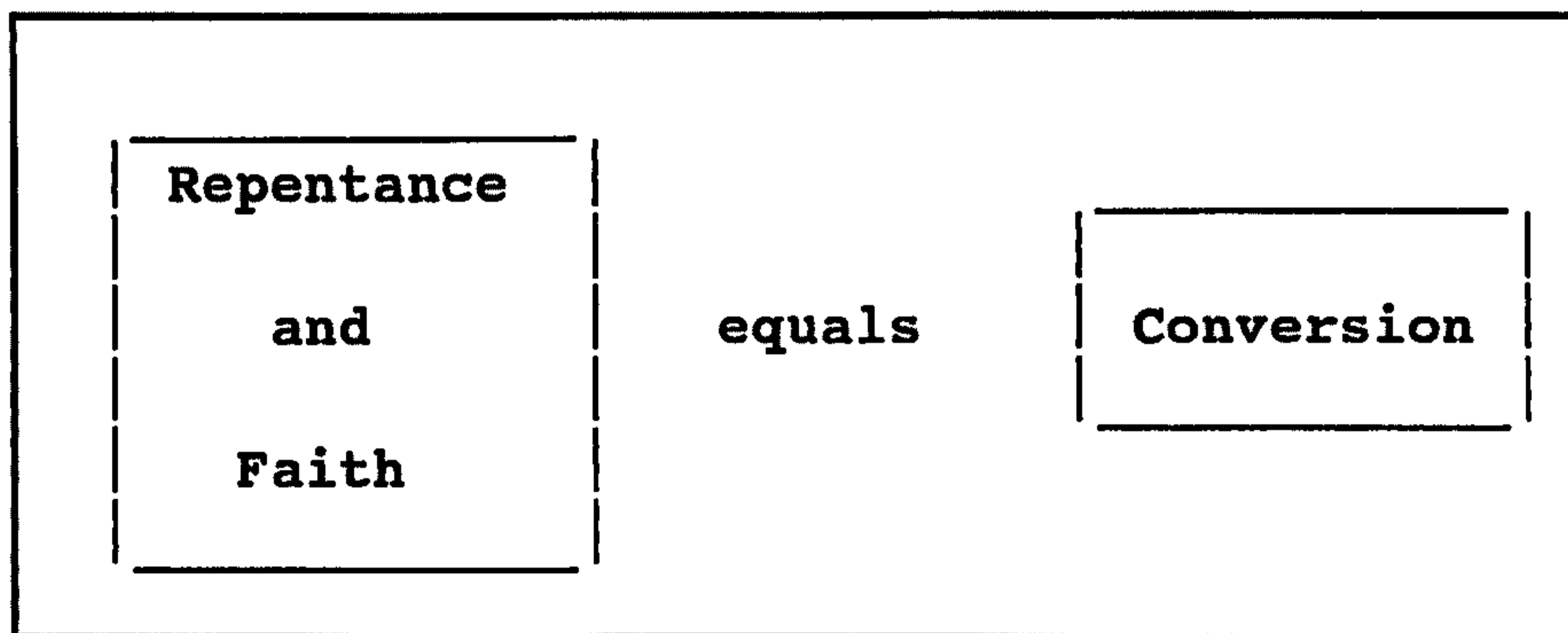


Illustration 10. John Murray's position on conversion

(vi) The Pelagian, Arminian, Calvinist Divide

Within the context of my research concerning conversion, I must make a brief reference to the Pelagian, Arminian, Calvinist divide. It is not my purpose to list all the details of each of these positions. However, from my own belief system commonly known as Calvinism, I shall attempt to outline the first two positions mentioned above, and with respect to dynamic equivalent conversion, make some assessment of them.

- Pelagianism: Luther saw the Pelagian position as fundamentally one of **human merit**.⁷⁸ Erasmus illustrated the Pelagian position when he asked:

If there is no freedom of will, what place is there for merit? If there is no place for merit, what place is there for reward? To what will it be ascribed if man is justified without merit?⁷⁹

With respect to the *doctrine of conversion*, John Owen challenged the Pelagian position when he wrote:

This [Pelagianism] ascribes the whole of our regeneration and conversion unto ourselves, and not to the grace of God... This would leave it [conversion] absolutely uncertain, not withstanding the purpose of God and the purchase of Christ, whether ever anyone...should be converted unto God or no.⁸⁰ (words in brackets added for clarity).

The fact is, Scripture does not bear it out. No one ever *wanted* to be converted but that he or she was first moved of God to seek after righteousness and holiness, and only then did they see that their desire or "will" to believe was *given* to them by God, though others interpret this as by *human* desire. Nor did self merit contribute to the grace of God,⁸¹ otherwise they would not be sure of being converted in the first place.

Dynamic equivalent conversion does not in itself imply or necessitate a Pelagian position. However, it does move towards that theological stance due to the **emphasis** it places on the value (**or human merit**) of each person and each culture in which "equivalent conversion" takes place.

- Arminianism: This is a form of Pelagianism, for while self-merit is outwardly less obvious, nevertheless Arminianism proposes that the convert has the freedom (**human merit/ability**) to accept the Gospel whenever he or she may choose. The human will is said to be free to choose (or to add to) the work of Christ, so as to *effectually* receive the grace of God.

David N. Steel and Curtis C. Thomas, in *Romans: An Interpretative Outline*⁸² contrast the "Five Points" of Arminianism with the "Five Points" of Calvinism. They define the Arminian position as:

- Free Will or Human Ability.
- Conditional Election.
- Universal Redemption of General Atonement.
- The Holy Spirit Can Be Effectively Resisted.
- [Various opinions on] Falling From Grace.

To illustrate part of the Arminian position I quote from a 19th century writer, W. N. Clarke:

No preacher is instructed or authorised to put any limitations upon the freeness of this [Gospel] invitation...Nevertheless, a doctrine of election, or divine choice among men, runs through Scripture...We cannot be wrong if we affirm in Scriptural language that God "desires all men to be saved" (1 Tim. ii 14)... God must hold the gift of salvation as equally free [in content and in time], to all men, without decisive distinctions of his own will. What then is election?...God's choice of men in the Old Testament, by which the Christian doctrine of Election was suggested...prove to have been choices of men to his service... Thus...Joseph was chosen that the way of his family into Egypt might be prepared...Moses, that Israel might be brought out of Egypt...⁸³ (underlining and words in brackets, added for clarify).

The free offer of the Gospel is not in dispute. However, Clarke failed to consider the state of the human will for if the will is not free, a general invitation to all is *not* enough. Then Clarke acknowledges the doctrine of election, but explains it away in terms of "service" rather than "salvation". He adds:

Instead of holding that the elect are the only ones who can be saved...the elect are elect for the sake of the non-elect...they are chosen by God to serve for the saving of those who have not yet been brought to God as they have been. The non-elect in God's time may become elect.⁸⁴

Therefore for Clarke, election is elastic. It is not really election at all, but a form of "open ended" election. And concerning the ability to accept the Gospel, he follows the Arminian position which attributes to mankind the innate ability to accept salvation apart from the *irresistible grace* of God. That this provision of God,

becomes effective only for those who, of their own free will, "choose" to cooperate with Him and accept His offer of grace. At the crucial point, man's will plays the decisive role; thus *man*, not God, determines who will be the recipients of the gift of salvation.⁸⁵

My belief is that the free offer of the Gospel is to be proclaimed, while at the same time acknowledging that as a result of the disobedience of Adam, the human will is in bondage, and apart from God's intervention, mankind is not free to "repent and

believe the Gospel" (Mark 1:15. A.V.) We must consider now how dynamic equivalent conversion relates to Arminianism.

Dynamic equivalent conversion does not in itself imply or necessitate an Arminian position. However, it does *move* towards that theological stance due to the emphasis it places on the freedom (or **human ability**) of each person in his or her culture, to experience "equivalent conversion" by a *culturally* suited transposition of religious beliefs. If the choice to cooperate with God is a *contribution* to one's conversion, a precedent will be set to allow the *contribution* of one's culture and religious forms *in* conversion. Dynamic equivalent conversion is compatible with Arminianism.

- Calvinism: Here the responsibility of man is not minimised, yet at the same time it is recognised that unless God acts, no one would come to faith in Christ. The Calvinist position is broadly outlined earlier in this chapter.

Dynamic equivalent conversion does not in itself imply or require a Calvinistic position. However, it could be argued that a belief in the sovereignty of God would *predispose* a Christian to believe that God is able to use any and every culture and background religion and transpose it into a *new form* of Christianity.

However, on the same basis it can be argued that because God's power is unlimited, he is able to *overcome human inability and inertia*, and within any and every culture and from any religious background bring about the conversion of *all* he pleases without any adaptation in terms of dynamic equivalent conversion.

We come now to a new section in which I present a theological perspective based on my own belief system. My aim is to add a *new* understanding concerning conversion.

(vii) A Personal Presentation on the Nature of Conversion

There are three sections for consideration. The first has to do with the process of conversion. The second with the state of [being] converted. The third with conviction of sin in conversion, and any variations or changes with respect to this work of the Holy Spirit.

- Conversion as a process

It is my conviction that Scripture does not say, "Repent and be converted," for true repentance (and faith) *is* conversion. It says, "Repent and be baptised" (Acts 3:38). This is because in New Testament thinking conversion is equated with baptism. When the New Testament was written it was anticipated that few if any unconverted persons would *choose* to be baptised.⁸⁶

Now, in much 20th century evangelistic ministry, the word 'conversion' is commonly used to refer to a state of *proven* Christian belief, rather than to the *process* of becoming a "convert". For example, there are a number of ways the term is currently used:

"Were there any *converts*?" (noun, = results)

"Is he *converted*?" (adjective, = description)

However, as we have already seen, Scripture mainly uses the word as a verb, describing what took place. It is an action, in one who repented and placed his faith in Christ. Strictly speaking, conversion is what happens *to* the person who repents and believes the Gospel. He or she is "converted." He or she is changed by God, and the origin of this altered state is found in the nature and origin of repentance and faith.

Conversion is more than a "decision" for Christ, since an act of the will may not include faith in Christ. To focus attention simply on the **act** of a hearer of the Gospel **making** a "decision" at an evangelistic meeting may be to use a "decision" as a **work** so that "grace becomes wages."⁸⁷ This statement by Roy Clement needs further clarification. The *process* of change/conversion can never operate in contradiction to the *nature* of the Gospel. A useful illustration is the transfer of mercy to a criminal who casts himself on the "mercy of the court".

If his decision to appeal for mercy is successful, his *act* of appealing is **not judicially equivalent** to the sentence the law would otherwise have required. The "grace" of the court is not "earnt" any more than a criminal's decision to lay aside witnesses in his defence **earns** him the grace by which he is pardoned.

- Conversion as a state

Biblical conversion introduces an individual to a restored *relationship* to God, which involves justification⁸⁸ as well as an inward personal change issuing in a reformed life. This change is a work of God, and involves three distinct segments. See illustration 11. The **first** is the work of the Holy Spirit in drawing a person to Christ. The **second** has to do with the Word of God and repentance and faith. The **third** has to do with the fact that Jesus is Lord. In conversion there is a necessary exclusion of others who claim to be *Lord* or *God*. This is because by the *resurrection*, he was declared to *our* Lord,⁸⁹ (and lordship excludes other Lords), so that **those who are beneficiaries of the Gospel have received obedience to faith**, a faith in Christ as Lord, thereby excluding other gods, or religious figures such as Muhammad⁹⁰ or Buddha. It is only through being enabled to submit to Jesus as *Lord* that the Biblical doctrine of salvation is made a personal reality. Romans 10:9.

Biblical conversion introduces the requirement of *exclusion* in terms of other religious ways of approaching God or serving God. This has its antecedent in **the exclusion order of Genesis 2:16-17**.

The United Kingdom is a pluralistic society where many people view all religions as being *equally* valid ways of approaching God. However, this is not in agreement with the way conversion is defined in the New Testament for within Scripture there is a factor *limiting* pluralism. The Lord *will* have the exclusive devotion of his converts, and they will acknowledge him as **Lord**. A believer in Christ Jesus operates within a faith *exclusion* zone or he or she has not submitted to Jesus as *Lord*. Conversion to Christ is a *second* establishment of Genesis 2:16-17 **for one who accepts Jesus Christ as Lord, the principle of "our Lord" in Romans 1:2-4 means that he or she can no longer recognise Hinduism, Buddhism, Islam or other religious faiths as *valid* expressions of saving faith.**

Notwithstanding S. R. Driver's suggestion that:

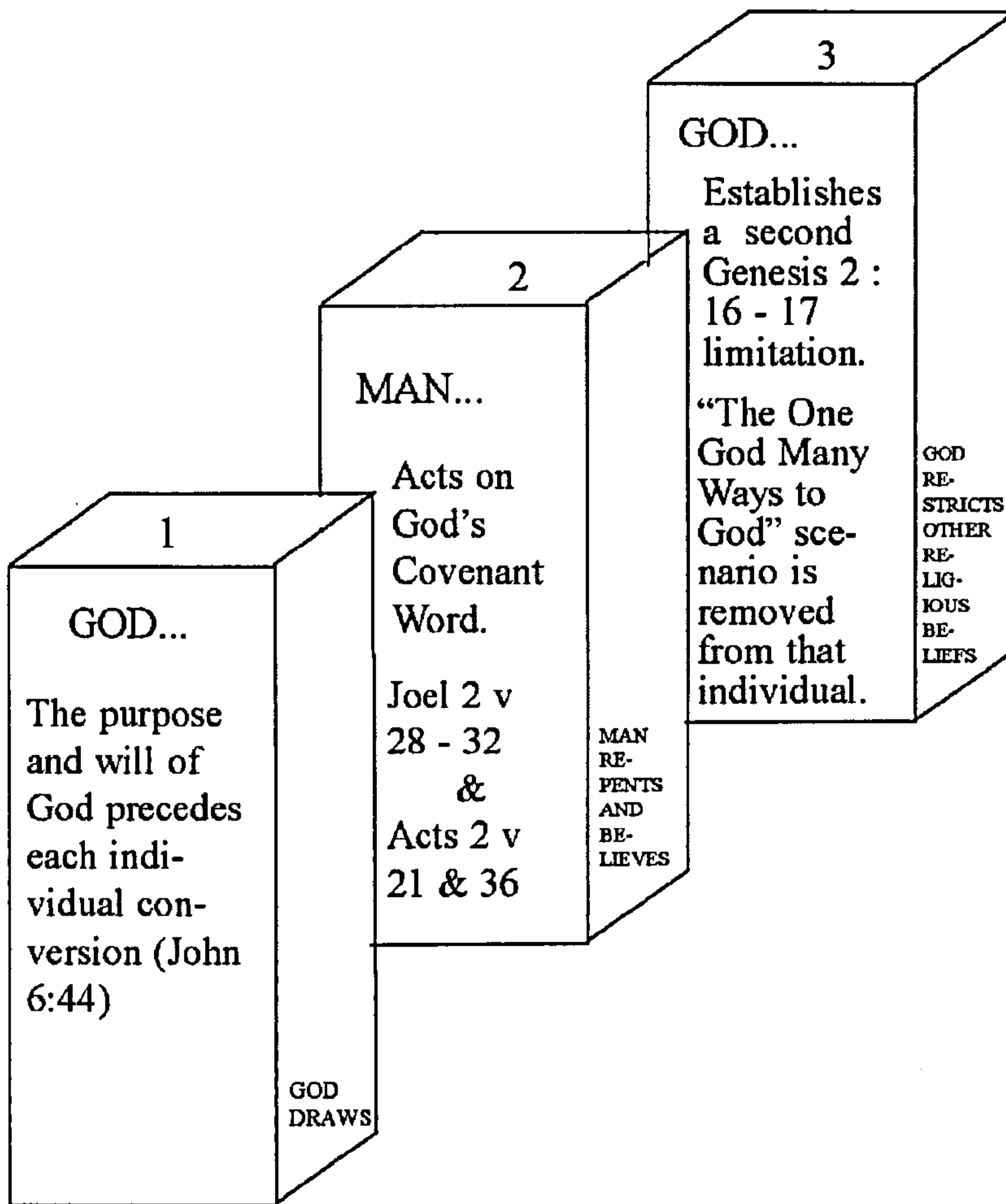
the Cherubim and flaming sword, perhaps even the serpent, have in fact a mythical colouring, and suggest the inference that they have been derived ultimately from a mythological source,⁹¹

Adam and Eve's **disobedience to the command in Genesis 2:16-18 was the starting point for all other world religions**. At heart it was rebellion against the right of Jehovah to be God on his own terms. Genuine Christian conversion *is* a cessation of such rebellion in that it is a submission to Christ **as Lord**. A revised Genesis 2:16 is retained. **The components of Genesis 2:16-17 are:**

- A Freedom (to eat from any tree).
- An Exclusion (from only one tree)
- A Penalty (if the command is disobeyed)

In tasting the fruit of "the tree of good and evil", Adam and Eve were guilty of disobedience and spiritually responsible for the moral and religious choices they would make. They understood good and evil and yet [as disobedient members of God's creation], did not possess the nature of God so as to obey the law of God from the heart.

If I may use the imagery of Genesis 2:16-17, I would *liken* the grace of God in Christ Jesus to the fruit on a tree. On this tree all the fruit is the same, as the merits of Christ are offered to all people. However, some evangelicals,⁹² would present a different picture. They would represent the tree as the grace of God in Christ Jesus, but with the *world religions* as the fruit, as *optional* ways of utilising the benefits of



Each conversion is PROCEEDED BY God's will and Decree, with man ACTING ON GOD'S COVENANT WORD, (The word calling for repentance, and faith in Christ). A state of LIMITATION concerning the validity of various religious options in approaching God, is removed from that individual. Biblical conversion is a REVERSAL of Genesis 2:17, a RETURN to a zero option, in terms of multiple choices in the retention/appropriation of God's grace.

Illustration 11: Three segments in conversion and restoration of spiritual life

Christ's atonement. In effect they would transpose "the tree of the knowledge of good and evil" into a tree of the "knowledge of God's salvation" and represent each religion in the world as a piece of fruit on the tree -- as alternative ways of knowing God, (yet without incurring his displeasure).

However, the principles of conversion in the New Testament have already been outlined. First is the purpose and will of God, applied individually as John 6:44 prescribes. The second is the need for men and women to act in faith upon a Covenant word from God, (see Joel 2:28-32 and Acts 2:21 & 36) where the Lord of the Old Testament is identified as the Lord Jesus Christ of the New Testament). The third is a God ward component in which God establishes within a new believer what he promised in Ezekiel 36:26. God covenanted to give believers a new heart and put a new Spirit within them, and to move them to follow his decrees. Part of this *work* of God is seen in a *limitation* of other religious beliefs. True converts will be careful to keep his laws. (Ezekiel 36:27). A God given element in conversion is a return to the *limitation component* in the Genesis 2:16-17. Other ways to God are proscribed. Jesus is Lord.

- Conversion and conviction of sin

My position is this: "The **Revelation of Christ** within a person, that divine work of *illumination* prior to conversion, precludes the absolute necessity of "conviction of sin." Therefore an infant if elect of God and the subject of God's irresistible grace, once Christ is revealed within this life, [even though the infant die at birth], *is* "converted". He or she has become a member of the Body of Christ.

In *such* cases conviction of sin may be sub clinical. It need not be a conscious event within an infant's life and if it is sub clinical we are unable to know, since (such an infant) is not able to convey this information to us. He or she will not know conviction of sin *as we do*, but is regenerate and therefore "converted".

For each of his elect, the Lord chooses the level at which he transforms the rebel nature into a subservient person who will call Jesus *LORD*. Within Scripture we see that in some cases this is evident but in others it is not.

Consider the following examples:

David, concerning the infant son of Bathsheba: "I will go to him, but he will not return to me." 2 Samuel 12:23.

As David declared that Jesus is Lord, and is with his Lord in heaven (Luke 20:44 & Romans 10:9), so he, David, declared he would be with his son. Not just in body, (as in bodily death), but in person. David said, "*I will go to him...*" Yet there was no evidence of the infants "conversion" or of any conviction of sin.

Paul: "When God...was pleased to reveal his Son in me." (Galatians 1:16). At the point of revelation he was moved to obey the Lord. It was the revelation of Christ within, which instantly led to his conversion.

Thief in the cross: "Jesus, remember me when you come into your kingdom." (Luke 23:43). God had revealed to him the true nature of his compatriot in suffering. The evidence we have of this man's conviction of sin is minimal, but the genuineness of his conversion cannot be questioned. He has the word of the Lord Jesus to prove it.

Illustration 12 outlines the transition from this revelation (from God) which is foundational in spiritual change, to its personal application with (in most cases) the subsequent evidence of conviction of sin and faith in Christ. Without the revelation of Christ within, conviction of sin and faith in Christ do not occur.

R Revelation is (Foundational for) -->	PB, personal basis (application or responsiveness) -->	seen in C/F (Conviction & Faith)
Revelation of Christ within a life	= The <u>personal basis</u> for conviction and responsiveness to the law of God	→ <u>Conviction of sin</u> and <u>faith</u> in cases of visible conversion.
<u>God</u> reveals Christ...to <u>a person</u>	=	conviction and faith will be evident (in time if there is time).
HOW	+ WHO	+ EVIDENCE
✓	?	?

Illustration 12: Why conviction of sin may in some cases be sub clinical. (The revelation of Christ within the unconscious, the mentally retarded or in a child that dies at birth, -- will accomplish the eternal purpose of God *for his elect*. Were such persons to live on with *normal* development, they would evidence an awareness of *conviction of sin and faith in Christ*).

Conversion is preceded by the **Revelation of Christ within**. And if Christ is revealed within, the evidence of conviction is suitable only to earthly time and opportunity for its expression. However, this is not to say that those who have lived much of their life rebelling against the light of the Gospel, may presume that when on their death bed and unconscious, they will obtain this **revelation**. Nor is this saying that we can assume that those who die, never having heard the Gospel message, will have found the grace of God in Christ Jesus, by virtue of the electing favour of God. All that is being stated is that the application by God in revealing Christ within, is a factor which negates the need for visible evidence of conviction of sin. Conversely this means that in these cases family and friends have no way of knowing the eternal destiny of such persons.

The Doctrine of Conversion in the Parables

This particular research, in the parables is necessary because of the place they play in presenting and obscuring the Kingdom. To be converted to Jesus Christ is to enter his Kingdom and to cease acting as rebels against his legitimate authority. Those who heard the Gospel from the lips of Jesus Christ were unique subjects of possible conversion. From this section it is possible to present a new theological perspective on the doctrine of conversion. In the past insufficient work has been done in this area.⁹³

(i) The Nature and Purpose of Parables

This is best expressed by Mark Strom in *Days are Coming, Exploring Biblical Patterns*:

The parables were an unusually indirect type of communication. They did not appear to be indirect. In fact they appeared to be simple, easy to understand stories. Yet the parables had a *mysterious way* of revealing and concealing at the same time; they seemed to hide as much as they gave. The parables were themselves *a mystery* in that they revealed the kingdom by producing *a mysterious reaction* in their hearers; hardening in some, illumination in others.⁹⁴

Conversion has to do with the King, Jesus Christ, and about the Kingdom of Christ. The parables served two useful purposes:

1. He used parables because they combined all the truths about who he was, what the kingdom was like, and how this affected people.
2. The parable of the sower was about how people respond to the kingdom which was demonstrated by the disciples' and crowd's reactions to the parables at the time.⁹⁵

The parable of the sower reveals how men and women respond to the Gospel message. It predicts the outcome of that Word ministry:

Jesus used parables because they preserved the mysterious nature of the kingdom. In other words, people could not understand the kingdom by themselves. The parables, the kingdom, made hard hearts harder unless the King of the kingdom granted eyes to see and ears to hear (Matthew 13:11).⁹⁶

(ii) The Nature of Conversion

Each of the parables are listed but not all have teaching concerning conversion. Where conversion elements are apparent (either from God's action or man's participation) these are highlighted at the side of each of the sections under consideration. A number of quotations in support of this presentation are taken from *The Parables of our Lord*, by Richard Trench,⁹⁷ as well as works by W. Arnot, W. M. Taylor, G. Campbell Morgan and a more recent writer, Gordon J. Keddie.⁹⁸

Hermeneutically, the parables are a distinct vehicle of divine truth, in my opinion each parable containing probably one theme. While I maintain this, it is also true that the *whole* of scripture is the Word of God and nothing in the form each parable takes need misrepresent the mind of the Lord. Evidence of this position will be provided later in what is presented in subsequent sections of this chapter.

THE DOCTRINE OF CONVERSION IN THE PARABLES

<u>Content and Teaching</u>	<u>Conversion Elements</u>
<p><u>The Sower</u>: Matthew 13:3-8; 18-23. Mark 4:4-8; 14-21. Luke 8:5-8; 11-15.</p> <p>1. True conversion requires the Word of God "That word by.. which men are born anew into the kingdom of God, and which in its effects 'endureth forever' 1 Peter 1:23-25." (Trench, 67-78)</p> <p>2. Hearing and understanding are necessary. However, Satan opposes those who hear, "So that they may not <u>believe</u> <u>be saved</u>." (Matt. 13:12.)</p> <p>3. There is an appearance of spiritual life that does not last. (Matt. 13:20-22).</p> <p>4. Spiritual life which endures is that which grows in a heart "Noble and good" (Lk.8:15) Without a preparation of heart, no heart is good (Jeremiah 17:9). Yet Jesus said, "He who belongs to God hears what God says." (John 8:47). True conversion is to <u>hear</u> and to obey. This is "given to you." Luke 8:10</p> <p>5. Perseverance is a part of true conversion.</p>	<p>Truth of God's Word</p> <p>Hearing and understanding = to believe and be saved.</p> <p>God must act before one will believe.</p>
<p><u>The Tares</u>: Matthew 13:24-30; 36-43.</p> <p>1. Conversion is the seed or work of Christ. He works (plants) before spiritual life is seen.</p> <p>2. True conversion takes place in the context of "spurious conversions, (wheat & tares). (See 1 John 2:2).</p>	<p>The Word is the instrument of conversion.</p>

THE DOCTRINE OF CONVERSION IN THE PARABLES

<u>Content and Teaching</u>	<u>Conversion Elements</u>
<p><u>The Mustard Seed</u>: Matthew 13:31-32. Mark 4:30-32. Luke 13:18-19.</p> <p><u>The Yeast</u>: Matthew 13:33. Luke 13:20-21.</p> <ol style="list-style-type: none"> 1. Conversion is known for "the small and slight beginnings." (Trench, 106) 2. Conversion, "Secret, slow and sure." (Arnot, 104) 3. Conversion "This change is gradual in its progress." (Taylor, 65.) 4. True conversions cannot be hidden. The good effect will be known on the evil and corrupt world in which it is found. 	<p>"He is Himself at once the mustard seed and the man that sowed it." (Trench, 109.)</p>
<p><u>Hidden Treasure</u>: Matthew 13:44.</p> <ol style="list-style-type: none"> 1. True conversion is like a "find" which was not sought after. 2. In true conversion, the cost is never too great, "In his joy" the cost is not too high to sell all and gain its object. 	
<p><u>The Pearl of Great Price</u>: Matthew 13:45-46.</p> <ol style="list-style-type: none"> 1. For some, true conversion will be the fruit of diligent searching. "The search is therefore determinative, discriminative, unremitting." (Trench, 131) 2. True conversion has only one goal, that is Jesus Christ. (Not to Christ and Muhammed). 	

THE DOCTRINE OF CONVERSION IN THE PARABLES

<u>Content and Teaching</u>	<u>Conversion Elements</u>
<p><u>A Fishing Net:</u> Matthew 13:47-50.</p> <p>1. True conversions will take place all over the world. "Cast the Gospel net into the world... [the] task is to fish for lost people and catch for the Lord the very population of heaven." (Keddie, 59-60)</p>	
<p><u>The Unmerciful Servant:</u> Matthew 18:21-35.</p> <p>1. True conversion is by the preaching of the law. "By the preaching of the law, - by the setting of our sins before our face, - by awakening and alarming our conscience that was asleep before - by bringing us into adversities..." (Trench, 150)</p> <p>2. True conversion is a legal framework in which God deals with us (in mercy) concerning a spiritual debt the sinner could never repay.</p> <p>3. The initial stage of conversion is never voluntary. See Romans 3:11. "This one 'was brought unto him,' for he would never have come of himself." (Trench, 151). Yet having been <i>made</i> to come there is a point at which he or she wants to come.</p> <p>4. True conversion owes everything, concerning its joyful outcome, to the mercy of the Lord. (Matthew 18:27).</p> <p>5. True conversion requires a acknowledgement of sin (of rebellion). "The severity of God only endures till the sinner is brought to acknowledge his guilt." (Trench, 154)</p>	<p>Use of the Law.</p> <p>With the mercy of God.</p> <p>On God's initiative followed by one's own desire to come.</p> <p>Coviction of sin.</p>

THE DOCTRINE OF CONVERSION IN THE PARABLES

<u>Content and Teaching</u>	<u>Conversion Elements</u>
<p><u>The Unmerciful Servant</u> cont.</p> <p>Sin must be acknowledged before love is shown. God's "terms are free forgiveness, bestowed in sovereign love by the giver and accepted in grateful love by the receiver." (Arnot, 192)</p> <p>6. True conversion does not allow for forgiveness from God while the sinner does not forgive his brother. "This may not be." (Trench, 156)</p>	<p>Grace is offered and accepted.</p> <p>A changed nature (so that the converted forgives others).</p>
<p><u>Workers in the Vineyard: Matthew 21:1-16.</u></p> <p>1. All who share in genuine conversion are chosen to be beneficiaries of God's grace. (Received text "For many are called but few are chosen" Matt. 20:16b).</p>	<p>Elect of God recipients of grace.</p>
<p><u>The Two Sons: Matthew 21:28-32</u></p> <p>1. True conversion is for rebels, not for the self righteous.</p> <p>2. Fortunately, the sinners initial response to the law of God is not necessarily his final response.</p> <p>3. True conversion is nothing short of the way of righteousness. (Matthew 21:32)</p> <p>4. True conversion is not provoked by jealousy. (Matthew 21:32)</p>	<p>Conversion is for sinners.</p> <p>Sometimes there is a delay in repentance</p>

THE DOCTRINE OF CONVERSION IN THE PARABLES

<u>Content and Teaching</u>	<u>Conversion Elements</u>
<p><u>The Wicked Tenants:</u> Matthew 21:33-45. Mark 12:1-12. Luke 20:9-19.</p> <p>1. The most natural context for true conversion is within the visible church.</p> <p>2. True conversion sometimes comes to those who least expect to have it, while those who appear to benefit from the grace of God reject Christ and are themselves rejected.</p>	
<p><u>The Wedding Banquet:</u> Matthew 22:1-14.</p> <p>1. True conversion is possible, because the Lord invites many sinners and chooses some of them (22:14), for the heavenly banquet.</p> <p>2. True conversion is by grace alone (22:12), by the imputed righteousness of Christ.</p> <p>3. Apparent conversions come under the close scrutiny of the Lord. "He is displeased that His goodness is not accepted. (The Greek is not οὐ but the subjunctive μή (μή ἔχων ἔνδομα γάμου), = 'not having and knowing that thou hast not) a wedding garment." (Trench, 221)</p> <p>4. Conversion is possible through "a call to believe." (Keddie, 223)</p>	<p>Calling all yet electing some.</p> <p>By grace.</p>
<p><u>The Ten Virgins:</u> Matthew 25:1-13.</p> <p>1 Not all who appear to be converted, are in fact his own. "'I know you not' [is] a picture of the sifting of Christendom at the conclusion of the age." (Morgan, 134)</p>	

THE DOCTRINE OF CONVERSION IN THE PARABLES

<u>Content and Teaching</u>	<u>Conversion Elements</u>
<p><u>The Ten Virgins:</u> cont.</p> <p>2. True conversion requires a reciprocal awareness of the Saviour and the saved. This 'knowledge' is more than intellectual knowledge, it is an appropriating contact in which the work and merit of Christ is by him placed to the spiritual benefit of the sinner.</p> <p>3. The exclusion of those with spurious 'conversion' is "not temporary." (Trench, 264)</p>	
<p><u>The Talents:</u> Matthew 25:14-30</p> <p>1. True conversion is proved by faithfulness.</p>	
<p><u>The Growing Seed:</u> Mark 4:26-29</p> <p>1. True conversions will be tested, not quickly, but at the time chosen by God.</p>	
<p><u>The Two Debtors:</u> Luke 7:41-43; 44-50.</p> <p>1. "Sin is rebellion" and with true conversion, rebellion ceases, (on our part) and the debt is cancelled (on God's part). (Morgan, 153).</p> <p>2. With true conversion, he who is forgiven much may more openly express his thanks to the Lord. It is the same grace which saves all, but the apparent appreciation of God's mercy does vary. A lack of conviction of sin (as with Simon), is an indication that conversion may not have taken place.</p>	<p>An awareness of sin (prior to a great demonstration of love for Christ.)</p> <p>A work of conviction of sin.</p>

THE DOCTRINE OF CONVERSION IN THE PARABLES

<u>Content and Teaching</u>	<u>Conversion Elements</u>
<p><u>The Good Samaritan:</u> Luke 10:30-37.</p> <p>1. True conversion is not needed for anyone who has kept the law perfectly.</p>	
<p><u>The Friend at Midnight:</u> Luke 11:5-8.</p> <p>1. There is no teaching on conversion here.</p>	
<p><u>The Rich Fool:</u> Luke 12:16-21.</p> <p>1. Wealth is a hazard to true conversion</p> <p>2. The possibility of conversion ends with death, and any <i>warning</i> of imminent death "is an overture of grace that invites repentance." (Keddie, 100)</p>	Time in which to be converted
<p><u>The Barren Fig Tree:</u> Luke 13:6-9.</p> <p>1. The time for true conversion is limited.</p> <p>2. True conversion, when it does take place is not possible without genuine repentance.</p> <p>3. In the grace of God there may be further opportunities for repentance, for those who are not converted -- but this is not guaranteed. What is sure is that judgement will come when a failure to repent continues.</p>	Repentance
<p><u>The Great Banquet:</u> Luke 14:15-24.</p> <p>1. Spurious conversion is illustrated by weak excuses. I cannot, is in fact "I will not." (Trench, 361)</p>	

THE DOCTRINE OF CONVERSION IN THE PARABLES

Content and Teaching

Conversion Elements

The Lost Sheep: Matthew 18:12-1
Luke 15:3-7.

1. The self righteous will not be converted until "Men's minds are strangely turned in the direction of salvation." (Taylor, 315)
2. Genuine conversion is more likely for those who know they are lost.
3. The lost need repentance, just as they need a shepherd to seek for them. Even repentance is a gift from God for the shepherd sought out the lost sheep -- and finding it attributed to it repentance. (When in fact the lost sheep did not seek its shepherd.)

Repentance a gift from God.

The Lost Coin: Luke 15:8-10.

1. An inert object cannot "find" itself, nor cease of itself to be lost. True conversion is outside the scope of the lost.

The Lost Son: Luke 15:11-32.

1. True Conversion does not take place without a change of heart and mind. Nor without a change of direction.
2. True conversion is not without words of repentance. Some proud persons will be saved, but they will not stay proud.
3. True conversion is seen as "life from death"

A change of heart.
A change of direction

The Shrewd Manager: Luke 16:1-9.

(There is no teaching here, on conversion).

THE DOCTRINE OF CONVERSION IN THE PARABLES

<u>Content and Teaching</u>	<u>Conversion Elements</u>
<p><u>The Rich Man and Lazarus: Luke 16:19-31.</u></p> <p>1. True conversion is not possible where unbelief is maintained. "the condemnation of the lost is...that they would not listen to the unmistakable thunderings and entreaties of his Word as it is revealed in Scripture. (Keddie, 166)</p> <p>2. The word of God, [Moses and the Prophets] is a sufficient guide to true conversion.</p> <p>3. The lost know that repentance is needed for genuine conversion.</p> <p>4. Some who fail to find genuine conversion may imply that the cause is with God. "If only I had been sufficiently warned, if only God had given me sufficiently clear evidence...of the need to repent...I had not come hither." (Trench, 462-463)</p>	<p>The Word of God.</p> <p>Repentance</p>
<p><u>The Unprofitable Servants: Luke 17:7-10.</u></p> <p>1. In true conversion there is a deep work of self-abasement.</p>	<p>Self-abasement</p>
<p><u>The Unjust Judge: Luke 18:1-8.</u></p> <p>1. Those who are truly converted -- the elect, are precious to God.</p>	
<p><u>Tax Collector: Luke 18:9-14.</u></p> <p>1. True conversion is not found by those who trust in themselves for righteousness.</p> <p>2. Prayer is no proof of conversion.</p>	

THE DOCTRINE OF CONVERSION IN THE PARABLES

<u>Content and Teaching</u>	<u>Conversion Elements</u>
<p><u>The Ten Minas:</u> Luke 19:11-22.</p> <p>1. True conversion is to enter the kingdom of Christ and be subject to him.</p> <p>2. Those who obey and serve Christ, gain his words of approval.</p>	

Every Biographical Record of Conversion in the New Testament

This section represents a visual case history of every biographical record of conversion in the New Testament. Cases in the Gospels are not easy to define. Historically and theologically the Gospel accounts of change and belief come in the period before the death of Christ and before Pentecost. However, the four Gospels have been researched and so the data under this heading can be said to be a record covering the whole New Testament.

(i) An explanation of the codes used

- Word:** Where the Word of God is involved in the conversion process.
- Faith:** Where the convert is said to have faith, (or be believing) the message as presented.
- Repent:** Where repentance is mentioned or where some action indicates that repentance took place.
- Convict:** Where conviction of sin appears to be present. It is understood here that this is a work of the Holy Spirit.
- Other:** [A] Where there is anointed ministry, the Holy Spirit attending the Gospel work.
- [B] Where there is Baptism.
- [C] Where an angel speaks.
- [E] Where election is mentioned.
- [MS] Where there are miraculous signs.
- [O] Where there is obedience.
- Note:** [r] Where this is derived from the *Received Text*

(ii) New Testament Conversion Elements

No.	Reference	Group or Person	Conversion Components:				
			Word.	Faith	Repent	Convict	Other
1	Acts 2:14-41	3,000 people	√		√	√	B
2	Acts ch. 5	Men & women	√	√			MS
3	Acts 6:7	Priests	√				O
4	Acts 8:1-13	Men & women	√	√			MS B
5	Acts 8:26-40	Ethiopian	√	√ r			B
6	Acts ch. 9 ver. 22 & 26	Saul		√	√		MS O B
7	Acts ch. 10	Cornelius	√	√			C A B
8	Acts 11:20f	Greeks	√		√		A
9	Acts 13:13f	Many Jews	√	√			
10	Acts 13:44f	The Gentiles	√	√			E
11	Acts 14:1	Jews & Gentiles	√	√			
13	Acts 14:21	A number	√				
14	Acts 16:13f	Lydia	√	√			B
15	Acts 16:25f	The jailer	√	√			MS B
16	Acts 17:1-4	Synagogue group	√	√			
17	Acts 17:10f	Bereans	√	√			
18	Acts 17:16f	Athenians	√	√	√		

No.	Reference	Group or Person	Conversion Components:				
			Word.	Faith	Repent	Convict	Other
19	Acts 18:8	Crispus...	√	√			B
20	Acts 19:1-20	Ephesians	√	√	√		MS
21	Acts 28:17f	Jews in Rome	√	√			
22	Rom.15:17-20	The Gentiles	√			√	MS O A
23	Gal. 3:1-9 4:13	Foolish Galatians	√	√			MS
24	Eph. 4:20-24	Ephesians	√		√		O
25	Col. 1:4-8	Colossians	√	√			
26	1 Thess.ch 1 v.4-10; 2:13	Thessalonians	√		√	√	A E O

(iii) A consideration of the data on New Testament conversions

Twenty six biographical accounts of conversion or group conversions have been found. There are many allusions to others who were converted, such as Timothy, Titus, and believers which the Epistle to the Hebrews is aware of.

In all but one of the cases listed above there is reference to the proclamation of the Word of God, though this is not of the entire Bible. The case where the Word of God is *not* evident is Acts 9:4-6 & 26. Here the Lord spoke directly so that Paul heard the voice of the Lord. I do not include this as an evidence of the preaching or paraphrasing of Scripture.

As an integral component of conversion, I use the term, the *Word of God* in a broad sense. Sometimes this takes the form of **preaching**, as in Acts chapter 2 and Galatians 4:13. (Here the preaching of the Word is the exegetical exposition and application of a part of Scripture. Galatians 3:6-9 is an illustration of this "preaching" style). At other times the proclamation of the Word is as a message **taught**, such as in Ephesians 4:20. It will at times include the **actual words of the Old Testament** as in

the case of Philip and the Ethiopian, (Acts 8:30 & 32-33), however, it is not restricted to a direct quotation and sometimes takes the form of a paraphrase of Scripture.⁹⁹

In 18 out of the 26 cases there is reference to *faith* accompanying those who are converted. Where faith is not mentioned, in all but of the seven other instances, there is either *one* or *more* of the other conversion components, [repentance, conviction by the Holy Spirit], or one or more of the other items listed by code, A, B, C, E, MS, or O. In the case of No. 13, (Acts 14:21), this is part of a summary statement covering a report on the first missionary journey.

The evidence before us suggests that essential conversion elements are: [A] The Word preached, taught or present. [B] Faith in the word, and therefore in Christ Jesus as Lord, for He is the one proclaimed by that word. This faith is spoken of as 'faith', or evident by repentance, conviction of sin or a demonstration of obedience to the Lord, such as in baptism.

The Essential Elements of New Testament Conversion, Presented in Statement Form

(A) What does not constitute or prove New Testament Conversion

(i) The use of Biblical terminology, casting out demons and working miracles are no proof of conversion

Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophecy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!' Matthew 7:21-23.

(ii) Remorse for sin is no proof of conversion

When Judas who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and elders. "I have sinned," he said "for I have betrayed innocent blood." "What is that to us?" they replied, "That's your responsibility." Matthew 27:3-4.

(iii) Belonging to a church or assembly
is no proof that a person is converted

Even now many antichrists have come...They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us. 1 John 2:18-19.

(iv) Outward belief and outward assent
to the truth is no proof that a person is
converted

To the Jews who had believed on him, Jesus said, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free." ... "I tell you the truth," Jesus answered, "before Abraham was, I am!" At this, they picked up stones to stone him..." John 8:31-32 & 58-59.

Outside are...everyone who loves and practices falsehood. Revelation 22:15.

(B) The context in which New Testament
conversion may take place

(i) In a cross cultural situation

Peter who was Jewish could meet with Cornelius, and say:

You are well aware that it is against our law for a Jew to associate with a Gentile or to visit him. But God has shown me that I should not call any man impure or unclean. Acts 10:28

(ii) In an attitude of expectancy and
reverence to hear the Word of God

Cornelius outlined this situation:

Now we are all here in the presence of God to listen to everything the Lord has commanded you to tell us. Acts 10:33

(iii) Where the messenger of the Gospel
is obedient to the Lord and takes the
Word to those who have not heard

It is recorded that Peter started out to Cornelius' house the day following the invitation to visit. (Acts 10:23)

(iv) Where the Holy Spirit comes upon those who hear the message

While Peter was still speaking these words, the Holy Spirit came on all who heard the message. Acts 10:44

(C) What does constitute New Testament Conversion

(i) The message of the Word of God is presented

Speaking of the Apostle Peter, the angel said:

Send to Joppa for Simon who is called Peter. He will bring you a message through which you and all your household will be saved. Acts 10:13-14

(ii) The will of the Lord is established in that the salvation is according to God's choice

He chose to give us birth through the word of truth. James 1:18

(iii) There is conviction of sin by the Holy Spirit

For we know, brothers loved by God, that he has chosen you, because our Gospel came to you not simply with words, but also with power, and with the Holy Spirit and with deep conviction. 1 Thessalonians 1:4-5

(iv) Genuine repentance is not absent

I preached that they should repent and turn to God and prove their repentance by their deeds. Acts 26:20

(v) There is faith in Jesus Christ as the only grounds of mercy and reconciliation

Believe in the Lord Jesus, and you will be saved—you and your household. Then they spoke the word of the Lord to him and all the others in his house. Acts 16:31-32

(vi) Human perception may understand conversion as either a momentary change or a gradual change. Objectively, conversion takes place at the point of conscious forsaking of sin (repentance) and (God given) trust in the Lord Jesus Christ

This is only possible in regeneration. Jesus Christ put it this way:

I tell you the truth, no-one can see the kingdom of God unless he is born again... You must be born again. John 3:3 & 7

(vii) Conversion is a work of the Spirit of God, and not a psychological, or sociological change. While it is not without obedience and faith, it is equally not because of it. Spiritual birth is not by the subject's will but by He who is the Father of all creation.

John wrote:

Yet to all who received him, to those who believed in his name, he gave the right to become children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God. John 1:12-13

A Comparison of the Biblical Conversion Elements and data as already considered with (i) A Developmental Interpretation of Conversion, (ii) An "Engel Scale" for Muslim Work, and (iii) The Nine Statements on Dynamic Equivalent Conversion, as outlined in Chapter One (iv) Late 20th Century Research on Whether only Christians can be Saved

For this chapter the five sections on conversion are now compared with firstly, *Christian Conversion: A Developmental Interpretation of Autonomy & Surrender*, the psychological, philosophical and theological understanding of conversion as presented by Conn. A second comparison is with *An "Engel Scale" for Muslim Work?*, (a possibility presented by James A. Fraser). A third comparison is with the *Nine Statements on Dynamic Equivalent Conversion* which were outlined in Section I, chapter 3. The final comparison is with *Late 20th Century Research on whether only Christians can be Saved*. This last section is necessary because present research concerning the subjects of conversion, has a bearing on the nature of conversion.

(i) A Comparison with a Developmental Interpretation of Conversion

The position taken by Conn is summarised as follows. The Christian conscience is developed so that "conversion" is by stages, so that it becomes:

Personal development as self-transcendence...(and) Christian conversion is viewed as one more conversion added to the moral, affective, cognitive and religious quartet, but as the specific shape these conversions take when focused on Jesus in the symbolic context of the society.¹⁰⁰

His concept may be illustrated as follows:

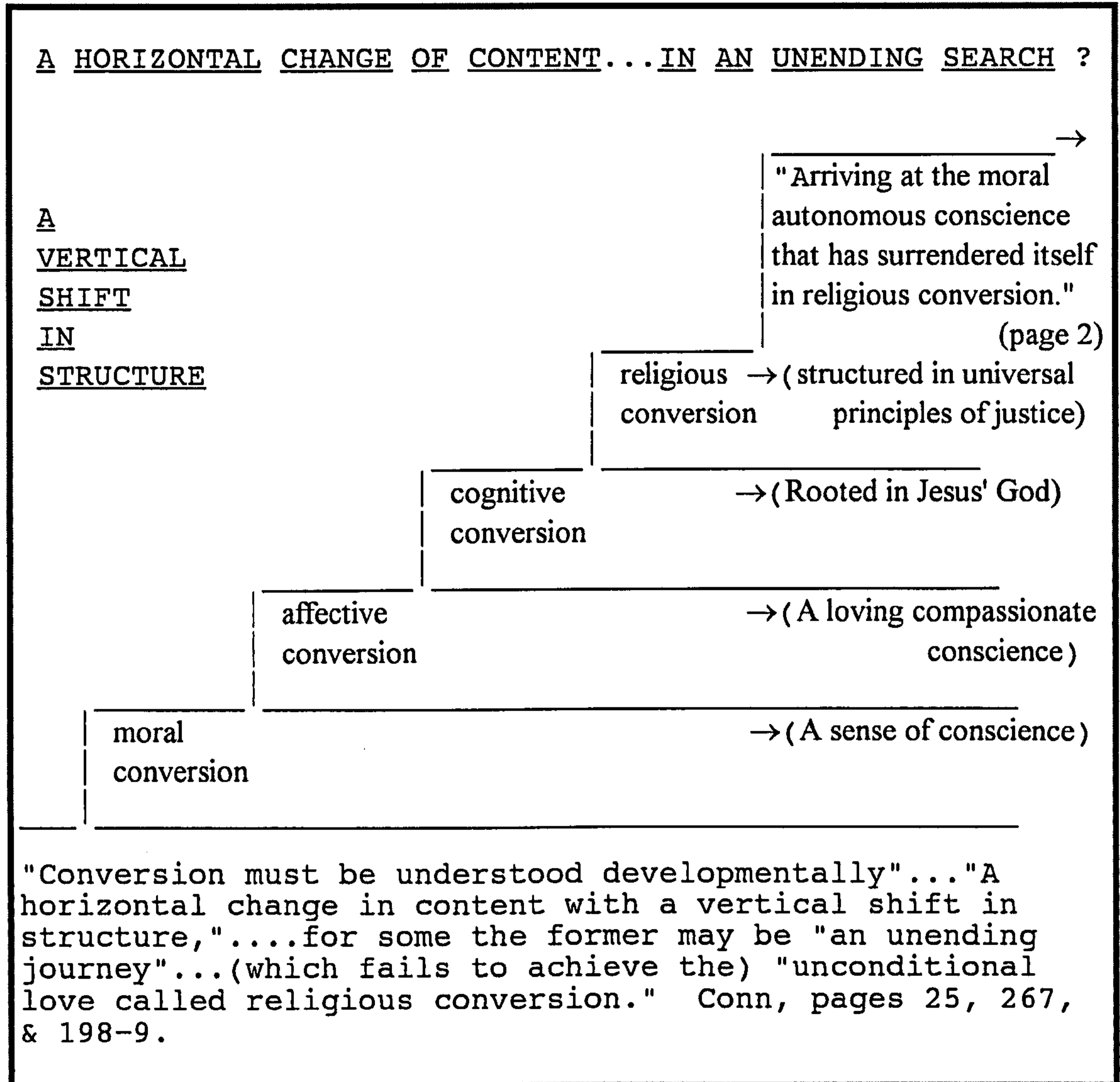


Illustration 13. A psychological, philosophical and theological understanding of conversion as a series of developmental changes.

Conversion for Conn is a change in the conscience, a change which is cognitive, affective, moral and religious. His conversion model is not first of all "spiritual." He writes:

The personal measure of Christian living, therefore, is the conscience which has experienced a Christian conversion at once cognitive, affective, moral and relig-

ious. Only a person thus converted is fully and concretely sensitive to the loving life of Jesus.¹⁰¹

It is, however, a spiritual event on the basis of a relationship with Christ:

An authentic Christian conversion is characterised especially by a specifically religious quality -- a relationship to God in the person of Jesus Christ.¹⁰²

And,

While Christian conversion must be a moral conversion, it is more than moral conversion. It always involves the religious quality of a cognitive and affective relationship with God in Jesus Christ.¹⁰³

Conn sees conversion as both a development and a relationship with Jesus Christ. However, it has this qualification:

This relationship is to be understood not so much as an end as a possibility. From the convert's perspective it is the beginning of what may become an unending journey into the personal reality of God -- a journey which, after many years of arduous travel, may pass through (but not end in) the radical transformation of unconditional love called religious conversion. (underlining added.)¹⁰⁴

His overall view of conversion is developmental and linear, unfortunately without any assurance that the end of the journey will ever be reached.

Conn's position compared with the data in sections 1-5.

In section one we saw that the converts from Islam experienced all the developmental changes; moral, affective, cognitive and religious. However, their conversion was not towards justice for those to whom they related, but to a position in which they were declared justified before God.

In section two we found that "conversion" may not be genuine. Here there is agreement with Conn, for not all who start out on a "conversion journey" obtain the mercy of God in Christ Jesus.

In sections three to five we see that conversion includes more than faith in Jesus Christ, that it also requires repentance for sin. Here, Conn is silent; and here his model of "personal development" is faulty. In addition, biblical conversion is seen as an "event" and for Conn it is a "life sentence" and self-help conversion, in which man does all and God does nothing.

(ii) A comparison with an "Engel Scale" for Muslim work.

The article on an "Engel Scale?" outlined by David A. Fraser, is introduced as follows. His intention is to:

(i) Persuade Muslims to give their faith allegiance to Jesus Christ as Supreme Lord.¹⁰⁵

To see that effective preaching of the Gospel is based on:

(ii) Understanding the actual factors involved in (the) process (and) on our communication and commitment-fixing strategies.¹⁰⁶

For Fraser, conversion is seen as:

the process of decision-making for Christ and the various components that make up the matrix in which stable commitments are made.¹⁰⁷

Against the background of cultural sanctions facing the would-be convert Fraser says:

Communication theory and marketing research hold promise of application because they shape opinions and attitudes of the public...¹⁰⁸

Fraser places decision making (conversion) under the following headings:

A. Predisposing Factors. B. Commitment Context. C. Susceptibility (Suggestibility), D. Decision-making Mechanisms. E. Decision-Bolstering Processes.¹⁰⁹

He then introduces the main section, entitled:

Developing Models of Decision-Making for Muslim Evangelism.¹¹⁰

He refers to

a model of the spiritual decision process which purports to be universal...its concepts are not difficult to understand. It suggests that everyone falls somewhere along a continuum in terms of relationship to Christ. At one extreme are those who have no direct knowledge of the Gospel but know only what they have discovered through nature, conscience, and what truths are found in their traditional culture.¹¹¹

He further adds:

The benefits of thinking about the decision process in this fashion are several. It suggests that the goal of communication of the gospel is to move people in their decision process toward Christ.

If the percentage of a group that falls at -6 or -3 or -2 is known, does it enable the evangelist to be more focused and relevant in communication so that the people can be moved down the scale toward an eventual commitment to Jesus Christ? In general terms I think the answer is yes. (underlining added).

Does this model assume that there is an irreducible minimum of knowledge that must be known for the conversion to be valid? What is that knowledge and how should it be expressed for the many different Muslim contexts?

The turning point for adherents of popular Islam is the proof of "baraka" and power which the evangelists demonstrates. Understanding of the fundamentals of the gospel is an event that comes after they have confronted Christ and decided he is indeed Supreme Lord. All they know at the point of conversion is that Jesus is powerful enough to deal with their problems.

We need to know how Muslims actually do make decisions for Jesus Christ...If we can discover the path the Holy Spirit typically uses to bring Muslims to Christ, we can more self-consciously and prayerfully conform our strategies and efforts to his activity.¹¹²

In response to Fraser participants to the conference proposed the following changes for the upper end of the "Engel Scale."¹¹³

- 10 Awareness of Supreme Being but no effective knowledge of the gospel.
- 9 Established positive rapport with Christian communicator.
- 8 Restudy of Quran on Jesus and clarification of misconceptions.
- 7 Initial awareness of gospel through life of Christian communicator.
- 6 Awareness of fundamentals of gospel through the Scriptures.
- 5 Grasp of implications of the gospel.

Illustration 14. Suggested adaptation of the "Engel Scale" appropriate for Muslim work

Following participants responses, (of which most were supportive and some critical), Fraser responded:

It is not a matter of "manipulating" people into the Kingdom but rather of cooperating with the nature of things, people and culture as we attempt to be good stewards of the gospel we sow. Some wanted an emphasis that the Word of God is powerful, creating its own discontent and not just fitting into preexisting need. When sensitively presented in culturally appropriate ways I would agree. But we cannot make a "fetish" out of the Word of God and suppose that a formulation

that fits our susceptibilities won't need radical reformation and focus on specific felt needs different from our own.¹¹⁴

Fraser's position compared with the data in sections 1-5

In the case of all the converts in section one, there was a decided move from unbelief in Christ as Lord, to personal, appropriating faith in Christ, and in what He had done to secure their eternal salvation. It was further recognised that there was only ONE Saviour from sin, and from the judgement at the end of the age.

In terms of a progressive shift in direction, (in keeping with the "Engel Scale"), all would agree with Fraser. However, in terms of the place the Word of God has in achieving true conversion, they do not agree. For *each* the Word of God was the *common* element in each conversion.

From sections 2-5 there is little agreement with Fraser. The differences are as follows:

FRASER

1. Conversion is a decision for Christ.
2. Conversion is helped by the knowledge of how group decisions are arrived at, in each cultural setting.
3. Conversion is man's choice alone.
4. There is no reference to *election*, or the act of the Father, in drawing the convert to Christ. John 6:44, the Greek is literally to "drag."
5. To view conversion as a "decision" and as a process, is to focus on the missionary as the midwife rather than to focus on the creative power from God - in producing a new (spiritual) life.

SECTIONS 2-5

1. Conversion is more than a decision for Christ.
2. Conversion is a conscious event, within a personal and social context, but it is preceded by a work of God, not mere market research.
3. Conversion is God's choice, so that man chooses by the will of God.
John 1:13.
4. When God is at work, a progress measurement is unnecessary.
5. Conversion is an "event" but it may reflect a process. It is like the creator of the universe talking control of a forceps delivery. The time factor may vary, but the end result was never in doubt.

(iii) A comparison with the nine statements on Dynamic Equivalent Conversion (Section 1, chapter 3)

The nine statements presented the overall position on Dynamic Equivalent conversion. Under the following two column format they are compared with conversion as revealed in sections 1-5 of this chapter.

DYNAMIC EQUIVALENT CONVERSION

1. Nil.
2. Christian faith without Christianity.
(By the help of Christ's atonement.)
3. Conversion is a process rather than a deliberate decision or commitment.
(In the Islamic home, so it is to be a *Christian* Muslim).
4. "They are still Muslim"
(Yet have evidence of spiritual transformation).
5. The status of "converts" can be unclear.

EVIDENCE FROM SECTIONS 1-5 for BIBLICAL CONVERSION

1. Nil.
2. The converts come to believe in and experience the truth of "Christian faith" and in this sense they could not reject Christianity as:
 - (a) The only Saviour is in Christianity.
 - (b) The Word of Christianity, the Bible, is the only Word of God.
 - (c) What has culturally become "Christian" is not central or necessary, to the convert from Islam.
 - (d) However, Christianity did involve a change in cultural allegiance, but not a lack of love for home, family or clan.
3. A process with a deliberate emphasis on repentance for sin and faith in Christ as the only Saviour.
(It is clear to the convert that true conversion means no longer being a Muslim).
4. They are no longer Muslim. They are not just subject to the Word of God, but *in Christ*, a member of His body, and a partaker of the Divine nature, even if outwardly unable to join in a congregation, in worship with other Believers.
5. The biblical position is that they may "know that they have eternal life." 1 John 5:13.¹¹⁵

DYNAMIC EQUIVALENT
CONVERSION

5. (They may not be sure of their eternal destiny, right up to the Day of Judgement).

(They are to stay in their own community).

6. A combination of Christian faith and Muslim religious structures.

7. The Islamic socio-cultural identity is retained, and the belief system of Islam is modified to fit a faith in Christ.

8. Believers in Christ can be Imams of Mosques....

9. Conversion is sometimes built on common ground between the Qur'an and the Bible.

EVIDENCE FROM SECTIONS 1-5
for BIBLICAL CONVERSION

5. (The transition from spiritual death to spiritual life does not go on forever).

(They are members of a new community, a new commonwealth, even if they are put out of their family and clan).

6. "One Lord, one faith, one baptism." There can be no dual allegiance.

7. Jesus said: "My kingdom is not of this world," so conversion is not to a sociological pattern or a religious form, or to political power and control.

"Paul said that for Believers: "Christ ...is your life..."

8. Absence from other religious services did not appear as an evidence of conversion. Equally, the teaching of the New Testament does not endorse such actions.

9. Paul quoted other writers, but very infrequently and never as the Gospel word.

The Bible is the Word of God, a living word, and no other word is needed for conversion.

(iv) A Comparison with late 20th.
Century Research on whether only
Christians can be saved

It is not my purpose to outline all the data concerning the eternal destiny of non-Christians or the means by which God may apply the benefits of Christ's atonement to those who would *not* call themselves Christians. However, some consideration is necessary. I take as a starting point the significant work done in 1983 by the Evangelical Alliance, *Christianity & Other Faiths*.¹¹⁶ There is a Roman Catholic presentation

which was produced shortly after the Evangelical Alliance work, by Paul F. Knitter, and entitled *No Other Name? A Critical Survey of Christian Attitudes towards the World Religions*.¹¹⁷

More recent publications to consider, are Clark Pinnock, *A Wideness in His Mercy*,¹¹⁸ and John Sanders, *No Other Name*.¹¹⁹ I shall outline the significant findings of each of these publications and then present a comparison with the Biblical conversion elements recorded earlier in this chapter.

- *Christianity and other Faiths*

Among topics covered are the status of other faiths, as revealed in the Old Testament and New Testament and Christian attitudes and actions towards other faiths. The report says:

Many individuals among the Gentile nations are shown to be in living contact with God...Gentile nations are declared to have their place in the gracious purpose of God.¹²⁰

The report concludes as follows:

1. *Jesus Christ is supreme over all.*
2. *No form of syncretism is acceptable to Christians.*
3. *Other faiths are not devoid of truth.*
4. *There are sinful demonic elements in all religions.*
5. *People without Christ are lost.*

This report presents the more traditional, classic, Evangelical position. It restricts the benefits of Christ's atonement to those with faith in Christ, being Christians *sans* syncretism. It also reflects the United Kingdom Evangelical position of its day. We shall see that this position is no longer the basic position of the 1990's.

- *No Other Name?*

In comparison to the Evangelical Alliance report, the author has a fundamentally different approach to religion. Knitter reviews his topic from the position that "All religions are Relative," pages 23-36 and "All are essentially the Same," pages 37-54. He recognises the pluralistic nature of today's society (as does the EA report) clearly identifying the present age as one of *religious* pluralism:

The religious live of mankind from now on, if it is to be lived at all, will be lived in a context of religious pluralism.¹²¹

This position is followed through with another key statement. Moving away from the traditional Roman Catholic position, and says:

The churches realised that no one church (Protestant or Roman Catholic) can capture the full reality of Jesus and the Gospel...(since the Second Vatican Council)... A consensus grew that the Church is not to be identified with the Kingdom of God and that the Church is not really necessary for salvation. Those insights were applied to other religions. He (God) and not the Christian Church was the centre of the Salvific universe.¹²² (For clarity, the words in brackets are added. Underlining added.)

Though He still sees the role of Jesus Christ as significant for the salvation of mankind, a view, however, not shared by Muslims.¹²³ For Knitter the focus is now on what he calls the **Theocentric model** and "Placing God, not the church of Jesus Christ, at the centre of things."¹²⁴ His concept of a Theocentric Christology in chapter 9, pages 171-204 is a move towards recognising God in *other* world religions, rather than God who is in *Christ Jesus*, limiting salvation to *his* Person and Work. The biblical limitation excludes access to the Father of our Lord Jesus Christ (and a Theocentric redemption) except through Christ (John 14:6). **One** cannot be separated from the **other**, and quite correctly the Church does not come between the two, or provide an element in conversion.

- *A Wideness in God's Mercy*

Pinnock writes of a *Cosmic Christ*, and insists that the *logos* is at work in the wider world. For him salvation is also *outside* the church but not outside the reach of God's love.¹²⁵ He indicates that the Spirit is free to "operate in the whole world which is the Father's domain."¹²⁶ Further on he adds:

There exists among the nations religious faith (True Religion)...Believing men and women (holy pagans) who enjoyed a right relationship with God and lived saintly lives under terms of the wider covenant with Noah. (Words in brackets and underlining added).¹²⁷

Pinnock believes that the application of the benefits of Christ's atonement **may be applied to believers in other religions**, even though they have an inadequate knowledge of Jesus Christ, and even though some of them have never heard of the name of Jesus. He suggests that there are two determining factors by which the benefits of the atonement will be applied to non Christians. The first factor is a cognitive component, for those "who fear God," and the second factor is an ethical component, for those "who do what is right." Therefore, the presence of **some faith** and an **ethical lifestyle**, becomes the basis on which salvation will be granted.

Pinnock also refers to what he calls a "postmortem encounter."¹²⁸ He postulates that after death those who had insufficient opportunity to believe in Christ will

still be able to obtain mercy through Jesus Christ. He suggests that this would also apply for children who died in infancy.

Unfortunately Pinnock weakens his argument concerning *holy pagans* finding grace before God, by introducing a second option, an after death experience of God's mercy and forgiveness. Presumably he does not see very much evidence for *holy pagans* in this day and age, therefore he needs a safety net wide enough to catch those whom he suggests God will save, for the reasons given above.

Personally, I accept there *is* a wideness in God's mercy. This was never in doubt as Romans 2:7 makes clear:

To those who by persistence in doing good, seek glory, honour and immortality, he will give eternal life. (Romans 2:7)

The problem of course is the paucity of *holy pagans* and a sufficient number of those who actually persist in doing good, and seek the glory of the eternal. At heart, even the most holy of *holy pagans* will have some concern about their acceptability to God, particularly if they hear of the standard God expects, which is extremely high. Quoting the Old Testament, the Apostle Peter records: "Be holy because **I am holy.**"¹²⁹

However, in the context of this dissertation my main concern is Pinnock's belief that:

Faith is our own response to information about God in the direction of trusting and obeying him. No body can say how much or how little a person has to know in order to be saved. (Underlining added).¹³⁰

The problem here is that faith is seen as a cerebral entity, based on knowledge to the exclusion of revelation. How much knowledge did the Disciples have, concerning the person and work of Christ, up to and including Matthew 16:15? Certainly, they knew a lot more than those who have never heard of Christ. However, in terms of who Christ was, it was revelation from the Father in heaven which enabled Peter to affirm that Jesus was "Christ, the Son of the living God."¹³¹ This revelation was the cognitive base for Peter's subsequent faith.

Moreover, it is not the *direction* of the faith which avails, nor the *quantity* of faith present, but it is the location of faith or *locative* faith in Christ, which is significant. Teeter presents the same weakness concerning faith as does Pinnock for both refer to the direction of faith and the quantity of faith, rather than faith **in** Christ. In Section I chapter 3, I presented Nicodemus as a religious, upright person. I suggested that his faith was "tentative" and now in this present context I would also say that his

faith was directional - towards Christ. However, in reality was still unbelieving, it was only later on that by the grace of God he came to believe. Therefore directional faith as Pinnock and Teeter propose, is still essentially unbelief.

- *No Other Name*

Can only those who actively believe in Christ be saved? Sanders research is to be seen in the light of significant comments he makes in the early part of his book. He says:

I believe enough information does exist for the construction of a biblically satisfying and theologically sound answer...If we did not speculate about subjects not directly revealed in the Bible, we would have very little theology....¹³² (underlining added).

Sanders claims he has enough biblical information to come to his conclusion, and then admits to speculation. He also says:

those who do continue to affirm the doctrine of limited atonement, will not be able to accept many of the conclusions of this book.¹³³

His conclusions are not concordant with a significant body of Christendom. He admits setting his findings in *contra form* to theological formulations going back to the beginning of Christianity. This in itself should cause serious questions to be asked, about his views. His shift in position (from whatever his earlier position was) is revealed in the next quotation:

All of us should have control beliefs...But sometimes we need to examine and modify - even reject - certain of our control beliefs.¹³⁴

Sanders holds that there *is* hope of salvation for those outside of Christianity, and that this *hope* or this provision,

is offered only through the work of Christ, that it is a complete work of God's free grace, that it is appropriated by faith...the substitutionary atonement of Jesus [is] for the sins of every human being.¹³⁵

On the basis of "God's universal salvic will"¹³⁶ and the work of Christ referred to above, Sanders prefers what he calls the *wider hope* view, covered on pages 131-149 of his book. He accepts that salvation is universally accessible and adopts within this the *inclusivist* position. He says:

God's universal salvic will is initiated now and consummated in the future...God is presently at work in the lives of all people through the ministry of the Holy Spirit,

attempting to bring them to repentance and faith...I also see many strengths in the concept of eschatological evangelization.¹³⁷ (underlining added).

In comparing his findings with Biblical conversion elements, it is evident that there is no real comparison at all. Saunders accepts the place for repentance and faith but has an inadequate view concerning the need for the Word of God as one of those conversion elements. The Word of God is the control *data* and the control *input* against which his inclusion of repentance and faith must be judged. It is at this very point that the work is deficient. The weakness is also evident with respect to Saunder's failure to refer to the events in Luke 16:19-31. This passage **does** deal with so called eschatological evangelization. The response here is very clear, death is final and solidifies ones eternal destiny. In the Luke text Abraham pointed out that the Word of God, "Moses and the Prophets" was available to the living and *no* other opportunity for the preaching of the Gospel, would be given.

Preliminary Conclusions

These preliminary conclusions will be presented in the order of each sections in the chapter. This will then be followed by a more general assessment.

(i) Preliminary conclusions concerning personal testimonies from some converts from Islam

While self testimony is invalid, when it is in line with a second witness or category of witnesses, it may not easily be ignored. In terms of a second witness the conversion experiences referred to above, follow the distinctly similar experiences of some Puritan converts. For them generally, conversion did not come quickly or easily. There was no easy, mental affirmation of faith, devoid of a divine work of God's grace.¹³⁸ (I refer to the Puritans because, though writing experientially, they approached conversion more rationally, but without the common psychological treatment of conversion, common in the late 20th century). While those Puritan accounts document conversion from *nominal* Christianity to a genuine faith in Christ, nevertheless there are similarities among converts from Islam, which cannot be overlooked.¹³⁹

In the conversions from Islam, the true evidence of (i) repentance and (ii) faith, bear witness and agree with the truth of Scripture as recorded in sections 3-4.

The converts from Islam were certainly not seeking the praise of men, (logic item 4). Many faced persecution not praise.

(ii) Preliminary conclusions concerning a presentation from theological writings

Logic point three is that Scripture is a divine testimony. That this is so will be seen through the power of God, and the evidence of that power in the transformation of Muslim lives in accordance with the testimony of the written Word.

The obstacles to conversion were not found to be cultural, but spiritual blindness and personal unwillingness to repent and believe the Gospel. All who will, may come to Christ. However, it was found that unless God intervened, no one would have believed the message of hope and forgiveness.¹⁴⁰

The elements of conversion were identified as repentance for sin, and faith in Christ as the only grounds for mercy. Other comments concerning this will be made in the final part at the end of this section.

(iii) Preliminary conclusions concerning the doctrine of conversion in the Parables

The Parables teach that the message of the Gospel is open to all but that only those who are quickened by God, will receive the message with faith and be converted. Conversion is through the Word, and takes place in the context of many spurious "conversions".

The Parables agree with the evidence that conversion may take place slowly, though it does not deny the evidence that the work of genuine conversion is sure and that conversion is a single minded process of God and the convert. There is no dual allegiance of faith possible.

(iv) Preliminary conclusions concerning every biographical record of conversion in the New Testament

The evidence is unmistakable that the necessary conversion elements are genuine repentance for sin and God given faith in Christ as the only Saviour. This repentance and faith takes place in the context of the Word of God preached or spoken. Repentance and faith are not abstract terms and conditions but are built on and based in the Word of God. Where the Word is preached the Holy Spirit may be pleased to bring conviction of sin and saving faith.

(v) Preliminary conclusions concerning essential elements of conversion presented in statement form

Conversion is linked to a reverence for the Word of God, a respect for the messenger who proclaims the Gospel, and the will of the Lord in bringing saving faith

to those whose hearts He opens. Genuine repentance and faith (in Christ) are again seen to be the way in which conversion takes place.

(vi) Preliminary conclusions concerning an understanding of conversion based on three separate approaches to conversion

The psychological, philosophical and theological model of conversion, by Conn, is deficient because it is subject to all three disciplines and does so at the expense of an accurate theological base. In addition, theology has a different starting point to psychology and philosophy as theology deals with revelation and has absolutes.¹⁴¹ Psychology and philosophy has neither. Psychology and philosophy may refer to religious experience, but to do so without being subject to the Word of God, is to provide a "self testimony" which is not in harmony with the Divine testimony.

The group dynamics and decision making model proposed by Fraser has something to commend it. It is able, sociologically to map the observable movement of the possible convert towards faith in Christ. It fails, however, in that conversion and regeneration are inseparably linked and the work of the Spirit of God is beyond the comprehension of men. (John 3:6-12). A combination of sociology and theology is as inadequate as was the earlier model.

The final comparison, with the Dynamic Equivalent "model" outlined by an eclectic compilation, are as unexceptionable as the first three models. This is not to say that the presentation is without some truth. It is for this very reason that it is apparently appealing to missiologists. It is correct in identifying the time element common in conversion to Christ. It is correct to understand that true conversion is not to a particular Western culture.

The inadequacy is that in claiming to be against Western culture, (as non essential) it has fallen for the assumption that it can be non-cultural in terms of the West and a-cultural in terms of the East. More importantly, it has failed to subject its own model to the Word of God and instead has made the self testimony of *Islamic culture* an acceptable modifier to the Divine testimony and requirements as laid down by Scripture.

(vii) Preliminary Conclusions concerning whether only Christians can be saved

It is commendable that once again this question has been asked, for it provides an opportunity to look searchingly into the New Testament data concerning this issue. The question is completely relevant to research concerning the nature of conversion.

All the evidence in sections 1 to 5 point to the *use* of Scripture and the revelation of Christ within so as to accomplish conversion. Therefore conversion, in so far as it is visibly evident *is* for those who become Christians. That this could be otherwise does not have the support of empirical evidence. If anyone from another faith were to be asked if he perceived himself as experiencing in this life or may do so in the next, benefit from the atonement and assuming that this is explained to him, the obvious answer would be "no".

Two questions at least can be distinguished here. One question which I have now touched upon relates to the appropriation of Christ's saving work in the present. This necessarily depends on individuals knowing of his work for us and appropriating it.

A second question which arises here is distinct although related touches on the matter of final salvation. To be more theologically precise, it probes the area of the scope and purpose of Christ's saving act. Within Christendom, as already indicated in earlier sections, there is significant disagreement. Pope John Paul's statement that,

Everyone without any exception whatsoever has been redeemed by Christ.¹⁴² represents a significant shift in official Roman Catholic teaching since Vatican II. Reformed Protestant Theology, on the other hand, despite interacting in depth with contemporary developments in Roman Catholic and liberal Protestant theologies, continues on the whole to maintain on Biblical grounds that the scope and intention of Christ's saving work extends only to the elect, that is, those who are, and will be, converted. Protestant Arminian theology modifies this significantly in claiming that Christ's saving act made possible salvation for all but it is only effective when appropriated by personal faith. This second question, though important and pressing, will not be pursued in this dissertation as it is strictly beyond its scope.

However, I want briefly to comment on Knitter's position that there are many ways to the **centre**, or to God, that there is a universal Christ and a particular Jesus, is not new. He follows the opinion of Raimundo Panikkar and refers to the work of John Hick and Stanley Samantha. He speaks of a paradigm shift, a gradual revolution "an evolution from ecclesiocentrism to Christocentrism to theocentrism."¹⁴³ However, "God was in Christ reconciling the world unto himself."¹⁴⁴ The work of Christ cannot be separated from the person of Christ as the *Son of God*.

Salvation is through a *person*, (Christ) and the church is his *body*. The two are one, but one (the church) is not the other, so the Church does not provide salvation, for its converted members are the recipients of it. Knitter is correct in placing God at

the centre of all things,¹⁴⁵ and God was in Christ. So logically Christ is the image of God, and through Christ God accomplishes His salvific purposes in the world -- though not for all persons of his world. However, for this salvation to be appropriated in the present and in the future, it would be necessary to

give his people the knowledge of salvation through the forgiveness of their sins.¹⁴⁶

The use of the term, *for his people*, indicates the scope of that act of salvation.

For dynamic equivalent conversion to impart the benefits of Christ's atonement in such a way that the members of another faith (Islam) can experience this in the present or in the future, it would be essential that they be aware of it and in the case of Islam this is not possible.¹⁴⁷ Firstly, because Muslims generally, continue to deny that Christ died on the cross. Secondly, whatever dynamic equivalent conversion is, it cannot overlook the condition in Romans 10:9-10, that there is a heart belief and a verbal confession of belief, which is, "Jesus is Lord". However Islam or other faiths view Christ, they do not view him as Lord. Non Christians are not knowingly beneficiaries of Christ's salvation. If they conceivably were to be beneficiaries during their conscious life time, they were deceived in that they were recipients of something they were not knowingly or willingly aware of.

Following the logic proposed in Section I chapter 2, I take up the point that *true works will bear witness to the truth*. (Logic statement 2). If the claim by Pinnock that the faith and ethical **works** of *holy pagans* will result in their eternal salvation, then this claim, at least following the advent of Christ, **must be verified by the witness of Christ**. The only reference to suggest this would be John 10:16. However, a closer inspection of the verse, within the context of the whole Gospel of John, does not bear that out.¹⁴⁸

(viii) Some general comments and comparisons

Conversion is **spiritual** and trans-cultural. People groups are mentioned, but cultural variances do not alter the requirements of conversion. Therefore, conversion itself is *not* conversion to Western culture or Christianity as a 'culture'. Muslims from whatever cultural background, may retain their cultural patterns in so far as they are not contrary to the standards of the Word of God.

Since conversion takes place in a person and since each person lives within a culture, conversion is *observable* within each given culture. Since conversion is a work of God it will clash and contrast with each culture, for no culture is a perfect

reflection of the society which will in heaven reflect the will and purpose of God .
 Illustration 15 below, indicates what conversion is:

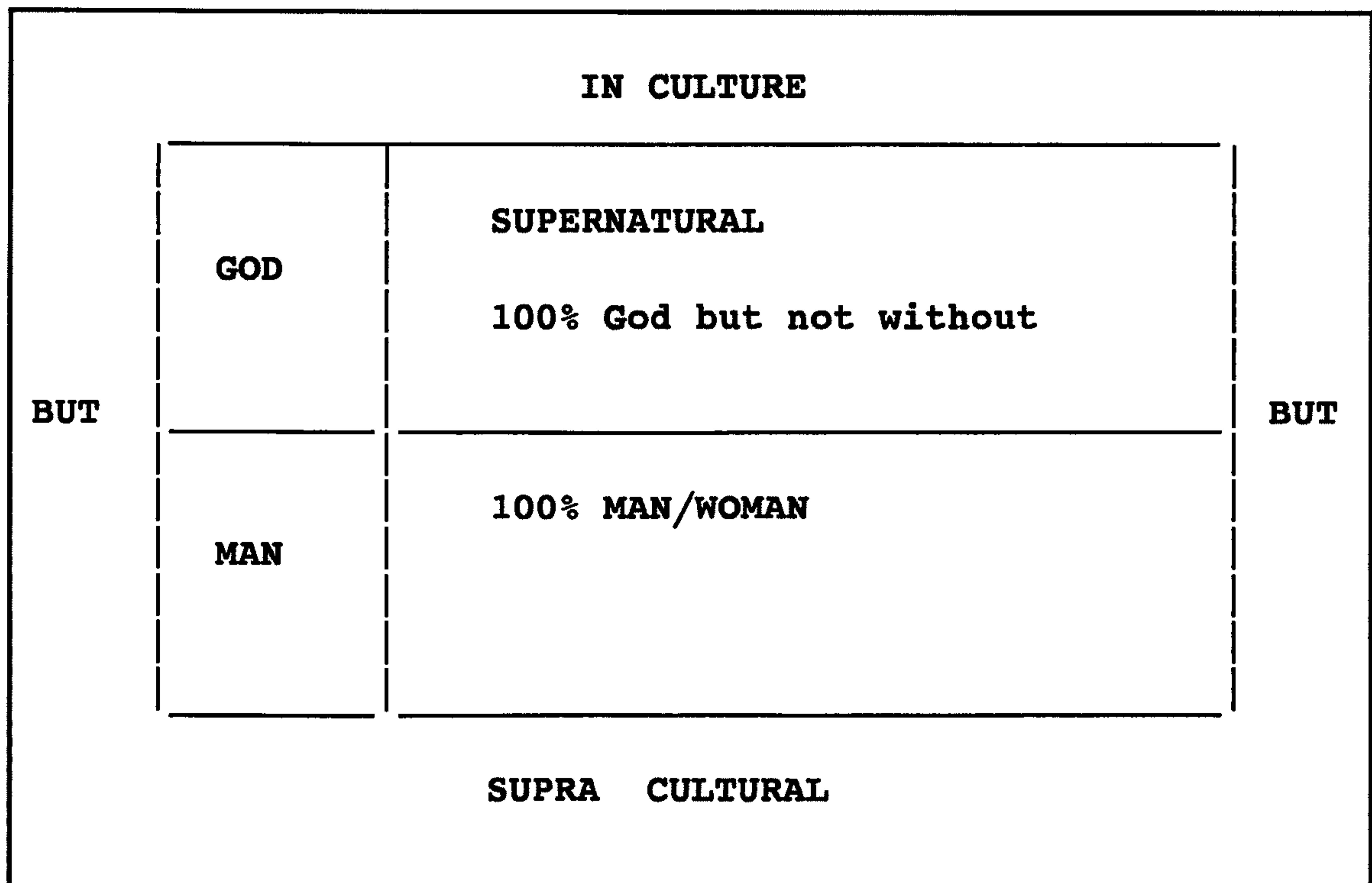


Illustration 15. The context of conversion

Although conversion is not cultural, rather it is a spiritual work, we may not delete the plan of scripture in favour of forms of conversion which are more culturally acceptable in Islam. While *form* and *meaning* are not separated, a changed form of "conversion," such as in the nine statements on Dynamic Equivalent conversion, would change the meaning of the Word of God and the content of Christian conversion. The various forms present day culture takes must not modify what God has written. For example, baptism is in water and not in blood. Communion is with bread and wine, not musli and milk.

We have identified that The elements of conversion without which "conversion" is mere nominalism. These are as follows:

- (i) God given repentance for sin.¹⁴⁹
- (ii) God given faith in Christ alone, as the only Saviour.
- (iii) Made possible by the Word of God, and
- (iv) In the presence and with the evidence of the Holy Spirit.¹⁵⁰

Therefore conversion may be represented as follows:

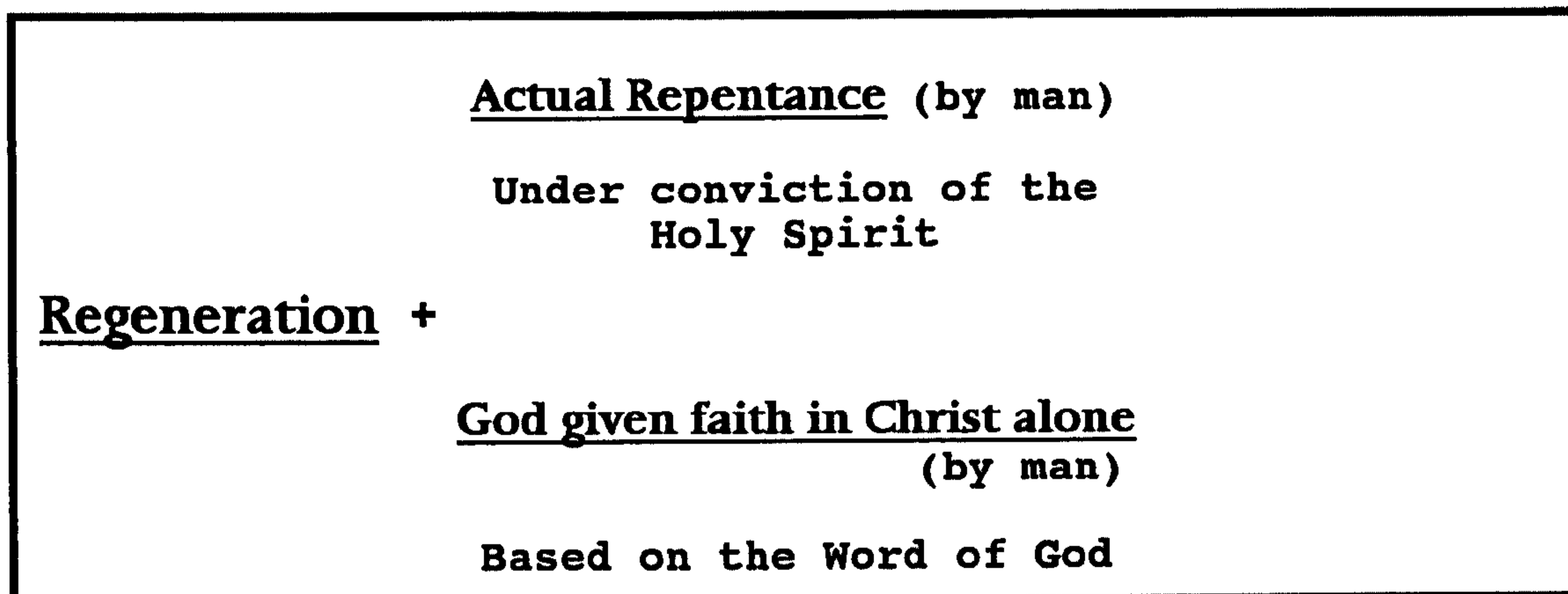


Illustration 16. Essential Conversion elements.

Having understood the essential elements of biblical conversion, we shall now investigate the necessary events or elements without which a person cannot be considered a Muslim. This research will enable us to determine what can or cannot be left out of the Islamic faith or the Christian faith, when conversion takes place between each of these two faith communities.

END NOTES

¹Walter Conn, *Christian Conversion: A Developmental Interpretation of Autonomy & Surrender*, (New York, Paulist Press), 1981.

²David A Fraser, "An 'Engel Scale' for Muslim Work?," *The Gospel & Islam, a 1987 Compendium*. *ibid.*, 114-128.

³Particular attention will be given to the publication by John Sanders, *No other Name*, (London: Society for Promoting Christian Knowledge), 1994. Also to *A Witness in God's Mercy* by Clark Pinnock, (Grand Rapids: Zondervan Publishing House), 1993.

⁴Academic journals also outline cases of conversion to Islam. Larry Positon refers to his research into accounts of Western converts to Islam. See Larry Positon, "The Adult Gospel," *Christianity Today*, August 1990, vol. 34, 23-25. Other journals commonly give such data. See Andrew Wingate, "A Study of Conversion from Christianity to Islam in two Tamil Villages," *Religion and Society*, vol. 28, no. 4, Dec. 1981, 3-36.

⁵There may well be different motives and considerations where conversion takes place in the West, as opposed to the conversion of Muslims in a predominately Muslim country. For example, in an almost total Muslim environment there would be no social pressure to induce Muslims to convert to Christianity, whereas in the West, with Islam a (significant) but smaller cultural group, it is conceivable that some Muslims may envisage an advantage in not being known as a Muslim. This would not be the case for those whose conversions I refer to in section two.

⁶Bibliography: Some Conversions from Islam:

Tamur Jan, ed., *Ex Muslims for Christ*, (Birmingham: The Crossbearers, 1980).

Ghulam Masih Naaman, *My Grace is sufficient for you*, (Rikon, Switzerland: The Good Way, n.d.).

Hassan Dehqani-Tafti, *Design of My World*, (London: United Society for Christian Literature, 1959).

William McElwee Millar, *Ten Muslims Meet Christ*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1969).

Jay M Rasooli and Cady H Allen, *Dr. Sa'eed of Iran*, (Grand Rapids, Michigan: Grand Rapids International Publications, 1958).

W. M. Edinburgh, ed, *Sweet Firstfruits, An Account of Christian Converts in Syria*, Translated from the Arabic, (Rikon, Switzerland, The Good Way, 1993).

⁷Sultan Muhammad Paul, *Why I became a Christian*, (Bombay: Gospel Literature Service, 1981.) Originally produced in Urdu with the first English edition printed in 1927. It has also been printed in Tamil and Malay.

⁸Ibid., 9.

⁹Ibid., 10-11.

¹⁰See F. R. Ansari, "Beyond Death," *Muslim News*, (Cape Town), 7 Sept. 1973, page 6. This is referred to by Professor Salih Tug, Dean of Theology at Istanbul in "Death and Immortality in Islamic thought," eds. P. & L. Badham, *Death and Immortality in the Regions of the World*, New York: Paragon, 1987. On pages 89 Tug writes that "all Muslims will spend a period on hell as a process of evolution for the soul."

¹¹Ibid., 19. Based on the Hadith: Tirmidhi and Darimi.

¹²Ibid., 24-25.

¹³Ibid., 26.

¹⁴Ibid., 28.

¹⁵Lilly Quy, *Forty Years in the Wilderness*, an unpublished testimony, n.d.

¹⁶Ibid., 1-2.

¹⁷Iskander Jadeed, *For The Sake of Truth*, Rikon, Switzerland, publisher: The Good Way, 1970, (Arabic edition). English edition 1991.

¹⁸Ibid., 13. The testimony of Taufiq.

¹⁹Ibid., 16.

²⁰Ibid., 18-19.

²¹Emir Rishawi, *A Struggle that led to Conversion*, *ibid.*

²²Ibid., 156-157.

²³The meanings of these greek words are taken from *The New International Dictionary of Theology*, Vol. I, ed. Colin Brown, (Exeter: The Paternoster Press, 1975), 354 and 357.

²⁴James Strong, *The Exhaustive Concordance of the Bible*, (New York: Abingdon Cokesbury Press, 1951); 5162, page 77.

²⁵Ibid., 7725, page 113.

²⁶Conn, *ibid.*, 5.

²⁷Thomas Newberry, *The Englishman's New Testament*, (Grand Rapids: Zondervan Publishing House, 1979).

²⁸Ibid.

²⁹Newberry, *Ibid.*, xi-xii.

³⁰"Love the Lord with all your heart and soul and with all your mind," Matthew 22:37.

³¹Strong, *ibid.*, 113.

³²Erroll Hulse, *The Believers Experience*, (Haywards Heath, Sussex: Carey Publications Ltd., 1977), 62.

³³Op.cit.

³⁴Augustine, quoted by Calvin in *Tracts and Treatises*, Vol. III, T. F. Torrance, *John Calvin's Tracts and Treatises Vol. III, Historical Notes & Introduction*, (Grand Rapids: Wm. Eerdmans Publishing Company, 1958), 111.

³⁵Calvin, *Tracts and Treatises* Vol III, *ibid.*, 112.

³⁶Op cit. Here Calvin is repeating what Augustine taught.

³⁷John Owen, *The Works of John Owen*, Volume III, 307.

³⁸Ibid., 308-309

³⁹Ibid., 318.

⁴⁰Ibid., 319.

⁴¹Op.cit.

⁴²Op. cit.

⁴³Hulse, *The Believers Experience*, *ibid.*, 74.

⁴⁴"Conversion" without regeneration is not true conversion.

⁴⁵L. Berkhof, (London: The Banner of Truth), 1963, 484. Berkhof adds, "The Bible also speaks of the Christian's return to God, after he has fallen into sin, as conversion", page 485. Earlier he wrote, "It should be understood, however, that conversion in the strictly soteriological sense of the word is never repeated. They who have experienced true conversion may temporarily fall under the spell of evil and fall into sin...but the new life is bound to reassert itself and will eventually cause them to return to God with penitent hearts", page 484.

⁴⁶Owen, *ibid.*, 307.

⁴⁷Hulse, *The Believers Experience*, *ibid.*, 76.

⁴⁸*Ibid.*, 74.

⁴⁹Op. cit.

⁵⁰Ernest T. Kevan, *Salvation*, (Grand Rapids: Baker Book House, 1963), 64.

⁵¹Op. cit.

⁵²Owen, *ibid.*, 320.

⁵³Op. cit.

⁵⁴Berkhof, *ibid.*, 484.

⁵⁵Op. cit.

⁵⁶Op. cit.

⁵⁷*Ibid.*, 484-485.

⁵⁸*Ibid.*, 485.

⁵⁹Op. cit.

⁶⁰Robert A. Pyne, "The Role of the Holy Spirit in Conversion," (*Bibliotheca Sacra*, April/June, 1993, 203-218), 218.

⁶¹Pyne, *ibid.*, 217.

⁶²Lewis Spencer Chafer, *Systematic Theology*, 8 Volumes, (Dallas, Texas: Dallas Seminary Press, 1948), 3:222. Quoted by Pyne, *ibid.*, 218.

⁶³Erroll Hulse in *The Believers Experience*, page 61, refers to the Puritans who wrote about the "process of conversion. Hulse writes, "'Preparationism' that is how much preparation of the Holy Spirit precedes the act of new birth, was a subject about which they debated in detail...Allowance must be made in experience for what is called a prevenient work of grace. A prevenient work, as the name suggests, is a work before or preparatory in the new birth. The Holy Spirit uses means in regeneration. The means are the preaching, teaching and imbibing of the truth." (Underlining added).

⁶⁴John Owen, quoted by Erroll Hulse, *The Believers Experience*, *ibid.*, 62.

⁶⁵Op. cit.

⁶⁶Hulse, *The Believers Experience*, *ibid.*, 67.

⁶⁷Hulse, *ibid.*, 67-68.

⁶⁸Kevan, *ibid.*, 65.

⁶⁹Op. cit.

⁷⁰Owen, quoted by Erroll Hulse, *The Believers Experience*, *ibid.*, 72.

⁷¹Op. cit.

⁷²Leon Morris, *The Cross in the New Testament*, (Exeter, U.K.: The Paternoster Press, n.d.), 110.

⁷³Consider the following table:

TIME

COMMAND

RESPONSE

<p>Christ's ministry on earth & in the Early Church.</p>	<p>"Repent and believe the Gospel." Mark 1:15 A.V.</p>	<p>Baptism is recorded as taking place when repentance and faith are <u>first</u> present. Acts 2:38-41, 8:34-38, 9:1-18, 10:39-48, 19:4-5.</p>
<p>NOW</p>	<p>"Go and make disciples of all nations... <u>baptizing</u> them... <u>teaching</u> them to obey everything I have commanded you.." Matthew 28:19-20. Notice the word order: Baptizing... teaching...</p>	<p>→ Some churches baptise children of believers <u>before</u> the child's faith and repentance is known. → Baptist churches usually <u>delay</u> baptism well after faith and repentance is known. A child of 6 years, (Known to the author), and a believer, has been denied baptism.</p>

There are theological reasons for the time differences concerning baptism. In Section 5 we will see that Baptists commonly associate baptism with "death to the old nature" as the assumed meaning of Romans chapter 7 impacts on the theology of Baptism.

As a discussion of the "old nature" concerns a believers sanctification, so in some Baptist churches, *observable* sanctification has become the required *evidence* of repentance and faith. No longer is a verbal affirmation of faith considered adequate.

⁷⁴Maurice Roberts, *The Thought of God*, (Edinburgh: The Banner of Truth Trust, 1993), 16.

⁷⁵John Murray, *ibid.*, 87.

⁷⁶*Op. cit.*

⁷⁷Berkhof, *ibid.*, 486. He adds: Repentance "is retrospective" and faith "is prospective."

⁷⁶Martin Luther on *The Bondage of the Will*, translated by J. I. Packer and O. R. Johnston, (London: James Clarke & Co., Ltd. 1957), 292.

⁷⁹*Op. cit.*

⁸⁰Owen, Volume III *ibid.*, 308.

⁸¹See Joseph Allein, *A Sure Guide to Heaven*, Puritan Paperbacks, (Edinburgh: The Banner of Truth Trust, 1971). Pages 19-25 deal with mistakes about conversion, and pages 26-49 the nature of conversion. Another useful reference work recently reprinted is by Thomas Hooker, *The Application of Redemption*, (Edinburgh: The Banner of Truth Trust, 1996).

⁸²David N. Steel and Curtis C. Thomas, *Romans: An Interpretative Outline*, (Philadelphia: The Presbyterian and Reformed Publishing Co., 1963) 144-147. Also quoted in full by Loraine Boettner, *The Reformed Doctrine of Predestination*, (Philadelphia: The Presbyterian and Reformed Publishing Company, 1966), 433 - 436.

⁸³William Newton Clarke, D.D., *An Outline of Christian Theology*, (Edinburgh: T. & T. Clark, 1901) 391-392.

⁸⁴Clarke, *ibid.*, 394.

⁸⁵Boettner, *ibid.*, 436.

⁸⁶This would apply only in the case of adults. It is outside the scope of this present research to define the parameters for New Testament baptism for "unconverted" infants.

⁸⁷Roy Clements, *Cassette on Isaiah 43*, (Belgrave Heights, Victoria, Australia: Keswick Convention, 1994).

⁸⁸The Greek in Romans 3:24 - 25 reads, δικαιούμενοι δωρεάν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ. ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι... The word "justified" is

followed by the adverb δωρεὰν *freely*. The same word is used in John 15:25 (quoting Psalm 35:19 and Psalm 69:4), where it is said of Jesus, "They hated me without a cause" N.K.J. Christ's justification for his own is free, in that it is *without cause* on the part of the recipients. It cannot be earned. Hence it is of grace or as the N.I.V. translates this, "without reason." It is also *declarative* for in context those who are justified are *all* sinners, and continue to be sinners, though sinners under an amnesty.

The propitiation provided, ἱλαστήριον or "mercy seat", (the literal translation by Newberry *The Englishman's Greek New Testament*, *ibid.*, 409), is an Old Testament reminder of the place of sacrifice. Christian justification has a historical precedent in this sacrificial system, with the reference now to the blood of Christ.

Justification is on the basis of the blood of Christ, with faith in that death (blood) as a substitute for the guilty sinner. There is no justification without faith in Christ, nor is there justification where the sinner places some faith in his or her own works and some in the work of Christ. A sinner cannot contribute to the grace of God. Romans chapter 4:4 and 4:6 establishes the link between grace and an *absence* of religious works.

⁸⁹The Greek is Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, "declared to be...Jesus Christ *our* Lord." Romans 1:4. Where Christ is *our* Lord, it implies that he is not *the* Lord of those who are not (i) *recipients* of the Gospel, (ii) nor recipients of *grace*, nor (iii) *obedient* to the faith of Jesus Christ *as Lord*. Verse 5.

⁹⁰In the Hadith it is recorded that Muhammad was asked by his daughter Fatimah, "Oh Muhammad, you save me!" His reply was, "Oh Fatimah, you save yourself!"

⁹¹S. R. Driver, *The Book of Genesis*, Westminster Commentaries, (London: Methuen & Co. 1909), 52.

Any mythological interpretation of Genesis chapters 1-3, and in particular Genesis 2:16-18 and *The Fall*, must take into account that the book of Genesis is presented as a *factual* account. It is overall a history, as chapters 4-48 allow. Not only so, but chapters 1-3 are not introduced to the reader *as* mythological. The then known world presumably knew the difference between myth and fact, even as in this day and age the mythologies of the Australian aborigines is understood as *dream time* myth and not as actual events.

The comment by Driver, speaking of the men who first received the Genesis word from God, that these words were "addressed to men whose intellectual aptitudes and modes of thought were thus, speaking relatively, those of children," is paternalistic and would be a disgrace for any author. Certainly such a statement by Driver cannot be proven. In addition, the words of Genesis 1:3 *et al* "And God said" make it clear that parts of the book are reported as the direct speech of God. His words were told to a human author since when they were first spoken no man was present to hear them. The authority for these quotations in Genesis rests with the divine author and not with men or women's ability to accept them. It is fundamental to human existence

that each person's word is *his* word, even if others doubt the veracity of such words and choose to reject them. When men and women give the right of free speech to a neighbour, how much more is that right to be given to the Creator? The existence of this world of ours with a the magnitude so immense, is a visible evidence of a reasoning mind and Person able to create it and to communicate to us some data concerning the order of its creation. Equally, such a Creator has the *right* to establish limits as to how men and women may deal with God. Genesis 2:16-17.

⁹²See section six, (iv) in this chapter, where views by Paul F. Knitter, John Hick, John Sanders and others are considered.

⁹³However, see also *He spoke in Parables*, Gordon J. Keddie, (Evangelical Press, 1994). Keddie makes good use of the gospel application found in the parables. Joachim Jeremias in *New Testament Theology* has a useful study on repentance, based on the parables. (New York: Scrobner's, 1971), page 71f.

I shall now list some publications on the Parables and refer to the extent in which they deal with the topic of conversion.

AUTHOR	WORK & CONTENT ON CONVERSION
<u>Keddie,</u> Gordon J (1994)	<u>He Spoke in Parables</u> This is the best work available. However, the doctrine of conversion is incidental to the writer's approach. Notwithstanding, this is an excellent work though it lacks a comprehensive section on conversion in a cross cultural setting.
<u>Morgan,</u> G. Campbell (1943)	<u>The Parables and Metaphors of our Lord</u> An inadequate representation of the doctrine of conversion.
<u>Taylor,</u> W. M. (1894)	<u>The Parables of our Saviour</u> This is a reasonably adequate theological work. The terms and conditions of con-

AUTHOR	WORK & CONTENT ON CONVERSION
<u>Taylor</u> cont.	version are considered as at least one of the basic components within the Parables.
<u>Arnot,</u> William (n.d.)	<u>The Parables of our Lord</u> Arnot views the parables in terms of analogies. His work is an inadequate presentation of the doctrine of conversion. He details the aspects of Christ's kingdom, but little relating to actual entry into the kingdom.
<u>Trench,</u> Richard Chenevix (1870)	<u>The Parables of our Lord</u> This is a most useful work, and therefore widely quoted in this present research section. The doctrine of conversion is not specifically highlighted but is clearly referred to where necessary.

⁹⁴Mark Strom, *Days are Coming*, (Sydney: Hodder and Stoughton, 1989.)

⁹⁵Ibid., 171.

⁹⁶Op. cit. However, there is another view to be considered. Keddie says:

Please note that Jesus was not trying to be obscure so as to make sure that people would remain lost in their unbelief. Quite the opposite is true. The Lord was being as clear as he could be...the point was that those who rejected him knew exactly what they were rejecting and would never forget what it was they were rejecting. (Page 17.)

Keddie also quotes Charles Simeon, *Expository Outlines On the Whole Bible*, Baker, (original edition 1847), Vol. 11, pp 396ff; in support of this opinion. He also quotes Edward J. Young, in *The Book of Isaiah*, (Grand Rapids: no publisher is named, 1972, Vol. 1, pp. 255-261) as saying:

It was not darkness and a famine of hearing the word of God that would destroy the nation; it was light, too much light. It is this very light which would blind the people." (Keddie, 17.)

The light of the parables does play a significant role in our understanding of conversion.

⁹⁷Richard Chenevix Trench, *The Parables of our Lord*, 11th. edition, (London: Macmillan and Co. 1870).

⁹⁸These particular writers are quoted in the data within this section: W. Arnot, *The Parables of our Lord*, (London: T. Nelson and Sons, n.d.) circa 1860. W. M. Taylor, *The Parables of our Saviour*, (London: Hodder and Stoughton, 1894), G. Campbell Morgan, *The Parables and Metaphors of our Lord*, (London: Marshall Morgan & Scott Ltd., 1948), Gordon J. Keddie, *He Spoke in Parables*, idib.

⁹⁹Concerning *believing in the Lord Jesus*, I. Howard Marshall says:

It reflects the early Christian confessional statement, 'Jesus is Lord' (Rom. 10:9; 1 Cor. 12:3; Phil. 2:11... Jesus is Saviour to those to whom he is Lord.

Thus we see that in this instance Paul is *paraphrasing* the Word of God. I. Howard Marshall, *The Acts of The Apostles*, (Leicester: InterVarsity Press, reprinted 1991), 273.

¹⁰⁰Conn, *ibid*, 2.

¹⁰¹Conn, *ibid.*, 268.

¹⁰²Conn, *ibid.*, 193.

¹⁰³Conn, *ibid.*, 168.

¹⁰⁴Conn, *ibid.*, 189-190.

¹⁰⁵Fraser, *ibid.*, 164.

¹⁰⁶Op. cit.

¹⁰⁷Op. cit.

¹⁰⁸Fraser, *ibid.*, 165.

¹⁰⁹Fraser, *ibid.*, 166-170.

¹¹⁰Fraser, *ibid.*, 171.

¹¹¹*Op. cit.*

¹¹²Fraser, *ibid.*, 172-174. Note that the "Engel Scale" is reproduced in Fraser's article, on page 175.

¹¹³Fraser, *ibid.* This data is from page 178.

¹¹⁴Fraser, *ibid.*, 181.

¹¹⁵The question may be asked, whether this is the ideal rather than the norm. In comparing the status of dynamic equivalent converts with the biblical position in the Epistle of 1 John, we find that knowing conversion [*that you may know*] is relevant only to those who *are believing in Christ*. For in I John 5:13, τοῖς πιστεύουσιν εἰς the ones knowing conversion are those who **are believing in** the person and work of Christ. The greek πιστεύουσιν (believing) is a present indicative verb of which J. W. Wenham says, "The Greek Present corresponds more closely in meaning with the English Present Continuous than the Present Simple." J. W. Wenham, *The Elements of New Testament Greek*, (Cambridge: Cambridge University Press, 1965), 27. Therefore the convert has an on going faith.

Those who believe have already been converted from *unbelief*, and for such persons the Scriptures, [and in particular] the whole Epistle from 1 John 1:4 to 5:13, for, "That which St. John there announced at the outset, he has fully accomplished. He has written this whole Epistle in order to bring his readers to this goal and topstone of knowledge, that they, if they believe on the name of the Son of God, have eternal life." (Underlining added). Dr. John H. A. Ebrard, *Biblical Commentary on the Epistles of St. John*, in Clark's Foreign Theological Library, Third Series, Vol. III. (Edinburgh: T. & T. Clark, 1860), 335.

Now, it is unlikely that they will believe and yet not know that they believe, though I do allow that they may be weak in faith and uncertain of their real position because their faith is *weak*. In this sense, 1 John 5:13 is the ideal, in that some believe and yet do not know that they have eternal life. The difference here, compared with those who have a dynamic equivalent conversion, is that their status can be unclear and remain unclear, but not so for those with biblical conversion. For those with biblical conversion the subjunctive εἰδῆτε [ye may know] means that being "2 Perf. from obsol. εἶδω, with the sense of the present pluperf," Harold K. Moulton, *The Analytical Greek Lexicon Revised*, 1978 edition, *ibid.* 283. The "Perfect represents a present state resulting from a past action," (Wenham, *ibid.*, 139), the present tense [ye may know] is maintained, while at the same time implying that the present *certainty* is based on God's grace in the past.

If *they* believe, those who read 1 John will *not* remain unsure in their minds concerning their conversion status. A paraphrased version may read as follows: *At a*

point of time in the past, I wrote concerning those who hold an on going belief [in the person of Christ] on what he has done on behalf of those who are believing. Based on God's grace in the past in bringing them to faith, they may know now and in the future, that eternal life is their on going possession. My Epistle [1 John] is the basis upon which they can be sure of this eternal benefit. Stated positively, the biblical position is the normal position, which, while recognising that there is a time line over which this state of salvation also becomes an assurance of salvation nevertheless teaches us that uncertainty is abnormal, where faith in Christ is present.

¹¹⁶The Evangelical Alliance, *CHRISTIANITY AND OTHER FAITHS, An Evangelical Contribution to our Multi-Faith Society*. (Exeter: The Paternoster Press, 1983.)

¹¹⁷Paul F. Knitter, *No Other Name? A Critical Survey of Christian Attitudes Towards The World Religions* (London: SCM Press, 1985). Knitter writes as Professor of Theology at Xavier University, Cincinnati, U.S.A.

¹¹⁸Pinnock, *ibid.*

¹¹⁹Sanders, *ibid.*

¹²⁰*Christianity and other Faiths*, *ibid.*, 16-18.

¹²¹Knitter, *Ibid.*, 3.

¹²²Knitter, *Ibid.*, 166.

¹²³ *The Muslim World Book Review* provides a useful critique of publications relating to the Muslim world. I have not come across a review of *No other Name?* but a review of *The Myth of Christian Uniqueness*, eds. John Hick and Paul F. Knitter (SCM Press, London), 1987. *The Muslim World Book Review* provides a Muslim opinion on the unique role of Jesus Christ for salvation. See A. R. Momin in *Muslim World Book Review*, 10, No. 2, 1990, pages 47-49 where he reviews *The Myth of Christian Uniqueness*. He has this to say:

Two approaches have generally dominated the Christian attitude towards other religions: The conservative, exclusivist approach which finds salvation only in Christ, and the relatively liberal inclusivist approach, which admits the possibility of salvation in other religious traditions, but considers it as an extension of Christ's redemptive work. (Page 47).

Momin then reviews the position taken by each of the writers, by Hick, Kaufman, Samartha, Panikkar, Succhocki, Küng and Knitter and Driver. He then adds:

The book makes a welcome contribution to the growing literature on demythologization of Christianity... However, it falls far short of a radical departure from the traditional Christian world-view. For one thing, many contributors on the volume tend to fall down the slippery path of relativism, the end of which is chaos and confusion. Secondly, the question of Christian (Christ's) uniqueness cannot be isolated from the doctrines of trinity, incarnation and atonement. (Words in brackets and underlining, added. The quotation is from page 49).

Momin correctly understands the Biblical claim that salvation is only in Christ. He also appreciates the link between the doctrines of the trinity, Christ's incarnation, salvation and atonement. However, he rejects the claim on the basis that:

Hick, Panikkar and Samartha engage in a laboured and unconvincing exercise to incorporate the doctrine of the trinity into the pluralistic framework. (Page 49. underlining added).

He goes on to say that the book's reinterpretation of the uniqueness of Christ:

cannot provide a viable and satisfactory basis for inter-religious dialogue, which is, to put it obliquely, understood by most Christian theologians as a means of communicating the (Christian) message.

Unless Christian theologians undertake an honest, critical re-examination of the Nicene creed in the light of historical and Biblical evidence, and unless traditional Christianity is divested of its incarnational trappings, all attempts at interfaith dialogue are likely to be jinxed. Unless this is done, notwithstanding the claim of the editors and the contributors to this volume, the Rubicon would remain uncrossed. (Page 49, underlining added).

The comments that Momin has made are most helpful. Firstly, because he gives credence to the Biblical data as a reliable source. Secondly, because he calls for a re-examination of the Nicene creed on the basis of "historical evidence." Christianity is based in history, and historical evidence and textual evidence has not willingly been destroyed. With this Christianity has no difficulty. Nor does a university department of Religious Studies, for it is the role of research students within such departments to investigate differences in source material. An example of such investigation is found in "JAAR Thematic Studies. Studies in Qur'an and Tafsir". *Journal of the American Academy of Religion*. (Dec. 1979, Vol. XLVII No. Four S). In the introductory article, Alford T. Welch, Guest Editor, writes:

early in the fourth/tenth century, seven "readings" (qirā'āt) based on the ^Uthmanic text were officially accepted as equally valid or "revealed" (to Muhammad), while the use of non-^Uthmanic readings was proscribed. The Seven were not, however, immediately accepted by all Quran scholars, some of whom began to speak of the Ten readings and even the Fourteen. (Page 623).

World understanding of Islam would have been helped had Othman not burned the original copies or the Qur'an. (Unless there had been differences between his *official* version and the "early copies" there had been no reason to destroy them). In a most balanced and gracious way, these details are outlined by William F. Campbell in *The Qur'an and the Bible in the Light of History and Science*. Middle East Resources, ISBN 1-881085-00-7. n.d. [printed in 1994]. See Chapter III "Historical Development of the Qur'an and the Gospel Compared", pages 96-158.

From one Muslim's perspective, that of A. R. Momin, The cross over point has to do with **who** christ is, rather than **what** he has done in salvation. The "incarnational trappings" i.e. that God was in Christ reconciling the world to himself, is the refusal point at which the benefits of a universal Christ are to be rejected by this follower of Islam. The *incarnation* of Christ is also the basis on which inter-faith dialogue between Christians and Muslims, becomes a lost cause. Dialogue there might be, but from true Islam and true Christianity, the nature of Christ is *the* dividing line between two separate faith communities.

¹²⁴Knitter, *ibid.*, 166.

¹²⁵Pinnock, *ibid.*, 77-78.

¹²⁶Pinnock, *ibid.*, 78.

¹²⁷Pinnock, *ibid.*, 92.

¹²⁸Pinnock, *ibid.*, 168-172.

¹²⁹In 1 Peter 1:16, Peter is quoting Leviticus 11:44-45, and 19:2 and 20:7. There can be no doubt that the requirement of *holiness* was well established in the Old Testament. Note also that the New Testament requirement is presented in the context of the return of Christ and judgement by one who *judges* impartially.

¹³⁰Pinnock, *ibid.*, 163.

¹³¹Matthew 16:16.

¹³²Sanders, *ibid.*, 17.

¹³³Sanders, *ibid.*, 30.

¹³⁴Sanders, *ibid.*, 32.

¹³⁵Op. cit.

¹³⁶Sanders, *ibid.*, 281.

¹³⁷Sanders, *ibid.*, 283.

¹³⁸See Charles L Cohen, "Two Biblical Models of Conversion: An Example of Puritan Hermeneutics," *Church History*, (July 1989, Vol. 58, pages 182-196). Cohen documents Puritan Hermeneutics relating to the lives of *David* in the Old Testament and *Lydia* in the New Testament. He says,

The model was intricate, and the details varied from Pastor to Pastor, but its rudiments may be succinctly laid out. In the initial stage, called preparation, an unregenerate makes ready...the person feels contrition for some past offence and awakens to a life spent in error and deceit. An awareness of transgression inspires resolutions to do better...good intentions buckle under the further realization (of) one's innate depravity -- the degradation of mind, will and affections corrupted by original sin -- renders all efforts useless. Humbled...the soul gives itself up...and receives the Lord in faith. (Page 182).

So too lasting conversions among Muslims, as documented in this section, were not quick or easy decisions. Nor were they devoid of content in terms of what the new converts came to believe. There was biblical content, heart conviction, and profound faith in a person, the Lord Jesus Christ.

¹³⁹See also Owen C. Watkins, *The Puritan Experience*, (London: Routledge & Paul Kegan Ltd., 1972), 37-106. and F. W. B. Bullock, *Evangelical Conversion in Great Britain, 1696-1845*, (St. Leonard on Sea, U.K.: Budd & Gillat, 1959), 197. "The Conversion of Brownlow North," (*The Banner of Truth*, 370: July 1994), 19. These accounts of actual conversions relate the preparation and progress of these conversions, in Puritan times.

¹⁴⁰See Romans 3:10-18.

¹⁴¹See D. B. Knox, "Propositional Revelation the only Revelation" *The Reformed Theological Review*, Vol. XIX, No. 1. February, 1960. Pages 1-9.

¹⁴²Pope John Paul II, *Redemptor Hominis*, 1979, Catholic Truth Society, para. 14.

¹⁴³Knitter, *Ibid.*, 166.

¹⁴⁴2 Corinthians 5:19 A.V.

¹⁴⁵Knitter, *Ibid.*, 166.

¹⁴⁶Luke 1:77. Note however, that the same translation, the New International Version, translates Isaiah 49:6^b, speaking of the *Servant of the Lord*, "I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth." (Underlining added). In comparison, Luke 2:32 in the James Moffatt translation, indicates that Christ *is* the salvation, not that he brings the salvation, in the sense that he is simply a messenger. The Moffatt version reads, "*to be a light of revelation for the Gentiles, and a glory to thy people Israel*". The New Testament, translated by James Moffatt, (London: Hodder and Stoughton, revised 1934), s.v. The Authorised Version simply has, "That thou mayest be my salvation unto the end of the earth." (Underlining added). The present tense indicates that Christ is not only for all nations and all ethnic groups, but for all time to the end of time (as we know it), he is the source of eternal life for all who *will* come unto him.

¹⁴⁷Bishop Lesslie Newbigin provides a suitable comparison in his article "Conversion (From a biblical perspective)" *Religion and Society*, (December 1966, vol. 13 pages 30-42). His concern is the relationship between conversion and faith, and the visible structure of the Church. He writes, "The question has been put by Dr. Baago in the following brief form: Does a Hindu have to become a Christian in order to belong to Christ?" Page 36. The interesting point here is that Hindus believe in many gods, and might conceivably want to benefit from, or associate with Christ as one of their many deities. Newbigin's response is given on pages 36 to 41. He makes some interesting comments on the "colonial and cultural baggage" that often goes along with Christianity, and declares no necessity for including this in conversion.

However, to the point he says, "But, the N.T. knows nothing of a relationship to Christ which is purely a mental relationship and involves no visible solidarity with those who share that relationship...if we put the question the other way round and say 'Can a Hindu who has died (in a recent part of his article he refers to baptism) and has been born again in Christ be content to remain without any visible solidarity with his fellow believers', the answer is 'NO'. Pages 39-40.

If the example of a Hindu is changed to a Muslim, and the same question is asked, "Does a Muslim have to become a Christian in order to belong to Christ?" the answer may be "No" if belonging to **Christ = colonial and cultural Christianity**. However, the answer must surely be "YES" if belonging to Christ means to *benefit* from the atonement, the death of Christ which most Muslims deny. (See the article "Death of Jesus in the Quran 'reasonable and valid.' Saudi religious scholar says Muslims are entitled to believe it" compiled by the Editor. *The Light and Islamic Review*, (May - June, 1993. Pages 9-10). Where **Christ = a personal appropriation of the benefits of Christ's atonement for sin**, the answer is "Yes".

¹⁴⁸Jesus said, "I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there will be one flock and one shepherd." John 10:16. Could the other sheep be people continuing in other religions.

The wider context goes back to chapter 6:36-37. "But as I told you, you have seen me and still you do not believe. All that the Father gives me will come to me, and whoever comes to me I will never drive away." (Underlining added).

From the other fold (from the nations, those who did not belong to Judaism), there will be a combined "flock." John Hendriksen says, "The church is going to become international...Note that he does not lead the sheep of heathendom into the *fold* of Israel; but he gathers together the sheep of Israel and the sheep of heathendom, as one *flock*!" John William Hendriksen, *The Gospel of John*, (Edinburgh: The Banner of Truth Trust, 19870), 114.

The whole argument by Pinnock, that those outside the knowledge of Christ should benefit from the atonement, is without a foundation. Notwithstanding that some have not heard the Gospel, the witness of Christ by believers is world wide, and what is more, Christ said that all that the Father gives him will come to him. It is an act of evident unbelief for Pinnock to suggest that some of them will be missed out in this life, that therefore there must be a *further* opportunity for them in the life to come. There is an area of human responsibility on the part of those who are not saved. *All may come, but not all want to come.* All Muslims may come, -- and *they* have heard of Christ and they respect him, but they do not want to come!

¹⁴⁹The Law of God exposes sin. See Romans 7:7.

¹⁵⁰The Holy Spirit applies the Law, producing conviction of sin. "Apart from the law, sin is dead." Romans 7:8c. That is, "the law has not been applied to us by the Holy Spirit, so we are insensitive to sin as God sees it, and to judgement." C. C. Pond, "Romans and Luke," *Geneva Bible Notes*, (Darlington, Co. Durham, U.K., Evangelical Press, 1994), 24.

SECTION III CONVERSION

CHAPTER 2. NECESSARY EVENTS OR ELEMENTS WITHOUT WHICH A PERSON CANNOT BE CONSIDERED A MUSLIM

Islam is a missionary religion, to such an extent that ecumenicity is inconceivable.¹ This missionary activity² takes place under the name of Islamic da'wah. The Arabic word da'wah دعوة means "to call", and is generally understood as a summons to worship Allah and to affirm that Muhammad is his prophet.

In this chapter the topic of conversion³ will be considered under four headings. The first three divisions form three concentric frames in which each diminutive component narrows down to the essence of conversion in Islam.

The first section relates to the *overall* theme of Islamic da'wah. Here the **nature** of Muslim evangelistic activity will be briefly considered. This review is necessary as it will set the scene for the second and third sections.

The second section concerns what may be called the **normal events and elements**, relating to conversion to Islam. This research is necessary so as to differentiate between the expected elements and the **minimal** elements in conversion. It is, in effect, the *ideal* conversion scenario. The third section will, as the chapter title suggests, separate out the *ideal* from the *necessary* events and elements, without which a person cannot be considered a Muslim. The fourth section provides the preliminary conclusions for the chapter.

The Nature of Islamic Da'wah

To use Christian terminology, da'wah is *mission*. As Dr. David Kerr, one time Director of the Selly Oak Colleges, Birmingham, *Centre for the Study of Islam and Christian-Muslim Relations* said, "da'wah is to Islam as mission is to Christianity."⁴ The nature and methodology of da'wah is an extensive subject. (See Appendix H for a bibliography.⁵)

This research reveals the nature of da'wah as follows:

(i) Da'wah means "To call"

It is a call to Islam, to the one God:

Dawah literally means 'call' and in Islamic terminology 'an invitation to Islam', and it is the *raison d'etre* or the existence of the Muslim *ummah*...It would not be incorrect to say that Islam means *dawa* -- for *dawa* is essentially the fulfilment of Islam.⁶

The call is an invitation to faith in Allah, as God without any partners. It is a mission to convert people from other religions and to bring them into Islam.

(ii) Da'wah is also defined as "A call, invocation (i.e. of God's help)."⁷ In popular Islam its outworking may utilise the power of spirits (jinn)

Da'wah is a call to Islam, and sometimes refers to the use of invocation or spells, as a means of exorcism. However, this meaning is seldom referred to in the West. The dictionary by Thomas Patrick Hughes refers to *da'wah* in this way. His dictionary was revised by unnamed 'EMINENT' scholars so as to correct what they saw as an alleged un-Islamic bias. I note, however, that the revisers did **not** alter the text on *da'wah*, which states that *da'wah* is:

A term used to express a system of incantation which is held to be lawful by orthodox Muhammadans...From the Muslim books it appears that Muhammad is believed to have sanctioned the use of spells and incantations, so long as the words used were only those of the names of God. (Mishkat, xxi. c.1.)⁸ (Underlining added)

"To call," therefore, is not only to invite people to Islam, but can include "calling on spirits" to exorcise possessed persons or to accomplish goals otherwise unattainable. Here this significance of *da'wah* in the present context of witnessing, is amplified by the added information in a book by Shaikh Abu l-Muwayyid of Gujerat, India. Written in A. H. 956, Muwayyid says the science is used for the following purposes:

(1) To establish friendship or enmity between two persons. (2) To cause the cure or sickness and death, of a person. (3) To secure the accomplishment of one's wishes, both temporal and spiritual. (4) To obtain defeat in battle.⁹ (Underlining added).

These *spiritual* exercises are not uncommon even today. I am personally aware that they take place in Arabia, through the Sayyids, or descendants of Muhammad. It is also known that these incantations are used in the United Kingdom.¹⁰

(iii) Da'wah is directed to nominal Muslims and to non-Muslims. It is a continuous process

In this respect, it is similar to 'Christian evangelistic' preaching where the unconverted or nominal Christians hear the call to faith in Christ. M. Manazir Ahsan has this to say:

It is wrong to assume that *dawa* is aimed only at non-Muslims and that Muslims, by virtue of their birth in a Muslim family or be (by) declaring the *Kalimah* (sic) as *Shahadah*, the declaration of faith, at the time of entering the fold of Islam, have been absolved of this responsibility for life. Islam is not a once-in-a-life-time decision, but a process, a lifelong pursuit, Islam is not a status conferred by the declaration of faith, it is a dynamic state of becoming affirmed by constant activity throughout the course of life - the mechanism of affirmation is *dawa*...To be a Muslim means continually to strive to become Muslim.¹¹

He went on to say,

Dawa is, therefore, a continuous process, a perpetual endeavour aimed at inviting one's own self, every Muslim, and all those who are not yet Muslims to embrace Islam willingly and completely.¹²

Ahsan does not mean that a Muslim will *cease* to be a Muslim if he or she fails to practice what Islam believes. Rather, that to be a Muslim requires an on going effort to be Islamic.

(iv) There exists a Qur'anic Paradigm for the implementation of da'wah

The Quranic model for *da'wah* is outlined by Syed Abul Hasan Ali Nadwi.¹³ It is based on the words quoted below and also comprises a combination of spiritual enlightenment, human psychology and a good command of the receptor language, together with a mastery of rhetoric and oratory. Added to this there must be a belief that where Islamic truth is presented *as from the heart*, it is:

a good word...like a good tree, whose root is firmly fixed, and whose branches reach to the sky, ever yielding its fruit in every season with the leave of its Lord...(Surah Ibrahim 14:24-25)¹⁴

It is not simply a "word only" witness/mission, but word and "enlightenment." The outward influence of the speaker is not minimised. However, the Qur'an apparently assumes that Allah will be active, in order that *da'wah* will bear fruit.

(v) Although all Muslims are to take part in da'wah, in Islam there are full-time professional "evangelists"

The call to *faith* in Allah and to the *practice* of Islam, is part of the mission activity of their part time or full-time workers. Islam does have professional Dā'iyyas,¹⁵ *داعية* who are permanently involved in Islamic mission.

(vi) The Ummah exists for the purpose of da'wah

Khurram Murad states that:

Da'wah is essential to the very purpose of this Ummah, the purpose of its existence: the mission of Shahadah.¹⁶

He then goes on to quote Surah al-Baqarah, 2:143, in which the *community* of Islam is called to bear witness to the truth of the Shahādah. Murad says that the present mission to bear witness to the Islamic creed is in nature and import the same requirement as that entrusted to the earlier Messengers of Allah. The Muslim world community is linked to the expansion of Islam, in the sense that the community has the "apostolic function" just as the early Muslims were entrusted with the message from Muhammad's lips.

(vii) The call (da'wah) is to total surrender to Allah

Da'wa is prescribed in the following terms:

The starting point and basic core of our Da'wah should be, as the Qur'an makes very clear: total surrender to the one God, the Creator of all; accountability in all after death; obeying His Messengers; and building a new world, on this basis where justice will prevail...To this we invite all.¹⁷ (Underlining added).

This call for surrender is the heart of the message and ministry of Islam. Its goal is:

to win and activate a heart, a mind, indeed a life, for the cause of Allah.¹⁸

Da'wah is not an intellectual battle, (though it does involve the mind). Primarily, it is the allegiance of a heart, or the **worship** of Allah, which is central to Islamic mission.

(viii) Da'wah is a state of mind and not just a programme or the content of witness

Kurram Murad says:

Da'wah, prior to everything, is a state of mind, a world view, an attitude of life, indeed a kind of life. The critical prerequisite to Da'wah is a consciousness, personal and collective, imbued with a true vision of Da'wah in Islam.¹⁹

Here we see that da'wah is not programme driven. It is an *outlook Islamic*, rather than a message (or creed) *préparatif*.

(ix) The overall goal of da'wah is conversion, However, this is not an end in itself. To maintain ones place as a Muslim, a Muslim is to be involved in da'wah

Khurram Murrad says:

Da'wah is integral to Islam. To be a Muslim means to continually strive to become a Muslim, that means to do Da'wah. In my humble view, there is no other way of becoming Muslim.²⁰ (Underlining added).

In effect, a Muslim is **striving** to maintain his own place as a Muslim, and at the same time, **to conduct others** to the faith he or she is seeking to hold on to. Conversion, for a Muslim, is therefore both a conversion *point* and a conversion *process*. As Faruqi says:

The directing of *da'wah* to Muslims as much as non-Muslims is indicative of the fact that unlike Christianity, Islamicity is never a *fait accompli*. Islamicity is a process. It grows, and it is sometimes reduced (revived?). There is no time at which the Muslim may carry his title to paradise, as it were, in his pocket. Instead of "salvation," the Muslim is to achieve felicity through unceasing effort... Conversion in Islam is not a sacrament which, once it takes place, becomes an eternal *fait accompli*. Islam knows of no "justification by faith," certainly no "justification" in the sense of *justi facti*.²¹

This concept of "conversion to Islam" is not unlike the tentative conversion process suggested by Teeter. According to this position, there is no time when the Muslim is "saved." He or she is always *working*, and never has achieved a rest from exertion, in terms of holding on to imam or faith in Allah. As Faruqi puts it, "Man, as Islam defines him, is not an object of salvation, but its subject."²²

Concerning the 'process of deciding' to be a Muslim, Murad says much the same thing as Faruqi:

Inviting others to join the venture, that is Da'wah...(it is) an essential part of being Muslim...Islam is not a once-in-a-lifetime decision; it is a process, a lifelong pursuit...²³

His position is modified somewhat as he goes on to state that undertaking *da'wah* is "essential to becoming a good Muslim."²⁴ Involvement in da'wah is a badge of approval, and the "witness" of acceptance or assurance of one's position, as a Muslim.

If further evidence is required, we have the words of Adnan Khalil Pasha, who summarises the position of Syed Z. Abedin, in these words:

dawa does not aim at conversion, 'a body count'; it aims at promoting good in general and communicating the message of Islam in particular; *dawa* can, therefore, continue *ad infinitum* without saving 'a single soul'.²⁵

Not only is *da'wah* (with a form of conversion in mind) a striving, a point, a process and an attempt to lead others to the same tenuous faith, it is also the ceaseless communication of the message which in itself is the completion of Islamic *da'wah*. Such is the mission of Islam.

(x) Da'wah is not just "conversion, to Islam," in its broadest sense it concerns temporal matters, the developmental needs in under developed Muslim countries

The International Islamic Conference on *Dawa and Development of the Muslim World*, 11th. to 15th. October, 1987, referred to *dawa* in the context of poverty and destitution:

The malaise of contemporary Muslim societies and their suffocation in poverty and degradation is partly a product of their history, partly an outcome of the unjust structures of the modern world, and partly due to their own neglect of the teachings and ideals of Islam.²⁶

Other subjects considered at the conference were community development, education, and the media. Here we see that Islam has a broad understanding of "call" or mission. It extends beyond belief in Allah, to belief and action which changes the material well being of Muslim society. It is not unlike the concern of Christians for the welfare of God's creation. However, it is unlike Christianity, where conversion and development are able to be separated. The former is not dependant on the latter, yet the latter can be the fruit of the former.

(xi) Da'wah distinguishes between natural (latent) Islam, and volitional Islam.

In the *Chambésy Report*, Faruqi refers to Islam as *religio naturalis*.²⁷ Islam is understood as being natural to man, and *latent* in each person. Murad expresses it in this way:

It is not a new religion, it is the eternal message of God...Coming to Islam is like going back to one's roots - in nature, and in history.²⁸

Faruqi adds:

For the *da'iyah* is to do no more than the "midwife," to stir the intellect of the *mad'u* to rediscover what he already knows, the innate knowledge of God implanted in him at birth.²⁹

Men and women are called to rediscover a hidden faith which they already have, since mankind is *Homo Islamicus*.³⁰ Theoretically, all of mankind are "Muslim." However, *da'wah* distinguishes between this *state* and those who voluntarily confess *concurrence* with Islam. The transition to volitional Islam, however, remains the main goal of *da'wah*.

(xii) Da'wah is undertaken by "bridge building," and by reflection on common ground between non-Muslims and Muslims

The model presented below by Murrad is not unlike Christian contextualization, for it allows a measure of absorption and considerable bridge building. Two examples of this are given:

I for one would not hesitate to call all Monotheists (Jews, Christians, and other Unitarians (موحدين) Muslims, because they believe in one God: but I would not call them Momins (مومن) (sic), because they do not believe in one God in accordance with the teachings of our Prophet.³¹

The writer has not started by condemning these other groups, but uses their common belief in one God to then call them Muslims. Presumably he would hope that they would come to faith in Allah, and believe in Muhammad as the last prophet. Consider also a quotation, this time by Murad:

We, therefore, do not start by repudiating what is wrong with others, but by inviting them to reflect on what is common between them and us. We ask non-Muslims to come to something they accept or which follows from what they accept.

He goes on to say:

Telling people that we are not asking them to change to a rival religion, inviting them to the one God and His Messengers as their own religion... One important conclusion would be that we shall not be compelling anyone to accept all of 'historical Islam' as evidenced by Muslims over the last fourteen centuries, even if it deviated from Allah's guidance. And some of it did deviate. (Underlining added).³²

The way in which some present day Muslim writing reflects Western Christian themes,³³ is quite amazing. Not only are Islamic publications scholarly,³⁴ some are presented against a "Western and Christian" framework of knowledge, so that the *Is-*

lamically religious divide is partly minimised.³⁵ It is not clear whether this is consciously done, or whether Muslims find themselves responding to what they read as a result of seeking to counter the Christian viewpoint. They have, however, *imbibed* some Christian ethos not evidenced even 20 years ago.³⁶

Related to this, Ahsan has this to say:

Dawa should be a gradual process with fixed priorities. Fundamentals must take precedence over details and obligatory duties should come before non obligatory ones. Faith, iman, should be the cornerstone of all dawa...everything cannot be achieved at once. Was not the Qur'an revealed piecemeal over a period of twenty three years so that the people and society could adopt Islam step-by-step and become firmly rooted in it through a gradual process?³⁷ (Underlining added.)

In effect, da'wah may be undertaken in the form of contextualization, adjusting to indigenous beliefs, and "Not asking them to change to a rival religion" and not compelling anyone to "accept all of 'historical Islam.'"³⁸

(xiii) Da'wah is functionally established by (a) obligation, (b) the creation of mission groups and (c) through converts to Islam who are "self propagating"

Murrad gives these three steps, in establishing *da'wah witnessing groups*. Of interest here is the "self propagation" objective. Islam has adopted a Christian missionary principle, that of establishing self propagating communities.

(xiv) For da'wah to be successful, inner light conviction and illumination is needed³⁹

Da'wah is not merely an academic exercise, nor is its success guaranteed by zeal and enthusiasm. There is a decidedly *spiritual* environment associated with conversion to Islam. Concerning this, Nadwi says:

For unless *da'wah* is presented by someone who is illuminated by inner light and conveyed with heartfelt conviction, it cannot bring about any change in the hearts or minds of the audience.⁴⁰

It is not clear what this *inner light* is, therefore a number of sources are briefly referred to and commented upon. The first is a quote from Adnan Khalil Pasha:

while *dawah* belongs to the realm of man, conversion - change of heart belongs to the domain of God.⁴¹ (Underlining added).

It is true that emotional and psychological needs are not to be over looked,⁴² however, it is clear that Islamic mission is not accomplished by these alone, but by

some *spiritual force*. It is now necessary to identify what this may be. The information conveyed above under section (ii) gives the first clue as to what that spiritual power may entail.

Secondly, Islam is cognisant of dreams, visions and the unseen world. For example the Hadith claims that Muhammad made a night journey to Paradise, and mystical experiences *are* a part of folk Islam. Thirdly, there is a Quranic text, Surah 24:35-36, which refers to the subject of divine light:

Allah is the light
Of the heavens and the earth.
The parable of His Light
Is as if there were a Niche
And within it a Lamp:
The Lamp enclosed in Glass:
The glass as it were
A brilliant star...⁴³

In this Quranic parable, the heavenly light [Allah] is represented by an oil lamp with its glass shining like a brilliant star. A. Yusuf Ali understands the illumination in the following way:

Men of God, who preach Allah's Truth, are themselves illuminated by Allah's Light and become the illuminating media through which that Light spreads and permeates human life.⁴⁴ (Underlining added).

Da'wah, therefore, must be undertaken by those who are transformed by Allah, [light] and who emanate or mediate the light of Allah to the *unlit* soul of a non-Muslim.

Fourthly, in Islam there is a mystical expression of light best illustrated by the Sufi mystic Suhrawardi. He recorded a trance in which he conversed with Aristotle on a plane of Sufi mysticism known as *jaburş*.⁴⁵ Dr. Yazdi provides an expanded translation of this dialogue between Suhrawardi and Aristotle:

One night it happened that I fell into a trance like a dream-state. All of a sudden I felt myself to be enveloped in pleasure, engulfed by the blazing flashes of a dazzling light accompanied by the spectre of a human-like face. Looking carefully at it, I realised it was . . . Aristotle. He was in such a glorious aura of splendour that I fell in to a state of bewilderment and wonder...⁴⁶ (Underlining added).

The translation continues with a long dialogue on the theory of knowledge. What is relevant to our present inquiry is the **concept of light or illumination** in the context of knowing Allah, and any **mystic quality** which may be present in conver-

sion to Islam. We have established that this is a Sufi concept and that Hughes in his Dictionary of Islam refers to invocations and spells under his entry concerning da'wah.

Similarly there was a spiritual *illumination* or force which moved Muhammad to prophesy and to believe he was a Prophet of God. His human desires cannot on their own account for the changes which came to him, nor for the devotion to Allah by countless Muslims down through the centuries. Therefore by deduction from what has been presented above, I understand that the *same* spiritual [force] that moved Muhammad, moves men and women to become Muslims, for Islam is not only an intellectual belief, it has a spiritual dimension, and is an environment in which converting to Islam is a [spiritual] gift from Allah.⁴⁷

However, Muslim theology attributes no *material* form to God even though Surah 24:35 says "Allah is the Light of the heavens and the earth." The Light of Allah in conversion is light of a *spirit* nature. It does not refer to a ray of light, in terms of physics, nor to what is seen, but who he *is*. The **nature** of Allah⁴⁸ has some bearing on the **nature of conversion** in his followers.

(xv) The success of da'wah all depends on Allah's will

Unlike Christian evangelism in the West, Muslims claim that there are no big personality figures in the Islamic *da'wah* movement. Nadwi says that *da'wah* is not built on any personality cult, or sectarian issues.⁴⁹ Faruqi adds:

And remember that it is Allah that converts them to Islam, and not you, but may you all and your poor brother Ismail Faruqi, be instruments in the hands of Allah...to spread His faith.⁵⁰

Therefore, while the success of *da'wah* depends on Allah, in practice the conversion of non Muslims appears to require zeal and action. Indeed, Muslims in the West are told to see themselves "as ambassadors of Islam."⁵¹

(xvi) In the West, da'wah is best accomplished by each Islamic family

Faruqi espouses the opinion that the Islamic family is the best tool for Islamic *da'wah* in the west. In this context he says:

You must make it a rule to invite a non-Muslim to visit your family once a week. Devote every Friday evening to your *da'wah* effort. Invite your neighbour...Let him come in with his wife or with his girlfriend or whatever, let them come in and see for themselves these Islamic values implemented in the real life of the family.⁵²

Here it is clear that Muslims in the West have understood and learnt from the evangelistic methods within the church.

(xvii) The Present immigration of Muslims to the West, is seen as a second Hijra, so that Muslims may save Western countries from unbelief and decadence

Faruqi believes that the West needs the help of a second *Hijra*, or immigration, just as Mohammed brought a change to Medina, so the West needs a *faith* which only Muslims can bring:

You have been chosen by Allah...to perform this *Hijra*...Allah has prepared the course of history to welcome you in the West...Allah has carved out a vocation for you, a new mission, and this mission is to save the West, to save the humanity of the West by converting that humanity to Islam.⁵³

In the past, it was the Christian missionary who was to "save the lost" in other continents. Now it is the reverse, and Islam is to *save* the West from its decadence and unbelief.

The limited success⁵⁴ of Islam may be readily ascertained. With reference to the United States of America, a Muslim writer, Nafees el-Batool Khan writes of the Phenomenon of Conversion [To Islam by Americans].⁵⁵ More recently Larry Poston wrote an article "The Adult Gospel" with the sub title, *The average convert to Islam is 31 years old. Why does Christianity attract mostly teens?*⁵⁶ Khan writes:

In an interesting and useful study of the 'phenomenon of conversion' to Islam in the United States, most of the 25 persons (14 men, 11 women) who were questioned admitted to having little knowledge of, of an indifferent or hostile attitude to Islam before they eventually became Muslims.⁵⁷

No where, to my knowledge, is there a report so openly available of 25 converts to Christianity, within the United States. Khan went on to say that most success in gaining converts is by students and individuals, and converts are mostly in their early 20's.

Poston writes of a larger number of converts. He says:

I examined the published accounts of 60 Western converts to Islam and personally interviewed 10 others...The average age of a Western convert is approximately 31 years, almost double that of the convert to Christianity.⁵⁸

Here is documented evidence of Muslim success in converting Americans to Islam. Khan reports that a variety of reasons were given for accepting Islam. That Islam

had a logical and realistic approach to the problems for mankind, and that is Islam there is an emphasis on morality. Also, that with Islam there is less emphasis on sin, which appealed to some of the converts.

(xviii) Da'wah is not undertaken by coercion

The reader is referred to the Qur'an, Surah 2:256, where it says that there is "No compulsion in religion." Faruqi makes it clear that even "unconscious conversion ... is evil"⁵⁹ M. Tariq Quraishi, in an editorial for *Islamic Da'wah Its Nature and Demands*, says:

da'wah, with its stress on voluntary acceptance by the called presupposes the civilised existence of human society and the negation of force.⁶⁰

Quraishi went on to say that it is based on the "free rational acceptance" of Islam by the called.⁶¹ In this respect Islamic mission is unlike earlier forced conversion to Islam which took place with the beginning of the Islamic expansion. For many voluntary acceptance was not an option.⁶²

(xix) Da'wah requires interaction with non-Muslims

Isolationist attitudes are rejected. Ahsan has this to say:

It is essential that a rapport be established between the proponent and the listener. *Dawa* cannot be a unilateral, one way process. It must involve a meaningful dialogue to be pursued with care, wisdom and patience.⁶³

This is a commendable attitude. Irrespective of the religious position each person holds, freedom to communicate and speak on sensitive subjects can only be helpful. What may be lacking, however, is the ability to understand what the other person is *not* saying, and the insight to spiritually discern what he or she *is* saying.

(xx) Da'wah is not for minors

Faruqi provides the basis for this position. He says that Muhammad did not lose consciousness or become vague in his memory, even under the impact of the revelation of the Qur'an. He then adds:

That is why Islamic law does not recognize the conversion to Islam of the minor child, for his consciousness is presumed immature until he comes of age.⁶⁴

While Islam does not legally recognise the conversion of non Muslim children into the Islamic faith, it does, however, accept that the children of Muslim parents *are*

Muslims.⁶⁵ Passive conversion commences with the recitation of the Kalimah or creed, whispered at birth into the ear of the child. Illustration 17 provides a comparison between infant and early childhood conversion for Muslims and Christians.

<u>CONVERTS TO ISLAM</u>	<u>CONVERTS/PERSONS IN COVENANT RELATIONSHIP TO CHRIST</u>
1. Legal status. 2. Popular status/folk Islam	1. Covenant status. 2. Popular status/folk Christianity.
1. Children outside of Islam who embrace Islam, lack legal recognition for their conversion. Official Islam does not recognise their change of religion.	1. Infants whose parents are outside of Christianity - lack baptism and covenant status. ----- Children of 5-9 years, even though they believe in Christ, may be denied Baptism and formal Church membership.
2. At birth, a child of Muslim parents hears the Kalimah (Creed) whispered in his/her ears. They are considered Muslims even though <u>their consciousness is immature.</u>	2. Children whose parents are "nominal" Christians consider their infants Christians even if the child is not baptised, though <u>baptism is thought to "help".</u>
<u>The Creed is spoken to the child, but belief is not required, it is provided by the adult.</u>	1 <u>Baptism is provided for the child, on the basis of the faith of one of the parents.</u>

Illustration 17: A comparison between Islam and Christianity, concerning conversion/spiritual benefits for children who have not come of age.

While it is understood that there are differences between Christians concerning Covenant theology, this outline helps to reveal an inconsistency in Faruqi's argument. Even in Islam as in Christianity, there is a "spiritual work" which transcends the rational mind of a child. This is not to say that age is unimportant. Rather, that age is not the *only* constituent involved.

The contradiction in Fariqi's statement is that within Islam a child born to Muslim parents *is* recognised as a Muslim even though it does not have a "mature consciousness." However, should such a child of even 10 or 12 years hear the Christian message, and want to convert to Christianity, one reason why this is rejected by the parents is that the child is said to be under age and unable to decide for himself, unable to *understand* religious truth. What is overlooked is that for Christianity, (and also partly for Islam), conversion involves a spiritual work where age is not of *primary* importance.

(xxi) Da'wah is not conversion

This has already been intimated, but it is necessary to restate this position. Here is mission which is not programmed to achieve conversion as the Christian first thinks of it. Pasha unmistakably says "Dawah should not be equated with conversion"⁶⁶

Da'wah may lead to an affirmation that Muhammad as a prophet, and to belief in god called Allah, but it is not commensurate with conversion. Rather, it is the "promotion of righteousness and piety" which *da'wah* has in view.

(xxii) Da'wah is linked to the following Quranic verses

The word *da'wah* in its technical sense of *calling* to follow Allah and to recognise Muhammad as prophet, does not appear in the Qur'an. However, the Arabic word is found in a number of verses of the Qur'an. These are listed by Hanna E. Kassis in A Concordance of the Qur'an.⁶⁷

The concept of mission and calling and how this is to be carried out, is identified in several passages of the Qur'an, and a selection of references are listed:

Al-Baqarah 2:111-112	Al-Tawba 9:6	Al-'Ankabut 29:46.
Al-Baqarah 2:136	Ibrahim 14:24-25.	Fussilat 41:33-35.
Al-Baqarah 2:256	An-Nahl 16:125	Al-Mumtahanah 60:7-8
Al-Baqara 2:272	Al-Kahf 18:29	Al-Asr 103:1-3
Al-An'am 6:108		

We come now to the second section in this chapter. Here we consider the customary events and elements associated with becoming a Muslim.

Normal Events and Elements Relating to Conversion to Islam

My research indicates that there are two areas for observation and assessment. These are the *ceremonies*, or events which accompany conversion to Islam. The second are those *belief* elements or doctrines, which distinguish Islam from other religions and which normally belong to the conversion process. My findings are recorded under these two separate headings, firstly, the ceremonies or events accompanying a public transfer of allegiance to Islam.

[A] Ceremonies or Events Accompanying a Public Transfer of Allegiance to Islam

The Qur'an does not record any ceremony by which converts were admitted to the Ummah or community of Believers. However, over the years a number of events have evolved, by these a person is identified as a Muslim.

(i) "Beforehand one should preferably take a bath"⁶⁸

Alavi prefaces this quote with these words:

Although this declaration (the shahadah) is sufficient officially for becoming a Muslim, it is nevertheless desirable to observe certain things before pronouncing shahadah.

He then records the desired requirement that the convert take a bath. This is surely significant, with the similarity between Christianity and Islam, in terms of a rite to do with water. Presumably, the possibility of taking a bath prior to declaring the Shahādah, is to be understood by the rest of his quotation:

When a person pronounces shahadah he/she is establishing a contact with Allah. It is therefore a solemn occasion and should not be treated as an ordinary one. (Underlining added).

The need for cleanliness is linked with the tahara طهارة (purification). The normal purification provided washing will be the subject of further research, see Section IV chapters 1-3. However, here the significance of tahara is explained, and it is meaningful that Sheikh Mahmood H. Rashid refers to *ritual bathing* in his summary on purification:

In Islam paramount importance is given to Tahra-- or outward purification, a ritual physical cleanliness as a means to sanctification. To qualify for the grace of God Almighty, the Most Holy, one should be outwardly and inwardly purified. Almighty prescribed certain commands for the believers in respect or purity so that He may complete His blessing on them. The procedure of purification is given, in brief: basically, one should wash his face, hands up to the elbow, lightly rub the head and wash the ankles, one is to clean whatever parts are unclean - either with water or wholesome dust.

The ritual bathing is commanded after contemination (sic) by either sexual intercourse, nocturnal ejaculation or by urination or any other means-----one should wash mouth, nostrils 3x and whole body, After using the closet, one should clean those parts first before ritual wash. Constant maintenance of cleanliness helps for awareness of Almighty.⁶⁹ (Underlining added.)

It needs to be understood that "sanctification" does not carry the same connotation for Muslims as for Christians. For a Muslim, the Arabic word most closely associated with this term is haram, حرام meaning that which is sacred. ⁷⁰ From the above quotation it is clear that the significance of taking a bath before publicly becoming a Muslim is based on the overall need for tahara.

(ii) "Taking Shahada" with a Sheikh, Imam or other person clearly identified as a Muslim

In a photograph on page 35 of Da'wat Ilallah, there are two ladies seated with Sheikh Mahmood H. Rashid, and the explanation printed beside the photograph, "A Lady seen taking shahadah with Sheikh Mahmood H. Rashid."⁷¹

Sheikh Rashid is seen giving the lady a white shawl or covering. She is accompanied by a second lady who may or may not have been making her public declaration of the Shahādah. What is noted for this research, is the declaration of "Shahādah" in the presence of witnesses.

(iii) "Preferably...shave each armpit and public region, cut one's nails and wear clean clothes"⁷²

I am unaware of any significance here, other than for cleanliness and as a new beginning in *religious* life.

(iv) If a knowledgeable brother is present his presence will also be useful

Alavi says:

It is good to have some friends present on this occasion. If a knowledgeable muslim brother is available, his presence will also be useful. For he can say a few

words about the Islamic faith which will add to the knowledge of all those persons present.⁷³

Repeating the Shahādah marks one's entry into Islam, and the occasion (in so far as it is a public declaration of faith), is not unlike Christian baptism. For baptism, friends will gather and the Pastor or Minister will say something about the significance of the occasion. Similarly for Islam, it is considered useful for a "knowledgeable brother" to be present to provide some teaching content for the "service." The Imam or respected leader would help to establish the new convert in the Islamic faith.

(v) A blessing may be given, introducing the new Muslim into the fold of Islam

In Da'wat Ilallah, on page 73, there is a photograph of five men sitting in the floor of a Mosque. Each of the men are wearing a kufiya, كوفية or head covering, the sign of submission to Allah. The new convert, a Westerner, is seen with two older Muslim men on his right and two on his left. The man on his left, with head bowed slightly, is seen clasping the converts hands. The caption to the side of the photograph reads:

Sheikh Rashid is seen blessing a brother by the grace of Allah into the fold of Islam. A way forward.⁷⁴

Here we learn that a new convert may be given a blessing which is described as "by the grace of Allah" and that this blessing brings the convert *into the fold* or Ummah of Islam. Muslims, like Christians, use the terminology of "the fold."⁷⁵ Muslims do so to describe a relationship of approval and acceptance by Allah, and by recognised Muslim leaders, such as Sheikhs and Imams.

This ceremony is within the mosque, and in the presence of other Muslims.

(vi) Some converts change their name, to an Islamic name

The reason for this is given by Alavi. His comment also provides real insight as to the effect of the witness or Shahādah. The underlining has been added to draw attention to the most significant aspects in this quotation:

By pronouncing shahadah a person acquires a new personality, as if he/she is newly born and has come under God's mercy and blessings. Some of those coming to the fold of Islam, therefore like to change their names...some who would like to have a complete break from their Un-Islamic past...adopt a traditional Islamic name.⁷⁶

Some Muslims are aware of the Christian doctrine of the *new birth*, and as a teacher in the *Centre for the Study of Christian-Muslim Relations*, Alavi would also be aware of this Christian doctrine. Here in the above quotation, he views pronouncing the Shahāda as the *new birth experience of Islam*.⁷⁷ He uses the words "as if" because like Nicodemus in John chapter 3:4 he is aware that an adult cannot be "newly born" in terms of physical birth. He sees pronouncing the Shahāda as a means of acquiring a new personality in Islam, and *religious* change affecting the new believer psychologically.

The affirmation of the Shahāda appears to provide a real conversion experience.⁷⁸ The change in personality is not defined or clarified, other than to say that it involves a break with the past. For the Christian, reference to "newly born" is a reminder of the words of Jesus Christ, concerning the "new birth",⁷⁹ which is the point at which the Holy Spirit dwells within the new believer and marks a starting point from which a change of behaviour (for the better) should become apparent.

Alavi's comments, in terms of a "new birth" by contact with Allah through the Shahāda, reveals a similarity with Christian theology. For a comparison between Christianity and Islam concerning new birth and newly born, see illustration 18.

Islam has *absorbed* the concept of a [personality change/newly born] status for the convert. This is given as the reason for the possible adoption of a new name. In the past this would not have been the reason for a change of name. Then adopting an Islamic name was more to do with identification with the Ummah and social acceptance within Islam, rather than because of a "newly born" status, or being the recipient of a "new personality."

(vii) "A male child must be circumcised at any time which is convenient, (as must a convert to Islam) without any attendant ceremonies"⁸⁰

Male circumcision is expected for converts to Islam, just as it is expected for the male children of Muslim parents. The normal age for circumcision is between seven to twelve. However, it may take place seven days after birth. Concerning circumcision for converts to Islam, Hughes says:

In the case of a convert to Islam from some other creed, to whom the operation may be an occasion of great suffering, it can be dispensed with, although it is considered expedient and proper for all new converts to be circumcised. In all cases an adult is expected to circumcise himself, as it is a shame for an *adult* person to

uncover himself to another. The circumcision of females is also allowed and is commonly practiced in Arabia. (Fatawa 'Alamgiri, vol. iv. p. 237.)⁸¹

Islamic mission literature seldom mentions circumcision. If circumcision for males is mentioned, the fact that circumcision takes place for girls, does not rate a mention. For males, it is one of the events which normally accompanies conversion to Islam.

	<u>CHRISTIAN NEW BIRTH</u>	<u>ALAVI'S "AS IF NEW BORN"</u>
The Agent	By a work of the Holy Spirit.	By the convert's words in pronouncing the Muslim creed.
The Effect	Coming into the Body of Christ	Coming into the fold of Islam.
Summary	A work of the Holy Spirit, not without repentance and faith. Implanting a new divine nature, <u>but not a new personality.</u>	<u>By contact with Allah, through the Shahādah.</u> Acquiring a new personality but not the power of God to overcome sin.

Illustration 18. A comparison between Alavi's concept of "as if newly born" and Christian new birth.

We come now to the second section, the **beliefs** normally associated with conversion.

[B] Beliefs Normally Part of the Conversion Process

We commence with statements from Muslim authors. The following are the findings relating to conversion and beliefs.

(i) A convert to Islam must have "faith to believe...in the oneness of God and avoid every kind of polytheism and parenthesis"⁸²

Under the first section we noticed that faith was said to be "conviction that Islam was right." On this basis, (for Islam) faith is faith in the *belief* that this particular faith is right. It is not faith *per se* in the promises made by Allah or on behalf of Allah by Muhammad.

Here there is a clear distinction between Islam and Christianity. For with saving faith in Jesus Christ, faith is placed *in Christ as Lord*, i.e. that he *is* what he claims to be and that he *will accomplish* what he says he will do. However, the faith to believe in Islam is circular faith, that is to say, believing in believing Islam rather than believing that Allah will do the "good he has promised to do" or "carry out the judgement he has promised to carry out."

By way of illustration, to lack conviction that Islam is right, is to be Kafir that is, an unbeliever. Such a person is rejected and is not expected to be in paradise. In the eyes of most Muslims that person is a second class person. Therefore:

<p>His/her lack of faith (In Islam)</p>	<p>=</p>	<p>Confidence in an <u>invalid object</u>. i.e. (faith in the wrong object) (Minimally this could be faith in <i>oneself</i> or anything else), or in nothing.</p>
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However, if

<p>Confidence in Islam,</p>	<p>=</p>	<p>faith in the right object.</p>
<p>then</p>		

Faith in "faith" in Islam, (becomes) faith in 'itself'.

This is an invalid parameter, it is circular faith. It is faith in faith rather than in Allah (himself).⁸³

(ii) To be a convert to Islam "requires belief in Angelic beings as obedient servants of Allah"⁸⁴

Islam believes in the supernatural. Angels are the messengers of Allah, and belief in their existence is a fundamental tenant of Islam.

(iii) To be a convert to Islam "requires the belief in the prophethood of Muhammad"⁸⁵

This is not an optional "belief". The role of Allah as the only God, and of Muhammad as the messenger of Allah, is central to Islam.

(iv) To be a convert to Islam requires "belief in the general prophethood of all earlier prophets"⁸⁶

Alavi says: "It includes belief in the books and revelations given to the earlier prophets."⁸⁷ Failure to believe in all the prophets, could lead to doubt concerning the one, (Muhammad) whom Muslims revere as the seal of all the prophets.

(v) To be a convert to Islam "requires belief in the life hereafter and the accountability of human beings including a process of reward and punishment"⁸⁸

Alavi is clear here, Islam is not an ethical system simply relating to the way men and women act towards each other. Accountability to God, (Allah) and rewards and punishments, are at the heart of Islam.

(vi) To be a convert to Islam requires "obedience to follow the commandments of Allah both in personal and collective matters. It covers worship and prayer, social duties, law and morality"⁸⁹

A Muslim's personal religion is bound up with his or her collective identity.

We come now to the central subject area in this chapter, to establish what are the *essential* elements in conversion to Islam.

The necessary events and elements, without which a person cannot be considered a Muslim

The reader is reminded of the reason for this part of the research. The essential component or components of Islam is that which makes it *Islam* and not Christianity. It is that which is essentially the dividing line between the two faith communities, and which is *not* a constituent part of faith in Christ nor ever can be. (Conversion to Christ Jesus would necessarily require that these items/beliefs/elements, be repudiated.)

These elements, identified as essential to Islam, are as follows:

(i) A declaration of the Muslim creed: "Becoming a Muslim is easy. No ritual ceremony and no duty priest is essential. It is just a declaration of one's servanthood to Allah and acceptance of the Lordship of the one and only God. In Islamic terminology this is called **SHAH-ADAH** and means to witness"⁹⁰

The Shahādah is *pronounced*, it is not a prayer to pray but a '*legal*' declaration in this sense, that it changes the status of one who utters these words. The change is one which has *spiritual* significance⁹¹ as well as implications within the legal framework of each Islamic country.

Belief is the concept, but allegiance is the kernel. Some Muslims do not emphasise *faith* in Allah, as much as their submission to Allah. The heart of Islam is SUBMISSION and in this Muslims become Allah's bondsmen. All that is required is made clear below:

One can become a Muslim by declaring the Shahada: 'I bear witness there is no god but Allah and Muhammad is His servant and Messenger'.⁹²

Negatively, the Shahādah is:

- (a) A denial of the deity of Christ Jesus, and of the Holy Spirit.
- (b) Blasphemy against the Lord Jesus Christ.
- (c) Equating some negative attributes of Allah with Jehovah, the Lord God Almighty.

Positively, the Shahādah is:

- (a) The affirmation that Muhammad was a true prophet.
- (b) A proclamation of the validity of the Qur'an. (For to bear witness that Muhammad is the Messenger of God is to proclaim the validity of the book he claimed came from God.)
- (c) The affirmation that the one making the declaration (of the Shahādah) affirms his or her renunciation of Jesus Christ as Lord, (for if there is no God but Allah, then Jesus Christ is not the Son of God.)

"There is no greater or more important statement than the Shahadah."⁹³

The A4 size tract has this informative statement:

The declaration of the SHAHADA and fulfilment of its conditions brings eternity in Paradise, rejection of the SHAHADA whether complete or through non-compliance to one of its conditions brings you an abode in Hell. The true utterance of

it will wipe out sins, provide protection from Satan, give safety from the punishment and darkness of the grave. The SHAHADA will see you through the Day of Judgement, allow you permission to enter Paradise through any of its doors, and is certain to bring you out of the Fire of Hell, which you receive for falling short of its obligations.

Declare SHAHADA and fulfil its conditions before the angel of death arrives to you, for no soul shall be given another opportunity from that moment onwards. (Underlining added).⁹⁴

It is clear that the Shahādah is the centre of Islam, and is the most significant verbal statement a Muslim can say. It is linked to the "conditions," and here six articles of faith are mentioned,⁹⁵ along with the Five Pillars of Islam. Conversion cannot take place without the Shahādah.

(ii) The Shahādah is pronounced in Arabic

Alavi gives the following directions:

Shahādah is pronounced in the following words: "Ash hadu An la ilaha illal-lahu wa Ash hadu Anna Muhammadar Rasulallah"⁹⁶

Following this he gives the English translation of the Shahādah as:

"I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammad (peace be upon him) is the messenger of Allah."⁹⁷

The translation should read:

"I bear witness that there is no deity but Allah and that Muhammad is his messenger." (Underlining added).

Alavi in his translation, paraphrases "God" as "none worthy of worship". However, he retains the word "Allah" in the last word in the creed, so that it reads "Muhammad is the messenger of Allah." In the translation above I have similarly retained the word "Allah" in conjunction with the words, "there is no deity". (It is unhelpful for a Christian to refer to Allah as "God" when Jesus Christ is "one with the Father," and Muslims believe there is no Shirk, شِرْك or partnership with God. Though *Allah* is the object of worship by millions of Muslims, and the *Lord God Almighty* is the object of worship by millions of Christians, this in itself does not establish that Allah and the Lord God Almighty are the same. The respective terms "Allah" and "God" when understood with their separate *Islamic* or *Christian* content, are incompatible.)

(iii) The Shahādah is pronounced *aloud*.

No other person need be present. It is primarily a declaration to "Allah"

Prior to Muhammad's birth, the Arabs had a creed similar to the Shema of Deuteronomy 6:4. This ancient creed is called the *Talbiya*, تلبية which Hughes says means "waiting or standing for orders." This creed is as follows:

I stand up for thy service O God! There is no partner with Thee.⁹⁸

Presumably this early creed was recited standing up, and was addressed to God. In a similar way, the Islamic creed is not addressed to a human witness, (hence there is no need for others to be present). The Shahādah is spoken to Allah:

Every Muslim should recite it aloud at least once in his lifetime, and he should understand its meaning. (*Fatwa'idu 'sh-Shari'ah*)⁹⁹

The creed need only be recited to Allah *once*, in order to be a Muslim, and it is to be believed.¹⁰⁰

We come now to the fourth section, in order to apply the data to the overall theme for the dissertation.

Preliminary Conclusions

These preliminary conclusions will be presented in the order of each of the sections in the chapter. This will be followed by a more general assessment. Later, under Section VI chapter 1, the biblical conversion elements will be compared with the findings in this third section, the elements which are necessary for conversion to Islam.

(i) The nature of Islamic da'wah

The nature of Islamic mission has changed as elements have been added which are not referred to in the Qur'an. (See Appendix I for the account of an address given in a Mosque after an 8.00 P.M. prayer service. In this address, the congregation were exhorted to work for growth by extending the message of Islam within their local community. The meeting was told that practical help should be offered to encourage non Muslims to join Islam. The use of special meetings was suggested and hospitality for non Muslims was encouraged.)

Islamic da'wah relies on the *reasonableness* of Islam, and the assumption that a fair minded person will comprehend the validity of Islam and embrace the faith. Whereas Jesus Christ recognised that left to themselves, men and women would not come to Him.¹⁰¹ However, Islamic da'wah is the invitation to belief in Allah as God and in Muhammad as the prophet of Allah but without the "effective calling" common

to true conversion to Jesus Christ. Also, da'wah in Islam has a tentative nature, as it is both for conversion and for the converted, and relates as much to maintaining "conversion" as it does to achieving conversion.

Islam teaches that its mission of conversion is accomplished only by the "free choice" of those who convert. However, history does record that in the past the threat of bloodshed and the use of economic pressure have contributed to conversions for Islam. Furthermore, there exists in Islam a law of apostasy so that once a person is converted it is not legally possible leave the faith. Yet not withstanding this fact, my research reveals that conversion to Islam is also "tentative" in that a convert will need to continue to work to *maintain* his faith by accomplishing the religious works required as a Muslim.

(ii) Normal Events and Elements, Relating to Conversion to Islam

There is some similarity between the Islamic events and elements and those associated with Christianity. In Islam here is the possibility of a public declaration of faith, and the presence of a supportive and knowledgeable member of the new faith community to teach and encourage the new member.

There is a concern for bodily cleanliness and of circumcision. There is also the possibility of adopting a new name, as well as the place for belief in some basic tenants of faith.

However, in Christianity, belief is not in belief, but in the Person of Christ, and in his Word. Also, a ritual physical cleanliness as a means to sanctification, is not required for the Christian.

Scripture, if it is Scripture, is a Divine testimony, and that Word which is the Word of God will accomplish what *it* says it will do. However, Islam places greater stress on the works Allah will do in the future with less indication of what He will do in the present. Also, in the Old Testament there are prophecies and many have already been fulfilled. This is evidence that the Scriptures are Scripture, both Old and New Testaments. However, this test is not available for Muslims, for there are no prophecies in the Qur'an intended for this age and fulfilled in this age. Belief is fine, and actions with religious significance are fine, but this present research finds no hard evidence to confirm the status of "present conversion" in Islam. We come now to the next section:

(iii) The necessary events and elements, without which a person cannot be considered a Muslim

This section is divided into two parts. Firstly, there are the research findings as to the necessary events and elements in being a Muslim. Secondly, there is a comparison with Section III chapter 1 and section 1. This comparison is in order to ascertain whether the conversions documented in that section actually required a *break* with Islam in the areas now identified as essential to **becoming and remaining** a Muslim.

- The Research Findings

The heart of conversion is the Shahādah: The declaration of allegiance to Allah, and the role of Muhammad as Allah's vehicle in passing on the revelation made by "Gabriel."

No other belief, ceremony or action, can take the place of *once* declaring the Shahādah. Where Christ is all to Christianity, the Shahādah is all to Islam. It is the means by which Allah is worshipped *as* God and the legal vehicle by which allegiance is notionally transferred from any or all (other) religions, to Allah.

Whatever else a Muslim will not be if he converts to Christ, he will not maintain allegiance to Allah as God without partners, though he or she may possibly continue to affirm that Muhammad is the prophet of Allah. Historically, Muhammad was the prophet of Allah, but Christologically, Allah is not the God and Father of the Lord Jesus Christ. No Muslim has ever claimed that he was.

- A Comparison with some who have been converted to Christianity

In Section III chapter 1, section 1, four conversions from Islam to Christianity are documented. A summary of the data collected is now presented:

Sultan	Ali	Taufiq	Emir
Prayed to know if Islam was the true religion.	Enslaved by besetting sin. Could not change himself.		Perplexed by the weariness of daily living.
Made research into Islam.	Read "Mere Christianity" by C. S. Lewis.	Shown hospitality by a Christian widow.	
In desperation, read the Injil to correct any defects in his understanding.	In a dream saw his deceased child at the foot of the cross.	Told that the cross was the word of God in redemption.	
Continued to read the Injil to know if the claims of Christ could be trusted.	Began to read the Scriptures.	Read a copy of the Gospel.	Read the Bible, four years of continual searching and studying.
Read of Christ the substitute for sinners.	Reached the conviction that Christ was the Son of God.	Discovered the love of God sent Christ to the cross to die for sinners.	Read that "Every one who is of the truth will hear my voice."
			Faith in Christ as the Qur'an presented him, led to faith in Christ as the Gospels portray him.
Decided he would become a Christian.		Believed in the death of Christ for sinners.	(Believed that Jesus is one with the Father).
Refers to Jesus as the Son of Man who gave his life as a ransom for many.	Believed that Christ was, indeed, God.	Believed that God gave his only begotten Son to redeem the lost.	Believed what the Gospels say about Christ.

From the findings listed above we see that *all* the converts read the Scriptures before coming to faith in Christ Jesus. Two of the four are reported to believe that Jesus Christ was the substitute sent by God, for sinners. Three of the four are reported to believe that Jesus was the Son of God. For two of the four, conviction of sin was a significant factor in their conversion.

Three of the four indicate that they no longer believed that aspect of the Shahāda that God has no partners. In the case of the fourth, (in desiring to know if

the claims of Christ could be trusted), **the implication of his decision to be a Christian is that he did believe what the Injil says concerning Christ and his relationship to the Father.**

In summary, these converts no longer believed that God has no partners. Concerning the role of Muhammad, they are silent. The cross over point in conversion from Islam to Christianity, relates to **who** Jesus Christ is -- rather than who Muhammed is or who Allah is.

(iv) Concluding remarks

The findings in this chapter agree completely with the interview question in Section II chapter 1, "What is the minimum change in belief or deed, by which a Christian could become a Muslim." As response 3:a, in the focus group interviews reveals, **"The minimum belief and deed in converting to Islam is to say Shahādah and believe it."**

In concluding this section the following summary is presented:

1. Conversion to the Lord Jesus Christ is by repentance and faith, and not without the regenerating work of the **Holy Spirit**. Any convert from Islam to Christianity will acknowledge that Jesus is Lord. This is at the heart of biblical conversion.
2. Conversion to Islam is by the Shahādah and is made possible by *spiritual* illumination. In this regard Surah 24:35-36 refers to Allah as the *light* and the Shahādah binds the convert to Allah.
3. If a nominal Christian is converted to Islam, belief in the Shahādah takes the place of the earlier belief that Jesus Christ is Lord.
4. If a Muslim is converted to Jesus Christ, belief in Jesus as **Lord** takes the place of a commitment to Allah via the Shahādah.
5. If Christ Jesus could not say, "I and Allah are one," then Muslims cannot be "Christian" Muslims, in the way that Paul was a Jewish Christian. However, at this stage of the research it would appear that Muslims who are converted to Jesus Christ, may undergo many ceremonies such as shaving, washings, and believing in angels and scriptures and heaven and hell, but they may not continue to repeat and believe the word or Kalima **كلمة** as a witness, as Muslims do. Also, the content of belief and that which is understood concerning heaven and hell, will all need to be defined according to the Bible.

Having considered the **essential elements** of conversion to Christianity and to Islam, we seek further understanding concerning the purification rites in Islam. This is

in preparation for further consideration concerning the compatibility of wuḍū', or ghusl, as dynamic equivalents for baptism.

END NOTES

¹The most significant up to date work on Islamic missionary activity is *Islamic Da'wah in the West*, by Larry Poston. New York: Oxford University Press, 1992. The key chapter is "Contemporary Apologetics: The Literature of Proselytization, pages 135-142.

The term "missionary" is used of those who spread Islam, as indicated by the article "A Moslem 'Missionary' in Mendeland, Sierra Leone". By K. L. Little, M.A., Ph.D., London School of Economics. *Man*, September - October, 1946. Pages 111-112.

The wider view of Islamic extension is reflected by such articles as Talip Küçükcan, "A Study of Conversion to Islam with Reference to Egypt & Iraq," *Islamic Quarterly*, 1991, vol. 35, No. 4, pages 225-231. And Ira M. Lapidus, "The Conversion of Egypt to Islam," *Israel Oriental Studies*, Vol. 2. R. Walter, ed. 1972, pages 248-262. These articles indicate some of the conversion processes for the nations listed, providing a general view of conversion rather than some individual accounts.

²The *Islamic Society* of the University of Central England, in its free newsletter, *Iqra*, made available in Perry Bar, Birmingham, on 28th. September, 1995 (fresher's day), has on the inside page the article "What is Da'wah?" I quote: "Da'wah literally means a call or invitation; on particular, calling people to Islam." This introduction is followed by practical advice about *Da'wah* under the following headings:

Don't preach. (Answer questions. Don't deliver a lecture). Talk one-to-one. Care about people. Correct their misconceptions. Don't attack another person's faith. Don't tell people what they believe. Don't be afraid to talk.

³For a useful chapter on conversion to Islam see J. Dudley Woodberry, "Conversion in Islam," *Handbook of Religious Conversion*, eds. H. Newton Maloney & Samuel Southard, (Birmingham, Alabama, Religious Education Press, 1992), pages 22-40. It is not my intention to repeat all that Woodberry says but to research the topic with particular reference to Muslim writers and their presentation in the West, of Islamic mission or da'wah.

For an example of conversion at a national level, see "An Introduction to the Study of Conversion to Islam in India," *The Muslim World Book Review*. (Islamic Foundation & The International Institute of Islamic Thought, vol. 14 no 4, Summer 1994), 47-62. Under *Conversion to Islam: General Works*, there are 34 titles listed. Under *Conversion to Islam in Medieval India* there are 43 titles listed. Under *Conversion to Islam in Medieval India: Regionally Focused Studies*, there are 50 titles listed. Under *Conversion to Islam: Instances of Incomplete Islamization*, there are 28 titles listed. Under *Conversion to Islam in Modern India*, there are 21 titles listed. Under *Personal Narratives of Conversion to Islam* there are 15 titles listed. Under *Conversion to Islam in Independent India* there are 203 titles as well as another 33 which relate to *apostasy from Islam*. In all there are 394 titles excluding those on apostasy. The reader can see that this is a mammoth subject.

⁴*Christian Mission and Islamic Da'wah*, Proceedings of the Chambésy Dialogue Consultation, (Leicester, U.K.: The Islamic Foundation, 1982), 12.

⁵The reader will notice that of the articles listed there is a significant increase between 1976 to 1990, partly due to an increase in oil revenue able to provide funds for Islamisation. However, the number of works I have been able to list, published from 1991 onwards, are much fewer.

The reasons for the importance of Da'wah in the West, and hence an explanation for the increase of literature in the 1970's and 1980's is given by Khurram Murad in ISLAMIC MOVEMENT IN THE WEST, Reflections on some issues, Leicester: The Islamic Foundation, 1981. On page 1 he refers to:

the obligations arising out of living in a predominantly non-Muslim society; secondly, the need of communicating Islam to the West; thirdly, the compulsions of an international world dominated by the ideas and power of the West; fourthly, the logic of the relationship patterns between the West and Islam; fifthly, the demands generated by the Islamic resurgence in the Muslim countries; and finally, the very future of the Muslim presence in the West. (Underlining added).

As a result, during the 1980's the quality of the booklets produced was far superior compared to the earlier printings. The pamphlets and booklets produced in this period become more *explanatory* and express greater adaptation to the literary norms of Western society. In addition, more books are being produced in introducing Islam to children.

In the late 1980's and 1990's the emphasis on da'wah is apparently weakening as mission *confrontation* is not so apparent. (Articles similar to those produced by Deedat are less in vogue.) In its place there is an observable trend towards Islamic mission in the form of "Christian Muslim Dialogue." Cf. *Christian Muslim Dialogue*, by H. M. Baagil, M. D., (no publisher or location mentioned, 1984), and Hisham Aitalib, *Training Guide for Islamic Workers*, (Herndon, Virginia: Islamic Federation of Islamic Students & The International Institute of Islamic Thought), 1991. Also, *Muslims' Concern in Dialogue*, Atallah Siddiqui, thesis, University of Birmingham, 1994. As the West becomes more pluralistic, Muslims are approaching mission more through dialogue. Interestingly, there is evidence that Christian missionary work is also taking the form of *dialogue*. Compare the tracts, *Tawhid The Oneness of God in Three, Who is the True Prophet?* and *Is there A Prediction Of Muhammad In the Injil?* These presentations follow more of a dialogue format than a dogmatic assertion of facts and beliefs. Printed in 1994, under the title **99 Truth Tracts**, and with the following explanation on each, "This pamphlet was compiled by an inter- denominational group of evangelical Christians concerned with Muslim-Christian dialogue". (Underlining added).

The publications listed in the bibliography are of the following dates:

Listed in Bibliography	Year(s) of Publication
1	1925
1	1961
1	1967
1	1973
15	1976-1980
16	1981-1985
46	1986-1990
32	1991-1995
4	n.d.
4	Dictionary articles
9 ?	Written by non Muslims
<hr/>	
130	

⁶M. Manazir Ahsan, "Dawa and Its Significance for the Future" *Beyond Frontiers*, papers presented at the International Islamic Conference, Dawa and Development of the Muslim World, 11-15 October 1987. Eds. Merryl Wyn Davies and Adnan Khalil Pasha, London: Mansell Publishing House, 1989; 13-14.

⁷*Dictionary of Islam*, T. P. Hughes, (Revised by unnamed EMINENT scholars) Lahore: The Book House, n.d., 73.

⁸*Dictionary of Islam*, *ibid.*, 72. (Edition by Pakistani scholars).

⁹Hughes, *Dictionary of Islam*, *ibid.*, 72. (The London edition).

¹⁰This information comes from my personal conversation with a medical doctor, Dr. Robin Fisher who lives in Sparkhill, Birmingham. Dr. Fisher is presently involved in M. Phil research, through the *Selly Oak Colleges*, and part of his research relates to the occurrence of these incantations.

¹¹M. Manazir Ahsan, "Dawa and its Significance for the Future" *Beyond Frontiers*, *ibid.*, 14.

¹²Ahsan, *ibid.*, 14.

¹³Syed Abul Hasan Ali Nadwi, *Da'wah in the West The Qur'anic Paradigm*. Translated by Abdur Raheem Kidwai, (Leicester, U.K.: The Islamic Foundation), 1992.

¹⁴The Qur'an, 14:24-25, quoted by Syed Abul Hasan Ali Nadwi, *Da'wah in the West*, *ibid.*, 9.

¹⁵See the comment by Murad, *Da'wah Among Non-Muslims in the West*, *ibid.*, 11. Later in his booklet he writes, "we should create Islamic groups dedicated to Da'wah, as the top priority objective". Page 24.

¹⁶Murad, *ibid.*, 12.

¹⁷Murad, *ibid.*, 18.

¹⁸Murad, *ibid.*, 17.

¹⁹Murad, *ibid.*, 18.

²⁰Murad, *Da'wah Among Non-Muslims in the West*, *ibid.*, 12.

²¹Isma'il R. al-Faruqi, *Islamic Da'wah Its Nature and Demands*, Indianapolis: American Trust Publications, 1986, page 4. On page 10 Faruqi says, "Islamic da'wah is not based upon a condemnation of the world...Its urgency is not an assumed "need for salvation" or for compassion and deliverance from anything...Islam holds man not to be in need of any salvation...Salvation is hence not in the vocabulary of Islam. *Falah*, or the positive achievement in space and time of the divine will, is the Islamic counterpart of Christian "deliverance" and "redemption."

²²Faruqi. *Islamic Da'wah...*, *ibid.*, 11.

²³Murad, *ibid.*, 12.

²⁴Murad, *ibid.*, 13.

²⁵Syed Z. Abedin, "Believers and Promotion of Mutual Trust," *Beyond Frontiers*, quoted by Pasha. Davies, ed., *ibid.*, 5.

²⁶Pasha, "Dawa and Development: the Future Dimension" *Beyond Frontiers*, Davies, ed., *ibid.*, 7.

²⁷*Christian Mission and Islamic Da'wah*, *ibid.*, 45.

²⁸Murad, *ibid.*, 16.

²⁹Faruqi, *Islamic Da'wah...*, *ibid.*, 6.

³⁰Faruqi, *op. cit.*

³¹Sir Ahmed Hussain, *Notes on Islam*, (Hyderabad: Government Central Press, 1992), 32-33.

³²Murad, *Da'wah Among Muslims...*, *ibid.*, 19.

³³For example, the book titles concerning what happens after death: *An Abridgement of The Soul's Journey After Death*, Ibn-Al-Qayyim's *Kitabar-Ruh*, With Commentary by Layka Mabrook. Dar Al-Taqwa Ltd, London, 1992. *The Spectacle of Death, including Glimpses of Life Beyond the Grave*, Khawaja Muhammad Islam, Lahore: Tablighi Kutub Khan, 1980. On monotheism, *50 Questions and Answers on Islamic Monotheism*, printed in Riyadh: Maktaba Dar-us-Salam, 1995. The childrens book, *The Journey of Ahmad & Leila*, by Ahmad Thompson, Ta-Ha Publications Ltd, London: 1992. Though much shorter, it reflects the format of the Lion, the Witch and the Wardrobe series, but with an Islamic application!

³⁴Two examples are given, Abdul-Fazl Ezzati, M.A.. Ph.D. *An Introduction to the History of the Spread of Islam*, Second revised edition, London: News and Media Ltd., 1978. Dr. Mehdi Ha'iri Yazdi, *Knowledge By Presence*, Tehran: Ministry of Culture and Higher Education, Cultural Studies and Research Institute, 1982. Full end notes and Bibliographies are provided.

³⁵More and more Muslim authors are *interacting* with Christian issues. For example, Ezzati (*op. cit.*) exchanges views on topics such as the *International political positions of Christianity and Islam*, *Colonialism and Christianity*, and the *Social and socio-political factor: Inclusiveness of Islam. Conflict in Christianity...Racism in Christianity*.

Yazdi (*op. cit.*) on his part is able to consider the knowledge of God's presence in philosophical terms, and with reference to such terms as *illumination*, *transubstantiation decision* and *appropriation*. He interacts well with Western philosophical thought and Christian theology.

³⁶Refer to a manual on "Witness to Non-Muslims" which reflects a Campus for Christ or Navigators format and approach. This is an A4 size manual by Hisham Aitalib, *Training Guide for Islamic Workers*, (Herndon, Virginia: (Islamic Federation of Islamic Students & The International Institute of Islamic Thought, 1991).

³⁷Ahsan, "Dawa and its Significance...", *Beyond Frontiers*, *ibid.*, 15.

³⁸Murad, *Da'wah Among Muslims...*, *ibid.*, 19.

³⁹Nadwi sees the need for some spiritual assistance if converts are to be gained for Islam. In this regard Asnan bemoans the failure of Muslims, a failure to invite non-Muslims in the west, to faith in Allah and commitment to Islam. "Muslims living within non-Muslim countries by-and-large are indifferent to this immensely important task. With rare exceptions, *dawa* among non-Muslims commands little of their attention, time and resources..." Asnan, *Dawah and its Significance...*, *ibid.*, 16.

⁴⁰Syed Abul Hasan Ali Nadwi, *Da'wah in the West, The Qur'ānic Paradigm*. Translated by Abdur Raheem Kidwai, (Leicester: The Islamic Foundation), 1992, 13.

⁴¹Pasha, "Dawa and Development...", *ibid.*, 5.

⁴²M. Taruq Quraishi, "Introduction" in *Islamic Da'wah Its Nature and Demands*, Faruqi, *ibid.*, iii.

⁴³*The Holy Qur'an*, translation by A. Yusuf Ali, pages 1015-1016.

⁴⁴A. Yusuf Ali, Commentary on Surah 24:35, "A brilliant star." This is taken from *The Holy Qur'an* English translation of the meanings and Commentary. Al-Madinah, 1410 H. and the approved version. Logically, what Ali is saying is that conversion in Islam is by the light of Allah diffused by a human instrument who is the **media** of that light.

⁴⁵Jāburs and jābulq are explained by Yazdi as "The world of these two forms is intermediate between this material world and the divine intellectual forms." Yazdi, *ibid.*, 327. In other words Shrawardi's trance took him between earth and the presence of God, (Heaven), and helps illustrate for us of a dimension of "illuminated by inner light" as it is experienced in (mystic) Islam. Hughes Dictionary of Islam defines jāburs as "The possession of power, of omnipotence. One of the mystic stages of the Sufi." Hughes, (London edition), *ibid.*, 223.

⁴⁶Yazdi, *ibid.*, 329.

⁴⁷This is the title of an article "Converting to Islam is a gift from Allah," Haji Mokhtar Stork (Malaysia). *The Minaret*, July, 1983; pages 14-15 & 31.

⁴⁸See *Who is this Allah?* by G. J. A. Moshay, Gerrards Cross, U.K.: Dorchester House Publications, 1994. In these 188 pages, the author seeks to identify the **nature** of Allah. It is a scholarly work, though written in a very readable form. The nature of Allah outlined in this book, accounts for the nature of the transformation in some converts to Islam.

⁴⁹Nadwi, *Da'wa in the West*, *ibid.*, 19. However, his statement is open to challenge. Islamic mission is not always initiated by members of the local mosque, but visiting speakers do come to a city or town to promote Da'wah. Authors such as Ismail R. Faruqi, Khurram Murad and Nadwi himself, appear to have been leading personalities in this field. (Concerning the work of Faruqi, see the Foreword to his publication *The Path of Da'wah in the West*). Faruqi has also written *Islamic Da'wah, Its Nature and Demands*, (Indianapolis: American Trust Publications), 1986. Nadwi has written a second publication, *The Role and Responsibilities of Muslims in the West*, Translated by Abdur Raheem Kidwai, (Leicester: The Islamic Foundation), 1993.

Ahmad Deedat is a noted personality whose name and photograph appears on the cover of many video cassettes. He promotes Da'wah specially in attempting to refute Christianity.

⁵⁰Faruqi, *The Path of Da'wah*, *ibid.*, 20.

⁵¹Faruqi, *The Path of Da'wah*, *ibid.*, 23.

⁵²Faruqi, *The Path of Da'wah*, *ibid.*, 19.

⁵³Faruqi, *The Path of Da'wah*, *ibid.*, 25.

⁵⁴In the United Kingdom, Islam claims up to 5,000 converts in the past five years. On the other hand, Shamim A. Siddiqui, in *Methodology of Dawah Ilallah in American Perspective*, (Brooklin, New York: Forum for Islamic Work, 1989), speaks of an unacceptable conversion rate in the West. His reviewer in the Muslim World Book Review says:

...today only 2 per cent of Americans are Muslims. The pace of the momentum has been quite slow... Siddiqui has discussed at length the following points: Da'wah work has not reached the white population to the extent that it should have; there is a lack of comprehensive strategy; no resource pooling trends; and lack of vision among the leaders. (Underlining added).

The above quotation is from Mohamed Taher, (*Muslim World Book Review*, 11, no. 3, 1991), 47.

⁵⁵Nafees el-Batool Khan, "The Phenomenon of Conversion," *Bulletin of Christian Institutes of Islamic Studies*, July - September, 1978, Vol. 1, 45-48.

⁵⁶Poston, "The Adult Gospel", *ibid.*, 23-25.

⁵⁷Khan, *ibid.*, 45.

⁵⁸Poston, "The Adult Gospel," *ibid.*, 24.

⁵⁹Faruqi, *Islamic Da'wah...*, *ibid.*, 3.

⁶⁰M. Tariq Quraishi, "Introduction" *Islamic Da'wah...*, Faruqi, *ibid.*, ii.

⁶¹Quraishi, *op. cit.*, iii.

⁶²See Charles Reginald Haines, *Islam a Missionary Religion*, (London: S.P.C.K., 1889).

⁶³Ahsan, *ibid.*, 15.

⁶⁴Faruqi, *Islamic Da'wah...*, *ibid.*, 3. Woodberry has a section on "Individual and Family Conversion," in *Handbook of Religious Conversion*, *ibid.* 23. He quotes from Part VI, of the Selangor State Assembly, in Malaysia, the 1989 bill on conversion to Islam. The bill allows that "a person who is not a Muslim may convert to Islam if he has attained the age of majority...and is of sound mind", (sect. 67).

⁶⁵See "Arabic words explained," *The Holy Quran*, Al-Madina, Saudi Arabia: King Fahd Holy Quran Printing Complex, 1405 A. H., page viii. Under the entry "MUSLIM" the explanation is given, "One who professes the faith of Islam, or born to a Muslim family."

⁶⁶Pasha, "Dawa and Development: The Future Dimension" *Beyond Frontiers*, *ibid.*, 4.

⁶⁷Hanna E. Kassis, *A Concordance of the Qur'an*, (Berkeley: University of California, 1983); s.v.

⁶⁸Dr. Khalid Alavi, *Becoming a Muslim*, A pamphlet put out by IPCI, Birmingham: Islamic Propagation Centre International (UK). n.d.

⁶⁹*DA'WAT ILALLAH*, Inter-Religious Dialogue at Bathroi, (Birmingham, U.K.: International Islamic Cultural Study Centre, n.d.), 10.

⁷⁰Hughes, *Dictionary of Islam*, *ibid.*, 163.

⁷¹*DA'WAT ILALLAH*, *ibid.*, 35.

⁷²Alavi, *ibid.*

⁷³Alavi, *ibid.*

⁷⁴*DA'WAT ILALLAH*, *ibid.*, 73.

⁷⁵Refer to the Gospel of John, chapter 10:16, "Other sheep have I which are not of this fold; them also I must bring..." [Authorised Version]. Within the context of this allegory Jesus was claiming to be Jehovah, for in the Old Testament "Jehovah is the shepherd of Israel and of individual believers, who are regarded as the sheep. Jehovah is my shepherd, I shall not want,' etc. (Psalm 23)." William Hendriksen, *The Gospel of John*, (Edinburgh: The Banner of Truth Trust, 1987), 98. In John chapter 10 Christ is both the *door* of the fold and the *Shepherd*. In Islamic thought Islam is the fold, and Muhammad is the door into Islam, in that belief in Allah and in Muhammad as his prophet, go together. However, Jesus Christ is both God and man, prophet, priest and King.

⁷⁶Alavi, *ibid.*

⁷⁷At the same time Alavi falls short of saying that it is a new birth. He clearly sees this in human terms and retains the human element, like Nicodemus who asked, "How can this be?" At the same time Alavi adopts the "new birth theology" as an Islamic concept *but without the full divine intervention* as in Christianity.

He is only able to go as far as to say that the new convert to Islam "has come under God's mercy and blessings." What Jesus Christ was saying to Nicodemus was much more, that by the work and initiative of the Holy Spirit of God, (with Nicodemus as the passive recipient, for γεννηθη is 3rd. person singular, subjunctive passive); he must be wrought upon by God. By this new, *spiritual* birth he would be *in Christ*, and a partaker of the divine nature. Alavi falls short of conversion to Allah in *this* way.

⁷⁸Alavi added: "Many sincere and genuine people who have come into the folds of Islam have reiterated how they have experienced an inner peace as a result and how they have felt as though a great weight has been lifted off their chests. It is indeed a

feeling and experience that cannot be explained in words, it is the ultimate spiritual bliss." (Underlining added.) Alavi, *ibid.*

⁷⁹The Gospel of John, chapter 3:3. "Jesus answered and said to him. 'Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.'" And verse 7, "Do not marvel that I said to you, 'You must be born again.'" Both quotations are from NKJ. The Holy Bible, The New King James Version, (New York: American Bible Society, 1990), 1027.

⁸⁰Suzanne Haneef, *What Everybody Should Know about Islam and Muslims.* (Lahore: Kazi Publications. 1979): 149.

⁸¹Hughes, *Dictionary of Islam*, *ibid.*, 57.

⁸²Alavi, *ibid.*

⁸³In addition a Muslim is to have confidence in the Islamic statement that "God is one", However, this statement fails to define the nature of *oneness*. While this is negatively defined as *not polytheism* and *not pantheism*, it fails to define the positive by the positive. For example, unity in essence is no less unity, even if unity in essence does not exclude diversity of 'objects' within *that* unity. The first verse of Genesis presents this scenario. God, in Hebrew, is said to be Elohim. [אלהים] which is God, singular in English, but plural in Hebrew. He is said to create, (Genesis chapter 1:1). Here there is unity in action, and delegation in function, (and at times diversity of location), yet God is one!

The faith expressed is more than the mere utterance of set words in Arabic:

It is clear that it is not just a declaration from the tongue but it must be supported by actions from the body and intentions from the heart.

See *Soul Salvation, Conditions for Belief*, (A tract by the University of Central England, Islamic Society, n.d.).

⁸⁴Alavi, *ibid.*

⁸⁵Alavi, *ibid.*

⁸⁶Alavi, *ibid.*

⁸⁷Alavi, *ibid.*

⁸⁸Alavi, *ibid.*

⁸⁹Alavi, *ibid.*

⁹⁰Alavi, *ibid.*

⁹¹See the second quote from Alavi, under "Normal Events Relating to Conversion to Islam, section [A], (i). Also, footnote 70.

⁹²M. Manazir Ahsan, "Dawa and its Significance for the Future," *Beyond Frontiers*, *ibid.*, 14.

However, Islam is aware of superficial conversions. Daniel J. Sahas understood this in terms of changes of allegiance between the Byzantine Church and Islam. He writes,

The Muslim community also faced early the situation of superficial conversions for reasons of fear or social expediency. Since the mere making of the confession of faith (Shahâdah), that is, reciting the *kalima* (the "word," i.e. lâ ilâha ill' Allâh, Muhammadun rasûl al-lâh, "There is no deity but God, Muhammad is the apostle of God") would make one a Muslim, Muslim *theologians* and jurists imposed the following preconditions for the recital of the *Shahâdah* to be considered valid: to be repeated aloud; to be perfectly understood; to be believed in the heart; to be professed till death; to be recited correctly; to be professed and declared without hesitation!

Daniel J. Sahas, "Ritual of Conversion from Islam to the Byzantine Church," *Greek Orthodox Theological Review*. Vol. 36, No. 1, 1991, 68. Sahas refers to Arthur Jeffrey, ed., *Islam. Muhammad and His Religion* (Indianapolis, 1958), 155.

⁹³*Soul Salvation, Conditions for Belief*, *ibid.*

⁹⁴*Op. cit.*

⁹⁵These articles of faith are listed as belief in Allah, His Angels, His messengers, His Revealed Books, The Day of Resurrection and Al-Qadr - Divine Preordainments.

⁹⁶Alavi, *ibid.*

⁹⁷Alavi, *ibid.*

⁹⁸Hughes, *Dictionary of Islam*, (London edition); *ibid.*, 261.

⁹⁹*Op. cit.*

¹⁰⁰ For converts *from* Islam to Christianity, reversed Islamization would include disbelief in the Islamic creed coupled with a *new confession* that "Jesus is Lord." It would require "belief in the heart that God raised (Jesus) from the dead." as substitute and satisfaction for sin in **nature** and **deed**. Romans 10:9. NKJ.

¹⁰¹In John 6:44 Jesus said, "No one can come to me unless the Father who sent me draws him." NKJ.

SECTION IV. PURIFICATION RITES IN ISLAM

CHAPTER 1. WUḌŪ'

The purpose of Section IV is to ascertain the suitability of replacing baptism by one or more of the Islamic purification rites. Keeping this goal in mind, each of these three chapters will look at the following matters:

First, the method by which the purification rite is carried out. Secondly, what the Qur'an and Hadith has to say about each system of purification. Thirdly, what other writers have to say concerning the *meaning* behind the particular ablution. Fourthly, the above findings will be compared with the conclusions for Section II, chapters 1 and 2. Fifthly, some preliminary conclusions will be made, comparing the significance of each Islamic purification rite with Christian baptism *generally*.

An in depth assessment of wuḏū' ghusl and tayammum as baptism will not be possible until after the exegetical research is undertaken in Section V.

The Method by which Wudū' is Undertaken

I shall list the steps by which wuḏū' is undertaken, in order 1 to 9.

1. A Muslim must make the intention نية *niyah* in the heart, to purify himself or herself by wuḏū'. He or she will then say, "Bismillah" which means *In the name of Allah*, and then proceed to wash the hands up to and including the wrists.
2. The mouth is rinsed out with water, and the water spat out.
3. The nostrils are rinsed out with water, and the water blown out.
4. The face is washed, from chin to hairline and from ear to ear.
5. The right arm is washed, from hand to elbow. Similarly, the left arm, from hand to elbow.
6. With wet hands, the head and hair are wiped or rubbed over once.
7. With water on the hands, the back of the ears are wiped with the thumbs, the inside of the ears are wiped with the index fingers.
8. The right foot, and then the left foot are washed. This washing must include the ankle.
9. The Shahādah is repeated.¹

Four of these actions are said to be of divine institution. These are items 4, 5, 6, and 8. This as we shall see in the next section, relates to Surah 5:6. However, following the *example* of Muhammad, there are *Sunnah* regulations which give added guid-

ance as to how wuḍū' is to be carried out. These will be listed in the next section as they relate to the Hadith, or sayings of Muhammad.

Wuḍū' as Presented in the Qur'an and Hadith

The basis of wuḍū' is the Quranic verse, Surah 5:6. This is quoted in full:

O ye who believe!
When ye prepare
For Prayer, wash
Your faces, and your hands
(And arms) to the elbows;
Rub your heads (with water);
And (wash) your feet
To the ankles.

The requirements of wuḍū' are now considered under the three subsections:

(A) Exegetical study

There are three exegetical matters to be considered. The possible use of wuḍū' for baptism finds itself placed within a context where two of the three matters are somewhat controversial.

(i) The term wuḍū' is not mentioned in the Qur'an

The first exegetical concern to be noted is outlined by John Burton in his excellent article, *The Qur'an and the Islamic Practice of wuḍū'*. He writes:

Although long known as 'the wuḍū'' verse, Q. 5:6, as we see, does not use the term. Indeed the Qur'an does not use the term, which is familiar to us only from the exegesis and Tradition. (Underlining added.)²

Only in Sura 4:43 is the concept of wuḍū' established within the Qur'an. **The word wuḍū' is not even mentioned in the Qur'an.** If wuḍū' is used as a dynamic equivalent for baptism this may prove useful because the name as well as the form needs to be acceptable to Christians.

(ii) The original unvowelled Quranic text provides an ambiguity concerning a part of wuḍū'

The second exegetical concern has to do with an **ambiguity in connection with the method of purification for the feet.** This difficulty, in understanding the mind of Allah via Muhammad is identified as follows:

The manner of the wuḍū': the text of Q. 5:6.

The reading-Tradition was deeply divided and evenly divided, precisely as was to be expected in the resolution of an unvowelled original. Two readings dominated the discussions:

- When you rise to pray wash your faces and your hands up to the elbows
1. and wipe your heads and your feet up to the ankles;
 2. and wipe your heads and [wash] your feet...³

The consonants [m ṣ ḥ] م س ح which make up the Arabic word *to wash* مَسَحَ also appear in the same order as the word مَسَحَ *to wipe*. It is only when the short vowels are added that the intended word can be correctly identified.⁴ If the consonants for to "wash" or to "wipe" are placed in a sentence together with the word "foot", an accusative reading for the meaning "your feet" will require that the vowels for [m ṣ ḥ] will indicate that the feet are to be *washed*. However, if a genitive reading is adopted for the word "foot" then the word [m ṣ ḥ] must be read as to *wipe*. Where the accusative reading *arjulakum* is used the text will read "to wash your feet" and if the genitive *arjulikum* is used the text will read "to wipe your feet."

According to the Hadith, feet are to be washed, not wiped. Burton has the following additional comment:

Those who preferred the accusative reading *arjulakum*, took the view that the obligation is to wash the feet, and denied that the obligation is to wipe the feet. But there exists a corpus of mutually corroborating ḥadīth reports showing the Prophet's insistence upon the wiping of the entire foot with water.

Those who preferred the genitive reading, *arjulikum*, took the contrary view that the obligation is to wipe the feet, not wash them...Tabarī urges the conclusion that God had intended both wiping and washing. This conclusion makes it clear that both readings, the accusative *arjulakum* and the genitive *arjulikum*, are equally correct resolutions of the problem of the vowelling of Q. 5:6. To wipe the entire foot with water is to wash it; to pass the hand over the entire foot is to wipe it. The first analysis vindicates the accusative reading; the second and equally valid analysis vindicates the genitive reading. *Both readings are thus equally correct.*⁵

However, Muslims are not all agreed on this and so the method of purifying the feet remains unclear. The significance of this exegetical problem is that Islam faces an ambiguity in terms of purification just as Christianity faces an ambiguity in terms of the mode of baptism. The significance I think, is more serious for the Muslim than for the Christian because in Islam a failure to undergo wuḍū' correctly undermines the validity of the prayer subsequently offered. This is because the goal with wuḍū' is ritual purity (ṭahāra) and the means to this purity is the *correct* application of wuḍū'.⁶ The implication of this exegetical problem, and how it may effect the application of wuḍū' to Christian baptism will be considered later in the chapter.

(iii) The subjects of wuḍū'

The third exegetical consideration has to do with **the subjects of wuḍū'**. Wuḍū' may only be required for those who are ritually impure. The matter is not clear. Is one wuḍū' at the commencement of the day, sufficient? Burton indicates the possibilities in these terms:

Major ritual impurity is remedied by the *ghusl*; so wuḍū' is the remedy for the minor ritual impurity (*ḥadath*). Thus, not all who rise to pray are required to perform the wuḍū' only those whose *ṭahāra* has been impaired are required to do so. (Underlining added).⁷

As Burton pointed out, some Muslims suggested that the requirement for wuḍū' prior to each set of prayers was a requirement *only* for Muhammad. As well the problem is not made any easier by the fact that in the conquest of Mecca, Muhammad laid aside the obligation of wuḍū' due to his preoccupation at that time.⁸

Later in the chapter, the frequency of wuḍū' and its temporary nature, will be considered in the light of biblical teaching concerning baptism. Could it be that the requirement that wuḍū' be repeated following ritual impurity will imply that wuḍū' as baptism has a limited shelf life and must be renewed or repeated in order to maintain the validity of such baptism? This difficulty will not arise in the mind of a convert baptised by wuḍū', who is not from Islam. However, the possibility does exist that a convert from Islam, who is baptised in this way may be reminded of the temporary nature of wuḍū' on those occasions when he or she is more aware of sin in his or her life.

(B) Words associated with Islamic ablutions

The study of epistemological data and philology with respect to some key words concerning Islamic purification, is now to be attempted.

The Arabic words associated with ṭahāra طهارة or purification, is first considered.⁹ This is the generic name for purification:

(lit. "Purification"). The act of purification spiritual and physical. Its implications can be extended to cover all forms of ablution and is sometimes applied to circumcision as well.¹⁰

From the Arabic root [ṭ h r] طهر we have the words *to be clean, expurgate, purge, purify, chasten, to disinfect, sterilize, to dredge, to circumcise to cleanse o.s. perform an ablution*.¹¹ Cognate words are listed as طهر ṭuhr *cleanness, purity; chastity*. Also ṭahūr طهور *circumcision, cleansing, purging, detergent; clean, pure*. As well ṭahār طهارة *cleanliness, cultic purity (Isl. Law); chastity; holiness, sanctity*.

saintliness; circumcision. (Hans Wehr, underlining added). The philological development which is apparent reveals that the word kept up with the modern conceptions of disinfecting and sterilising, while also retaining the notion of *cultic purity* as well as the idea of *saintliness*. It is important for this research to note that the word conveys the idea of **holiness**. In *At-Tahara, Purity and State of Undefilement*, Jamāl A. Badawi explains:

The Arabic word *tahara* means purity, cleanliness, and state of undefilement. Its usage is not limited to physical purity. A Muslim should strive constantly to purify his/her heart, mind, body, and life in accordance with the guidance of Allah... Purity in its comprehensive sense is a blessing from Allah... In the Qur'an, turning to Allah in repentance is associated with purification. (Underlining added).¹²

Evidently *ṭahāra* attains a *spiritual* objective. It acts as a covenant between a Muslim and Allah, in that it is the means of retaining the *blessing* of Sura 5:7:

Allah does not wish
to place you in a difficulty,
But to make you clean,
And to complete
His favour (grace) to you,
That you may be grateful.

If as I suggest, the above verse is considered in terms of a covenant between Allah and his subjects, it is however, not an unconditional agreement. It requires the self help of the devotee. The word *favour*, is the Arabic *نعمة* *ni'ma* or grace, therefore in Islam the *grace of Allah* is not pure grace as it is in Christianity, but it is conditional on a persons *daily* effort in *ṭahāra*. See Section IV chapter 3, pages 319 - 323 where further exegesis is carried out on the Quranic verses related to "Allah completing his favour" for Muslims.

The word *purification* is linked with *ṭahāra*. Surah 9:108 says, "Allah loveth those who make themselves pure." Purification is not only of persons, but also for places of worship:

The believer cleans the space or carpet to be purified, often with a brush, then sprinkles water over it after pronouncing the *basmalah*.¹³

This part of the research reveals that Islamic purification generally is a combination of the secular and the sacred, and that it is linked with promises of spiritual blessing. We come now to the next section:

(C) Wuḍū' and the Hadith

Concerning wuḍū', the Sunnah formula is generally followed. An outline is provided by Hughes:

The Sunnah regulations (or those established on the example of Muhammad) regarding it are fourteen in number. (1) to make the intention or *niyah* or wuzū', thus: "I make this wuzū' for the purpose of putting away impurity", (2) to wash the hand up to the wrist, but care must be taken not to put the hands entirely into the water, until each has been rubbed three times with water poured on it; (3) to say one of the names of God at the commencement of the wuzū', thus: "In the name of the Great God," or "Thanks be to God"; (4) to clean the teeth (*miswāk*); (5) to rinse the mouth three times; (6) to put water into the nostrils three times; (7) to do all the above in proper order; (8) to do all without any delay between the various acts; (9) each part is to be purified three times; (10) the space between the fingers of one hand must be rubbed with the wet fingers of the other; (11) the beard must be combed with the fingers; (12) the whole head must be rubbed once; (13) the ears must be washed with the water remaining on the fingers after the last operation; (14) to rub under and between the toes with the little finger of the left hand, drawing it from the little toe of the right foot and between each toe in succession.¹⁴

It is not my intention to list all the occurrences in the Hadith, to wuḍū'.¹⁵ However, some key references will need to be cited. These are as follows:

(a) "Purification is half the faith"¹⁶

The quotation above is taken from *Sahih Muslim* and *Mishkāt*, two reliable Hadith which record the reported sayings by Muhammad.

Concerning this statement that *purification is half of the faith*, G. H. A. Juynbol has this to say:

On another occasion the prophetic saying was cited: '*Al-wuḍū' nisf al-imān*, which prompted Abu Hanifa to sneer: 'So why don't you perform this ablution twice in order that you perfect your faith!'¹⁷

There is a clear link between the purification rites and faith. As this statement shows, purification and faith cannot be separated. Also, if purification is half of *faith*, it is by definition more than mere cleanliness. It is both an indispensable *belief*, and faith in *action*.

(b) If wuḍū' is correctly performed this purification together with the prayers for which it is a preparation, achieves the forgiveness of sin

In Sahih Muslim, chapter XCVI we have the heading, "*The Merit of wuḍū' and that of Prayer after it.*" Without quoting all those who verify the Hadith, the following example is given:

(438) Humrān, the freed slave of 'Uthman, said: I heard from "Uthmān b. 'Affan...(who) heard the messenger of Allah say: If a Muslim performs ablution and does it well and offers prayer, all his (sins) during the period of one prayer to another would be pardoned by Allah.¹⁸

The heading indicates that this forgiveness of sin is due to the merit of wuḍū' in conjunction with the prayer for which it is a preparation. Wuḍū' is a *goodness*, an action worthy of reward such that prayer on its own does not acquire this stipulated pardon for sin. It is the *quality* of wuḍū' in conjunction with prayer which will then automatically produce this pardon. However, not all sins are covered by this provision. A footnote to the above quotation indicates that this forgiveness is only for *minor* sins.

(c) Sins are purged with ablution water

Sahih Muslim, in Chapter C records the following Hadith:

(475) Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When a bondsman - a Muslim or a Believer - washes his face (in the course of ablution), every sin he contemplated with his eyes will be washed away from his face along with water, or with the last drop of water; when he washes his hands with water, every sin they wrought will be effaced from his hands with the water... with the result that he comes out pure from all sins.¹⁹ (Underlining added).

Here this forgiveness based on wuḍū', is far more extensive than the forgiveness for *minor* sins referred to in under item (b). In this instance there is no restriction for the *period* of sins expiated. The Hadith simply says, "every sin he contemplated" will be effaced.

(d) Performing wuḍū' earns ten rewards

Muslim and Mishkat both record that:

Wuḍū' is half of faith, and performing wuḍū' earns ten rewards.²⁰

The ten rewards are not specified, but part of this reward may be explained by the following encouragement and benefit.

(e) Performing wuḍū' properly will distance a Muslim from his sins, and increase his or her reward

This Hadith is set in the following context:

(10) The Prophet (S.A.W.) once asked his companions if they would like to learn something which would distance their sins and increase their reward. The companions showed their agreement and he replied, "Performing wuḍū' properly even though the water causes discomfort, walking great lengths to the Mosque, and when prayer is finished, waiting earnestly for the next one." 10 Muslim. (Underlining added.)²¹

The correct use of wuḍū' is not only a preparation for prayer but a means of distancing sin from the one who performs wuḍū'. This is made clear by the comment concerning the use of wuḍū' even though the water is cold and causes some discomfort. It is not prayer alone which is meritorious, but preparing for prayer and waiting for prayer to commence once again.

(f) If wuḍū' is well made and two prayers are added to it, for the person making that combined effort, Paradise is obligatory

According to Al-Alfaanee,

(6062) Uqbah ibn 'Aamir said: Rasoolullah said, Whoever makes wudoo' and makes it well, then prays two rak'ahs concentrating therein with his heart and face - then Paradise is obligatory for him. (Underlining added).²²

Once again there is proof that a *spiritual* benefit is linked to wuḍū' and prayer. If wuḍū' is *only* an act of *physical cleansing*, it certainly forms a spiritual link, together with prayer, in providing a place in paradise.

(g) In making wuḍū', to increase the lustre of one's forehead, hands and legs, these parts of the body will be brightly illuminated on the day of judgement

This Hadith comes from Tirmidhī and Muslim. The saying is helpful, for it reveals the link between wuḍū' as an action, and discernible events on the day of judgement. This is recorded in Sahih Muslim, Chapter CI,

(477) Nu'aim b. al-Mujmir reported: I saw Abu-Huraira performing ablution. He washed his face and washed it well. He then washed his right hand including a portion of his arm. He then wiped his head... And (Abu Huraira) added that the Messenger of Allah (may peace be upon him) had observed: You shall have your

faces, hands and feet bright on the Day of Resurrection, on account of your perfect ablution. (Underlining added).²³

A separate Hadith, no. (479) records that due to traces of ablution, followers of Muhammad would have "blazing foreheads and bright hands and feet."²⁴

(h) For the one combining wuḍū' and saying the Shahādah, the eight gates of Paradise are opened to that person

The association of the Shahādah and wuḍū' is quite surprising. At first the evidence seemed to suggest that wuḍū' was simply a preparation for prayer. Then it became clear that it is linked to forgiveness for sin. Now, we see that complete *submission* in the use of wuḍū', combined with *repeating* the Shahādah, actually opens the eight gates of paradise:

(451) Umar Ibn-Khattāb reported the Messenger of Allah as saying, "If anyone performs the ablution completely and then says, 'I testify that there is no god but Allah alone, Who has no partner, and I testify that Muhammad is His servant and Messenger', the eight gates of the paradise will be opened for him/her and he/she may enter by whichever of them he/she wishes.' (Muslim).²⁵

This is a significant claim. Worship and surrender to Allah, together with the acknowledgement of Muhammad as Prophet and physical cleansing, all produce a spiritual environment through which *eternal* salvation is provided. However,

(i) Those who perform wuḍū' leaving their heels dry, are in danger of hell-fire.

Sahih Muslim, in chapter XCVIII records a number of authorities for the following Hadith:

(468) some of the people were in a hurry at the time of afternoon prayer and performed ablution hurriedly; ...their heels were dry, no water had touched them. The Prophet (may peace be upon him), said: Woe to (dry) heels, because of hell-fire. Make your ablution thorough.²⁶

Presumably to leave the heels dry was due to the lack of time to remove the shoes and socks. Other parts of the body could more easily be washed, but not so for the heels. The consequences for this are very serious.

If purification is half of faith, lack of adequate purification, (wuḍū') is punishable by hellfire. Thus purification is more than just a secular preparation for prayer, it has a spiritual significance and grave consequence if it is not done properly.

Views Concerning Wudū' by other Writers

I shall consider these views under two headings. First, views by Muslim writers. Secondly, views by Christian writers.

(A) Muslim writers

Here I wish shall ascertain the views of some Muslim writers other than those who contributed to the Hadith. In practice those I refer to are modern day writers. This has the advantage of bringing the present investigation up to date. The data I wish to refer to is presented in the following 3 statements:

(i) Water has to do with the environment

Dr. Mawil-Izzi-Dien,²⁷ indicates that Sharia has to do with water, land, fire and earth, and water, used as it is for purification, is one of the vital areas of the environment. Therefore wudū' and ghusl have an added significance in terms of the environment and ecology.²⁸

The use of a small amount of water for wudū' is considered in *The Concise Encyclopaedia of Islam*, from which I quote:

It was Sunnah to use a very small amount of water for wudū', showing that its primary nature is not a physical cleaning, since that is already presumed, but a purification, -- the reestablishment of an existential equilibrium, through the symbolism of water as primordial substance, made possible by the ritual. It is because it is a ritual, a series of acts established by heaven, or consecrated by Divine "approval", that the symbolic nature of water can effect a spiritual purpose. See ABLUTIONS, GHUSL, ISTIBRĀ; ISTINJĀ; TAYAMMUM. (Underlining added).²⁹

As we shall see in Section IV chapter 2, ghusl is the major purification, and wudū' only re-establishes the state of purity thus obtained. Hence, the symbolism of wudū' is one of spiritual significance, though as I have found a number of those whom I interviewed in Section II appear to have also *secularised* wudū', so that it is as much for purity or hygiene, as it is for a *spiritual* purpose. The superfluity of water not uncommonly used by Muslims in the West points less to a symbolic nature such as spiritual cleansing, and more to the need of hygiene. For example, concerning the book *Personal Hygiene in Islam*, a Muslim reviewer says:

The booklet is not a manual of *wudū'* and *ghusl*, but rather an attempt to find out the inherent and beneficial aspects of Islamic teachings on ṭahāra.³⁰

Therefore Islam has *secularised* these rituals, in so far as they are viewed as accomplishing health care and in so far as *this* use of water is related to environmental concerns and the ecology.

(ii) Wuḍū' has a *form* and a *significance*

In the *Dictionary of Qur'anic Terms and Concepts*, under the heading ABLUTION, Mustansir Mir refers to wuḍū' in the following terms:

I. Form. Ablution consists of the following: (a) washing of the face; (b) washing of the arms up to the elbows; (c) wiping the head...

II. Significance. The injunction of ablution, 5:6 says, is not meant to be a hardship; rather, a blessing, and it has a two fold significance. First, it makes for purification. The reference, apparently, is to bodily purification, but spiritual purification is doubtless implied, for ablution is a means to *salāt*, and act of worship that is spiritual in character. Second, ablution represents, together with bathing, (*q.v*) and dry ablution, the completion of God's blessing upon Muslims so that they will be grateful to god. With these injunctions, that is to say, the divine dispensation with regard to purification was made complete. (Underlining added).³¹

I shall refer to this under the last section of this chapter. It will be necessary to compare the form and significance of wuḍū' ghusl and tayammym, with the form and significance of different modes of baptism. The reference to bathing is a reference to ghusl. Therefore there is a *form* and *significance* for each of the three Islamic purification rites which will help to ascertain any dynamic equivalence between the *modes* and *meaning* of baptism, and the *modes* and *significance* of Islamic ablution.

Furthermore the link between purification and prayer and spirituality is established by Muhammad 'Ali:

The purification of the body is...made a preliminary to prayer so that by external purification a man's attention may be directed to the purification of the soul which is aimed at in prayer...It must not be forgotten that purity of the body is a prelude to the purity of the soul. (Underlining added).³²

This assessment is in line with the Hadith by Muslim and Mishkāt for there is a clear link between purification (the three forms of ablution) and paradise.³³ Without purification, prayer is invalidated. By purification the Muslim **earns entrance to each of the eight doors of paradise.** Not only so, but:

As regards the blessing of wuḍū' Muhammad said: "When the Muslim performs his ablutions...all his sins will be forgiven him." Kashf i. 60-64. As regards the necessity of performing wuḍū', he said: "God accepts no prayer without ablution." (Underlining added).³⁴

The significance of wuḍū' is not just for prayer, but for the efficacy of prayer, *i.e.*, for forgiveness! Therefore, if wuḍū' is used for baptism, it may imply to Muslims that this form of baptism contributes to the forgiveness of sins.

(iii) When undertaken with the intention to be pure before Allah, wuḍū' is an act of worship

Badawi makes this point. He says that a Muslim should make, the intention to perform wuḍū' as an act of worship for the pleasure of Allah. (Underlining added).³⁵

Similarly, *Kitabbut Taharrah* indicates the significance of wuḍū' in these words:

Since the Wudhu is an Ibaadat which washes the sins away as well, it is necessary that it should be discharged in a beautiful manner.³⁶

The word Ibaadat عبادة is the Arabic for 'worship.' By use of this form of worship outward cleanliness is provided and expiation for sin.

Therefore my research makes it clear that wuḍū' is more than just a secular act of washing or hygiene. It is described as an act of *worship*. This worship terminology is not found in the Qur'an or the Hadith, though the Hadith does indicate that wuḍū' has spiritual benefits.

(B) Christian writers

Christian writers have the advantage that they see Islam from the *outside*, and possibly have a greater ability to **compare** wuḍū' with other forms of worship, than can the average Muslim. The following writers/books are now presented:

(i) Kenneth Cragg

In *The Call of the Minaret* Cragg introduces his comments on wuḍū' with a reference to prayer and the sacramental aspect of prayer and wuḍū'. He says:

Though Islam prides itself upon its freedom from sacramentalism and priesthood...it is evident that the *Salāt* postures are profoundly sacramental in a general sense...The same may be said of the careful washing, wudu', that precedes every Salāt. (Underlining added).³⁷

From my understanding a sacrament is a visible sign of a divine act instituted by Jesus Christ, the benefit of which is obtained through faith and not *ex opere operato*. One must ask therefore, to what extent is wuḍū' a visible sign of an action undertaken by Allah on behalf of the worshipper, and to what extent does faith accompany this

outward act of purification? From my perspective, the statement by Cragg may be debated. It would not appear as "sacramental" to the average Muslim. I am unaware that any Muslim writer has written of wuḍū' in such terms as Cragg has done.

However, though such *Christian* terminology is absent, in practice books on ṭahāra do indicate that wuḍū' has value in terms of its inauguration by Muhammad, it being commanded by Allah, and its place as a preparation for prayer. Also, when Muslims enter the place where this washing takes place, they *come apart* from other duties to pay attention to their bodily purity in order to assemble as a group, for prayer. Therefore in the way in which water and washing are linked with worship, interpreted from a certain Christian perspective that benefit automatically accompanies an action instituted by Deity, wuḍū' is *sacramental*. If a sacrament is understood to be *something ordained by God and a sign of spiritual grace*, then in my estimation wuḍū' comes close to becoming *sacramental*. On this basis, there will be need for added care in any use of wuḍū' as baptism.

(ii) Phil Parshall

Parshall on page 81 of *New Paths in Muslim Evangelism*,³⁸ contributes to the data on form and significance referred to under (ii) above. Under form he lists five items which are *Confession* i.e. the *Shahādah*, *Prayer ritual*, *Legal alms*, *Fasting and Pilgrimage*. Each of these are listed under form; meaning in high Islam; and meaning in low Islam. Concerning wuḍū' his outline is as follows:

Form	Meaning in High Islam	Meaning in Low Islam
Prayer ritual	Bodily purity for worshipping God	Demonic pollution removed by washing

In this understand of both the formal and informal significance of wuḍū', Parshall agrees with the Islamic writers who present wuḍū' as purification prior to prayer. However, he goes *further* and identifies the significance of wuḍū' at the level on which the average Muslim operates. There is no Quranic support for this aspect of Islam. It is however, *somewhat* in keeping with a Hadith by *Sahih Muslim* which says that correctly performing wuḍū' removes sins which come out from under the finger nails.³⁹

(iii) Behind the Veil

This 315 page work emanates from the U.S.A. It has no published author, and no date of publication. The copy I have is a limited edition, and I am told by the person who supplied it to me that it was printed circa 1994/5 and that a second edition will carry an authors name and point of contact. Under a sub title *The Ablution Spoiled and the Prayer Made Void*, the unnamed author says:

Would the reader imagine that if a Muslim has performed the rites of ablution (wudū') and bathing (Ghusl) and is almost through with his prayer that this prayer will be nullified and his remuneration will be taken away, if a donkey, or a dog, or a woman passes in front of him? He has to bathe or to perform the ablution anew and to repeat the prayers... Muhammad says that the prayers will be defiled and invalidated...A'isha's answer to the prophet's companion when they pointed to this issue after they voiced that they had heard those words from the lips of Muhammad. She told them, "You have equated us with a dog or a donkey." (Words in brackets & underlining added).⁴⁰

Here the issue is not to question the right of Allah to impose the above conditions but to indicate **the need to repeat wudū'** if one of these eventualities occurs during prayer.

In addition these facts are introduced in order to point out **the uncertain nature of wudū'** since it is considered as a dynamic equivalent for baptism. If wudū' is used for baptism one shall need to know if the sacrament of baptism will be considered invalid in the eyes of a Muslim observer if during the time of baptism, and when prayer is offered, a donkey, a dog, or a woman passes in front of the Pastor leading the service.

An Assessment of Wudū', Comparing Sections 1-3 with the Interview Findings in Section II

For this assessment each section in the present chapter is considered separately. Only the questions and answers which relate to wudū' are considered. With respect to the data in this present chapter, I shall in a final section indicate areas of information not revealed by the interview procedures.

(i) The interview findings and the method by which wudū' is undertaken

Understandably the interviews did not reveal all the details as to how wudū' is to be undertaken. This is because the questions were not designed to elicit this information. However, nothing from the interviewees contradicted the data found in this present chapter.

(ii) The interview findings and wuḍū' as presented in the Qur'an and the Hadith

There was no indication that to wipe the feet was sufficient for cleansing. Although my questions were not intended to discover the interviewees opinion on this, nothing in the conversation led me to understand that wiping the feet is acceptable.

I was told that prayer is always preceded by wuḍū'. In the second focus group interview, in response 1:a wuḍū' is clearly linked to prayer and worship. Response 1:d in the second section of the interview with Muslim academics detailed the link between wuḍū' and prayer. This agrees with the findings in this chapter.

In addition the second set of interviews, section 2, agrees entirely with the findings in the present chapter where **holiness** is identified as an outcome of wuḍū'. In the same interview section, response A:b confirmed that "cleansing is half of the Islamic faith."

(iii) The interview findings and views concerning wuḍū' by other writers

Findings in Section 2 of the second interview procedure revealed that wuḍū' is useful to ward off the evil inspiration of the Devil. Therefore in general terms there is agreement with the view expressed by Parshall that demonic pollution or interference is *removed* by wuḍū'.

In the second set of focus group interviews I note that response B:b agrees with the findings in this present chapter, that wuḍū' provides spiritual success and reward.

(iv) Omissions with respect to data in this present chapter

Certain omissions may be noted. The interviews did not reveal the exegetical opinions concerning the method of purifying the feet. Nor did the interviews reveal the desire by early Muslims that one use of wuḍū' would be sufficient for more than one prayer session. More significantly the interview findings did not adequately reveal the tenuous nature of wuḍū' as purification. The interviews did not divulge that wuḍū' will need to be repeated prior to recommencing prayers; if a donkey, a dog or a woman passes in front of the worshipper.

Nor was the concept of grace or ni'ma, and the "covenantal" link between Allah and Muslims based on ṭahāra, identified by the interviews. However, notwithstanding the areas where this present chapter highlights some differences between Section II chapter 1, in general the findings from the interviews agree with what I have found in books on the subject.

Some Preliminary Conclusions

These preliminary conclusions have to do with the dynamic equivalence of wuḍū' as baptism. These findings do not appear to indicate that wuḍū' is suitable for baptism. The following reasons may be given:

(i) Completing wuḍū' has a religious significance

On page 120 it was identified that wuḍū' carries a spiritual significance. Therefore it is securely linked to its *own* religious background and may not easily be transposed into a Christian context without the risk of confusing the two religions systems.

(ii) Completing wuḍū' earns *ni'ma* or grace from Allah

A major reason for not approving of wuḍū' as baptism is the Quranic link between the correct use of ṭahāra and "Allah completing his favour" (grace) upon the devotee. In my opinion the mode of baptism must be neutral in terms of an inherent benefit within the method *itself*. As wuḍū' is a means of obtaining grace its use in Christianity is out of keeping with the Biblical foundations of baptism. Baptism is possible due to the assured grace of God. A *mode* of baptism i.e. wuḍū', which implies that mankind may contribute to God's grace, is to be avoided. The third preliminary conclusion follows the same theme.

(iii) Within Islam, wuḍū' carries a sacramental role

I shall explore this more in Section IV chapter 3. Cragg indicates that wuḍū' is sacramental in its *own* Islamic way and this is corroborated by my research. First, that *merit* is acquired by the correct use of wuḍū'. Secondly, that wuḍū' is an action ordained by Allah. Thirdly, this is verified by the Encyclopaedia of Islam where it says that:

The symbolic nature of water can effect a spiritual purpose.⁴¹

Therefore in view of the sacramental *nature* of wuḍū' its use by Christians for baptism would allow Muslims to think that Christians use wuḍū' in order to be "*right with God.*" In my opinion a *sacramental* confusion between religions is to be avoided.

(iv) As wuḍū' has to be repeated often, its use as baptism may imply that Christian baptism is a renewable event

The frequent need to repeat wuḍū' renders it an unacceptable substitute for baptism. **It does not symbolise a permanent state or condition.** Its repetition -- 35 times in one week, reveals a rite which signifies something different to the *established* faith associated with baptism. In addition, the variables which so easily effect its *Islamic* use call into question the use of wuḍū' for baptism.

(v) Baptism is unlike wuḍū' in that it does not ward off the evil inspiration of the Devil

As wuḍū' is said to be a shield against the activity of Satan, its use as baptism may imply a similar purpose for the new believer in Christ.

For the Lord Jesus Christ, his baptism was the prelude to a time of testing in which the Spirit led him into the desert to be tempted by the devil.⁴² Rather than being a buffer against the Devil, baptism may open the door to greater activity from Satan, a time in which the Christian is called to resist this attack in the name of the Lord. Any need to resist Satan is not helped by using wuḍū' as baptism. Baptism does not ward off the evil inspiration of the Devil. Therefore if wuḍū' is used as the mode of baptism, it could be wrongly assumed by Muslims that this baptism will ward off Satan's attacks. Christian baptism does not make any such claim.

(vi) Baptism is unlike wuḍū' in that there are no grave consequences if the mode of baptism is minutely incorrect

In Islam, a failure to correctly carry out wuḍū' not only negates its possible benefits but actually has grave consequences for the Muslim concerned. Therefore if wuḍū' is used as baptism, Muslims may assume that its efficacy depends on a **correct use of the mode** rather than upon the grace of God and the affirmation of God, in baptism.

For Christianity there is no threat of hell fire against those who minutely omit to apply a stipulated amount of water. Baptism is unlike wuḍū' in this matter.

We come now to consider ghusl as a suitable dynamic equivalent for baptism. Ayer particularly favours this mode of baptism. As wuḍū' is less than suitable, we need now to consider ghusl to see if it is more appropriate.

END NOTES

¹These details are taken from a colour poster entitled, *The Essentials of Taharah & The State of Wudhu'*. (Jeddah: Abdul-Qasim Publishing House, n.d.). The poster has 10 colour photographs of an adult male performing wuḍū'.

²John Burton, "The Qur'an and the Islamic Practice of Wuḍū'," *Bulletin of the School of Oriental and African Studies*, Vol. 51, (1989), 21.

³Burton, *idib.*, 21.

⁴The *Al-Manar English - Arabic Dictionary*, by Hasan S. Karmi gives مَسَحَ as wash (see page 852) and مَسَحَ as wipe (see page 873). Accordingly the Arabic consonants allow for a degree of confusion. We have seen that مَسَحَ means to *wipe*, but had the text in question used مَسَحَ بِ this would have removed all grammatical ambiguity. However, this is not the case. *Al-Manar English - Arabic Dictionary*, by Hasan S. Karmi, London: Longman Group Limited, 1983.

⁵Burton, *ibid.*, 24.

⁶See Burton, page 25.

⁷Burton, *ibid.*, 32.

⁸Burton, *op. cit.* The point to be understood here is that if ritual purity is obtained by simply wiping over the shoes, this removes the requirement to take off the shoes and is a much easier less onerous task. Presumably at the *conquest* of Mecca, not to have to remove the shoes was of considerable help. In effect Muhammad may have provided a precedent by which the command to wash the feet was abrogated.

Concerning the method to *wash* or *wipe* the feet, Burton writes:

the formal requirement in the wuḍū' was that the feet be washed. This was understood to mark perhaps a precautionary disposition to opt for the more comprehensive (or more onerous) of the alternatives offered by the sources, when it proved impossible to decide unequivocally in favour one way or the other... (Underlining added, page 36).

So we see that an ambiguity in this area removes the freedom of conscience, and the seriousness of incorrect preparation for prayer led to the more stringent rule being generally adopted. As for Muslims, perhaps also for Christians -- this approach may be a subconscious factor in the use of one mode of baptism over another (easier) mode.

⁹Tahara means "to be or become clean of pure. See Hannah E. Kassis, *A Concordance of the Qur'an*, *ibid.*, 1233.

¹⁰*The Concise Encyclopaedia of Islam*, ed. Cyril Glassé, (London: Stacey International, 1989), 393.

¹¹*The Hans Wehr Dictionary of Modern Written Arabic*, Ed. J. M. Cowan, (New York: Spoken Language Services, Inc., 1976), 570.

¹²Jamāl A. Badawi, *At-Tahara, Purity and State of Undefilement*, (Plainfield, Indiana: Islamic Teaching Centre, 1979 and ITC Series No. 8, 1993), 1-2.

¹³*The Concise Encyclopaedia...* *ibid.*, 319.

¹⁴Hughes, *Dictionary of Islam*, (London edition), *ibid.*, 693.

¹⁵The reader is referred to such sources as, Jamāl A. Badawi, *At-Tahara, Purity and State of Undefilement*, *ibid.* Also, *Kitaabut Tahaarah (The Book of Purification)*, (Delhi: Adam Publishers & Distributors), 1994. And Fahd ibn 'Abdir-Rahman ash Shuwaib, translated by Dawood Burbank Al-Britaanee, *Sifat Wudoo'-in-Nabee*, (Ipswich, Suffolk: Jam'at Ihyaa' Minhaaj Al-Sunnah), 1994.

¹⁶Reported by Muslim and others. *Muslim*, (1/140). See Shuwaib, *ibid.*, 5.

¹⁷G. H. A. Juynbool, *Muslim Tradition*, Cambridge Studies in Islamic Civilization, (Cambridge: Cambridge University Press), 1983, 121. He writes, "E.g. Abu Hanifa appears to *ridicule* prophetic sayings, especially those which have taken the form of legal(istic) maxims or sayings." Page 121.

¹⁸*Sahih Muslim*, Translated by 'Abdul Hamid Siddiqi, Vol. I, Kitab Al-Taharah, (Lahore: Sh. Muhammad Ashraf, 1976), 150. Shuwaib, on pages 5-6, quotes the following Hadith reported by Muslim, 3/133, "Whoever makes wudoo' and makes it well - his sins come out from his body, even coming out from under his nails."

¹⁹*Sahih Muslim*, *ibid.*, 155.

²⁰Hadith *Muslim* and Hadith *Mishkat*, quoted by Maulana Yunus Qureishi, "Dustur Ul Muttaqi, A Manual for Believers," *The Straight Path*, Vol. 14, Issue 2, Birmingham, U.K., 13.

²¹The Hadith by *Muslim*, quoted by Maulana Yunus Qureishi, *op. cit.*

²²*As-Saheehah*, no. 6062, Shuwabi, *ibid.*, 7.

²³*Sahih Muslim*, *ibid.*, 156.

²⁴*Sahih Muslim*, op. cit.

²⁵*Badawi*, *ibid.*, 12.

²⁶*Sahih Muslim*, *ibid.*, 154.

²⁷Dr. Mawil-Izzi-Dien is a lecturer in Islamics at the University of Wales, in Lampeter. The above comment was made to the writer on the 8th. June, 1995.

²⁸Jamāl A. Badawi takes the same approach. He refers to one of the Hadith in which Muhammad was asked about waste in the use of water and where Badawi then goes on to say, "...it is important to train oneself not to be wasteful. Once this attitude is inculcated, there would be less concern about "ecology" and protection of natural resources against want and pollution. Badawi, *At-Taharah, Purity and a State of Un-defilement*, *ibid.*, 13.

²⁹*The Concise Encyclopaedia of Islam*, *ibid.*, 422.

³⁰Aqeel Ahmad Chaudhary, *The Muslim World Book Review*, vol 3, no. 2, The Islamic Foundation, 1983, page 13, and Ghulam Mustafa Khan, *Personal Hygiene in Islam*, (London: Ta-Ha Publishers), 1982.

³¹Mustansir Mir, *Dictionary of Quranic Terms and Concepts*, (New York: Garland Publishing Inc., 1987), 4.

³²Maulana Muhammad 'Ali, *A Manual of Hadith*, (Lahore: The Ahmadiyya Ansuman Ishaat Islam, n.d.), 40-41.

³³Consider the following Hadith:

"Umar said, The Messenger of Allāh...said: "Anyone who performs ablution and does it thoroughly, then says: 'I bear witness that there is no god but Allah, He us One, there is no associate with Him, and that Muhammad is His servant and His messenger; O Allāh! make me of those who turn to thee again and again and make me of those who purify themselves - the eight doors of paradise are opened to him; he enters it by whichever of them he pleases." (Underlining added.)

Sahih Muslim, (451), in *Kitab al-Taharah*, *ibid.*, 152.

³⁴F. A. Klein, *The Religion of Islam*, (London: Curzon Press, first printed 1906, reprinted 1979), 127.

³⁵*Badawi*, *ibid.*, 10.

³⁶*Kitaabut Tahaarah*, (Book of Purification), Ibid., 14.

³⁷Cragg, *The Call of the Minaret*, ibid., 98.

³⁸Parshall, *New Paths in Muslim Evangelism*, Grand Rapids, Michigan: Baker Book House, 1980), 81.

³⁹Refer to (C) Wuḍū' and the Hadith, item (c) on page 287 and footnote 18. The concept of washing away impurity and evil is part of Islamic teaching.

⁴⁰*Behind the Veil*, published in the United States of America, c. 1994/5, 290. A subsequent edition indicates that it is published by the American C. F. Association, Burke, VA. 22009, and carries an ISBN number, 0-425-05382-2.

⁴¹*The Encyclopaedia of Islam*, ibid., 422.

⁴²Matthew 4:1.

SECTION IV PURIFICATION RITES IN ISLAM

CHAPTER 2. GHUSL.

The purpose of this chapter is to ascertain the suitability of ghusl as a mode of baptism. To this end the following matters will be investigated.

First, the method by which ghusl is carried out. Secondly, what the Qur'an and Hadith has to say concerning this system of purification. Thirdly, I shall indicate what a selection of other writers have to say concerning the meaning behind the use of ghusl.

Fourthly, the above findings will be compared with the conclusions for Section II, chapters 1 and 2. Fifthly, some preliminary conclusions will be made, comparing the significance within Islam of ghusl, with Christian baptism *generally*.

The Method by which Ghusl is Undertaken

Compared to wudū' there are fewer guidelines as to how ghusl is to be undertaken. The requirement is simply to purify yourself, based on the verb tahara "to be or become clean or pure."¹ The overall method is now listed:

1. Uninterrupted washing.
2. In ritually pure water.
3. Of the whole of the human body.
4. Including the hair.
5. First declaring the intention (*niyya*) for ghusl.
6. Ghusl is for the living and the dead.²

The method is **by bathing**, and implies the use of a hammām حَمَّام or bath or reasonably large container of water. The process is by washing, hence the word *ghusl*. The divine institution is summed up by the directive "purify yourself." Surah 5:9.

A more detailed outline concerning Ghusl is provided in *Kitaabut Tahaarah* (The Book of Purification). This publication records:

HOW TO MAKE GHUSL

The following is the Sunnat method of taking Ghusl. Proceed with the Ghusl, step by step, as enumerated hereunder:

- (1) First wash both hands as far as the wrists. The hands should not be dipped in the basin of water for washing. Water should either run from the tap on to the hands or poured from the container.
- (2) Wash the parts of istinja (the private parts and surrounding area). This should be washed whether there is majaasat (impurity) or not.
- (3) Wash the parts of the body wherever there be some impurity.

(4) Make a full Wudhu now. However, if Ghusl is being taken in a place where the water pools around the feet, then delay the washing of the feet until the end of the Ghusl.

(5) After Wudhu, pour water thrice over the head.

(6) Thereafter, pour water thrice over the right shoulder.

(7) Then, pour water thrice over the left shoulder. The water should be poured in such a way that the entire body is thoroughly drenched.

(8) If the feet are not washed at the time of Wudhu, wash them now. While pouring the water, rub well on the body to ensure that no spot remains dry.³

It will be seen that while ghusl is later described as a bath, the mode employed may vary. It is required, however, that the mouth be properly rinsed and that water should enter the nostrils.

Ghusl as Presented in the Qur'an and Hadith

Ghusl is the major purification and is undertaken as a part of Islamic *tahārah* (purification). The formation of Islamic holiness is represented by the illustration:

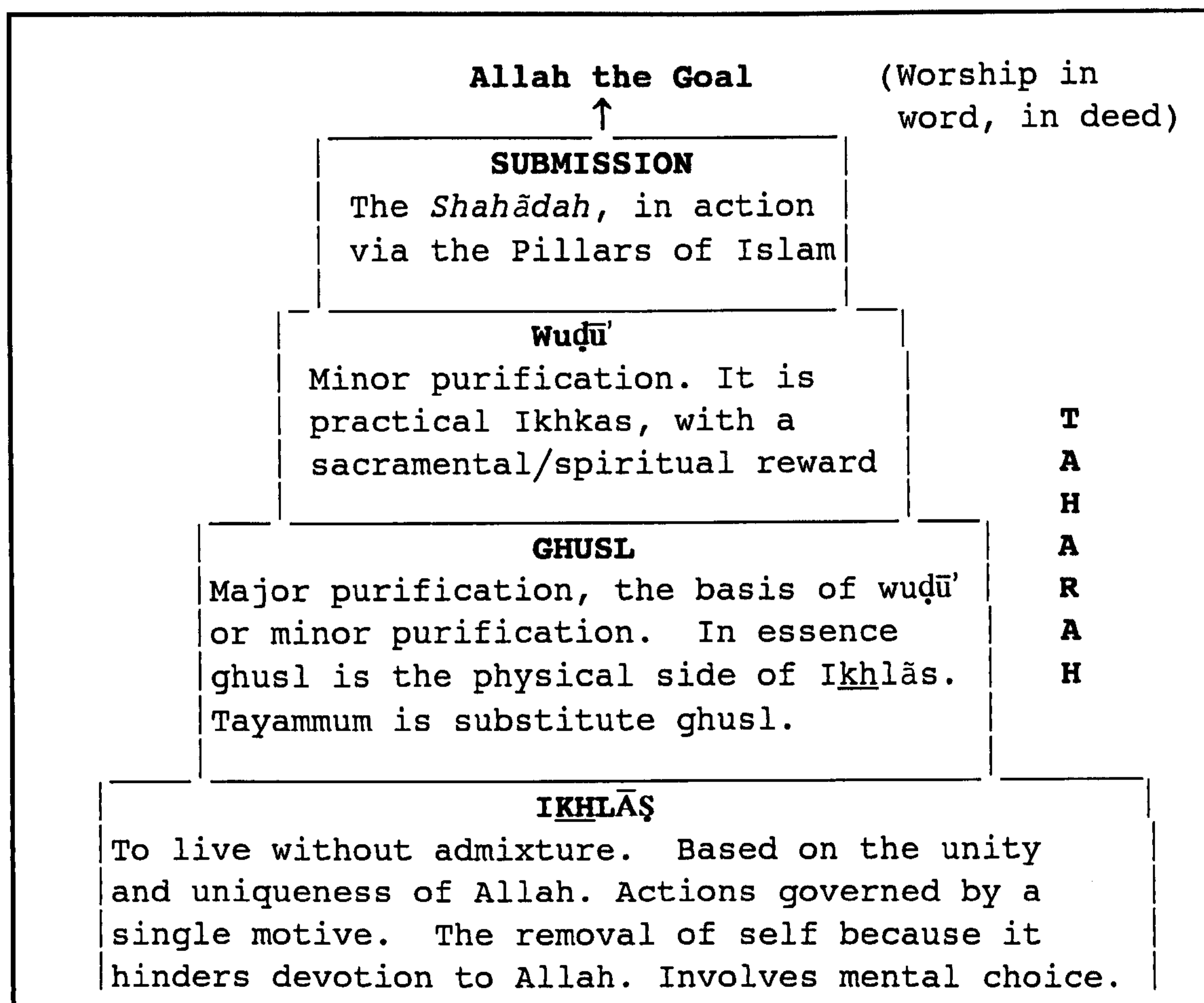


Illustration 19: The foundation and formation of Islamic purification. The means to come near Allah.

The above illustration is built around the concepts concerning *ikhlaṣ* إخلاص found on page 458 of the *Encyclopaedia of Islam*, Vol. II, 1927 edition.⁴ See also Surah 112 (Al-Ikhlās) on the Pure Doctrine of Unity. In my understanding, *ikhlaṣ* is the **foundation** on which *ghusl* (or its substitute *tayammum*) is carried out from which a Muslim gains *holiness* or "purity" before Allah. *Wuḍū'* is based on *ghusl*, and based upon *wuḍū'* is the **daily submission and worship** followed by social concern and defense of the Islamic faith. Beginning with purity and submission the *fulfilment* of Islam is found in the worship of Allah. He is the object of devotion and the Motivator or driving force behind Islam.

In considering *ghusl* from the Qur'an and Hadith, I shall present (A) the basis and background to *ghusl*, and (B) added details concerning *ghusl* from the Hadith.

(A) The basis and background to ghusl.

Under this section there are three items for consideration:

(i) The basis of ghusl in the Qur'an

The basis of *ghusl* is the Quranic verse, Surah 5:6. That part of the verse which is relevant to *ghusl*, is quoted:

If ye are in a state
Of ceremonial impurity,
Bathe your whole body.

In context, the Arabic word to *bathe* is طَهَّرُوا *tahharu* to purify. The word *ghasl* (washing) is used earlier in the verse to refer to *washing* the face and hands, etc. which is *wuḍū'*.

The essential Quranic concept is that of complete purification. As we shall see in section IV chapter 3, *Tayammum* shares a joint responsibility in this regard. The nature of *ghusl* is less symbolic than *wuḍū'* for *wuḍū'* symbolically derives its conception of holiness/purity from the major purification of *ghusl*.

Hughes *Dictionary of Islam* provides the following information concerning *ghusl*:

Ghusl (غسل) as distinguished from *ghasl* (washing) is the religious act of bathing the whole body after a legal impurity. It is founded upon the express injunction of the Qur'an, Surah v.9: "If ye are polluted then purify yourselves." And the Traditions most minutely relate the occasions on which the Prophet performed the ceremony or *ghusl*, or bathing. The Muslim teachers of all sects are unanimous in prescribing the washing of the whole body after the following acts, which render the body *junub*, or impure. (1) *Ḥayḡ*, menses; (2) *nifās*, puerperium; (3) *jimā'*,

coitus; (4) iḥtilām, pollutio nocturna. It is absolutely necessary that every part of the body should be washed...⁵

The following factors need to be noted. **Ghusl is washing by means of bathing or pouring water.** It is a spiritual or religious act in which certain kinds of pollution are removed by water. In comparison to Christian baptism, it is closer to baptism by immersion than by pouring (which in terms of *mode* would reflect the Islamic rite of wuḍū'.)

(ii) Ghusl Masnun: "Washings which are Sunnah"⁶

The washings which are according to the practice introduced by Muhammad, are now listed:

(1) Upon the admission of a convert to Islam; (2) Before the Friday prayers and on the great festivals; (3) After washing the dead; (4) After blood-letting.⁷

The Qur'an does not list ghusl as a requirement for converts joining Islam.⁸ However, in view of this use in the Muslim community, it may conceivably be **used in reverse**, for those who leave Islam and join Christianity.

The use of ghusl on great festivals may also form the basis by which it could be used to mark a greater festival -- the convert's new relationship to Jesus Christ.

(iii) The subjects of ghusl

Ghusl is applied to both the living and the dead. For the living it is self-washing. In this respect, ghusl will not suffice as a substitute for baptism. The theological position, that baptism is a *passive* action, will be established in Section V.

Ghusl is advisable for the following persons or conditions:

- After unconsciousness or insanity.
- On the occasions of the eclipse of the sun and the moon.
- Persons on the Hajj (pilgrimage).
- Before prayer at a time of fear and need.
- When seeking Allah's forgiveness for sins committed.
- Upon reaching home after a journey.
- For one who is to be executed, prior to his execution.

On the above basis it will be seen that the context of ghusl varies. Also, the subjects for ghusl vary from the unconscious and insane -- once restored to normality; to pilgrims on Hajj, to those seeking forgiveness, and to those who are unforgiven by the judge, (and possibly unrepentant for a major crime) are condemned to death.

Ghusl is also applied to the dead, and once again it is a purification process with a *spiritual* goal in mind. The state in which one dies is the state in which one enters the *presence* of Allah. The use of after death ghusl effectively demonstrates the concept that actions in and after death have significance in the *life* of a Muslim. On this basis, ghusl as baptism may not be appropriate as a dynamic equivalent for baptism.

(B) Added details concerning ghusl from the Hadith.

The Hadith provides added data by which the usefulness of ghusl as baptism may be assessed.

(i) Ghusl is required in preparation to attending the Friday gathering.

The Hadith reads as follows:

When one of you comes to the Friday gathering, he should take a bath.⁹

The requirement is further amplified by a second Hadith:

(ii) "Taking a bath on Friday is incumbent on everyone who has attained puberty"¹⁰

From the above Hadith it is clear that ghusl is not optional but incumbent on all Muslims who have reached puberty. In addition they are to "use a toothbrush and scent" if these can be found.

A similar Hadith by *Bukhari* and *Mishkāt* indicates that:

It is incumbent on every Muslim to take a bath (at least) every seven days and wash his head and his whole body.¹¹

Taking ghusl is not limited to once in seven days, but this period is the maximum time allowed between each ghusl, provided one is well enough to do so. If ghusl is used for baptism, it is required that the convert also washes his or her head, and the whole body; in order to comply with the major requirements of ghusl.

(iii) There are four occasions when ghusl should be taken

These four occasions are now listed:

'Ā'ishā reported that The Prophet, commanded the taking of a bath on four occasions: on account of *janābah*, and on Friday, and in case of cupping, and after washing the dead.¹²

Janābah is the "State caused by ejaculation or sexual intercourse."¹³ Therefore, if ghusl is used as a dynamic equivalent of baptism, it will be uppermost in the

minds of any Muslims who hear about it, that the cleansing concerned is particularly related to purification following sexual acts or following menstruation. The following makes this clear:

(iv) Ghusl is required after menstruation

Once again ghusl is linked to a particular bodily need:

'Ā'ishā reported that A woman asked the Prophet, as to her bathing after menstruation; and he told (her) how to take a bath.

There is no objection to bodily cleansing whatever the need. Cleanliness is indeed commendable. However, the use of a bath as baptism, due to its *common* usage, may not be a dynamic equivalent of baptism after all. If attention is placed only upon one category of cleanliness, the Biblical mode of baptism and its meaning will need to be compatible with the perception Muslims have concerning it.

(v) When ghusl is used for converts joining Islam leaves from a lot tree are to be added to the water

The full Hadith reads as follows:

Gais ibn 'Āṣim reported that He was initiated into Islām and the Prophet commanded him to take a bath with water and (leaves of) the lot tree.¹⁴

Earlier I indicated that ghusl may be appropriate as baptism since in Islam it is used upon the admission of a convert into Islam. However, here it is revealed that to complete the action correctly, the convert will need to add some leaves of a lot tree. In a footnote 'Ali explains that the leaves acted as a disinfectant, and that soap would do as well.

The difficulty with this statement is that if part of a Hadith can be altered then there is no foundation upon which any of them are to be kept. To be sure of correctly carrying out this purification, leaves of the lot tree *are* required. Perhaps more importantly however, is the fact that 'Ali goes on to say that the outward cleansing was used so that henceforth the person should have purity of body and of mind. This will be considered later in the chapter.

Views Concerning Ghusl by other Writers

I shall consider these views under two headings. First, views by Muslim writers. Secondly, views by Christian writers.

(A) Muslim writers

Here I shall ascertain the views of some Muslim writers other than those who contributed to the Hadith. In practice those I refer to are modern day writers. This has the advantage of bringing the present investigation up to date. The data is presented as follows:

(i) Combined with ghusl are "some utterances glorifying God and praying Him for true guidance."¹⁵

Associated with ghusl are utterances to glorify Allah. As well, *niyya* or intention to take ghusl, requires that the person uses the bath "for the purpose of purity and worship."¹⁶ Therefore, ghusl is not separated from worship *while it is being undertaken*, and this worship is the worship of Allah.

If ghusl is correctly undertaken as baptism, the act must include such intentions and words of praise to Allah. This may be difficult for converts from Islam, as they will presumably want to give praise to the Lord Jesus Christ, and may not wish to focus on praise to Allah apart from Jesus Christ as *Lord*.

(ii) Without ghusl, a defiled Muslim may not carry out certain religious tasks

Badawi indicates that:

A person who is junub should not, without taking a bath: (a) perform *ṣalāh*, (pray) (b) go around the ka'ba in Makkah, (c) recite the Qur'ān, (d) stay in a *masjid* (mosque), or (e) touch or carry the Qur'an.¹⁷

Ghusl links the devotee with the elements of worship. Without it, the book, (The Qur'an) is inaccessible. Without it, hospitality in the Mosque is denied. Without it, words from the Qur'an, committed to memory, are not able to be recited. Therefore, a lack of ghusl becomes a barrier to normal fellowship.

However, it will need to be considered whether the basis on which ghusl is negated is fundamentally incompatible with the starting point from which Jesus Christ commanded those who repent and believe, are to be baptised. If the nature of spiritual life without ghusl is purely one of *physical* impurity, it could be considered unsuited in comparison with the nature of life (and moral and spiritual pollution) which requires *faith* in Jesus Christ and then baptism in obedience to His command. On this basis ghusl appears to be inappropriate as a mode of baptism.

(ii) There is a correct sequence in which ghusl is undertaken

Badawi indicated that ghusl is not a random action of washing. It requires the following attention:

ghusl should be taken in the following sequence or cleansing the organs of the body. (a) Washing of both hands, (b) Washing of the private parts of the body, (c) Performing wuḍū' (ablution) (d) Pouring water over the head three times and massaging the hair to allow water to reach the hair roots, (e) Pouring water to wash the rest of the body, right side first, then left.¹⁸

To use ghusl as baptism, will turn out to be more complicated than the normal baptism, irrespective of the mode used. The following item adds other difficulties for its use in the context of fellowship among a group of believers:

(iii) To be performed correctly, all rings and finger nail polish will need to be removed

Kitaabaut Tahaarah makes the following comments:

Rings, etc., should be removed during Ghusl to enable the water to reach the parts covered by these objects ...The same applies to cutex - a substance which modern women apply to their finger nails - as it prevents water reaching the parts covered by it.¹⁹

Baptism by ghusl requires these careful preparations. Also, food particles will need to be removed from between the teeth, lest any space between the teeth remains dry.

(iv) To be performed correctly, ghusl will need to be undertaken naked

This requirement is made clear by the following quotation:

When *ghusl* (bathing) is obligatory...Except in the case of one's own spouse, Muslims should not undress and bathe in the presence of others.²⁰

Here it is made clear that the nature of ghusl is such that it cannot correctly be undertaken unless one is naked. This will be considered later in the chapter, under preliminary conclusions.

Also, the individual nature of ghusl, except in the case of bathing the dead, would exclude it as a mode for baptism, since self-baptism would not appear to be a biblical way of baptising. Baptism is into a body, or community, not into an isolated unit as a *sole* Christian.

(B) Christian writers

I shall only add data not already covered. The information is added under the name of each author.

(i) F. A. Klein

In *The Religion of Islam*, Klein indicates that ghusl is "Total immersion or bathing."²¹ The fact that ghusl is immersion or at least the covering of all the body with moisture, will be kept in mind when later on a comparison is made between the Islamic purification rites and the modes of baptism.

(ii) Thomas Patrick Hughes

In his Dictionary of Islam, Hughes identifies the critical aspect of ghusl in that for a Muslim:

It is absolutely necessary that every part of the body should be washed, for 'Alī relates that the Prophet said, "He who leaves but one hair unwashed on his body, will be punished in hell accordingly." (*Mishkāt*, book ii. c. viii.)²²

Christian baptism is not so critical, in terms of its mode. The above legality places some constraint on the use of ghusl as baptism. This will be considered later in the chapter.

An Assessment of Ghusl, Comparing Sections 1-3 with the Interview Findings in Section II

In this assessment each section in the present chapter is considered separately. The appraisal relates to information on ghusl in the interviews undertaken in Section II. With respect to the data in this present chapter, in a final section I will indicate significant areas of information not revealed by the interview procedures.

(i) The interview findings and the method by which ghusl is undertaken

The basic purpose of the interviews was not to elicit the means by which ghusl is undertaken. The first interview procedure does not contribute to the present data on ghusl other than response 1:f, in the focus group interviews. The particular findings reveal:

A normal preparation for taking Shahādah is to have a bath.

Here it is established that ghusl is by a bath, and that this is a normal preparation for pronouncing the Shahādah. From the first set of interviews with six Muslim academics, in response 1:9, the following information is revealed:

He or she is required to take a bath and that bath is required to be according to (the) Muslim way of taking a bath (with) running water. Ritual cleanliness is by running water, running (over) the body. A shower is the preferable way.

This difference was the opinion of two academics, also that taking a bath would be *after* saying the Shahādah and not before it.

(ii) The interview findings and ghusl as presented in the Qur'an and the Hadith

The interview findings did not reveal the extent to which ghusl is used. The point was made, however, that:

Ghusl is for a religious use. As preparation for wuḍū'.

As well as for prayer, ghusl is clearly associated with wuḍū' in the area of holiness before God.²³ It is also a means for providing *spiritual* success. See Response B:b from the second set of focus group interviews.

(iii) The interview findings and views concerning ghusl by other writers

From the interviews I was unaware that ghusl is used for the dead, and that it is associated with so many other events and occurrences in life.

Most significant is the fact that ghusl must follow a careful sequence and that failure to be in a state of ghusl "purity" deprives the worshipper of holding the Qur'an and entry into the Mosque.

(iv) Omissions with respect to data in this present chapter

As mentioned above, the interview findings did not reveal the careful detail required for ghusl. More significantly, while the interview findings indicated the benefits of ghusl, they did not reveal the penalty associated with the failure to wash every hair on the body.

Nor did the interviews reveal that when converts undertake ghusl, leaves of the *lot* tree must be added to the water.

Some Preliminary Conclusions

These preliminary conclusions have to do with ghusl as a dynamic equivalence for baptism. The findings indicate that ghusl is not suitable for baptism. The following reasons may be given:

(i) Ghusl is undertaken naked

In view of the fellowship in which baptism is undertaken, it would be unwise to perform ghusl as baptism when the persons undertaking such an act must of necessity be naked.

Also with ghusl, the washing is self administered. Biblically baptism is not intended to be self administered. Therefore ghusl is not suitable as a mode or baptism.

(ii) For a new convert, Ghusl requires the leaves of a lot tree, added to the water

The fact that certain leaves are required, or even if only soap were used, introduces a factor not associated with baptism. Theologically, the use of a physical *cleansing agent* may be counter indicated by the research in Section V.

For the Christian, cleansing which is typified in baptism is spiritual in nature. It is provided by Christ Jesus himself. The Islamic substitute of lot leaves does not assist in the recognition that Christ is the source of spiritual cleansing. Also,

(iii) Ghusl reflects a need in the Muslim convert of purity of mind. However, it does not do so with reference to Jesus Christ

Peace of mind is commendable. However, to focus on the detergent or leaves and washing as a preparation for pure thoughts and is unhelpful in a Christian context. The believer in Christ is instructed differently:

Since then you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds not on earthly things. For you died and your life is now hidden with Christ in God. (Underlining added).²⁴

As ghusl is a means towards a *self-help* form of sanctification, it is not in keeping with baptism.

(iv) Ghusl is so commonly undertaken, its frequency and the reasons for its use would be inappropriate to baptism

It is difficult to see how a religious rite which has to be repeated under so many varying circumstances, can do other than contribute to a wrong concept of baptism.

We come now to consider tayammum as a suitable dynamic equivalent for baptism. As it is not undertaken with water, its use is less likely to be appropriate for baptism. However, all possibilities must be explored. The criterion set out in Section I chapter 3, was to consider any mode by which the spiritual equivalent of baptism could be accomplished. Tayammum will therefore be considered.

END NOTES

- ¹Kassis, *A Concordance of the Qur'an*, *ibid.*, 1233.
- ²*The Encyclopaedia of Islam*, Vol II C-G. Eds. B. Lewis, Ch. Pellat, J. Schacht. (London: Luzac and Co., 1965), 1104.
- ³*Kitaabut Tahaarah*, (Book of Purification), *ibid.*, 49.
- ⁴*Encyclopaedia of Islam*, Vol. II, 1927 edition. Eds. M. Th. Houtsma, A. S. Wensinck, T. W. Arnold, W. Heffening & E. Lévi-Provençal. (Leyden: E. J. Brill Ltd., 1927), 458.
- ⁵Hughes, *Dictionary of Islam*, (London edition); *ibid.*, 139.
- ⁶Hughes, *op. cit.*
- ⁷Hughes, *op. cit.*
- ⁸*Kitaabut Tahaarah* lists ghusl for converts as being compulsory. Page 51.
- ⁹*Bukhari*, (11:2). Quoted by Maulana Muhammad 'Ali, *A Manual of Hadith*, *ibid.*, 58.
- ¹⁰*Bukhari*, (11:3); *op. cit.*
- ¹¹*Bukhari* and *Mishkāt*, (3:11). Quoted by Maulana Muhammad 'Ali, *A Manual of Hadith*, *ibid.*, 59.
- ¹²*Abu Dāwud & Mishkāt*, (3:11). Quoted by Maulana Muhammad 'Ali, *A Manual of Hadith*, *ibid.*, 60.
- ¹³Badawi, *At-Tahārah*, *ibid.*, Glossary; (viii)
- ¹⁴*Tirmidhi & Mishkāt*, (3:11). Quoted by Maulana Muhammad 'Ali, *A Manual of Hadith*, *op. cit.*
- ¹⁵Hammudah Abdalati, *Islam in Focus*, (Riyadh, Saudi Arabia: World Assembly of Youth, n.d.), 62.
- ¹⁶*Op. cit.*
- ¹⁷Badawi, *At-Tahārah*, *ibid.*, 19.
- ¹⁸Badawi, *At-Tahārah*, *ibid.*, 20

¹⁹*Kitaabut Tahaarah*, *ibid.*, 53.

²⁰Badawi, *At-Tahārah*, *op. cit.* Also, see the comment in *Kitaabut Tahaarah*, for ghusl it is prohibited to be "Speaking unnecessarily, while nude." Page 50.

²¹F. A. Klein, *The Religion of Islam*, *ibid.*, 124.

²²Hughes, *Dictionary of Islam*, (London edition); *ibid.*, 139.

²³See response B:a in the focus group interviews, and response B:b in the interviews with the six Muslim academics. Both sets of interviews, reveal the same findings.

²⁴Colossians 3:1-3. This makes it clear that an objective of focusing on wholesome things, is rooted in the new nature and new position, the believer has. It is not by mind over matter but by the resurrection life of Christ installed in the new Christian.

SECTION IV: PURIFICATION RITES IN ISLAM

CHAPTER 3. TAYAMMUM.

The purpose of this chapter is to ascertain the suitability of replacing baptism by tayammum. To this end the following matters will be investigated.

First, the meaning of tayammum will be explored, as well as to identify those who may use it and the method by which it is to be carried out. Secondly, what the Qur'an and Hadith has to say concerning this system of purification together with exegesis on the Quranic passages concerned. Thirdly, I shall indicate what a selection of other writers have to say, concerning the meaning behind the use of tayammum. Fourthly, the above findings will be compared with the conclusions for Section II, chapters 1 and 2. Fifthly, some preliminary conclusions will be made, comparing the significance of tayammum, with Christian baptism generally.

The Method by which Tayammum is undertaken and those who may take tayammum

In this section details are provided concerning the meaning of the word tayammum, the subjects who may use it and the method by which it is undertaken.

(i) The literal meaning of tayammum

The word literally means, "Intending or proposing to do a thing."¹ Tayammum signifies the *intention* to be purified using certain means approved by Islam in which to do so. However, this intention to be clean is not complete unless the act of tayammum is correctly accomplished. The following quotation makes this clear:

"Isti-aab" of the Tayammum parts is compulsory. "Isti-aab" means "to complete," "to render in full measure." Here it means that the total surface of the face, hands and arms must be rubbed just like it is washed in Wudhu. If any portion of the Tayammum area is not rubbed over, the Tayammum will not be valid.²

The *intention* or proposal to be clean is achieved *only* if the action of tayammum is competently performed. On this basis, in the eyes of the Muslim community, tayammum as baptism will only be valid (in terms of its mode), if it is accomplished exactly as the text above indicates. For Christianity it may be unwise to adopt a mode which requires such careful detail concerning its completion.

I do not suggest that the significance of tayammum *as baptism* will be lost if it is not carried out correctly. However, a complicated procedure for baptism may divert attention from the biblical accomplishment of baptism.

(ii) The subjects of tayammum

The following details outline which persons may utilise tayammum.

(1) When water cannot be procured except at a distance of about two miles; (2) in case of sickness where the use of water might be injurious; (3) when water cannot be obtained without incurring danger from an enemy, a beast, or a reptile; and (4) when on the occasion of the prayers on a Feast day or at a funeral, the worshipper is late and has no time to perform wazū'.³

Some further consideration will need to be given concerning the adaptability of tayammum as baptism. Given the circumstances in which tayammum is used in Islam, its use by converts from Islam should not be *incompatible* with the circumstances when it is used by Muslims. The use of tayammum generally presupposes a lack of time to procure water, together with some other conditions noted above. If water *can* be procured, it would appear to be unsuitable to use sand.

I know of only one case where a convert to Christianity was baptised by the use of sand instead of water, and as C. W. Bromiley pointed out this gave rise to much discussion.⁴ One justifiable reason why tayammum could be used as baptism would be an extension of principle (3) above, that the enemies of the Gospel, (former friends still Muslims); will attack or threaten to kill the believer if a more rigorous form of water cleansing/baptism is used. In this respect tayammum as baptism, is "suitable" though in my opinion it is also unbiblical.⁵

Other than for the above reason, should water be available, there is no reason why Christians should use *tayammum* when it only acts as a substitute for a more rigorous form of water cleansing. In addition it is pointed out that the whole discussion of tayammum relates to an environment in which water is simply not available at all times, yet the Qur'an stresses the importance of literal washing after defilement and therefore needs to make provision as to how this is to be done when no water is available.

(iii) The method of tayammum

There are ample details as to how tayammum is to be undertaken. Tayammum is in place of wuḍū', and sometimes in place of ghusl. It is accomplished as follows:

1. There should be an intention to make *tayammum*.
2. Both hands should be struck on pure soil, sand or stone.
3. Both hands should be shaken somewhat vigorously blowing off the dust from them.
4. Next, the face should be wiped once with both hands.

5. Finally, both hands should be wiped by rubbing them, once, each against the other.⁶

A more detailed outline concerning tayammum is provided in *Kitaabut Tahaarah* (The Book of Purification). This publication records:

- (1) Form a Niyyat for making Tayammum. It will suffice to intend:
"I am taking Tayammum for purpose of obtaining purity."

- (2) Then strike the palms of both hands on pure (Taahir) sand and, after blowing off the excess dust, rub both hands over the whole face in the motion of washing ensuring no part of the face is left out.

- (3) Now strike both hands again on to the soil and, after blowing off the excess dust, rub both arms including the elbows in the motion of washing in the following manner:

After placing the four fingers of the left hand under the finger tips of the right hand, pull them towards the elbows (of the right hand). In like manner, beginning from the elbow, rub over the inner part of the right hand up to the fingers ending up by passing the inner portion of the left thumb over the outer portion of the right thumb. After completing the right hand do exactly the same with the left hand. This is followed by making Khilaal of the fingers. In the event of one wearing a ring it should either be removed or rotated. It is also Sunnat to make Khilaal of the beard. The Tayammum is now complete.⁷

Tayammum may also be made with the use of a stone or by the use of an object made out of mud, dust or earth:

- (1) It is permissible to make Tayammum on all substances which are of "earth," e.g. sea-sand, soil, clay, lime, etc.

- (2) If the object is of "earth" it will be permissible to make Tayammum on it even if there be no sand or dust on it. For example: an unpainted earthenware jug, an unbaked brick, etc.⁸

In comparison with what the Qur'an says, (see the next section), the above data reveals a more exacting prescription for tayammum. Therefore, should tayammum be used as a mode for Christian baptism the church of which the convert becomes a member will need to decide *which* method of tayammum to use. This would either be the simple instructions as outlined in the Qur'an, or the more detailed rubric as presented above. The fact that there is a choice in this matter, may make it less suitable for baptism.

Tayammum as Presented in the Qur'an and Hadith

The basis of tayammum is Surah 5:6. The relevant part of the verse reads as follows:

And ye find no water,
Then take for yourselves
Clean sand or earth,
And rub therewith
Your faces and hands.
Allah doth not wish
To place you in a difficulty,
But to make you clean,

And to complete
His favour to you,
That ye may be grateful.⁹ (Underlining added).

A similar passage is to be found in Surah 4:43. The relevant part reads as follows:

And ye find no water,
Then take for yourselves
Clean sand (or earth),
And rub therewith
Your faces and hands
For Allah doth blot out sins
And forgive again and again.¹⁰ (Underlining added).

The requirements of tayammum together with a reference in the Qur'an to baptism, are now considered under two subsections. These are exegetical matters which concern tayammum and this purification rite as it is understood in the Hadith:

(A) Exegetical studies

Three exegetical studies are presented. The first concerns the assertion that by completing tayammum (or wuḍū'), Allah may **complete his favour** on the persons doing so. The second concerns Surah 4:43 which **combines forgiveness of sins** with the use of tayammum. The implications of these assertions in Surah 5:6 and 4:43 are to be explored. The third exegetical study concerns Surah 2:138 where there is a **reference to baptism**. This is introduced here, first because it is convenient for me to do so prior to moving on to Section V and the Christian doctrine of baptism. Secondly, because the exegesis concerned introduces factors relevant in terms of the preliminary conclusions for this chapter.

(i) Combined with wuḍū' and ghusl, tayammum is in order that "Allah may complete his favour" for Muslims

The statement that "Allah may complete his favour" forms part of an overall presentation concerning tayammum, wuḍū' and ghusl. In considering the concept of

favour نِعْمَتُهُ , I note that in *A Concordance of the Qur'an*, edited by Hanna E. Kassis,¹¹ there are 50 references to NI'MAH n.f. (pl. an'um) ~ [Ar]; **grace (also) favour**. Some of these references are to historical events¹² and to what I would call *useful grace* in the sense that the actions of Allah are spoken of as helpful *favours* or *blessings*, all within a religious setting.

For example the Qur'an refers to the *Children of Israel*, the Jews living in Arabia at that time where they are asked to remember the *favour* of Allah, Surah 2:40 & 47. Similarly, Muslims are to remember Allah's *favours* to them, Surah 3:103. In Surah 2:231 Muslims are also reminded of Allah's favours in providing them with the Book, (the Qur'an). The word *ni'mah* is also used of the care and provision of Allah in providing rain and harvest, sunshine and moonlight, Surah 14:34. The official Saudi Arabian version of the Qur'an provides the following quotation concerning the reference to rain and harvest:

Sincere and true prayer in faith is answered by Allah. Thus he gives us everything which a wise and benevolent Providence can give.¹³

These illustrations suggest a wide spectrum of divine concern for the well being of Muslims and humanity in general.

I am using the term *useful grace* therefore, so as to retain the idea of grace, or *ni'mah*, while at the same time distinguishing between Allah's general favour and the *special grace* by which he [conditionally] offers to forgive sin.¹⁴ However, unlike the Christian understanding of special grace, the Quranic concept of *special grace* or to use the term which the Qur'an uses, the *perfection of grace*, does not refer to regeneration but only to forgiveness.

Of the 50 references to *ni'mah* there are 6 occasions where the term **perfection of grace** is referred to, and here the idea of forgiveness is paramount as against a more general or *helpful* evidence of Allah's favour. The difference concerning these 6 references as against the other 44 uses of the word, are that in these cases the word *ni'mah* is preceded in the Arabic by the word تَمَّ *tamma* or its derivative, which means:

to be or to become complete...to come to an end, be or become terminated.¹⁵

In this exegetical study I am investigating these six references, since the reference in the Qur'an to tayammum is one of these occurrences where Allah's *perfection of grace* is spoken of. **The requirements associated with Allah's grace** on these 6 occasions, are listed on the following page.

<u>No.</u>	<u>Surah</u>	<u>Requirement for Mercy</u>	<u>Translation and Summary</u>
1	2:150	One must <u>face the sacred mosque</u> . Allah is to bring together as one people all who face Mecca for prayer.	That I may complete my favours on you... By praying towards Mecca.
2	5:3	One must <u>not eat carrion</u> - the flesh of animals which died in ways not acceptable for Islam. Also, <u>gambling is forbidden</u> . <u>On the day that Islam was "organised"</u> or completed, Allah's favour is available. He has chosen for <i>you</i> Islam.	I have perfected your religion For you, and chosen for you Islam as your religion. By obedience to certain rules.
3	5:6	One must <u>use wudu'</u> , <u>ghusl</u> , and <u>tayammum</u> . By this purification, the perfection of grace is given by Allah.	But to make you clean, And to complete His favour to you. By the use of Islamic purification rites.
4	12:6	Jacob told Joseph <u>not to relate the vision of the stars and the moon</u> prostrate before him. By this <u>obedience</u> , Joseph's Lord would perfect His favour upon Joseph and his posterity.	And perfect his favour to thee and to the posterity of Jacob... By obedience - for a specific people and their posterity.
5	16:81	As one uses wool and soft camel hair for suitable garments, so <u>Allah completes his favour upon those who surrender to his will</u> , (to Islam).	Thus does he complete His favours on you, that ye may surrender to His will (In Islam). Upon surrender to Allah.
6	48:2	In view of the Treaty of Hudaibiya, by which the pagans of Mecca made a <u>ten year peace treaty</u> with Muhammad and his followers, Allah forgave all past and future sins of those persons who made that treaty.	That Allah may forgive thee thy preceding and subsequent sin, and may complete his favour on thee... (Translation by George Sale). By a treaty which was made with the pagans in Mecca.

Of these references to the *perfection of grace* two are historical, relating to specific people and events in the past. However, in each of the other occasions that the Qur'an uses these phrases there are *conditions which apply* before Allah will complete his mercy or favour. Therefore the *ni'ma* or grace of Allah for forgiveness **is to be earned**. It is *grace* still, in so far as it is available to all "Muslims", but it is *uncommon grace* in that it is *perfected* by Allah only for those who work for it. It is not pure mercy as it is dependent upon the persons self effort in order to obtain the *completion* of this favour.

Considering the 6 references as a whole, we find that the core issue is one of submission to Allah, see Surah 16:81. In other words the completion of his mercy in forgiveness is bound up with the requirement of worship - that is worship of Allah in *facing* Mecca, Surah 2:150. Acknowledging Islam as the chosen religion, Surah 5:3, preparation of worship by wuḍū' ghusl and tayammum, Surah 5:6, surrender to the will of Allah in terms of dress Surah 16:81. The first historical reference is where Jacob is reported to have told Joseph not to relate to his brothers the vision he had concerning the stars and the moon, Surah 12:6. The second historical account concerns the surrender or treaty made at Ḥudaibīya, in which Islam was to be respected by the non-Islamic Arabs in Mecca, Surah 48:2.

The four non-historical usages represent a framework of submission to Allah, so that there is a "covenant" by Allah in which individual Muslims may hope that he will complete his mercy towards them. It is my assessment that there is a *covenantal link* in so far as there is present an **agreement** by Allah for the *perfection of grace*. My position is supported by Abd al-Karim Biazar, in *The Covenant and the Qur'an*,¹⁶ also see footnote 19 for other references to covenant in the Qur'an.

In his book Biazar places the obligations of Muslims towards Allah into the framework of the Old Testament era Suzerainty treaties. This treatment by Biazar is novel, not in terms of the covenant or treaty motif itself, (here made by Muhammad on behalf of Allah, since Muhammad was his prophet) and to which the Qur'an makes reference,¹⁷ but in terms of Biazar's comparison of Quranic covenants with the Middle Eastern Suzerainty treaties. Although at first appearance the Qur'an does not present itself as a *testament* or covenantal book, the *Shahādah* which is based on the Qur'an, is indeed the central covenantal link between Allah and all Muslims.

My reason for identifying the concept of a covenant as a central feature of this exegesis is because items 1 and 2 on the previous page are identified by Biazar as covenant requirements by which Muslims obtain the particular promise of Allah, the

completion of mercy or favour. Biazar looks at the parts of the covenant and the formularies for the covenants within the Qur'an. He then says of Allah:

Not only does He promise favours in the future, but His favours were given in the past and are still being given in the present as well...this part of the Covenant shows that man has some responsibility or obligation to God. (Underlining added).¹⁸

Having suggested the role of a covenant relationship between Allah and Muslims, and the requirement that Muslims work to earn these favours, I shall now place the particular passage in hand into its context. Surah 5:6 fits between a reference to those who reject faith in Allah and thereby have lost all spiritual good, (refer to Surah 5:5), and Surah 5:7 where those who *are* Muslims are reminded of a covenant made between Allah and two groups of Muslims.¹⁹ In context this immediate reference to a covenant lends support to Biazar's assertion that verse 6 also forms part of a covenant.

Allahlogically we see that some Islamic scholars place forgiveness of sin and *the completion of grace* in the framework of the covenantal obligations between an individual Muslim and Allah. Biazar also identifies the Treaty of Ḥudaibīya as a covenant event.²⁰

The use of wuḍū' ghusl and tayammum fall within a *covenantal* environment by which Muslims hope to earn the completion of Allah's grace. This favour, however, in terms of Surah 5:6 is to be earned. It requires a Muslims *compliance* by using tayammum for purification.

Based on all that has been said above, any use of tayammum as a form of baptism, does by this very act undermine the following Biblical declaration :

For it is by grace you have been saved, through faith - and this is not from yourselves, it is the gift of God - not by works (of tayammum) so that no one can boast. (Words in brackets added and underlining added)²¹

We come now to the second matter for exegesis. Here forgiveness of sin is even more clearly linked to the use of tayammum.

(ii) The forgiveness of sins is achieved by the use of tayammum

In the context of using tayammum, Surah 4:43 says,

For Allah doth blot out sins
And forgive again and again.

This parallel passage confirms what was found in Surah 5:3, that the use of tayammum is indeed a means by which Allah forgives sins.

In *A Concordance of the Qur'an*, Kassis lists 5 references for the word used here for forgiveness. The word concerned, عَفْوٌ is recorded as 'afūw n.m. (adj) ~ **All-pardoning, Clement, Forgiving** (Divine attribute). Three of the times that 'afūw is used are in Surah 4. (Here and on page 325, I am using the transliteration by Kassis). The Quranic usage is outlined below.

<u>No.</u>	<u>Surah</u>	<u>Requirements for Forgiveness</u>	<u>Translation and Summary</u>
1	4:43	Use tayammum, should wuḍū' and ghusl not be possible.	Take for yourselves clean sand (or earth), and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again. By the use of Islamic purification rites.
2	4:99	Be weak and oppressed. Do not have the means to avoid evil.	They (the angels) say: In what plight were ye?... those who are (really) weak and oppressed - men and women and children who have no means in their power (to escape). For those there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again. By being weak, unable to ward off evil.
3	4:149	Have good deeds, or even evil deeds which are covered by a pardon...	Whether ye do openly a good deed or conceal it or cover evil with pardon, surely Allah is ever pardoning, Powerful. By Allah's help, irrespective of good or evil deeds.
4	22:60	Be those who do not retaliate more than to inflict the same injury which was received.	If one has retaliated to no greater extent than the injury he received, and is again set upon inordinately. Allah will help him: for Allah is one who blots out (sins) and forgives (again and again). By not exceeding wrong for wrong.

<u>No.</u>	<u>Surah</u>	<u>Requirements for Forgiveness</u>	<u>Translation and Summary</u>
5	58:2	Forgiveness is possible for those who may have used an unacceptable formula for divorce.	If any men among you divorce their wives by Zihar (calling them mothers)...they use words both iniquitous and false: but truly Allah is All-Pardoning, All Forgiving. Being wrong, yet forgiven by Allah.

In context Surah 4:43 fits between the end of Section 1 which refers to those who reject faith and have lost spiritual benefits, (Surah 4:42) and Section 2, Surah 4:44-46, where these three verses again take up the theme of faith being rejected. As well these latter verses contain an accusation that some Jews in Muhammad's day had, as they read to him from their Scriptures, displaced the words and thus not provided him with the correct meaning.

Surah 4:43 introduces a new section which is unrelated to the preceding verses or to the verses which follow it. The offer of forgiveness in Surah 4:43 is followed by a warning in verse 44 since some Jews who had an authoritative Scripture were said to have displaced the words in the text.

Therefore the context surrounding Surah 4:43 seems unrelated to ṭahārah, just as the different uses of 'afūw appear to have no structure or plan concerning how they are used. For example forgiveness can be earned by purity and justice. (See items 1 and 4 on the previous page). It can also be obtained by previous good deeds, or even evil deeds if they are covered by pardon. (See item 3). Or forgiveness may be granted where some weakness prevented a suitable action. (See item 2).

However, while some inconsistency exists concerning the use of 'afūw, it is clear that Surah 5:6 and Surah 4:43 act together and evince that forgiveness is linked to tayammum, wuḍū' and ghusl.

What is not clear is whether Allah forgives with tayammum *because* the actual method of purification is in fact incomplete. That is, as wuḍū' could not be used, tayammum had to suffice. If this is the case, such forgiveness may only relate to the particular failure or inability (to use wuḍū') and may not cover all other sins as well. Surah 4:43 does not specify which sins are to be blotted out.

If tayammum is used as a form of baptism it will carry with it an *Islamic* concept of forgiveness. The method in itself is weak and a reminder of a task (wuḍū') left undone. Therefore comparing it with the principle of Hebrews 10:18,

and where these (lawless acts) have been forgiven, there is no longer any sacrifice for sin.

If the benefits of wuḍū' and ghusl were once and forever applied to a Muslim, the purification itself, and its substitute, would not continue to be required. The use of tayammum as baptism would imply that Allah will forgive a Muslim use (or a Christian use) of this procedure on the basis that **the procedure itself is inadequate.**

This forgiveness is composite with Surah 4:99 where the inability or unavailability of effort achieves mercy at that point. **However, at the same time this establishes the inadequacy of the rite of tayammum itself.** As a Christian form of baptism, tayammum would signal an inherent need of forgiveness for a state of *ongoing* physical impurity. As well, as a mode of baptism tayammum would act as a reminder that the *normal* mode of baptism is not being used.

We come now to the third exegetical consideration relating to the dye or colour of what is called *Allah's baptism*. As tayammum appears as a substitute for wuḍū' and ghusl, so *ṣibghat Allah* is Allah's substitute for Christian baptism.

(iii) Exegesis of *ṣibghat Allah*, (the hue of Allah), Surah 2:138 where this is a reference to an Islamic substitute for Christian baptism

The text under consideration reads as follows:

(Our religion) takes its hue from Allah
And who can give a better hue
Than Allah. It is He
Whom we worship.²²

Concerning the hue of Allah, the official Saudi Arabian version of the Qur'an with its English Commentary has the following inadequately brief footnote:

Ṣibghat: the root meaning implies a dye or colour.²³

The Arabic word *ṣibghat* is explained briefly by E. W. Lane in *Arabic English Lexicon*, printed by the Islamic Texts Society. This is a scholarly work printed in Cambridge, England, by The Islamic Texts Society. Concerning the word in question the author states:

صَبَّغَهُ aor... is perhaps a contraction, or, as is said in the *Ksh ii 132*, it means a mode, or manner, of صَبَّغَ He dyed it, or coloured it... namely a garment, or piece of cloth...and white or hoary hair and the like. (Underlining added).²⁴

Here the meaning of *ṣibghat* closely follows the explanation given in *The Holy Quran*, the edition printed in Saudi Arabia. Having established its link with dyeing, and that it is a *mode* or *manner*, this implies an invisible deed or action so that this baptism is not merely a concept but an actual reality. Islam however, does not clarify the way in which this action takes place.

Some further background information is needed. The idea of a *hue* appears to be that Christians sometimes added yellow dye to the baptismal water, thus resulting in a change or temporary *hue* for the person converting to Jesus Christ and undergoing this form of baptism.²⁵

Arthur Jeffrey, in *The Foreign Vocabulary of the Qur'ān* has a more detailed account of the word:

The passage is Madinan and is a polemic against the Jews and Christians, so that صبغة would seem to be a reference to baptism. (So Rudolph, *Abhängigkeit*, 75, and Lane, *Lexican*, sub voc., though Ullmann, *Koran*, 14 would take it to refer to circumcision).

صَبَّغَ is probably to dye, and صَبَّغٌ dye, tincture, (cf. Syr. ܘܨܒܘܢܐ) occurs in xxiii, 20, meaning *juice*. It is possible that صبغ in all its meanings is a borrowed word, though in this case the غ would show that it must have very early been naturalized. In any case it is clear that the meaning *baptism* is due to Christian influence. From ܘܨܒܘܢܐ = Aram. ܘܨܒܘܢܐ to dip, it was an easy transition to baptise, and particularly in the Christian-Palestinian dialect we get ܘܨܒܘܢܐ to baptize, ܘܨܒܘܢܐ to be baptized, ܘܨܒܘܢܐ baptism, ܘܨܒܘܢܐ baptist (Schulthess, *Lex*, 166. PSm, 3358). The Christian reference of صبغة is clear from Zam. on the passage, and the influence was probably Syriac.²⁶

This detailed quotation reveals the extent to which the word has been investigated. The reference by Ullmann to circumcision may be due to a belief the Christian baptism is in place of circumcision. That *ṣibghat* is a borrowed word meaning baptism, is accepted as correct by Mir, though not by every Muslim scholar.²⁷ Mir in his *Dictionary of Qur'anic Terms and Concepts*, writes,

Arabic: *ṣibghat Allah*.

2:138 exhorts Jews and Christians to assume the *ṣibghah* ("hue, colour") of God, for, the verse asks, whose *ṣibghah* is better than God's? The verse, in other words, enjoins them to rise above factionalism and offer true obedience to God. The expression contains an allusion to the Jewish and Christian rites of baptism (the Arabic for baptism *iṣṣibāgh*, is from the same root as *ṣibghah*).²⁸

In an article in German by R. Köbert — Rome, *The Meaning of sibga in Koran 2.138*²⁹ the author provides the historical background to the understanding that *ṣibghat* refers to baptism. Ibn 'Abbās, the father of Quranic exegesis, was aware of the link between the word *ṣibghat* and baptism. It was he who wrote concerning the addition of yellow dye to the baptismal water.³⁰ However, according to Köbert, Muqātil b. Sulaimān who died 150 years after the *Hijrah*, e.g. 767 A.D.,

did not understand *ṣibgha*, and therefore arbitrarily replaced it with *dīn* or *islām*...later it turned out otherwise. (Translation by the Rev. Peter Beale).³¹

Köbert goes on to comment that when Tabarī came to write about *ṣibghat Allah* he said:

aṣ-ṣibga means the *ṣibga al-islam*...Thus when the Christians want to make their children into Christians...they dip them into some water...concerning which they maintain that it brings about a sanctification equivalent to the washing against the great pollution in Islam (*Ghusl al-ghanāba*; perhaps he is thinking of the customary *sunna* on initiation into Islam, about the origin of which nothing can be said here). They would have had a *ṣibgha* in Christendom. (Translation by the Rev. Peter Beale, with underlining added).³²

The above quotation reveals that *ṣibga* was understood to be baptism, and that the *dynamic equivalent* for Christian baptism, in the mind of Tabarī, was *Ghusl al-ghanāba*. To return to Ibn 'Abbās, he says:

God's baptism signifies a course of events in which the act of baptizing occurs. What is meant is purification by God, because faith (*īmān*) makes souls pure, and the starting point for the [idiom] is [the fact] that Christians dipped their children in a yellow-coloured water which they called baptismal [water]. They said it was a purification for them, and when anyone has done it to his child, he says: Now he has really become a Christian. So Muslims were ordered to reply to them: Say:...God has wrought in us a baptism through faith, and nothing is equal to our baptism. (Translation by the Rev. Peter Beale).³³

In my opinion this affirms that *ṣibghat* is indeed a reference to baptism³⁴, though this opinion must not rest alone with the above writers. The context of Surah 2 supports this view. Surah 2:135 refers to the question of *salvation* and in this context baptism would quite naturally become part of that discussion. The relevant quotation from the Qur'an is now given:

They say: "Become Jews
Or Christians if ye would be guided
(To salvation)."
Say thou:
Nay! (I would rather) the Religion

Of Abraham the True,
And he joined no gods with Allah."

Say Ye: We believe
in Allah, and the revelation
Given to us, and to Abraham...
To Moses and Jesus...

(Our religion)
Takes its hue from Allah...
Whom we worship.

Say: Will ye dispute
With us about Allah, seeing
That He is our Lord
And your Lord; that we
Are responsible for our doings
And ye for yours; and that
We are sincere (in our faith)
In Him? ³⁵

(Underlining added).

Note that Christians and Jews are represented as claiming the way of salvation and in response the Qur'an points to Abraham and to a code of strict monotheism. This is, as Jeffrey says, a *polemic* against Jews and Christians, and in contrast to Christians, the Qur'an claims that the **baptism of Allah** (and not that of either Jews or Christians) is better. The contrast is between:

<p>The baptism of Allah ~ The baptism of Jesus Christ Worship of Allah ~ Worship of Jesus Christ</p>
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In a word, this exegesis reveals the polemical nature of Surah 2 and its context concerning *baptism*. Christian baptism has often been at the centre of controversy and this particular instance is no exception. In this Surah we have the following data:

<u>Surah</u> <u>2 &</u> <u>Verse</u>	<u>Not in agreement with Islam</u>	<u>In agreement with Islam</u>
135	"They say: 'Become Jews or Christians if ye would be guided (To Salvation).	Say Thou: 'Nay! (I would rather) the Religion of Abraham the true.' <u>Note:</u> As a monotheist, Abraham followed the <i>ḥanīf</i> doctrine, i.e., the unity of God, and monotheism.
135	(Christians call Jesus Christ Lord).....	Abraham...(according to this verse), "And he joined not gods with Allah."
136	(Christians...don't submit to Allah) but...	Say ye: "We believe in Allah...we submit to Allah."
137	"(Christians and Jews) they are indeed on the right pathif they believe as ye believe, they are indeed on the right path; but if they turn back (from Islam) it is they who are in schism; but Allah will suffice thee as against them."
138	(Christians have their baptism, but)	"(Our religion) takes its hue (baptism) from Allah. And who can give a better hue (baptism) than Allah..."

In these 4 verses, Allah via Muhammad places the Christians and Jews, and baptism, in juxtaposition. The baptism called for by Jesus Christ, is placed over against the **baptism of Allah**; and the worship of Jesus Christ as Lord over against the **worship of Allah**; for whom Jesus Christ is only a Prophet. In the translation approved by The Presidency of Islamic Researches, IFTA, in Saudi Arabia, the question is asked, "Who can give a better hue than Allah." However, based on the data supplied by both Jeffrey and Mir, a better translated is provided by George Sale. This is as follows:

The baptism of God *have we received*, and who is better than God to baptise? him do we worship. (Underlining added).³⁶

The translation is clear, though as I pointed out earlier, the way in which this baptism (*or hue*) takes place for a Muslim, is not made known. The only indication I can suggest is from a comment by Malik Ghulām Farīd. He relates the *baptism of Allah* in the following way:

Religion is so called because it colours a man like a dye or colour.³⁷

For Farīd, baptism is not *a* water baptism but is by *adopting* the religion of Allah. The mode of *ṣibghat Allah* is conversion by use of the Shahādah. Islam does not have a *baptism* as do Christians but it does have conversion.

Within the context of Surah 2, the presentation moves from that of dispute to *separation*. The underlined words from Surah 2:139 (quoted above), reveal this disconnection. A paraphrase would read as follows:

We are responsible for our ways (of baptism) and you are responsible for your own ways of baptism. We believe that Allah is our Lord and your Lord (though you worship Jesus Christ as Lord). We are right, however, because we are *sincere!*

It is pleasing to note that Islam officially recognises and respects the freedom of Christians to *baptise* as they choose. On this basis the Christian church should continue its present baptismal policy for converts from Islam. Such a view is established here since each side were attempting to gain converts, and in that context Allah took the position that each should maintain their *separate* forms of "baptism", as Surah 2:139 implies.³⁸

(B) Tayammum and the Hadith

There are fewer Traditions concerning tayammum, compared to wuḍū' and ghusl. I shall list three which are of concern to this present investigation.

(i) The earth does not belong to any other religious group, but to Muslims

Recorded in Mishkat Al-Masabih are the following words:

Ḥudaifa reported God's messenger as saying, "We have been made superior in three aspects: our ranks are formed like those of angels; all the earth has been appointed as a mosque for us; and our earth has been appointed for us as a means of cleansing when we do not find water. Muslim transmitted it. (Underlining added).³⁹

According to this Hadith, the whole earth is a Mosque where Muslims may pray to Allah. And not only so but all the earth is said to *belong* to Muslims, and the sand or dust of which the earth is comprised is a means of cleansing when no water is available.

The significance of this is that if Christians use *tayammum* as a mode of baptism, it will be a tacit acknowledgement of Islam's territorial claim to all the earth.

Prior to baptism, converts will confess that *Jesus is Lord*. But with tayammum as baptism, this would be an acknowledgement of the authority of Muhammad and minimise the lordship of Jesus Christ.

(ii) Earth is enough to remove seminal defilement

Bukhari and Muslim record the following Hadith:

'Imran said: While we were on a journey with the Prophet he led the people in prayer, and when he turned around away after prayer he saw a man who had not prayed along with the people. He asked him what had prevented him from praying along with the company, and when the man replied that he was affected by seminal defilement and had no water, he said, "Make use of earth, for it is enough for you."⁴⁰

Here the significance for Christians is the association of tayammum with sexual activity rather than of a heart relationship over rebellion before God. The issue in my mind is not whether earth or sand will remove or purify some seminal fluid, but rather that an association of tayammum with *baptism* would focus attention on something which does not concern baptism.

(iii) Tayammum may require that the earth is wiped up the armpits on the inside of the arms

The particular Hadith in question records:

'Ammār b. Yāsir used to tell that when they were with god's messenger they wiped themselves with earth for the dawn prayer...and wiped their arms completely up to the shoulders, and up to the arm-pits on the inside of their arms. Abū-Dawūd transmitted it.⁴¹

In a hot climate, to wipe even a small amount of earth up to the arm-pits, is in my opinion, to add discomfort to the one doing so. The remembrance of such an action is unlikely to evoke thoughts of the baptism of Jesus Christ or of the significance of his death on behalf of the sinner. Moreover, such actions do not appear to signify a new found faith in Jesus Christ and forgiveness through his blood. The form of tayammum and that which is associated with it, is not inconsequential to the present investigation.

Views Concerning Tayammum by other Writers

I shall consider the views of other writers under two sections. First, views of Muslim writers. Secondly, views of Christian writers.

(A) Muslim writers

Here I shall ascertain the views of some Muslim writers other than those who contributed to the Hadith. In practice those I refer to are modern day writers. This has the advantage of bringing the present investigation up to date. The data is presented as follows:

(i) Tayammum is called a spiritual doctrine. It is vital for worship

Hammudah Abdalati makes the following statement:

This 'Tayammum' is a symbolic demonstration of the importance of the ablution, which is so vital for both worship and health. When Islam introduced this repeatable ablution, it brought along with it the best formula which no other spiritual doctrine or medical prescription had anticipated. (Underlining added).⁴²

It is not clear whether Abdalati views tayammum as being itself an act of worship, or of just contributing to worship. It is clear, however, that tayammum is viewed as a 'spiritual doctrine' and that it is linked with both *health* and *worship*.

Tayammum is a *symbolic* act. Its benefit is not in the act itself but in what it symbolises. Tayammum is a symbolic form of purification. It stands in place of wuḍū' and ghusl. Also, tayammum combines both a *spiritual doctrine* and a *medical prescription*. Therefore in so far as it is a spiritual doctrine it is not just a secular act.

According to Abdalati:

Tayammum or (the) resort to pure earth may substitute for the ablution (wuḍū') or even the bath.⁴³

However, in my opinion the symbolic use of sand for cleansing is of no use as a *medical prescription*, should it be that is Abdalati is using the word in a literal sense rather than symbolically. A literal meaning would agree with Dr. Ghulam Mustafa Khan who has written concerning the medical use of ṭahāra, of which tayammum forms a part. His booklet *Personal Hygiene in Islam*⁴⁴ is reviewed in The Muslim World Review where the reviewer has this to say:

Dr. Khan successfully demonstrates the methods and physical benefits of *wuḍū'*, *ghusl* and general purification required by every Muslim. The booklet is not a manual of *wuḍū'* and *ghusl* but rather an attempt to find out the inherent hygienic and beneficial aspects of Islamic teachings of ṭahāra. (Underlining added).⁴⁵

In view of the above quotation it is possible that some Muslim scholars do understand tayammum to be both a spiritual doctrine and an actual medical prescription.

However, to my knowledge there is no antiseptic property in sand or a stone by which the face and arms are made clean.

(ii) Tayammum is a symbolic act

Badawi says:

Tayammum is a symbolic act which may be used as a complete substitute for wuḍū' and/or ghusl. Wuḍū' and ghusl should be the rule, *tayammum* the exception.

This emphasises the *symbolic* role of tayammum. It reveals that a symbolic accomplishment of wuḍū' and ghusl is acceptable for purity before Allah. Therefore Islam does not require an *actual* purity of the body. Allah is content with either a clean body, or where water is difficult to obtain, with a symbolically clean body.

(iii) Tayammum is made with the intention of 'obtaining purity'. That which empowers tayammum is the **human intention** which accompanies the prescribed mode

This position is established by the authors of *Kitaabut Tahaarah*:

If Tayammum was made in order to touch the Qur'an Shareef then this Tayammum will not be valid for Salaat...However, if Tayammum was made with the intention of "obtaining purity" for "performing Salaat" then this Tayammum will be valid for Salaat as well as touching the Qur'an Shareef.

By tayammum the intended purity is proclaimed and a hypothetical state of purity is obtained. Proof that this is so, is found in the differences by which tayammum operates. **An intention for purity to touch the Qur'an** is not valid for any subsequent necessity **to be pure enough to pray**. The point I wish to establish is that the intention apparently regulates the efficiency of the act of tayammum. Therefore:

Actual purity is accomplished through the empowering of the *intention* and not by a quantity of sand, and rubbing the hands over one's face and arms.

In both cases quoted above, the use of sand and the actions involved remain constant. Therefore it is the difference in the intention which establishes the **spiritual effectiveness (or limitation)** of the event.

(iv) "Tayammum...has a psychological rather than a purificative function."⁴⁶

Following on from item (iii) above, though somewhat different from it, is the psychological *sense* of purity, the use of tayammum to aim for purity. Mir says:

Tayammum, it might be said, can hardly be called a means of "purification," the stated purpose of ablution and bathing. This is correct. But then the purpose of *tayammum* is not to 'purify' the body, but to keep alive a *sense* of purity and maintain respect for ṣalāt, so that, even if water becomes available after a long time, one remains disposed to observing the rules for achieving purification and is able to switch to them easily. *Tayammum*, in other words, has a psychological rather than a purificative function. (Underlining added).⁴⁷

By these words, Mir challenges the position of other Muslims that tayammum *is* purification. For Mir, its function is to (i) provide a **sense** of purity, or the psychological respect for purity in prayer. (ii) To maintain the ability to switch from actual purification of the body to *psychological purification* depending on the circumstances. (iii) This psychological use of *ablution* becomes a religious and spiritual dynamic equivalent of wuḍū' and ghusl.

Since this is the case it appears to me that the mode of purification is of little consequence. The vital factor which contributes efficacy is the intention or psychological attitude which precedes a washing such as wuḍū' or ghusl or the lack of washing such as with tayammum.

(v) "One Tayammum is sufficient for any number of Salaat"⁴⁸

Where no external factor has annulled the validity of tayammum,⁴⁹ there is no need to repeat the earlier tayammum. The significance to be noted here is that this does not apply to wuḍū' which must be repeated even if no external event invalidated the purity obtained by one use of that ablution.

In this respect it is not clear why tayammum is superior to wuḍū' and ghusl. The only reason I can put forward is that the core of all purification is not the act of cleansing but the intention to be clean. In the above instance with tayammum, *as its name suggests*, what counts is the *orientation* towards purification and not the actual achievement of bodily cleansing.

We come now to consider what some Christian writers have to say concerning tayammum.

(B) Christian writers

I shall only add data not already covered. The information is added under the name of each author or of the book concerned.

(i) F. A. Klein

At the conclusion of his outline of wuḍū', ghusl and tayammum, Klein notes that according to Ghazali, four kinds of purification are obtained by these ablutions.⁵⁰ Klein concludes his information by adding:

If, however, we carefully compare all the passages of the Qur'an which speak of purification, and purity it becomes evident to every unprejudiced reader that in none of them is there any reference to inward, moral or spiritual purity of the heart, but that what is required in them is the outward, bodily cleansing by means of ablutions and washings. The celebrated collections of Traditions also...and standard works on Fiqh...do not allude to moral purity as a preparation for prayer. We see that to this day the most pious Muslims far more anxious concerning the outward and ceremonial than about inward and moral purity. (Underlining added).⁵¹

According to Abdalati, the doctrines of ablutions are spiritual. However, Klein refutes the link between moral purity and ablutions. According to him moral purity is not achieved by ablution. However, in private conversation I have been told that if during wuḍū', lustful, or immoral thoughts enter the mind, the ablution has to be repeated. While impure thoughts can delay the completion of wuḍū', nevertheless it does not create purity of heart. Similarly tayammum does not contribute to an inward change of heart nor does it create a *moral* change as the basis of harmony between men and between God.⁵²

(ii) Behind the Veil

Under a sub title, "Ablution With Water Or Sand", the author has this to say:

If he does not find water he must use sand...yes, the sand of the desert. Don't think this is a printing error! Without exception all Muslim scholars confirm this...We do not understand this command. Is it cleansing or dirtying?⁵³

The author does not question the right of Allah to command the rite of tayammum. What he questions, however, is the use of *sand* in a paradigm of purification. While a symbolic purification is surely in mind by the Muslims concerned, in terms of actual bodily purification, rather than removing the dust and grime, it *undoubtedly* adds to it. Such a form of purification appears unusual, to say the least particularly when it is remembered that wuḍū' and ghusl, (for which tayammum is a dynamic equivalent), are not just symbolic acts but themselves intended as actual purification of

the body. As one Muslim told me, it is better to remove body odours from each worshipper prior to assembling **together** for prayer. As the purpose of wuḍū' and ghusl is outward purity, the use of tayammum is a suitable symbolic substitute, appears less than adequate.

It will be difficult for tayammum as baptism to signify cleansing. The extent to which baptism does signify cleansing would, under such circumstances not only be lost, but the idea of cleansing would be obscured. Tayammum would not be suitable as a replacement for baptism.

An Assessment of Tayammum, Comparing Sections 1-3 with the Interview Findings in Section II

For this assessment each section of the present chapter is considered separately. Only the questions and answers which relate to tayammum are considered. With respect to the data in this chapter, I shall in a final section indicate where areas of information were not revealed by the interview procedures.

(i) The interview findings and the method by which tayammum is undertaken

Although the interviews were not intended to uncover details as to how tayammum is to be undertaken, in general conversation it was clear that while undertaking this purification, the thoughts of the candidate are to be free of immoral and worldly ideas.

However, even with this clarification, nothing from the interviews contradicted the data presented in this present chapter.

(ii) The interview findings and tayammum as presented in the Qur'an and Hadith

There was no indication of the full *content* of tayammum in terms of the detail required in order to correctly complete the procedure.

Also, the interview questions and the conversation about Taharah generally did not reveal the extent to which semen or urine are to be purified by tayammum. Nor was it clear from the interviews that tayammum may take the place of both wuḍū' and ghusl. The impression I had gained was that tayammum could only replace wuḍū'.

(iii) The interview findings and views concerning tayammum by other writers

The interview findings did not reveal the psychological use of tayammum, nor its secular use as a combination of both a spiritual doctrine and a *medical prescription*.

This view by Hammudah Abdalati, was not evidenced by any comments in the interviews.

In the second focus group interviews, Section 2 question A, it was clearly established that tayammum is in order to be able to come to Allah in prayer, in a state of "cleanliness." However, the use of sand as a mode or *means* to cleanliness, was not discussed. The creation of actual *uncleanness* due to the mode in question, was not raised as a result of the interview questions but by one of the Christian writers.

Nor did the written data reveal what the interviews indicated, that tayammum is so helpful as a means of obtaining *sanctity*, *peace of mind*, and *closeness* to Allah.

(iv) Omissions with respect to data in this present chapter

The following significant omissions, are to be noted:

- There was no mention of Surah 2:138 and *ṣibghat Allah*. This is particularly surprising, due to the link in the interviews concerning baptism and purification. Perhaps I would not be wrong in assuming that few if any of the persons I interviewed are aware of the origin of the term and of the directives concerning acceptance for Christian baptism, based on Surah 2:139.
- There was no mention of the link between tayammum and the *completion of grace*, nor of the *forgiveness* of sin, as per Surah 4:43. However, the overall idea that tayammum is linked to sanctity, and spiritual benefit, was indeed present.
- There was no word concerning the concept of covenant in the Qur'an and its link with tayammum as revealed in the exegesis concerning the *completion of grace*.
- There was no indication that the use of earth or sand for tayammum corresponds with the view that all the earth belongs to Muslims. Nor that this form of purification emphasises the territorial goals and aspirations of Islam.
- The interviews did not reveal the full extent to which tayammum is viewed as an act of worship nor that the intention adopted prior to making tayammum is so critical in terms of its efficacy. As well it was not indicated that one use of tayammum may suffice for more than one prayer time.

Some Preliminary Conclusions

These preliminary conclusions have to do with the dynamic equivalence of tayammum as baptism. The findings over all do not appear to indicate that tayammum is a suitable mode for baptism. The following reasons may be given:

(i) Tayammum appears to be a confusing mixture providing spiritual, psychological and medical help. It does not appear to have any clearly defined role suitable for use Christian baptism

There is no clear purpose for tayammum. The mixture of spiritual, psychological and medical benefits which are attributed to it, make it unacceptable as a substitute for water baptism.

(ii) The effectiveness of tayammum is limited to the purpose for which it is intended. However, with Christian baptism, while intention is not absent, its effectiveness is by faith in Christ and not according to intention alone.

For a Muslim if water is not available then in order to pray he or she must perform tayammum. However, if prior to prayer, the same person performed tayammum with only the *intention* to touch the Qur'an and not with the intention to pray, *that* tayammum does not suffice as preparation for prayer. The effectiveness of tayammum is limited to the particular purpose for which it is undertaken.

On the other hand the Christian requirement for baptism is the intention to be baptised *together with* faith in the Lord Jesus Christ. It is not intended faith in Christ, and so a rite which only indicates an intention towards purity does not correlate well with a sacrament which points to a completed work of grace by the Lord Jesus Christ. Faith is central, accompanying the intention of baptism.

(iii) To use tayammum as a mode for baptism is a tacit acknowledgement of Islam's territorial claims. However, baptism points to the Lordship of Jesus Christ

The Lordship of Christ is paramount in that at a baptism the candidate may be asked concerning his or her faith in Jesus Christ as Lord. Any partial acknowledgement that the earth belongs to Islam, is a denial to the Christian of the supremacy and authority of the Lord Jesus Christ.

(iv) Baptism by tayammum would negate the Christian concept of cleansing or washing

In so far as baptism points to a relationship with Christ in which the cleansing of sin is paramount, tayammum as an expression of symbolic bodily purity would be a poor substitute for water baptism. Tayammum is in fact a reason for washing, not a means of cleansing.

(v) The link between tayammum and the Islamic desire to be pure of sexual defilement would focus a convert's attention on bodily purity rather than an internal heart relationship with Jesus Christ

Baptism does not focus on *one* particular type of sin but on a whole new beginning, encompassing all of the believer, and renouncing the nature to sin rather than any specific types of sin.

Tayammum as baptism would be unacceptable as it appears to focus on sexual defilement rather than on the heart relationship of a believer.

(vi) As tayammum is thought to contribute to holiness, its use as Christian baptism would detract from the holiness of the believer through the death and resurrection of Christ

It is unacceptable to use a mode of baptism which in itself is thought to contribute to holiness. Baptism is an act of obedience and points to the work of the Lord Jesus Christ, but it is not *intrinsically* an act of merit or holiness.

(vii) Tayammum acts as a dynamic equivalent for wuḍū'. Therefore to use this dynamic equivalent as a dynamic equivalent for baptism, is to accomplish wuḍū' at the same time as baptism.

A dynamic equivalent is a substitute for that which it is an equivalent of. Therefore, to use a mode that is itself a dynamic equivalent of some other action, means that for the case under consideration:

tayammum = wuḍū'
and
tayammum = baptism

However, according to this it could be argued that tayammum is equivalent to baptism. Yet research in this chapter reveals that this is *not* the case. Therefore, tayammum is unacceptable as a substitute for baptism, because it is itself a substitute for wuḍū'. Not only so, but a convert from Islam may not wish to *accomplish* wuḍū' at the same time as his or her baptism.

In view of this part of the present research, tayammum could not act as a *dynamic equivalent* for baptism. Furthermore, from the exegesis of Surah 2:138 it would appear that Muslims who adopt the teaching of Surah 2:139 **would look favourably on Christians retaining their existing modes of baptism**, even though Surah 2:138 implies a better "baptism" for those who are Muslims.

As the validity of baptism is linked with the one into whom the person is *baptised*, the proof of the validity of *existing* modes of Christian baptism is the reality that the grave of the Lord Jesus Christ is actually empty.

However, in the next section I will consider the Biblical data concerning the *meaning* and *mode* of baptism. This research is necessary in order to identify the core matters which must be carried and accomplished by any *dynamic equivalent* baptism.

END NOTES

¹Hughes, *Dictionary of Islam*, (London edition); *ibid.*, 631.

²*Kitaabut Tahaarah*, *ibid.*, 58.

³Hughes, *Dictionary of Islam*, (London edition); *ibid.*, 631.

⁴C. W. Bromiley, *Baptism and Anglican Reformers*, (London: Lutterworth Press, 1953), 134. Bromiley says:

The question of substitutes in the unavoidable absence of water...gave rise to discussion. There was a much disputed case from early times when a Jew was baptised in the desert by the cleansing sand. (See the Works of J. W. Whitgift, Cambridge: Cambridge University Press, Volume 3, page 528). But the Schoolmen held to the doctrine that without water there can be no sacramental baptism...Luther gave a new turn to the debate when in his opposition to medieval legalism he made the rhetorical suggestion that beer would meet the case just as well as water: no doubt it would be equally available in his country. The real point which Luther wished to make was that so long as the symbolism remained a drowning and a resurrection, the details of administration were not of decisive importance. (Page 134).

For this present research the issue to take note of is that a *lack of water* is not the reason behind the search for a dynamic equivalent of baptism. Rather it is the desire to find a suitable means of baptism for an *Islamic* context. The above opinion reveals the presence of an objection to *sand* in place of water.

⁵It would be useful if Islamic scholars would pass judgement on the above proposal. If a substitute form of purification is allowed for Islam, *given the evident danger outlined*, would the substitution of tayammum as a baptismal mode be acceptable to Islam, and if not, why not? If *Allah* approves a measure which will safeguard life, ought not the same religion (Islam) have the same due respect for the well being of their own kith and kin who become Christians?

⁶Badawi, *At-Taharah*, *ibid.*, 21-22.

⁷*Kitaabut Tahaarah*, *ibid.*, 55.

⁸*Kitaabut Tahaarah*, *ibid.*, 56.

⁹*THE HOLY QUR-ĀN*, (Al-Madina Al-Munawarah, Saudi Arabia: King Fahd Holy Qur-an Printing Complex, 1405 A H.); 282.

¹⁰*THE HOLY QUR-ĀN*, *op. cit.*, 224.

¹¹Hannah E. Kassis, ed., *A Concordance of the Qur'an*, *ibid.*, 804-805.

¹²For example, in Surah 14:6 there is a reminder of the life of Moses and the deliverance of the Children of Israel from Pharaoh.

¹³The official commentary in the Saudi Arabian Arabic/English Kor'an, (the edition printed in 1410 A.H.), for Surah 14:34, comment 1910, on page 702. Surah 14:34 reads, "And He giveth you of all that ye ask for. But if ye count the favours (*grace*) of Allah, never will ye be able to number them." The word *grace* in brackets, added for clarity.

¹⁴My use of the word is not to be understood in terms of the *special grace* by which the Christian would become regenerate. John Owen differentiates between common grace and special grace in the following way:

Concerning grace itself, it is either common grace or special. Common or general grace consisteth in the external revelation of the will of God by his word, with some illumination of the mind to perceive it, and correction of the affections not too much to condemn it; and this, in some degree or other, to some more, to some less, is common to all that are called. Special grace is the grace of regeneration, comprehending the former, adding more spiritual acts, but especially presupposing the purpose of God, on which its efficacy doth chiefly depend. (John Owen, Volume 10. page 134).

¹⁵J. M. Cowen, ed., *Arabic-English Dictionary*, *ibid.*, 97.

¹⁶Abd al-Karim Biazar, *The Covenant and the Qur'an*, (Teheran: Office for Diffusion of Islamic Culture, A. H. 1356).

¹⁷See Surah 48:2, concerning the treaty of Ḥudaibīya. In the introduction to this Surah, the approved Saudi Arabian Qur'an and Commentary, gives the following information:

The enthusiasm with which the Covenant of Fealty was entered into under a tree in Ḥudaibīya...was evidence of the great power which he (Mohammed) commanded. (Paragraph 3, page 1572. Underlining added).

The commentator views this event as a *covenant*, though not in the same terms as the covenants in the Old Testament between God and his people. The contract was between Muhammad the prophet of Allah, together with a good number of Muslims, and between the *leaders* in Mecca.

Surah 5:7 makes reference to "The favour of Allah... and His Covenant." The use of the covenant motif is accepted in *A Commentary on the Qur'ān*, Journal of Semitic Studies Monograph 14, Vol. 1, prepared by Richard Bell, edited by C. Edmund

Bosworth and M. E. J. Richardson, University of Manchester, 1991. On page 150 the commentary states:

V. 10 does not connect with v.9, and is probably detached. To whom it is addressed is not clear, but the reference to the Covenant, and the use of the phrase *sami'nā wa-'aṭana* (cf. ii:87, 285) suggest that it belongs to an appeal to the People of the Book, the original end of v. 18. (Underlining added).

For verses 15-17 (on page 151-152) four times the commentator refers to covenants, indicating his familiarity with the term as part of the interaction between Islam and Jews and Christians.

¹⁸Biazar, *ibid.*, 68.

¹⁹In *THE HOLY QUR-ĀN*, (Al-Madina Al-Munawarah, Saudi Arabia: King Fahd Holy Qur-an Printing Complex, 1405 A H.); comment 705 for Surah 5:7 is as follows:

The particular meaning refers to the solemn Pledge and Covenant taken by two groups of people at 'Aqaba, a valley near Minā, the first about fourteen months before the Hijra, and the second a little later. These were Pledges of fealty to the Messenger of Allah, comparable to the Covenant under Mount Sinai taken in the time of Moses (See Q. ii 63). (Page 282, with underlining added).

The Qur'an clearly has a concept of *covenant* and does so with an apparent awareness of covenant details from the Old Testament. In Islam, as the above quote indicates, a covenant was in terms of allegiance to Muhammad as well as to Allah. Loyalty to Muhammad (as prophet) was a noted difference compared to the covenants between the Lord and his people. In addition in terms of a covenant in Islam the Qur'an does not approximate the concept of the *new covenant* as in Ezekiel, or that of the new covenant through the death of Christ. There is no Surah in the Qur'an equivalent to the book of Hebrews in the New Testament.

²⁰Biazar, *ibid.*, 62.

²¹Ephesians 2:8-9.

²²*THE HOLY QUR-ĀN*, (Al-Madina Al-Munawarah, Saudi Arabia: King Fahd Holy Qur-an Printing Complex, 1405 A H.); 55.

²³*THE HOLY QUR-ĀN*, *op. cit.* Note 137, on page 55.

²⁴Edward Linn, *Arabic English Lexicon*, E. W. Lane, Vol 2., 1647. (Cambridge, England: The Islamic Texts Society, 1984). s.v. It would appear that this publication has the support of Muslims generally since it is published by the above society.

²⁵A. Yusuf Ali, in *THE HOLY QUR'AN Text, Translation and Commentary*, *ibid.*, 56, has the following note for verse 138.

137. Şibgat: baptism: the root-meaning implies a dye or colour: apparently the Arab Christians mixed a dye or colour to the baptismal water, signifying that the baptized person got a new colour in life. We do not believe that it is necessary to be baptized to be saved. Our higher baptism is the "Baptism" of God, by which we take on a colour (symbolically) of God, and absorb His goodness in us. (Underlining added).

THE HOLY QUR-ĀN, from the King Fahd Holy Qur-an Printing Complex in Saudi Arabia, edition printed in 1983/1405 A. H., has the A. Yusuf Ali commentary notes in English. There is a difference, however, for note no. 137 in the edition printed at the King Fahd Complex. The Saudi edition limits the note to the following:

"Şibgat: the root-meaning implies a dye or colour."

The Islamic authorities in Saudi Arabia have expunged most of the earlier note, also removing the word *baptism* from the translation of verse 138 where Yusuf Ali translates the verse as follows:

(Our religion is)
The Baptism of God;
And who can baptize better
Than God? And it is He
Whom we worship.

The question must be asked, on what basis do the Saudi scholars decline to recognise the earlier meaning of the word şibgat? I do not have an answer to that question, however, I note that to translate Surah 2:138 as *to dye*, hence "hue", does not make sense in the context in which it is written. As Yusuf Ali indicated, in Commentary note no. 139, (page 56), "Verse 36 began a certain argument, which is not rounded off in the same words in this verse." The Qur'an carries this controversy from verse 36 to 30. In an argument against the Christians in Arabia, the context makes more sense to comprehend the word şibgat as referring to baptism, rather than to dye or be coloured!

²⁶Arthur Jeffrey, *The Foreign Vocabulary of the Qur'ān*, (Baroda, India: Oriental Institute, 1938), 192.

²⁷See *The Qur'an Translation and Study*, Part I, (Second Revised Edition), by Jamal-un-Nisa bint Rafai, Ph.D., (London: Ta-Ha Publishers, 1990). On page 89, under *Root Words of Verses 121-141*, Rafai records:

dye, colour, } 1 = to tinge, to colour to tint, to dye
hue, stain } (from) →
Mode, style, form 2

She does not even mention the word baptism, but does concede the secondary meaning of *mode*, style and form. In *A Commentary on the Qur'ān*, (Volume 1, prepared by Richard Bell, *ibid.*), the following comment is given:

Şibghah has been frequently derived from Syriac şba' "baptise". But that is not the usual verb for "baptise" in Syriac, and there is no need to go beyond the Arabic, in which sabagh means to "dye", "colour" or 'flavour' a thing; note especially the use, cited by Lane, as applied to a girl brought into the household of someone. To believe in a revelation from Allah is to take the flavour or colour of Allah and to become as it were one of his household servants. (Page 27).

The answer I believe, to this question, is that şibghah is a *borrowed* word, and as such it was used by Muhammad with the meaning it held, in its original context. There are many borrowed words in the Qur'an, as *The Commentary on the Qur'ān* does affirm. Without denying the point made in the above quotation, the historical setting in which the Qur'an came into being was one in which Persia and Syria contributed to the literary gender of the day, thus allowing the word to convey its borrowed meaning.

²⁸Mir, *ibid.*, 97.

²⁹R. Köbert — Rome, Zur Bedeutung von Sibga in Koran 2, 138 [The Meaning of *sibga* in Koran 2.138], *Orientalia*, ns 42 no. 4: 518-519; 1973.

³⁰R. Köbert, *ibid.*, page 518.

³¹R. Köbert, *op. cit.*

³²R. Köbert, *op. cit.*

³³R. Köbert, *ibid.*, 519

³⁴It is to be noted here that not all scholars see this as a reference to Baptism. E.g. Montgomery Watt in *Companion to the Qur'an*, (London: Allen & Unwin, 1967), page 31, says: "It is doubtful if there is any reference to the Christian Baptism in this verse." However, Kenneth Cragg in *Reading the Qur'an*, (London: 1988), page 122 does translate *şibghat* as baptism.

³⁵*THE HOLY QUR-ĀN*, (Al-Madina Al-Munawarah, Saudi Arabia: King Fahd Holy Qur-an Printing Complex, 1405 A H.); 54-55. (Surah 2:135-139).

³⁶*The Koran*, Translated into English from the Original Arabic by George Sale. (London: Frederick Ware and Co.) n.d. 15. Sale adds:

By *baptism* is to be understood the religion of GOD instituted from the beginning; because the signs of it appear in the person who professes it, as the signs of water appear in the clothes of him that is baptized.

³⁷*The Holy Qur'ān*, English Translation and Commentary edited by Malik Ghulām Farīd. (Rabwah, Pakistan: The Oriental and Religious Publishing Corporation Ltd., 1969), 59.

³⁸One does need to point out, however, that the argument used by Allah in this verse is quite inadequate. First, Allah says that he whom Muslims worship is the same Lord as the Christians and Jews worship *and yet there is a clear allusion in Surah 2:135 that Jesus ought not to be joined to Allah*. Secondly, the argument that Islam is right because "We are *sincere* (in our faith) in Him (Allah)," is inadequate. Sincerity never guaranteed anything, for people may at times be sincere and yet be completely wrong. Thirdly, "The Word became flesh and made his dwelling among us..." (John 1:14), so if Allah is God, he became flesh in Jesus Christ and dwelt among us; he in the Person of Jesus Christ whom with the Father and the Holy Spirit is God -- he, in Jesus Christ, came and actually *was baptised*, and *instituted Christian baptism*, something which in fact Allah never did. The work of Jesus Christ is a more significant demonstration of a better baptism than the *invisible* baptism of conversion to Allah through the Shahādah.

³⁹*Miskhat Al-Masabih*, *ibid.*, 105.

⁴⁰*Mishkat Al-Masabih*, *op. cit.*

⁴¹*Mishkat Al-Masabih*, *ibid.*, 107.

⁴²Abdalati, *ibid.*, 61.

⁴³Abdalati, *op. cit.* 61.

⁴⁴Ghulam Mustafa Khan, *Personal Hygiene in Islam*, *ibid.*, 14 pages.

⁴⁵Aqeel Ahmad Chaurhary, a book review on *Personal Hygiene in Islam*, by Ghulam Mustafa Khan. (London: Ta-Ha Publishers, 1982), in *The Muslim World View, Book Review*, vol. 3, no. 2, The Islamic Foundation, winter 1983.

⁴⁶Mir, *ibid.*, 60

⁴⁷Mir, *op. cit.* 60.

⁴⁸*Kitaabut Tahaarah*, ibid., 57.

⁴⁹The factors which break tayammum are listed as follows:

(1) All those acts which break wuḍū' will break tayammum.

(2) The sighting of water provided that one has the ability to use the water.

Kitaabut Tahaarah, ibid., 56.

⁵⁰These four levels of cleansing are listed as follows: (1) Cleansing the body from all pollution, filth and superfluities. (2) Cleansing the members of the body from sins and transgressions. (3) Cleansing the heart from blameable inclinations and odious vices. (4) Cleansing the secret thoughts of everything except God. From the above list it is clear that respected teachers of Islam such as Ghazali saw purification as more than a means of cleansing the body.

⁵¹Klein, ibid., 132.

⁵²In Islam, the use of wuḍū', ghusl and tayammum unite Muslims one with one another and **establish the basis** of their corporate (prayer and worship) Islamic identity. For Christians, the event which demonstrates the basis of the corporate identity, is participation in the Communion service. Where the two events are compared we see the following differences concerning inward, moral purity. For Islam purity is outward and physical. For Christians it is inward, and moral, ethical:

<p style="text-align: center;"><u>The Christian Church</u></p> <p style="text-align: center;">Preparation to partake of Communion</p>	<p style="text-align: center;"><u>The Islamic Ummah</u></p> <p style="text-align: center;">Ablutions as preparation for prayer</p>
<ol style="list-style-type: none"> 1. Intention to come together to remember the death of Christ. 2. Preparation in terms of self examination. 1. Corinthians 11:28. 3. There may be a time for quietness, reflection, seeking to be right with God. Self-judgement is required. (verses 31-32) 4. Communion is a recognition of belonging to the "body of the Lord" a unity of believer with believer. A spiritual unity. 5. A believer examines his heart and his relationship with fellow believers. A believer partakes in a cup of the New Covenant. All who share in the bread and wine declare that they participate in the benefits of Christ's death and resurrection and belong to one Holy, Catholic and Apostolic church. 6. Believers eat and drink together. They are already united together as the body of Christ. <p style="text-align: center;">There is:</p> <p style="text-align: center;">INTERNAL HOLINESS AND OUTWARD FELLOWSHIP WITH FELLOW MEMBERS OF CHRIST</p>	<ol style="list-style-type: none"> 1. Intention to act/wash in preparation for prayer. 2. Preparation of the body by washing or a symbolic action representing washing 3. Quietness during washing. Avoid frivolity, and avoid imperfection in washing. 4. Ablutions are preparation for communal unity, preparation for praying together without excessive body odours as a group. 5. A Muslim washes his body to prepare to participate in prayer (usually collectively) with other Muslims who at that time unite in facing Mecca. They share a unity of prayer and in saying the Shahādah to Allah. There is no moral, spiritual preparation. No self-judgement before Allah. 6. Believers unite together in a prayer formulae and in the legal statement of the Shahādah. <p style="text-align: center;">There is:</p> <p style="text-align: center;">EXTERNAL CLEANING AND A LEGAL BONDING TO ALLAH BUT NO NECESSARY MORAL PURITY.</p>

⁵³*Beyond the Veil*, *ibid.*, 289.

SECTION V. BAPTISM

CHAPTER 1. AN ANALYSIS OF 19th CENTURY RESEARCH CONCERNING THE MEANING AND MODE OF BAPTISM

In this chapter I shall sample research from the 19th century¹ concerning the meaning and mode of baptism. In all, 18 sources have been consulted.² My principles of selection are first, that I should have authors who were aware of the points made by either side and were interacting with the data placed before them. Secondly, that the authors should represent the overall thinking current within the period under investigation. Thirdly, my selection depended upon the availability of the above stated source material. (For example, some theses of this period were not available in the respective Universities, and my only opportunity of obtaining these was via the families concerned. This unfortunately I have been unable to do).

My goal is to analyse the data and present it in a way that will enable a suitable assessment towards the requirements for a dynamic equivalent baptism.

I have not elected to investigate the historical progression of the doctrine of baptism, nor the subjects of baptism, as this is outside the scope of this present research. In working towards a dynamic equivalent of baptism, I have chosen to limit my investigation concerning the meaning and mode of baptism to works in print over the last two hundred years. In doing so, the research covers the period from the beginning of the modern missionary movement, and allows for an assessment of the developing modern debate concerning baptism, its meaning and modes.

In my opinion a dynamic equivalent for baptism will need to conform to the *meaning* of baptism and at the same time enable the person being baptised to accomplish by faith that which is biblically signified by baptism. At the end of this chapter I shall indicate some preliminary conclusions which will provide the basis for Chapter 2.

For this part of the investigation I shall first investigate the **meaning** of baptism, for the writers concerned. The collected data will be found in Appendix J, with only my assessment presented within the chapter. Secondly, reference will be made to the three **modes** of baptism commonly used by Christians. Thirdly, I shall refer to the significant research findings supporting each of the modes of baptism. This data will be found in Appendix K. Following this I shall provide tables of analysis in which this **19th century research** is *contrasted* so that the various foci and emphases

can be identified. Fourthly, I shall provide **an analysis** of the data presented with an attempt to identify the exegetical and hermeneutical paradigm behind the various modes of baptism.

Finally, **preliminary conclusions** are presented, for an overall analysis of the data in preparation for the subsequent chapter.

The Meaning of Baptism

The reader is referred to the data presented in Appendix J. This represents the meaning of baptism as understood by the writers mentioned above. This work has been undertaken in order to determine any link between the theological meaning of baptism and the particular mode (or modes) which the particular authors I have reviewed have adopted. Together with the exegesis in Section V chapters 2 and 3, the research based upon this information will enable me to ascertain the suitability of wudū' and ghusl as dynamic equivalents of baptism.

Furthermore, if there is any appreciable difference between the **purpose** and **mode** of baptism, as revealed by these writers in the 19th. century, I shall seek to identify those differences. I shall start from the position that each mode of baptism (utilised in faith), accomplishes the **benefits or purpose** of baptism as set out by the respective writers. The mode is to be considered as the vehicle by which the purpose of baptism is established, but it is not in itself the *raison d'être* for baptism.

For the authors I have consulted, the meaning of baptism is seen to differ. As a summary of these positions and to provide a means of comparison between them, the following table is presented:

<u>No.</u>	A <u>Baptism by Sprinkling or Pouring.</u>	B <u>Baptism only by Immersion.</u>
1	A sign of regeneration. (Ewing)	Baptism is reserved for those who are thought to be regenerate, who have a credible profession of faith. A sign of initiation into the spiritual kingdom of Christ. (Rooke)
2	Baptism 'seals' an infant so that if dying in infancy, its salvation is assured. (Wardlaw)	To annex the promise of their salvation (as believers). (Baxter, with whom Frey agrees)

No.	A <u>Baptism by Sprinkling or Pouring.</u>	B <u>Baptism only by Immersion.</u>
3	By baptism, the person is admitted into the visible church. (Livingstone)	Public profession of faith validates visible church membership. (Davidson)
4	A ritual purification is achieved. (Hall)	A ritual "burial with Christ," is achieved, symbolic of Christ's death and resurrection. (Judd)
5	The cleansing of the heart signifies union with Christ. (Chaney)	
6	Baptism is associated with the washing away of sin. (Bannerman)	
7	Baptism changes a persons character, state and condition. (Dale)	Baptism is an emblem of newness of life. (Carson)

Considering the various aspects of baptism, the comparisons are now considered line by line:

(1) For column A, baptism is a sign of regeneration, while for column B, baptism is common for those who are thought to be regenerate. i.e., for immersionists generally, baptism is not the sign (A contract/covenant) of regeneration, but the declaration³ that regeneration has *already* taken place.

(2) For column A, baptism is a *seal*⁴ in which the *offer* of salvation is applied, while for column B baptism is the *attachment* of salvation in a particular way -- that those who hear the preaching of the Gospel and become *disciples* according to the pattern for the church in Acts chapter 2, are in the act of baptism calling upon the Lord for salvation and the gift of the Holy Spirit.⁵

(3) For column A, baptism admits into the visible church believers and their children, so that even if a particular church has a constitution and certain rules of membership, formal ratification of such documents is not necessary in order to be understood to be *within* the church universal. For column B, baptism is (commonly) the prerequisite for Church Membership. At the time of baptism there is commonly a statement of faith in Christ prior to the baptism itself.⁶

(4) The differences here are considerable. They reveal that purification and ritual burial, are basic to the two positions. Not that those in column A do not believe

the meaning that baptism is a *burial with Christ*. Rather, that this is not the emphasis, for the Christians represented by column A.

(5 and 6). The emphasis is on the *mode* of baptism, rather than (as with 4 B), where the emphasis is on the symbolism of a burial and resurrection *with Christ*.

(7) Here there are similarities and differences. Both A and B have a view of change. For A, this tends towards a change as a result of baptism. While it does not directly teach baptismal regeneration, it does declare that inherent *in* baptism can be an ability to change the person or thing baptised. For B the change is prior to and present *with and after* baptism.

The Modes of Baptism

It is necessary to identify the modes of baptism in use, and to make some brief assessment on them. The appropriate theological terms are outlined, with a brief explanation of the mode of baptism in question.

Prior to outlining the different modes, I note that Baptist churches and the Greek Orthodox Church undertake baptism by immersion as also do the Churches of Christ, the Brethren Assemblies and some of the other independent churches. Baptism by Affusion is the common mode of the other churches and denominations. The different methodologies and procedures of baptism reflect the different positions of the denominations as well as of members within those denomination.

<u>No.</u>	<u>Theological Designation</u>	<u>Further Details and Explanation</u>
1	Aspersion.	Baptism by sprinkling. "The method of baptism whereby the candidate is merely sprinkled with the baptismal water. It is held to be permissible only in exceptional circumstances." <i>The Concise Oxford Dictionary of the Christian Church</i> , page 37
2	Affusion	Baptism by pouring. "The method of baptism now ordinarily practised in the W. Church whereby water is poured over the head of the candidate." <i>The Concise Oxford Dictionary of the Christian Church</i> , page 9.

<u>No.</u>	<u>Theological Designation</u>	<u>Further Details and Explanation</u>
3	Immersion	Baptism by Immersion. "Immersion (going into the water), submersion, (going under the water), emersion, (coming out of the water). <i>The New International Dictionary of the Bible</i> , page 124. However, <i>The Concise Oxford Dictionary of the Christian Church</i> has a different definition based on the view of the Roman Catholic and Eastern Church. ⁷

Other terminology is sometimes encountered, such as perfusion, infusion and effusion.⁸

The modes of baptism, listed above, all require the use of water, and presuppose the Trinitarian formula, that is, baptism in the name of the Father, the Son and the Holy Spirit. According to *The Concise Oxford Dictionary of the Christian Church*,

The two constituent parts of the Sacrament, water and the Trinitarian formula, are both contained in the N.T.⁹

In considering a suitable *dynamic equivalent* of baptism, the Trinitarian formula is, in my opinion,¹⁰ a constituent part of such baptism. This does, however, raise the question as to the acceptability of any form of baptism for converts from Islam, due not just to the significance of baptism, nor to the mode of baptism, but to the Trinitarian formula involved.

We come now to consider each of the modes in detail:

(i) Aspersion

Sprinkling water, as the mode of baptism, is generally understood to be acceptable, based on the text in Ezekiel 36:25, "I will sprinkle clean water on you, and you will be clean." However, baptism is commonly by pouring, though in cases of extreme illness, it is considered by most Christians that sprinkling in place of pouring, is sufficient.

(ii) Affusion

Pouring water from the hand, is the most common method of baptism in Christendom. Pouring was sometimes done by the use of a shell, so that the shape of a *shell* has in the past been a symbol of Christianity.

Water is commonly poured three times on the head of the candidate, with the words, "I baptise you in the name of the Father... The Son... and the Holy Spirit."

(iii) Immersion

This mode requires that the candidate step down into the water, and then be submerged (plunged under water), followed by having the upper part of the body lifted out of the water. Baptist writers provide added details concerning the mode.

An immersion in water, by which the subject is buried as it were in a grave, and again raised out of it, is a beautiful and impressive emblem of this fact. It represents in a striking manner, our dying to sin and coming forth again to a new life of holiness; or that complete moral change by which we are qualified to become subjects of Christ's kingdom, children of God, and heirs of heaven.¹¹ (Underlining added).

The burial concept is *unlike* that of Christ, as the burial is not the burial of the dead but of the *living*. It is also a momentary burial, in that the person is instantly raised from below the water. This concept of baptism as a *death*, relies on the view that it is the waters of baptism which are the grave, rather than the actual grave of the Lord Jesus Christ.¹²

All this raises the question of language, especially figurative language. Where baptism is described as death, there is no literal correspondence with death and little critical application has been made concerning this use of figurative language with respect to the Bible and theology. The difficulty is that the Bible does contain a number of commands or injunctions, which if taken literally may be found to have failed to understand the intention for which the statement was given.¹³ The use of figurative or symbolic language for baptism as a death, leads me to the following outline concerning the way in which the word death in its figurative sense is used within the Bible in relation to baptism.

<u>Reference</u>	<u>Example</u>	<u>Notes: A biblical and theological understanding of the text</u>
Romans 6:3	Baptism (as) <i>death</i> to the old nature.	"Baptised into his death." What does the figurative language mean here? If baptism, = death, it is not a physical death. Does it take place irrespective of the mode of baptism?
2 Cor. 4:10-12	Persecution and pressures (as) death.	"We who are alive are always given over to death." Therefore this <i>repeated</i> death is not physical death.

<u>Reference</u>	<u>Example</u>	<u>Notes: A biblical and theological understanding of the text</u>
Romans 8:6.	Rebellion (as) death.	"The mind of sinful man is death." A dead mind can be part of a live body.
Romans 8:13	By the Spirit create <i>death</i> to the sinful nature.	"By the Spirit...put to death the misdeeds of the body." Here an evil nature is mortified by the Spirit and yet the sinful nature does not cease to stay dead.

These examples of figurative death reveal that with symbolic language there is no literal application. This will be considered as part of the overall investigation for section V of the dissertation.

(iv) Triune Immersion

Judd records that *triune* immersion was not unknown. That at the same time as Clovis, king of the Franks was baptised,

Audofledis, sister of Clovis, was baptized the same time by triune immersion, and no change of mode or administration was made on account of either her sex, or her rank, or her health, or the season of the year.¹⁴

There is no need to comment further concerning *triune* immersion. It is not a biblical requirement, and so it need not concern us here. In addition, in a context where baptism for converts from Islam is offensive enough, to *add* to the normal requirement of baptism is unlikely to assist in establishing a more suitable form of baptism -- all be it a *dynamic equivalent* of triune baptism!

**The Focus and Emphasis of 19th Century
Research Concerning the Biblical Mode of Baptism**

The reader is referred to the data sheets provided in Appendix K. These provide an outline of the focus of 19th century research concerning the biblical *mode* of baptism. Methodologically the information in the Appendix is presented in three sections. First, data which supports baptism by aspersion. Secondly, data which supports baptism by affusion. Thirdly, data which supports baptism by immersion.

For each of the above items of evidence, I have provided the name of the author and the page or pages on which this research is to be found. Where more than one writer outlines the same data, normally I have only recorded the supporting data

from *one* source. This is not to say that other writers in this category do not come to the same conclusion.

The material which I have listed in the Appendix is not exhaustive. I have only presented the significant findings, in order to provide the main emphasis or *consequential* data. I found that much data was repetitive and that space did not allow me to duplicate such material. On the other hand I am aware that the investigation is complete as I have ensured that all the key areas are presented. I am not aware of any major theme or piece of evidence which is omitted. Having identified what I consider to be the major themes in the 19th century research concerning the biblical mode of baptism, and while observing certain stated delimitations,¹⁵ for each of the main modes of baptism my recording of the data has, where it is available, followed the following order:

- (A) Data Relating to Languages/ Grammar/Philology
- (B) Data related to Translations of the Bible, and Hermeneutics
- (C) Data Relating to Exegesis
- (D) Data Related to Theology in Hymnology
- (E) Data Related to Logical Assertions

My interaction with this data and assessment of the success or failure of the "facts" *vis a vis* the positions held by the proponents of each method of baptism, will be presented at a later stage in the chapter. However, in order to investigate the data more thoroughly, the following tables of analysis are provided. Here this **19th century research** is *contrasted* so that the various foci and emphases can be identified.

Tables of analysis, providing
an outline of relevant data
for each mode of baptism

On the left hand side of the page I shall list several categories of research data. In general these categories will follow the A to E major themes, as outlined above. However, here I am being more specific concerning these categories.

In three columns to the right of the above designations, I list the numbers of any relevant research data for each of the modes of baptism, along with a summary of those relevant findings. The outline will provide a comparison of all the relevant data for this section:

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersion</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
1.	Support by Classical writers and by usage in the LXX.	<p>1 A. The Greek word βαπτίζω does not define the form or manner of the action concerned.</p> <p>5B. Comparing the Greek translation of Ecclesiasticus 34:25 with the Pentateuch, reveals that baptism could be accomplished by <i>sprinkling</i>.</p>	<p>3A. For the word baptismos, Grimm in his lexicon does not give "immersion" as a meaning at all, but only washing, purification, effected by water.</p> <p>5A. The meaning of βαπτίζω is <u>not</u> determined by classical usage at all. In any case, classical use points to a variety of modes. (See 5A under "Translation").</p> <p>8B. 2 Kings 5:10 & 14. Elisha commanded <i>washing</i> and "In baptizing himself, therefore Naaman washed."</p> <p>15C. Isaiah 21:4. To be overwhelmed as in "baptism" is to have something brought upon the person, rather than being plunged into the medium of water.</p>	<p>1A. βάπτω signifies to dip, plunge, (immerse) and sink.</p> <p>2A. The preposition <i>en</i> has the primary meaning of being "encircled, surrounded, or enclosed <i>in</i> or within any given space or element." So, to be baptized in water is to be surrounded by water.</p> <p>3A. The basic idea expressed by baptizein is to <i>immerse, immerge, sub-merge, to dip, to plunge, to imbathe, to whelm</i>.</p> <p>4A. In 168 examples of the word <i>baptizein</i> in Classical Greek, no example lacks the basic meaning from 3A.</p> <p>5A. Whatever is said to be baptised, this is never accomplished by affusion or sprinkling.</p> <p>6A. To lower baskets into water is to baptise them.</p> <p>7A. Baptizein with the preposition <i>in</i>, denotes <i>locality</i>, or the element <i>in</i> or <i>within</i> which the act takes place.</p> <p>10A. When βαπτίζω is referred back to the verb βάπτω its meaning may be taken <u>cont.</u></p>

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersions</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
1.	Support by Classical writers and by usage in the LXX. Cont.			<p>10A. cont. from a quote by Herodotus concerning an Egyptian who was defiled by touching a pig. To be clean he <i>baptized</i> himself by plunging into the river with his clothes on.</p> <p>11B. 2 Kings 5:14. In the LXX βαπτίζω signifies to dip, plunge, immerse, to sink. E.g. "He washed by plunging himself into the river." The Hebrew word לָמַד of which βαπτίζω is a translation, admits no other meaning but dipping.</p> <p>14C. In 2 Kings 5, the washing, <i>louo</i> was actually performed by βαπτίζω.</p>
2.	A Presumed Hermeneutical Support based on a <i>generic</i> meaning of baptism.	<p>2A. Affusion or immersion is not required by βαπτίζω. Whatever can change the condition of the object, can 'baptise' it.</p> <p>6B. The Christianisation of a classical word: New Testament usage gave a different concept to the word baptise. (i) The washing of water, also (ii) Pointing to an inward purification by the Holy Spirit.</p>	1A. The word is not defined by its modes (which vary), but by the concept of cleansing or purifying and of identification as one belonging to Christ.	18C. Baptism is "our own death with Christ." Baptism has a likeness to death. It is a burial by means of <i>baptism</i> . And, <i>à priori</i> baptism = death. Water baptism is the instrument so that by a water burial the Christian dies to the effect of sin in his or her life.

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersion</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
2.	<p>A Presumed Hermeneutical Support based on a generic meaning of baptism.</p> <p style="text-align: right;">Cont.</p>	<p>7 B. The form of baptism is not limited to one mode. The word βαπτίζω is associated with <i>sprinkling</i> and <i>pouring</i>.</p> <p>12 C. In the New Testament baptism is the only figure chosen to represent the spiritual cleansing of Christ.</p>		<p>19C. Together with faith in Christ, a real 'death' in baptism is in order to be <i>exhibited</i> as dying with Christ, and baptism as the proof of that death.</p>
3.	<p>Support via Translations and word borrowing</p>	<p>8B. A translation of the word 'baptise' must include the concept of a water ritual for/representing a Biblical purpose, without predetermining the mode. E.g., "a water ritual for purification in whatever manner, being an evidence of faith in Christ."</p>	<p>2A. The words 'wash' and 'baptise' are interchangeable. Therefore, to baptise cannot mean to immerse.</p> <p>4A. Acts 1:5. The meaning of 'baptise with water' depends on the preposition ἐν. Translated <i>with</i>, implies that water was applied to them.</p> <p>5A. In New Testament usage, βάπτω and βαπτίζω are often used in the sense of pouring, washing, cleansing, dying, staining. They have no exclusive use, to any one meaning.</p> <p>6 A. Comparing the use of εἰς and ἐκ, Acts 8:39 can only mean, "They went up from the water."</p>	<p>8A. Mark 1:9. The grammatical evidence is that Jesus was baptised <i>into</i> the Jordan; and then came up <i>out</i> of the water.</p> <p>12B. The old Syriac uniformly renders βαπτίζω by <i>amad</i> which is identical with <i>immerse</i>.</p> <p>15C. Acts 1:5 & 11:16. Pouring water <i>into</i> a bath and baptising by immersion <i>in</i> a bath, are two distinct transactions.</p> <p>16C. Acts 10:47-48. The presupposed objection to allowing baptism for the Gentiles was not because of immersion (which is presumed to be the normal mode) but because of who they were -- Gentiles.</p>

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersion</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
3. Cont	Support via Translations and word borrowing. Cont.		<p>7A. Matthew 17:27. With reference to the use of εἰς, Peter did not have to go into the water, and under the sea, to cast his hook.</p> <p>9B. The word 'bapise' in the Syriac language, is understood to be from the Hebrew עמד, to stand or to cause to stand. So, baptism was taken standing up, with the pouring of water. Cf. Acts 9:18.</p> <p>10 B & 11B. See above. <i>Rising or standing up</i>, Saul was baptized.</p>	<p>17C. Acts 16:33-34. The need to <i>return</i> to the house, implies they had left it to go and be baptised by immersion.</p> <p>20C. Romans chapter 6. Baptism is an <i>emblem</i> of death to sin and its mode will reflect this fact. Other modes of baptism do not do this.</p> <p>21C. Mark 1:10: ἀναβαίνω can signify to emerge <i>from</i> water - as it does in Revelation 13:1.</p>
4.	Exegetical Support.	<p>4B. The "various" baptisms of Hebrews 9:8-10 are spoken of as <i>sprinklings</i>.</p> <p>9C. In Rev. 19:13 the word βεβαμμένον corresponds to the English words sprinkle or bespattered.</p> <p>10C. Isaiah 52:15 and Acts 8:26-29. Conjecturally the Eunuch's awareness of 'baptism' was from Isaiah 52:15, linking the Spirit's work, the atonement of Christ, and inward cleansing as symbolised by baptism.</p>	<p>12C. Burial was by baptism into his death. (Rom. 6:3)...by being united with Him by the Spirit at conversion, and not by being united with Him <u>in water</u> for baptism.</p> <p>13C. Acts 10:47. A directive is placed in the form of a question. The directive was 'Not to forbid water,' which also implied <i>bringing</i> the water to the candidate, in order to baptise.</p>	

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersion</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
4.	Exegetical Support. Cont.	11C. With reference to 1 Peter 1:2, the implied meaning of baptism by water is the same: The cleansing away of sin by the blood of Christ. Cf. Acts 2:38.	<p>14C. Acts 11:15-16. Baptism is likened to "the gift of the Holy Spirit, poured out." Baptism, therefore, is to be by the descent of water from above, and not by being immersed from above, into the water.</p> <p>16C. The Scriptural symbols for the Spirit are dew or rain from above, not a pond or pool into which men are plunged.</p> <p>17C. Union with Christ is completely independent of water baptism.</p> <p>18C. Baptism into Christ is a work of the Spirit. Water baptism does not achieve this.</p>	
5.	Theology taught in Hymnology		<p>19D. Baptism by water is likened to the <u>pouring</u> out of God's blessing. Baptism is apparently linked to a child's acceptance by God, for salvation.</p> <p>20D. Baptism is spoken of in terms of <u>arising</u> and <u>washing</u> away sin.</p>	<p>22D. Christ was baptised <u>twice</u>, once in the Jordan, and again under the flood of the Father's wrath, being overwhelmed by punishment for the sin he bore for his own.</p> <p>23 D. Subsequent to baptism (which is being buried with the Lord Jesus), <u>then</u> the Christian puts off the body of sinful nature. Once raised from the waters of baptism, the soul receives "diviner breath" i.e., greater spirituality comes by baptism.</p>

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersio</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
5.	Theology taught in Hymnology. Cont.			<p>24D. If baptism is accompanied by believing faith in Christ, the blood of Jesus saves. Baptism is into Christ's death, and in coming out of the water, this is to come into "life divine".</p> <p>25D. Baptism is undertaken by those who are proven to be the sons of God. Subsequently, such persons use baptism as a witness to evidence their status before God.</p> <p>26D. The baptismal waters are seen as the grave of the Lord Jesus Christ. By baptism the convert looks forward to being completely sanctified and "freed from the old nature."</p> <p>27D In baptism the water "entombs the natural stain" of sin. In this grave -- the waters in the baptistry, the one baptised lies buried <i>with</i> Christ.</p>
6.	Other Supporting Data	3A. There is a variant reading for Mark 7:4. The Vatican and Sinaitic MSS readings link the mode of baptism to <i>sprinkling</i> .	23E. Jewish baptisms were performed by <i>pouring</i> or <i>sprinkling</i> .	13C In the LXX Lev. 14:15-16 uses three <i>different</i> Greek words to express the modes of pouring, dipping and sprinkling.

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersion</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
7.	The Support of "Logic."	<p>13E. If baptism is immersion then a taste of wine and a pinch of bread is not a supper and cannot represent the Communion meal. However, if a small quantity of bread and wine is a 'dynamic equivalent' Lord's supper, then aspersion is equivalent baptism.</p> <p>14E. A valid baptism must be possible in every country and every climate. Aspersion is suitable on every count.</p> <p>15E. Christians in Rome, who used the Latin language, could have used the words <i>submergo</i> or <i>immergo</i>. If baptism meant to submerge, they lost the logical use of the correct word, and opened the way for confusion.</p>	<p>21E. Herod had a young man baptized to <u>death</u>. Where baptism is taken to mean <i>dip</i>, it cannot also mean to <i>un-dip</i>.</p> <p>22E. The validity of one sacrament - the supper, does not depend on the mode of taking it. Therefore, a valid baptism does not require a uniform mode.</p> <p>24E. Baptism by immersion does not resemble the death of Christ. Dipping does not resemble crucifixion.</p>	<p>9A As βαπτίζω is used of a person being drowned, this cannot be accomplished by wetting, washing or sprinkling!</p> <p>28E. 1 Cor. 10:2. The Mosaic baptism provided immersion and emersion. The cloud covering provided the total immersion as required by βαπτίζω.</p> <p>29E. If baptism is like the giving of the Holy Spirit, the mode of baptism must represent a <i>blowing</i> or <i>rushing</i>. As this is not illustrated by aspersion and affusion, there can be no requirement to make βαπτίζω take place by the <i>descent</i> of water upon the candidate for baptism.</p> <p>30E. If Christ had intended to enjoin <i>pouring</i> or <i>sprinkling</i> as baptism, there were words in Greek to convey those concepts. Instead, He selected a word which always meant <i>immersion</i>.</p>

An Analysis of the Data

In this section I will consider the following matters. First, I shall provide some actual examples of responses to "factual data" concerning the biblical mode of baptism. Secondly, I shall consider how effectively or otherwise each group of writers adjusted their beliefs and responses in view of the findings of the other two groups. In effect, I wish to know if each group was listening to what the other groups were saying, and if *each* were dealing factually with the data placed before them.

Thirdly, what are the paradigms which drive each group? Could it be that each group are faithful to a different meaning of baptism? As I stated on page 351, the *meaning* given to baptism by various traditions may in fact determine the mode which is appropriate to each particular theological position.

(i) Examples of responses to 'factual' data concerning the mode of baptism

The books I have examined make claims and counter claims for the position adopted by each writer. The following data provides an example of some of these responses. In a number of cases, actual people are named. Sometimes arguments and counter arguments are listed, though without a list of those who presented the argument. Consider the following:

<u>No.</u>	<u>Data Presented</u>	<u>A Response</u>
1.	<p><u>For Immersion</u> "The word Baptizo always means, in classic Greek, to dip or immerse." Quoted by Hall, page 29.</p> <p>"My position is that it always signifies to dip, never expressing anything but mode. Now, as I have all the lexicographers and commentators against me in this opinion, let me say a word or two with respect to the authority of lexicons." Carson, page 79.</p>	<p><u>For affusion</u> "Mr Carson has with immense labour hunted over the Greek classics, and found, as he thinks, that the word Baptizo always means, in classical Greek, to dip or immerse. That this is its common meaning in <i>classic</i> Greek is certain, though I think he has failed to make it out to be its exclusive meaning. Having settled its classic meaning, he then attempts to make the New Testament meaning in every instance conform to it. Here lies the tug. <u>He cannot accomplish this unless we will allow him to take for granted the thing to be proved...Here lies his error, and it is fundamental. He relies on the classic Greek to determining the New Testament Greek, while the facts of the case are...at war with his conclusions.</u>" (Underlining added). Hall, page 29.</p>

<u>No.</u>	<u>Data Presented</u>	<u>A Response</u>
2	<p><u>For Immersion</u> Mark 7:3-4. "If immersion were, in these cases, either impossible in the nature of things or contradictory to known fact, we should be compelled to assign another meaning; but can it be alleged that immersion is here either impossible or improbable? <u>Judd, page 36.</u></p>	<p><u>For aspersion and affusion</u> "As Mr Judd maintains that baptize must and shall only mean immerse, he maintains that baptize not only may have its usual meaning here, but that "that meaning is absolutely required by the scope and harmony of the passage:"..."Surely," says he, p. 37, "the Jews could have immersed themselves after coming from the market." Surely they <i>could</i>, ..."the proper inquiry is, not whether it was impossible to be done, but whether it can possibly be true that it was actually done." <u>Hall, pages 106-107</u></p>
3	<p><u>For immersion</u> "All the well known references of Paul to baptism in Rom. vi. 3-5, Col ii. 11-15, and elsewhere <u>are founded upon this symbolic idea in the ordinance.</u>" (Underlining added). <u>Rooke, page 14.</u></p>	<p><u>For affusion</u> "When we come, however, to Baptist controversialists whose scholarship is of a higher order, such as...President Rooke, we find considerably greater caution, and some noteworthy omissions." (T.G.Rooke does not present the Romans chap. 6 teaching on baptism as the Christians <i>actual</i> death to sin). <u>Bannerman, page 30.</u></p>
4.	<p><u>For immersion</u> Rom. 6. "The Apostle here asserts that baptism buries the subject...He is not speaking of one mode according to which some are baptized, while others may be baptized in another; but of the mode as exemplified in all. <u>What he affirms he affirms of baptism as baptism...</u>The description of baptism as baptism here given by the apostle, absolutely excludes pouring and sprinkling. <u>Judd, p 74</u></p>	<p><u>For affusion</u> Rom. 6 & a discussion between a Presbyterian and William the Baptist</p> <p>P. - "Baptism is introduced as an illustration. Will you tell me what is the fact to be illustrated?"</p> <p>W. - "He had stated that where sin abounded, there grace did much more abound. From this it might seem to follow...we may make or let sin abound in order that grace may abound. To meet this monstrous conclusion, <u>he says, 'How shall we that are DEAD to sin, LIVE any longer therein?'</u> He then brings in the illustration, <u>'Know ye not that those who were baptized into Jesus Christ, (regenerated), were baptized into his death?'</u><u>First we are baptized into Christ: second we are baptized into his death.</u>" (Word in brackets, and underlining added). <u>Chaney, pages 54-55.</u></p>

My assessment of the many arguments used in this debate, is that in most cases the claims and counter claims are responded to with considerable sincerity. Unfortunately, however, there is a substantial amount of animosity in some of the debate. Not always do the persons responding give only the data in hand and nothing more. Another form of omission, however, is failure to reply to points raised by the other party.

For example, Hodge replies to Carson, but fails to answer his significant contribution on Romans chapter 6:3-5. Bannerman replies to Rooke, but does not spell out the omissions he believes the writer is unable to make against his own position. However, though such gaps in the presentation do appear, the overall position is one in which points are made, issues are presented, and counter responses are offered.

(ii) How effectively did each group adjust their responses to the information presented to them ?

The data in hand reveals no significant change or adjustment of position as a result of facts presented by those holding an *opposite* point of view.

However, at this stage of the investigation it is clear to me that there is some reduced support for baptism by aspersion. Also I note that there is no apparent opposition or confrontation *between* those who support baptism by aspersion and those who support baptism by affusion. The reason for this is that those who accept either aspersion or affusion are generally in denominations which are Paedobaptist, and on this basis there is greater *affinity* between them. As well, the differences between the modes of aspersion and affusion are less than between those modes and immersion.

Of note also is that between those who practice aspersion or affusion and those who practice immersion, there is often a difference of opinion concerning the *subjects of baptism*. The overall result is to see writers who are defending infant baptism and aspersion (or affusion), in debate with those who oppose infant baptism and also promote baptism by immersion.

Nor is there any observable change in the basis on which baptism by aspersion and baptism by affusion is promoted or defended. My research reveals that this is because persons supporting these positions feel secure with the presentations *already* made.

A different position exists between those who support aspersion or affusion as against those who only baptise by immersion. Here the evidence reveals that persons representing these different positions [principally baptism by affusion and baptism by immersion] each understood what was said against their respective beliefs but this

awareness of the other point of view did not modify the overall presentation of 'facts' for their own position.

(iii) What paradigms on baptism drive each group? Are there different, valid meanings of baptism, so that as in the matter of eating meat or not eating meat (Romans 14:1-4), there is no definitive right or wrong mode of baptism?

It appears to me that the immersionist position is driven by a paradigm which interprets the mode of baptism by the exegesis (or lack of it) of Romans chapter 6:3-7. The view that immersion is taught here is a possibility though I withhold an opinion on this until the data for the next two chapters is investigated.

However, it is clear that a "**Romans 6:3 -7 Baptism is death paradigm,**" does exist. A review of the data in Appendix J and pages 358-364, would in my opinion, establish this as a fact. The immersionist position is such that baptism can be summed up as an *identification with Christ in his death and resurrection*. Subsequently, those who view baptism in any other way may face correction and sometimes even confrontation over their opinions.

The aspersion/affusion positions are united behind a paradigm of baptism quite distinct from that of the immersionist. Here **baptism is washing in the context of salvation** (rather than sanctification). This paradigm of baptism is best understood by comparing it in the following way:

<u>No.</u>	<u>Baptism as washing in the context of Salvation</u>	<u>Baptism as burial with Christ in the context of Sanctification</u>
1.	Faith is present , and acted upon, in baptism.	Faith is assured , and proof of faith is already gained.
2.	Is baptism an appeal to God for pardon and cleansing, as yet unknown experientially?	Is baptism a progression of obedience to Christ already known experientially?

<u>No.</u>	<u>Baptism as washing in the context of Salvation</u>	<u>Baptism as burial with Christ in the context of Sanctification</u>
3.	Baptism is in effect a washing associated with a <i>present</i> faith being placed in Christ for present forgiveness.	Baptism is a witness to a faith already established and a hope of better fellowship with God in the future.
4.	The appropriation of the atonement is now or later .	The appropriation of the atonement was before and is also now .

For both paradigms baptism is a solemn symbol of initiation and engrafting into the Church. For one there is an emphasis on *salvation and washing*. For the other, an emphasis on *salvation and sanctification*. For both, faith is present. With each paradigm of baptism there is a time factor which appears to me to contribute to the division over which mode is to be used. This time factor will be considered in the concluding section, and in Section V chapter 2.

Two additional items require analysis. First, in the paradigm where baptism is stated to be a *washing* I am using this term in the New Testament sense of cleansing from sin. The link is best established by two references; Acts 22:16, "Get up, be baptised and wash your sins away," and 1 John 1:9, "If we confess our sins, he is faithful and just to forgive our sins and purify us from all unrighteousness." (Underlining added). Washing or purification¹⁶ is not the outward cleansing of the body, but it refers to a restored relationship with the Father, through faith in the Lord Jesus Christ.

Secondly, in the *Baptism is death paradigm* (where *washing* in terms of cleansing from sin is deemed to have already taken place), the focus is on *sanctification* rather than cleansing. The basis for this prominence comes out of the context of Romans chapter 5, where the Apostle Paul in verses 20-21 introduced the theme of grace in overcoming the effects of sin. Consequently the topic in chapter 6 has to do with sanctification, rather than justification, as in chapter 5.

Because baptism by immersion has largely been based upon a particular understanding of Romans Chapter 6:1-14, (where Paul discussed sanctification in the context of Christ's death), this has, I believe, led some Baptists to look for greater sanctification in their candidates for baptism, prior to accepting them for baptism. Furthermore, since Baptists view the Church as a gathered congregation of professing adult

believers, the role of *sanctification* in the life of a believer has become an important basis in ascertaining if a convert is ready for baptism.¹⁷ This also, I believe, helps to explain why within these churches the baptism of converted children does not usually take place until they are in their teens. Children of nine or ten should they apply for baptism are commonly advised to wait until they are older when the evidence of sanctification is more pronounced.

The connection outlined earlier in this chapter between baptism and sanctification, is not my own opinion. It is a teaching held by some Christians, that linked *with* baptism by immersion is the "*Death and Burial of the Old Man*."¹⁸ *Reformation Today*, a Reformed Baptist publication states:

In the King James translation of Ephesians 4:24 we read 'That ye put off the old man' which is a literal translation of *palaion anthropon*, old man. However, it would be better to use the terms 'the old self' and the 'new self'...¹⁹

The article goes on to say that "**Through the new birth the old self dies once for all.**" (Page 6), but that "**Christian baptism symbolises the burial of the old self and the resurrection of the new self** Romans 6:1-6 and Colossians 2:11,12." (Page 9). The old self, or the old man, has to do with the sinful disposition, and it is this which is **pictured** as being put off in baptism.

On the basis of this *symbolism* and *association*, some Christians view baptism as a means of sanctification. The idea of surrender to Christ, and obedience to Him in being placed under water, (as a sign of death to the Old Man) are the basis on which this teaching has come about. See also *Evidence for Immersion*, items 30D and 32D in Appendix M, page 630, where Baptist Hymnology contains references to this sanctification. Some further analysis on this teaching will be provided in Section V chapters 2 and 3.

Some Preliminary Conclusions

In preparation for the subsequent chapter my conclusions are presented in five parts:

(i) There are two basic meanings behind Baptism

Two significations appear to me to presuppose the three modes of Christian baptism. There is a basic division which separates these two meanings of baptism, and this division may be identified by asking a question beginning with "When?"²⁰ The question is: *When does baptism take place, is it before or after there is some evident change in the believers life -- a change to which a witness or testimony may possibly*

*be given?*²¹ Here I am not introducing a question which concerns the subjects for baptism.

Irrespective of the subjects for baptism, the *time* factor in relation in this question appears to me to have a significant bearing on the *meaning* and then the *mode* for each paradigm on baptism. My attention is given now to the meaning of baptism in relation to *when* baptism takes place.

First, the *baptism is death* paradigm requires that prior to 'burial' there must be proof that *rigor mortis* has set in. Only dead people are buried, so *death* must proceed the burial. Carrying this over to the spiritual life of a believer, a confession and faith as in Rom. 10:9-10 becomes an insufficient ground for baptism. What is required is visible proof that there has been a change in life style and the beginning of death to the Old Man. For such evidence, *time* must be allowed in order to find out if the words "Jesus is *Lord*" are a reality in the life of the baptismal candidate.

Secondly, if baptism is offered too quickly a pastoral concern may arise with respect to this *witness* before unbelievers. The Minister could be concerned lest the profession of faith in Christ may turn out to be false. For this reason baptism is sometimes delayed.

However, in the paradigm where baptism is *washing*, there is no requirement to use baptism as a witness to unbelievers, or to delay baptism until there is evidence of sanctification. On this basis a time factor does not exist, for baptism *itself* is a pledge of faith in Christ for salvation rather than a badge of maturity by which a request for baptism may be taken seriously.

We come now to investigate the way in which the *timing* of baptism has a bearing on each of the two paradigms. A time element relates to the *preparation* of a person for baptism, so that if baptism is understood to represent *more* than just faith in Christ, the mode with which this growth in grace is represented may reflect the conditions which presuppose its use.

By way of illustration I refer the reader to the cultural washing (and not baptism) of John 13:6-9. The distinction I wish to draw is not between the washing of Peter's feet only, or washing his feet, hands and head, rather, the distinction is between the washing of Peter's feet and *the bath* which by implication Peter had already received.

If the only preparation needed for baptism is repentance for sin and faith in Christ Jesus as Lord, then by the provision of the blood of Christ, those who ask for baptism without delaying for it, have through faith in him been given the *bath* of which John 13:10 speaks. In this respect the shorter time element reflects a mode in which

only *a wash* is needed. It also speaks of an existing status, of being 'clean' before God. Here the symbolism of washing is both adequate and biblical.

However, the immersionist position with its delay factor (due to the need for some evident growth in grace), fits in well with the added time needed to find sufficient water for baptism, and sometimes to heat the water as well! Here the time needed in preparing a person for baptism points to more than just the grace of God in salvation. This paradigm of baptism fits in well with the mode of immersion and time scale which usually accompanies it.

(ii) There is a different hermeneutical presupposition behind the modes of baptism by aspersion/affusion and baptism by immersion

The integrity of both groups, each with their different approaches concerning the mode of baptism, leads me to think that there is a different **hermeneutical paradigm** preventing researchers from ever agreeing on one biblical way of baptism. I would go so far as to say that there can never be agreement on the data as presented, due mainly to this factor, and as I have already indicated, the *time* when baptism takes place, is part of the two paradigms of baptism. I have already referred to these paradigms and now expand them as follows:

- **Baptism is governed by Romans 6:3-7, because baptism is an acted *death*, pointing towards sanctification through the death and burial of the Lord Jesus Christ.**
- **Baptism is the sign and seal of regeneration in which the washing of baptism is an act of faith and an expression of purification though only in the context of salvation and not in the contiguity of sanctification.**

The hermeneutical presupposition for the first paradigm represents baptism as a *figure of association*. J. Robertson McQuilkin in *An Introduction to Hermeneutics, Understanding and Applying the Bible* says,

Figures of association are different from figures of comparison in the following way: In figures of comparison unlike things are compared, whereas in figures of association the name of one object or concept is used for that of another to which it is related. That association is called metonymy. (Underlining added).²²

Hermeneutically Romans 6:3-7 presents a *figure of association*, by comparing the believers death to the power of sin,²³ with the death of Christ on their behalf. True, these matters are related, otherwise Paul would not have been able to use the meaning of baptism and therefore referring to their conversion and belief in Christ, as

an illustration for the fact that a Christian need not continue in sin. However, while the name of one concept [Christ's death] may be used for that of the other concept [baptism], the two are not to be confused or acted upon in terms of a suggested mode of baptism.

The second hermeneutical presupposition relies on the strict thought structures of the Middle East. The historical and cultural and religious concepts of cleansing and washing, (the Jewish precursors of Christian baptism), are the determining factors. By it the various texts on baptism are interpreted in terms of verses such as Ezekiel 36:24-27, together with those New Testament texts which deal with *sprinkling* and *pouring*.²⁴ Further consideration will be given to these hermeneutical factors in Section V chapters 2 and 3.

(iii) The view that New Testament baptism is by aspersion is a view not so clearly established as the view that baptism is to be by affusion

A review of the data on aspersion listed in this chapter, reveals the comparative lack of evidence to support this position. There is twice as much evidence available to support affusion than there is to support aspersion.

(iv) The position that New Testament baptism is by immersion relies heavily on the evidence of classical writers as well as a particular hermeneutical understanding of Romans 6:3-7

Lexicon evidence stating that βαπτίζω is immersion, and nothing other than immersion, is critical to the immersionist position. Together with exegesis of Romans 6:3-7, these recurring themes form the basis for the view that biblical baptism is by immersion.

(v) At this stage of the investigation, I am not able to say which may be the more thorough going biblical mode of baptism

On this basis, yet with the facts of the chapter now completed, the reader is invited to assess the data available in the 20th century.

END NOTES

¹I would suggest that the 19th century brings together much of the material on baptism from the three previous centuries. This is my impression, and on this basis I deem it unnecessary to begin my review from the Reformation period or before.

²The list is as follows. The works or documents are given in order of date. This follows the chronological order of presentation in Appendix J:

Greville Ewing, *An Essay on Baptism, Being an Inquiry onto the Meaning, Form, and Extent of the Administration, of that Ordinance.* (Glasgow: University Press, for Wardlaw and Cunningham, Trongate), 1823.

Ralph Wardlaw, *A Dissertation on the Scriptural Authority, Nature and Uses of Infant Baptism,* (Glasgow: University Press), 1825.

Ralph Wardlaw, *Reply to the Letter of the Rev. John Birt, to Dr Wardlaw, on some passages in his "Dissertation on Infant baptism."* (Glasgow: University Press), 1825.

William Judd, *A Review of Professor Stuart on Christian Baptism,* (New York: Baptist Book Room, Clinton Hall), 1836.

David Livingstone, *LMS Candidate Papers,* (Blantyre: Hand written copy), 1838.

Joseph Samuel C. P. Frey, *Essays on Baptism,* (New York: Wm. H. Colyer, Printer), 1843.

Alexander Carson, *Baptism its Mode and Subjects,* (London: 1844), and reprinted in 1969 by The Sovereign Grace Book Club, Jay Green, Publisher, Evansville, Indiana.

Philip Schadd, editor, *Religious Encyclopaedia or Dictionary of Historical, Doctrinal and Practical Theology with the Encyclopaedia of Living Divines,* edited by Philip Schaff, Vol. II. Third edition. (London: Funk and Wagnalls Company), 1891.

Thomas L. Davidson, *Lectures on Baptism and Communion; being a reply to the Rev. John Wood's Manual on Christian Baptism, its Modes and Subjects.* (New York: Sheldon, Blakeman & Company), 1858

Dr. Charles Hodge, *The Mode and Subjects of Baptism,* first published in The Biblical Repertory and Princeton Review, 1861. Reprinted in November 1966 by The Evangelical Book shop, Belfast.

Baptism, its Design, Subjects, Mode and Importance. (No authors listed). (Glasgow: George Gallie) 1862.

Edwin Hall, *An Exposition of the Law of Baptism, as it regards the Mode and Subjects,* (Philadelphia: Presbyterian Publication Committee), 1864.

James W. Dale, *Classic Baptism, an Inquiry into the Meaning of the Word ΒΑΠΤΙΖΩ, as determined by the usage of Classical Greek Writers*, (Philadelphia: W. M. Rutter & Co.), 1867.

James M. Chaney, *William the Baptist*, Reprinted (n.d) from the Southern Presbyterian Publication of 1877.

William Shirreff, *Lectures on Baptism*, (London: Passmore and Alabaster), 1884.

T. G. Rooke, *The Doctrine and History of Christian Baptism*, (London: Alexander & Shepherd), 1894.

Douglas Bannerman, *Difficulties About Baptism; a Handbook*, (Edinburgh: Oliphant, Anderson, & Ferrier), 1898.

³This declaration (baptism) is an *assumption* that regeneration has taken place. That is to say, the Minister who baptises makes that assumption based on the testimony of the one being baptised. (Davidson would adopt a similar view). A convert's public baptism not only validates his or her *visible* church membership but presupposes that actual regeneration has taken place.

⁴Here, based on the data supplied in this chapter I understand the word *seal* to be the means by which the destiny of the child is established, so that if dying in infancy, through a parent's faith in Christ, there is hope of salvation for that child.

Other writers attribute a slightly different definition to the word. C. G. Kirkby states:

The word "seal" stands for that by which anything is confirmed, proved and authenticated.

Here to be *sealed* there is a human involvement (baptism) and a divine initiative; *the promises of God*. Those who lay hold on God in accordance with his Word are looking to the Lord to seal his promises. The quotation above is from C. G. Kirkby, *Signs and Seals of the Covenant*, (Worcester, U.K.: Billing and Sons Ltd., 1988), 57. The reader is referred to the chapter '*The Signs and Seals of the Covenant of Grace*,' pages 57-67, where Kirkby points out that the word sign is a biblical word used by Paul in Romans 4:11: "He Abraham received the sign of circumcision and seal of the righteousness of the faith he had yet being uncircumcised." (AV).

⁵Here I am giving the order of events as outlined by Baxter, whom Frey as a Baptist, quotes as a writer representing his own point of view. For Baxter and Frey the *orthodox* sequence is preaching, teaching, believing, and salvation. (See Frey, page 43). He equates discipleship with teaching and believing (adding of such people, "which Mark called believers," Frey, page 46). After these preliminary steps Baxter adds, "to baptize them, whereto is annexed the promise of their salvation." Here too

Baxter declares that "*it is one kind of faith, even saving, that must go before baptism and the profession thereof the minister must expect.*" Quoted by Frey from *Dispute of the right to Sacraments*, pages 91, 149, and 150.

Baptism is seen here as the *bridge* between a discipleship faith and a saving faith, in which the latter lay hold of (attach) the promises of God held out to believers for their salvation, to those who are already disciples. Baxter and Frey do not state when baptism is necessary or desirable, or whether it is optional. They do, however, make it clear that *saving faith* precludes baptism and this faith is the basis on which baptism is to be offered.

⁶It is normal for Baptist churches to *insist* on baptism by immersion as a *pre-requisite* to membership. This is what Erroll Hulse calls *The Testimony of Baptism*, and by this he means the testimony of baptism by immersion; see Erroll Hulse, *Baptism and Church Membership*, (Haywards Heath, Sussex: Henry E. Walter Ltd. and Carey Publications Ltd., 1972, pages 21-27). This becomes a testimony not only to faith in Christ but indirectly to the particular mode of baptism.

⁷*The Concise Oxford Dictionary of the Christian Church*, page 256 states: "IMMERSION. A method of baptism, whereby part of the candidate's body is submerged in the baptismal water which is poured over the remainder. It is still found in the E. Church and is permitted in the RC Church."

⁸Ewing, *ibid.*, 27. He writes,

Having thus translated the word Baptism (which we have been often challenged to do) we are prepared to show that it signifies the application, properly the sudden and slight application, of water, or some other liquid; but, in a more lax sense, the application of it, in any manner, or for any purpose; -- by effusion, affusion, perfusion, or infusion; by sprinkling, daubing, friction, or immersion; wholly or partially, permanently or for a moment; for purifying or defiling, ornamenting or bespattering, washing away what was found adhering, or covering with what was not found there before.

⁹*The Concise Oxford Dictionary of the Christian Church*, Elizabeth L Livingstone, (Oxford: Oxford University Press, 1977), 47.

¹⁰The reason for this assertion is because a dynamic equivalent *mode* of baptism would be a change from normal baptism. If water is used the method of applying it would be different and the circumstances in which the equivalent baptism takes place may also be found to vary. However, the verbal declaration according to Matthew 28:19 would remain constant otherwise whatever the mode the act would cease to be *baptism*. To use a different imagery, baptism acts as a visible expression in which the one baptised is assigned to the ownership of one God, The Father, the Son and the

Holy Spirit. I suspect, however, that the real Muslim objection to baptism is because there is a *triune* formulae, and because of this baptism signals a clear, decisive break with Islam.

¹¹Willard Judd, *ibid.*, 100.

¹²Not only so, but as Dale indicates on page 354 of his work, baptism is the mode, as well as the mode being the baptism. He quotes as follows:

Baptizing is dipping and dipping is baptizing. (Baptist Confession of Faith).

¹³As one example, consider the command of the Lord Jesus, "If your right eye causes you to sin, gouge it out and throw it away." (Matthew 5:29. The case of a lady who actually did this, is given by Bethan Lloyd-Jones in *Memories of Sandfields*, (Edinburgh: The Banner of Truth Trust, 1983), pages 25-26. The author of that book outlines what I think was a very suitable response to the lady concerned. In effect she was told that a literal application of the Lord's words was not needed and that what the text required was repentance for sin, not disfigurement. This is logical, for the removal of an eye does not in itself deal with lust which is a matter of the affections as well as of the eyes. In any case, the command was only to remove one eye! Similarly, an application from Romans chapter 6 that baptism is *death* to the old nature does not explain why all baptised people continue to sin.

¹⁴Willard Judd, *ibid.*, page 191.

¹⁵As stated in the preface, I shall not consider the Historical theology related to the modes of baptism, nor the subjects of baptism or archaeological evidence concerning fonts and baptisteries.

¹⁶I use the word *purification* as a synonym for *cleansing*, but not with an Old Testament meaning where "Religious purity was both ceremonial and ethical." See *The New International Dictionary of the Bible*, J. D. Douglas, Revising editor, (Grand Rapids, Michigan: Zondervan Publishing House, 1987), page 837. This is not the sense in which I am using the word. The context for my usage is that of cleansing through the blood of Christ. See Eph. 1:7, 1 John 1:9 and Rev. 1:5.

Adults who as established Christians at the time of baptism, reckoned that:

Sin is dethroned, and Christ takes its place.

Although this view is not the view taken by the writer in the *Reformation Today* article, cited above, nevertheless, it does express a *popular* notion that sanctification is assisted by baptism.

¹⁷Cleansing from sin renders a person *holy* or sanctified. In this respect, baptism which points to cleansing is no different to baptism which points to forgiveness and

sanctification, for biblically the first must presuppose the latter. What varies, however, is that the two paradigms are looking in different directions. One looks to the application of the atonement of Christ for the convert, the other looks beyond it to the effect that atonement must have by the work of the Holy Spirit, in the life of the individual.

¹⁸The following hymn expresses this thought. I quote from the Redemption Hymnal:

(3) BELIEVERS' BAPTISM

692 "Buried with Christ," and raised with him too;
What is there left for me to do?
Simply to cease from struggling and strife,
Simply to "walk in newness of life."

2 "Risen with Christ," my glorious Head,
Holiness now the pathway I tread,
Beautiful thought, while walking therein,
"He that is dead is freed from sin."

4 Living for Christ, my members I yield
Servants to God, for evermore sealed,
"Not under law,; I'm now "under grace,"
Sin is dethroned, and Christ takes its place.

T. Ryder. (Underlining added)
Redemption Hymnal, (London:
Assemblies of God Publishing House, 1954.

The hymn, sung at baptisms as is indicated by the section title "Believers' Baptism" implies that after baptism there is no more struggling with sin. In view of Paul's baptism and subsequent written record of his Christian life as revealed in Romans 7:14-25, it is patently clear that through baptism the apostle did not obtain a life free from sin.

The words in stanza 2, "Holiness now" are proof of the fact that *sanctification* is said to be linked to baptism. In stanza 3, the words "evermore sealed" are common in baptismal terminology, strengthening the impression that these benefits are via baptism.

¹⁹This is 20th century data and comes from an article entitled "The Death and Burial of the Old Man," *Reformation Today*, No. 106, Nov. Dec. 1988, page 6.

The unnamed author of the article states that *palaion anthropon* means 'old man.' The Greek text, however, uses the words *καινον ανθρωπον kainon anthropon* or 'new man.'

In the context of the whole article, the terminology "The Death and Burial of the Old Man," links sanctification with baptism, and has its basis in the Authorised *Version*, together with the 19th century understanding of baptism by immersion as a means of 'sanctification'.

²⁰A subsidiary question would be to ask "Why?" Why does baptism need to be a public testimony? For whose benefit is it a communal or open, declarative statement? Baptism, openly, as in a river or outside pool it must certainly be, does indeed make a positive witness to any unbelievers who may observe the baptism, and this may be commended on Scriptural grounds of not being *ashamed* of Christ.

However, there is another side to this aspect. Before a convert is to be publicly exhibited as a product of God's grace, and as an avowed follower of his Lord, those responsible for his or her baptism will presumably want to be sure that conversion is genuine. The only way to test this is to apply another time element component, to delay baptism until there is evidence of a changed life style. When there is a combination of:

Belief in Christ.	<u>and</u>	Some visible sanctification
(A testimony of faith)		(Through grace as well as obedience).

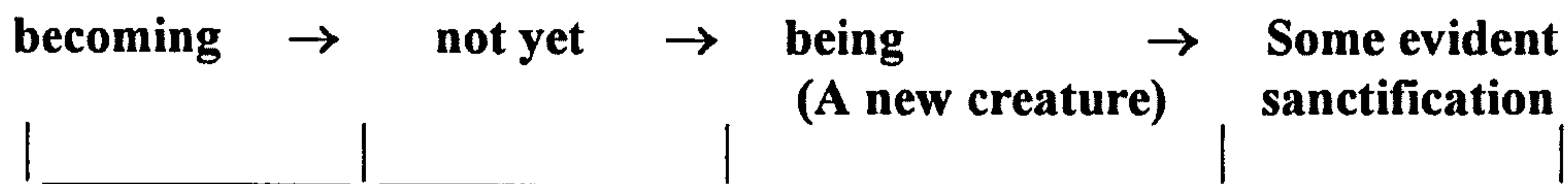
Then baptism, delayed quite possibly, becomes an evidence of *death to self* and of some Christian maturity, rather than of a new found faith in the Lord Jesus Christ while at the **same time** calling upon Him for washing from the sin which has bound him or her in spiritual darkness. The mode reflects the **meaning**, the **time** of baptism, the **requirements** of baptism, and the **scripture passages** on which the doctrine of baptism is validated and explained.

²¹After writing this section, I came across a scholarly publication which would lend support to my thesis. As the document was written in 1965 it will come under more detailed consideration in the subsequent chapter.

In "Indiscriminate Baptism," Comment by the Editor, *Crisis for Baptism, The Report of the 1965 Ecumenical Conference sponsored by the Parish and People Movement*, ed. Basil S. Moss, (London: SCM Press, Ltd), 1965, Moss, a Canon from Bristol wrote:

the characteristic New Testament images of baptism are images of 'becoming', 'a new birth', a new creation, an incorporation into Christ...A good way of clarifying our thinking about the relationship between 'being' and 'becoming' in the Gospel and the Christian life, and so of extending our map a little further, is to say that over all the assurance and assertion of Christ's finished work and utter sovereignty hang the words 'not yet'. (Underlining added), page 37.

Here in the context of baptism, Canon Moss outlines the sovereign work of God in conversion and regeneration, along a continuum of:



I suggest that the two paradigms of baptism represent different positions on the time line. Aspersion/affusion can only place their modes of baptism somewhere between **becoming** and **being**. With immersion, where faith is to be verified *prior* to baptism, and where a power to overcome sin is sometimes associated with the public witness of baptism, must by its nature, be placed between **being** (a new creature) and **some evident sanctification** within the conversion context. I am aware that no presentation like this is without the occasional exception to the rule. However, I am convinced the generally this time line or time factor is the one factor which explains why the doctrine of baptismal *mode* cannot once and for all be settled.

²²J. Robertson McQuilkin, *An Introduction to Hermeneutics, Understanding and Applying the Bible*, (Chicago: Moody Press), 1983, page 144.

²³See B. S. Fidler's lectures on the book of Romans, quoted by Noel Gibbard in *Taught to Serve, The History of Barry and Bryntirion Colleges*, (Bridgend: Evangelical Press of Wales, 1996), page 140. Concerning Romans chapter 6:

- B. S. Fidler suggests that chapter six, 'may be summarised thus: CONTINUE IN SIN? 1. You CAN not. 1-11.
2. You NEED NOT. 3. You MUST not. 15-19. 4. You DARE NOT. 20-23.

²⁴McQuilkin, op cit, chapter 7, "*Historical, Physical, Cultural Setting*," Pages 69-82. This hermeneutical principle will not allow a New Testament theme such as baptism, to be divorced from its Jewish context.

SECTION V. BAPTISM

CHAPTER 2. AN ANALYSIS OF 20th CENTURY RESEARCH CONCERNING THE MEANING AND MODE OF BAPTISM

In this chapter I shall sample research from the 20th century concerning the meaning and mode of baptism. Following on from Section V chapter 1, in this chapter 75 sources have been consulted, 34 which relate to baptism by either aspersion or affusion,¹ and 41 relate to baptism by immersion.² My principles of selection are the same as outlined on page 350 of the previous chapter.

My goal is to analyse the data and present it in a way that will enable a suitable assessment towards the requirements for a dynamic equivalent baptism.

For this part of the research I shall first investigate the **meaning** of baptism as revealed by the writers concerned. The collection of data will be found in Appendix L, with only my assessment presented within the chapter. Secondly, I shall refer to the significant **research findings** supporting each of the modes of baptism. This data will be found in Appendix M. Following this I shall provide tables of analysis in which this **20th century research** is *contrasted* so that the various foci and emphases can be identified. Thirdly, I shall provide **an analysis** of the data presented, with an attempt to identify any further exegetical considerations and information concerning the hermeneutical paradigms as suggested in the previous chapter.

Finally, **preliminary conclusions** are presented, in preparation for the third chapter in Section V where I shall undertake some exegesis on the scriptural passages on baptism in the New Testament.

The Meaning of Baptism

The reader is referred to the data presented in Appendix L. This presents the meaning of baptism as understood by the writers mentioned above. This work has been undertaken in order to determine any link between the theological meaning of baptism and the particular mode (or modes) which the authors I have reviewed have adopted. Together with the research in Section V chapters 1 and 3, this research is intended to establish the suitability or otherwise of wuḍū' and ghusl as dynamic equivalents of baptism.

The reader will note that in the above Appendix there are different opinions on the *meaning* of baptism. I shall identify those differences within this chapter. However, not every writer consulted revealed his or her views on the purpose of baptism, nor have I chosen to quote from each writer. It has not been possible in a

work this size to refer to each aspect of an author's understanding concerning the meaning of baptism.

Based on the data outlined in the Appendix, as a summary of the positions and to provide a means of comparison between them, the following two tables are presented:

(i.a) The meaning of baptism; some responses by individual authors

No.	<p style="text-align: center;">A</p> <p style="text-align: center;"><u>Baptism by Sprinkling or Pouring.</u></p>	<p style="text-align: center;">B</p> <p style="text-align: center;"><u>Baptism only by Immersion.</u></p>
1	<p>"In my baptism God entered into a <u>covenant</u> with me." (Robinson)</p> <p><u>Confession</u> of Jesus' Lordship is plainly a crucial matter for Christian initiation. (White)</p>	<p>Baptism is an act of <u>confession</u> on our part. (Newton)</p> <p>A public demonstration of a commitment to follow Jesus as Lord. (Konrad)</p> <p>"An act of <u>consecrated</u> Christians." (Anderson)</p>
2	<p>Baptism <u>works</u> the forgiveness of sins. (Marty)</p> <p>Scripture associates baptism with cleansing. (Kimmitt)</p>	<p>Baptism is a sign of <u>previous</u> inward cleansing from all sin by the blood of Christ. (Newton Fellowship)</p>
3	<p>Baptism is cleansing. (Leahy)</p> <p>Baptism is washing. (Candish)</p>	<p>Believer's baptism also symbolizes the washing away of sins. (Acts 22:16) (Hulse)</p>
4	<p>Water baptism is <u>the sacrament</u> of regeneration. (Bath)</p> <p>At every point, regeneration is declared to be the particular <u>grace</u> of baptism. (Motyer)</p>	<p>Baptism is <u>the confirmation</u> of regeneration, regeneration being the baptism of the Holy Spirit. (Hulse)</p> <p>Baptism is a <u>special means of grace</u>. (Clifford)</p>
5	<p>As Paul in the sixth chapter of Romans shows, this means that our individual participation in the <i>death and resurrection of Christ</i> results from baptism. (Cullmann)</p> <p>According to Rom. 6:1, baptism portrays <u>participation in</u> the death and resurrection of Jesus Christ. (Bath)</p>	<p>The water of baptism is a symbolic tomb into which the whole being is submerged to rise again 'in newness of life'. (Hay)</p>

<u>No.</u>	A <u>Baptism by Sprinkling or Pouring.</u>	B <u>Baptism only by Immersion.</u>
6	To baptise means to be brought into union with, to be identified with, and have fellowship with (Christ). <p style="text-align: right;">(Spencer)</p>	Union with Christ is the main thing symbolised. This union is a <u>union with Him</u> in His death, burial, and resurrection. (Rom. 6:4-6). <p style="text-align: right;">(Hulse)</p> Baptism is in order to be <i>in/into</i> Christ. <p style="text-align: right;">(Beasley-Murray)</p>
7	Baptism is participation...in the resurrection of Christ. <p style="text-align: right;">(Cullmann)</p>	Baptism represents resurrection. <p style="text-align: right;">(Mauro)</p>
8	Baptism <u>signifies</u> and <u>seals</u> union with Christ and cleansing from the pollution and guilt of sin. <p style="text-align: right;">(Murray)</p> Baptism has been appointed by God as the <u>sign</u> and <u>seal</u> of the <u>Covenant</u> in this Christian era in the place of circumcision. <p style="text-align: right;">(Kirkby)</p>	It is also on the part of God...His <u>seal</u> and <u>sign</u> of a work which His grace <u>has</u> effectually accomplished for us. <p style="text-align: right;">(Newton)</p> Baptism is His seal of acceptance as well as our seal of faith and belief. <p style="text-align: right;">(Clifford)</p>
9	All who are baptized <u>experience</u> a <u>transformation</u> so that their former existence in sins domination is negated. <p style="text-align: right;">(Carlson)</p> The candidate is stamped as the property of the Lord, and placed under his protection. <p style="text-align: right;">(Schlink)</p>	Baptism means death to the person I once was ...in my daily life <u>I can enter more into victorious living</u> because Christ has conquered death. <p style="text-align: right;">(Green)</p> I know the place...the burial spot of the old me. <p style="text-align: right;">(Reformation Today)</p>

(i.b) The meaning of baptism; some responses to the Lima Declaration

Here I am presenting some official denominational responses to the *Lima Declaration on Baptism, Eucharist and Ministry, 1982*. It must be noted that within some of these denominations there is a freedom to baptise by more than one mode. However, in placing the particular groups into one category or another I am presenting the mode of baptism most commonly adhered to.

No.	<p style="text-align: center;">A</p> <p style="text-align: center;"><u>Baptism by Sprinkling or Pouring.</u></p>	<p style="text-align: center;">B</p> <p style="text-align: center;"><u>Baptism by Immersion.</u></p>
1	<p>Church of Ireland (Anglican).</p> <p>In the doctrinal section, Anglicans will find little reference to baptism as the sacrament of regeneration.</p> <p style="text-align: right;">(Page 64).</p> <p><i>Churches Respond to BEM.</i> Vol. I, Faith and Order Paper 129, 1986.</p>	<p>Covenanted Baptist Churches in Wales</p> <p>We accept that the norm should be that baptism is seen as unrepeatable.</p> <p style="text-align: right;">(Page 255).</p> <p><i>Churches Respond to BEM.</i> Vol. III, Faith and Order Paper 135, 1986.</p>
2	<p>The Church of England</p> <p>Baptism is traditionally seen as the sacrament of regeneration. This is fully recognised in the Lima text and is in accord with (what is now)³ Anglican tradition...</p> <p style="text-align: right;">(Page 39).</p> <p>The Lima text also recognised the connection between baptism and justification...its concept of baptism is of a sign and instrument given by God whereby he incorporates men and women into the Church: it is a Sacrament of new birth and life, to which are attached the divine promises of forgiveness of sins and of the gift of the Spirit.</p> <p style="text-align: right;">(Page 40).</p> <p><i>Churches Respond to BEM.</i> Vol. III, Faith and Order Paper 135, 1986.</p>	<p>Baptist Union of Great Britain and Ireland</p> <p>We thankfully note the significant place accorded to faith within the baptismal reality.</p> <p style="text-align: right;">(Page 70).</p> <p>...baptism... is... gives... initiates... unites... effects... What is not clear is the extent to which the (Lima) report <i>identifies</i> the actual performance of the rite with this vast penumbra of meaningful significance.</p> <p style="text-align: right;">(Page 71).</p> <p><i>Churches Respond to BEM.</i> Vol. I, Faith and Order Paper 129, 1986.</p>
3	<p>The Roman Catholic Church</p> <p>Baptism is a sacramental reality...Baptism is a sign with definite ritual requirements... Participation in Christ's death and the gift of the Holy Spirit are both signified and effected by baptism. Baptism is both God's gift to us and our human response to that gift. The gift that it signifies and effects is the washing away and overcoming of sin...</p> <p style="text-align: right;">(Page 10).</p> <p>Baptism incorporates people into the body of Christ, bringing them into union "with each other and with the Church of every time and place" (6)...In uniting people to Christ, bap-</p> <p style="text-align: right;">cont.</p>	<p>Baptist Union in Scotland</p> <p>We agree that "baptism upon personal profession of faith is the most clearly attested pattern in the New Testament.</p> <p style="text-align: right;">(Page 233).</p> <p>We welcome the linking of baptism and faith.</p> <p style="text-align: right;">(Page 234)</p> <p>We hold out for baptism as conversion/baptism in which the believer professes his or her faith and, buried and raised with Christ, consciously takes on the challenge of living out a New Testament style of discipleship.</p> <p style="text-align: right;">(Page 234).</p> <p><i>Churches Respond to BEM.</i> Vol. III, Faith and Order Paper 135, 1986.</p>

No.	<p style="text-align: center;">A</p> <p style="text-align: center;"><u>Baptism by Sprinkling or Pouring</u></p>	<p style="text-align: center;">B</p> <p style="text-align: center;"><u>Baptism by immersion</u></p>
3 cont.	<p>The Roman Catholic Church</p> <p>tism establishes a bond between them (the different churches and communions) that is deeper than anything that divides them.</p> <p style="text-align: right;">(Page 11).</p> <p><i>Churches Respond to BEM.</i> Vol. VI, Faith and Order Paper 144.</p>	

No.	<p style="text-align: center;">A</p> <p style="text-align: center;"><u>Baptism by Sprinkling or Pouring</u></p>	<p style="text-align: center;">B</p> <p style="text-align: center;"><u>Where Baptism is not practised</u></p>
4	<p>Congregational Union of Scotland</p> <p>Our churches were happy to acknowledge that the material (from Lima) did reflect the faith of the Church down through the ages.</p> <p style="text-align: right;">(Page 314).</p> <p><i>Churches Respond to BEM.</i> Vol. II, Faith and Order Paper No. 132, 1986.</p>	<p>The Salvation Army</p> <p>The Salvation Army has always been concerned that outward acts (such as baptism) should not overshadow the need for inner personal experience and we see with satisfaction the statement that "baptism...implies confession of sin and conversion of heart.</p> <p style="text-align: right;">(Pages 236-237).</p> <p><i>Churches Respond to BEM.</i> Vol. IV, Faith and Order Paper 137.</p>
5	<p>Church of Wales</p> <p>(The church agreed with the statement on baptism). Important too is the statement that baptism is related not only to a momentary experience but to a life-long growth with Christ.</p> <p style="text-align: right;">(Page 82).</p> <p><i>Churches Respond to BEM.</i> Vol. III, Faith and Order Paper 135, 1986.</p>	<p>Religious Society of Friends (Quakers)</p> <p>Our understanding of baptism is that it is not a single act of initiation but a continuing growth in the Holy Spirit and a commitment which must continually be renewed...</p> <p style="text-align: right;">(Page 219).</p> <p>We have historically rejected water baptism... (yet) part of the meaning of baptism is a proclamation of becoming a member of the church.</p> <p style="text-align: right;">(Page 220).</p> <p><i>Churches Respond to BEM.</i> Vol. IV, Faith and Order Paper 137.</p>

No.	A <u>Baptism by Sprinkling or Pouring</u>	B <u>Where Baptism is not practised</u>
6	<p>Methodist Church UK</p> <p>It is good, therefore, to be reminded that baptism is the seal of our common discipleship, that the baptised are buried with Christ and raised here and now to a new life in the power of his resurrection, and that we are thus brought into union with Christ, with each other, and with the Church of every time and place. Our common baptism is thus the spring board for unity.</p> <p style="text-align: right;">(Page 121). <i>Churches Respond to BEM. Vol. II, Faith and Order Paper 132, 1986.</i></p>	

Considering the various aspects of baptism, the comparisons are now considered line by line.

Table (1.a)

(1) For column A, baptism is a **covenant** and a **confession** of faith, while for column B, baptism is a confession of faith (that Jesus as Lord), as a public demonstration of commitment to him. Therefore I find that an act of confession of faith is *common* to both groups.

(2) For column A, baptism works forgiveness, and cleansing of sin is associated with it. However, for column B, baptism is not towards forgiveness but is a sign of forgiveness obtained already.

(3) For column A, baptism is cleansing, while for column B, baptism only **symbolises** the cleansing or washing away of sin. Both have a view of baptism as cleansing, but from completely different standpoints.

(4) For column A, baptism is the sacrament of regeneration, while for column B, baptism is the confirmation of regeneration which has taken place prior to baptism.

(5) For column A and column B, Romans chapter 6 has to do with water baptism and participation in the *death* and *resurrection* of Jesus Christ. However, for column B, the quantity of water used and the manner in which it is used, is symbolic of the Lord Jesus Christ's tomb. Here baptism is accomplished by a particular mode, together with faith in Christ.

(6) For column A, baptism is in order to be *in* or *into* Christ. Here baptism appears to be the means of achieving this objective. However, in column B, union with Christ is only *symbolised* by baptism. That is, this union is not separate from baptism, while at the same time it is not dependent on it.

(7) For column A and column B, baptism has to do with the resurrection. However, the difference appears to be that for column A, baptism itself is *participation* in the resurrection, while for column B baptism only *represents* the resurrection.

(8) For column A and B, baptism signifies and seals that union with Christ or work of Christ in the believer.

(9) For column A, baptism provides a transformation in which sins dominion is negated and the Christian life begins. A person is said to come under the dominion of Christ and into a new reality by an initiatory rite of passage.⁴ However, for persons represented by column B the emphasis has moved from the *beginning* of the Christian life to a subsequent death to the old nature. This was apparent from evidence in Section V chapter 1 and has added support according to data to be introduced later in this chapter.

With reference also to column B, the mode and meaning of baptism appear to form a complete unit. Baptism by immersion is given the meaning or *symbolism* of death and resurrection and of new life. In a somewhat similar way Schlink links his mode of baptism to the purpose he understands it to accomplish. He used the illustration of a baptismal mode where a **stamp** of the Lord's ownership is placed upon the person baptised. For both aspersion and affusion, water is placed **on** the person as an expression of that person's title to the benefits available in Christ Jesus.

The meaning of baptism is now considered, with comparisons between some of the different denominations within the United Kingdom.

Table (1.b)

(1) The data presented reflects an "ecumenical convergence" first, in terms of the persons present in Lima who wrote the initial document. Secondly, with respect to those members of the denominations who participated in the formation of the particular responses. (In some cases the official response indicated that only a few of the local churches responded in sending feed back to the central committee of that denomination). However, the summary information available to me in *Churches Respond to BEM*, reveals an overall acceptance of the meaning of baptism as outlined in summary form in Appendix L on page 608.

(2) The Church of England, the Roman Catholic Church and the Congregational Union of Scotland appear to be in agreement with respect to baptism as a means

of regeneration. In each of these denominations children would be baptised in infancy (as in other denominations as well). The *Lima Document* refers to John 3:5 as the basis for baptismal regeneration. Exegetically I question this position. In context, Jesus is comparing physical birth with *spiritual* birth, and baptism is not in view here:

<u>Spiritual Life</u>	<u>Physical Life</u>
Jesus: No one can see the kingdom of God unless he is born again .	Nicodemus: How can a man be born when he is old ?
No one can enter the kingdom of God unless he is born of water and the Spirit .	Unless he is born of water and the Spirit.
...but the Spirit gives birth to spirit . (3:6b)	Flesh gives birth to flesh . (3:6a).

(3) The Baptist Churches in Great Britain and Ireland are silent on baptism as the sacrament of regeneration because I would suggest, baptism is linked to "faith". These denominations are presumably satisfied that baptism *speaks of* regeneration in as much as by the presence of faith, regeneration is presumed to have taken place. The weakness however, is that the *nature* and *location* of this faith is not explained. It could for example, be faith in the minister who performs the baptism, or faith in the "Church".

(4) Where earlier in the dissertation it was seen that conversion is viewed by some as being an unending process, so too the significance of baptism is seen by the Church of Wales as an event related to a life-long growth. Baptism is an *on going experience* of development. The New Testament does not present this view of baptism.

(5) Novel to the *Lima Declaration* is the use of water baptism, by whatever mode, as the adhesive in a common, ecumenical bond of unity. This, however, is not presented as a unity between each *individual* believer (which would be a biblical concept), but as a unity between the "communes or traditions", i.e. the denominations in which the individual members are baptised.

Baptism therefore, for many participants and respondents in *Churches Respond to BEM*, is baptism not only into Christ, (which was stated in the declaration), but into a *world community of ecumenical* denominations.

(6) The Religious Society of Friends and the Salvation Army, (both of which originated in the United Kingdom), outline a non-involvement stance in the act of

water baptism. However, they opt for the benefits of baptism, and claim to be recipients of the same, by the *dynamic equivalence* of non-involvement in baptism. The weakness of this position, is that to spiritualise baptism in this way is to undermine genuine spirituality in terms of *obedience* to Christ.⁵ Furthermore, actual baptism does indeed relate to the rest of one's Christian life in so far as it points back to regeneration and therefore to an *ongoing* work of the Holy Spirit in sanctification. Acts 2:38 links repentance, baptism, forgiveness and *the gift of the Spirit* -- by which the Christian life *is* made possible.

The Focus and Emphasis of 20th Century Research Concerning the Biblical Mode of Baptism

The reader is referred to the data sheets provided in Appendix M. These provide an outline of the focus of 20th century research concerning the biblical *mode* of baptism. Methodologically the information in the appendix is presented in three sections. First, data which supports baptism by aspersion. Secondly, data which supports baptism by affusion. Thirdly, data which supports baptism by immersion.

For each of the above items of evidence, I have provided the name of the author and the page or pages on which this research is to be found. Where more than one writer outlines the same data, I normally have only recorded the supporting data from *one* source. This is not to say that other writers in this category do not come to the same conclusion.

I have only recorded data which to my knowledge was not in evidence within the 19th. century writings on this subject. However, the research findings which I list for the 20th. century are not exhaustive. I am presenting the significant findings, in order to provide the main emphasis or *consequential* data.

In identifying what I consider to be the major themes in the 20th century research concerning the biblical mode of baptism, and while observing the delimitations stated in the previous chapter, for each of the main modes of baptism my recording of the research data has, where available, followed the same order as outlined on page 357. My interaction with this data and assessment of the success or failure of the "facts" *vis a vis* the positions held by the proponents of each method of baptism, will be presented at a later stage in the chapter. However, in order to investigate the data more thoroughly, the following tables of analysis are provided. Here this **20th century research** is *contrasted* so that the various foci and emphases can be identified:

Tables of analysis, providing an outline of relevant data for each mode of baptism

This outline will provide a comparison of all the relevant data for this section:

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersation</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
1.	Support by Classical writers and by usage in the LXX.	<p>2A. From Plato's <i>Euthydemus</i>, questions showered upon a lad are said to have 'baptized' him.</p> <p>3A. With reference to a text by <i>Menander</i>, Plutarch speaks of baptism for persons <i>seated on the shore</i> throughout the day..</p> <p>4A. A summary of sixty uses of βαπτίζω Ayres reveals that the word was generally employed to express <i>effect</i>, or a change in the character or relationship of the subject, and that it did not have to do with <i>mode</i>.</p>	<p>1A. Both טבל and βάπτω mean 'to dip'. However, the dipping equated by βάπτω and טבל is not always found to be by immersion.</p> <p>2 A. In the LXX, the intensive force of the verb <i>bapto</i> can displace the connotation of 'dipping.' See Daniel 4:33, where the water was said to <i>descend</i> upon the king.</p> <p>3A. In Classical greek, the action of <i>Baptizo</i> does not imply dipping at all, nor a withdrawal from the medium concerned.</p>	<p>3A. Where the Hebrew <i>tbl</i> is translated as <i>bapto</i> it has been found to always mean 'to dip' or 'to immerse.' See the findings by Murray. On this basis therefore, <i>bapto</i> does describe a mode of action - it means to place an object into a liquid.</p>
2	Support based on the use of Greek prepositions or of the noun used with the dative case.	<p>1A. In Classical Greek there is an example where water was added to red hot iron. The text uses the simple noun with the dative case. This may be translated <i>with water</i>.</p> <p>5A. The Greek preposition <i>en</i> is quite commonly translated as <i>with</i> rather than <i>in</i>.</p>	<p>4A. The preposition εἰς used in John 9:7 merely designates the place <i>at</i> which the washing was to be done.</p>	<p>10C. Mark 1:5. People were baptised by John 'in the River Jordan' and not beside or by it. The preposition <i>en</i> is <u>appropriate</u> for baptism by immersion.</p>

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for As- persion</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
3.	A presumed hermeneutical support based on a generic meaning of baptism.		<p>6B. The form of baptism is not limited to only one mode. This is seen in <i>A Fragment of an Uncanonical Gospel</i>, found in 1905 which reveals that baptism is said to have taken place where only the feet are <i>washed</i>.</p> <p>15C. It is the Christ event which gives meaning to the rite of baptism -- not baptism which gives meaning to Christ's death. Christ's death is a once-for-all-time-event that is not repeated in baptism.</p>	<p>1A. To dip or to immerse can be synonyms.</p> <p>2A. The generic meaning of baptism, as understood by the Greek Orthodox church, leads them to dip or submerge as the mode of baptism.</p> <p>4B. Heremeneutically Ezekiel 36:25 has no relevance to the context of baptism. The verse only refers to the preparation of Israel for the Millennium and has nothing to do with the present dispensation.</p> <p>5B. Baptism by immersion is supported by <i>gramatico-historical exegesis</i>.</p>
4.	Support via translations		<p>5B. Acts 8:36. The Eunuch's exclamation, 'a little water' shows the surprise at his discovery. This was the dry season of the year.</p>	
5.	Support by symbolisms.	<p>8C. As water baptism represents the sprinkling of the blood of Christ, so the symbolism of <i>sprinkling</i> (based on Heb. 9:13, 14, 22, 10:22 and 1 Peter 1:2) can properly represent the meaning of baptism.</p>	<p>12C. The symbolism of baptism has to do with being <i>in</i> Christ. This has to do with being baptised into the <i>Name</i> of Christ, rather than being baptised into "death" in water.</p>	<p>13C. The idea of a likeness of the symbol of baptism to the reality of the symbolised death, burial and resurrection of Christ, is best accomplished in baptism by the mode of immersion.</p>

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersion</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
5.	Support by symbolisms. cont.		13C. The baptism of fire, Matt. 3:11 was symbolically accomplished in Acts 2. This baptism cannot be adjusted to the motion of immersion. Here the symbolic link reveals that baptism is not by submersion.	15C. Baptism is <i>immersion</i> because burial conveys the concept of totality. The symbolism of baptism is that of perishing, or of destruction or the sinking of a ship.
6.	Exegetical support.	<p>6C. If in John 3:25 the topic under discussion was baptism -- which John the Baptist spoke of as purifyings; this would indicate that baptism stood in the tradition of the Old Testament purifying ceremonies. Numbers 8:7 explains that these were to be done by <i>sprinkling</i>.</p> <p>7C. Exegetical evidence excludes the separation of the rites mentioned in Hebrews 9:13 from the <i>baptisms</i> of Heb. 6:2. Therefore a ceremonial washing performed by sprinkling may be called a <i>baptism</i>.</p>	<p>7C. From the <i>Son of Sirach</i> it is clear that there are two stages in cleansing after touching a dead body. First there is the sprinkling of the 'water of separation' and then the use of a bath to cleanse the 'water of separation'. In Numbers chapter 19 the 'baptism' by <i>sprinkling</i> is separate from the subsequent bath which is called a 'washing' and not a baptism.</p> <p>8C. The dipping of Lev. 14: 6 & 51 cannot be by immersion as the blood of one bird is not enough to immerse another. Therefore, <i>bapto</i> cannot mean immersion.</p> <p>9C. Joshua. 3:15 & 16 refer to feet dipped in the water as <i>baptism</i>. However, the feet of the Priests only touched the waters edge. (v. 16).</p>	<p>29C. John 3:25-26. Because this was a purification Berkhof argues that Baptism = sprinkling. However, because it <i>was</i> a purification, for precisely that reason it has to be an immersion.</p> <p>6C. The ceremonial cleansings in the Old Testament have nothing to do with Namaan's dipping or Jesus baptism.</p> <p>7C. Isaiah 52:15 correctly reads, 'So shall he <i>startle</i> many nations.' There is no reference to water. This adds nothing to a supposed mode of baptism.</p> <p>8C. Believers baptism is the consummation of the New Covenant, Ezekiel ch. 36, and yet baptism is not by sprinkling.</p>

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersion</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
6. cont.	Exegetical support.	<p>10C. Baptism into Moses (1 Cor. 10:2) was by <i>sprinkling</i>. See Psalm 77:17.</p> <p>11C. As a Priest of the Levitical order it is appropriate that John the Baptist should use sprinkling and washings (of Old Testament usage), to point to Christ and his atoning work.</p>	<p>10C The key significance in baptism is the cleansing of sin and subsequent reception into the community of believers. These facts are supported by the use of the aorist tenses in Acts 22:16. Therefore baptism is washing and cleansing.</p> <p>11C. The whole church has <i>one</i> baptism, based on the death of Christ. As all have this baptism, though not all are baptised in water (Lk.23: 40-41), the <i>unity</i> expressed in baptism is based in the sacrificial death of Christ and not in a particular mode of baptism.</p> <p>14C. On the basis of 1 Cor. 12:13, the Baptist argument from <i>similitude</i> to the burial and resurrection of Christ is incorrect. Baptism expresses <i>union</i> with Christ.</p> <p>24C. In Romans 6:4b Paul does not say that we are raised with Christ but that <i>only</i> Christ is raised.</p>	<p>11C. That the Spirit was <i>poured</i> out is a literal fact and not the representation of a mode of baptism. The Spirit was from God, therefore from above, while baptism is for a person, who chooses to go <i>under</i> the water, partly as an act of humility.</p> <p>19C. 1 Cor. 15:29. The <i>resurrection</i> is that which gives baptism its significance.</p> <p>21C. Rev. 19:13 should be rendered as 'dipped,' 'soaked' or 'dyed.'</p>
7	Exegetical support with reference to Jewish Miqveh washings.			9C. Mark 7:4 Miqva'oth ritual baths have now been found in connection with private homes of New Testament times.

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersion</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
7.	<p>Exegetical support with reference to Jewish Miqveh washings. cont.</p>			<p>20C. Heb. 9:10. The adjective 'various' refers to the different purificatory purposes for which the miqna'oth were needed.</p> <p>22C. Talmudic law required 170 gallons of clean water for the ritual bath which took place by immersion.</p> <p>23C. The miqva'oth: Jewish immersion pools for purification required a minimum of 47 inches depth to enable total immersion.</p> <p>24C. There were sufficient miqva'ot pools on the Temple site to enable 3,000 people to be baptised in not more than an hour.</p> <p>25C. Acts 22:16. The middle voice 'Get yourself baptised' points to the Jewish practice of <i>tebilah</i> or purification as 'baptism'. The Jewish phrase was 'to take the baptismal bath.'</p> <p>26C. The word miqveh means both a <i>collection of water</i> and <i>hope</i>. The latter is linked with baptism in Eph. 4: 4,5. See also Rom. 6 and 1 John 3:3.</p>

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersion</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
7	Exegetical support with reference to Jewish Miqveh washings. cont.			<p>27C. Jesus adopted John's baptismal practice as his own, just as Judaism had adapted the miqveh for <i>initiation</i> as well as for purification.</p> <p>28C. Jewish proselyte baptism required that every part of the body be in contact with the water.</p>
8.	Exegetical support <i>related</i> to Romans chapter 6:1-13.	<p>9C. Rom. 6:3-5. The expressions 'planted together' and 'crucified together' symbolise union with Christ as much as does 'buried with Christ.' None of these two figures illustrates the mode of baptism. Therefore, it is unacceptable to insist that the <i>form</i> of baptism should illustrate only the one (burial), and not all three, burial, planting, and crucifying.</p>	<p>16C. Rom. 6:4 & Col. 2:12 teach that Christians have been <i>entombed</i> with Christ. The term is not a reference to baptism, as his burial was not in water but in a sepulchre. Baptism is a sign that believers have <i>already</i> died and risen with him.</p> <p>17C. As all believers have been baptised into Christ, this baptism can only refer to the work of the Holy Spirit. Only that baptism is common to all believers.</p> <p>18C. In Rom. 6:2-6. co-crucifixion is as much the image presented in baptism, as is death and burial. Just as <i>crucifixion</i> does not indicate a mode, nor does burial indicate a mode.</p>	<p>12C. The words 'Buried by means of (<i>dia</i>) baptism,' (Rom. 6:4) have as their complement 'Raised by means of (<i>dia</i>) faith.' (Col. 2:12). So Paul has 'in (<i>en</i>) baptism' as the complement in Col. 2:12, and this <i>en</i> may be substituted for <i>dia</i> in Rom. 6:4. This would then make the passage read: 'buried by means of (<i>en</i>) baptism, into (<i>eis</i>) death.' So <i>en</i> refers to the means and <i>eis</i> to the element in which a believer is placed - in Christ (in his death).</p> <p>14C. The sufficiency of baptism depends on preserving the <i>figure</i> of burial. It must therefore be by a mode that places the person under water as if buried therein.</p>

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersion</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
8.	Exegetical support related to Romans chapter 6:1-13. cont.		<p>19C. Neither in Gal. 3:27 or Rom 6:3, is there any reference to immersion.</p> <p>20C. Baptism is not into the death of Christ but into Christ. Baptism is not a mode but an effect. As Christ is no longer in the grave, so too the one baptised is not united with Christ in the <i>grave</i>. (This, if it were possible, would be a denial of Christ's resurrection).</p> <p>21C. Rom. 6 has to do with Christian behaviour. It is not a re-enactment of Christ's death and resurrection. It would come close to a denial of the Gospel, to suggest such a thing.</p> <p>22C. Paul did not write, 'We were buried through baptism into death,' but "We were buried <i>with him</i> through baptism. He does not say, 'As Christ died on the cross, so we died in baptism.' The focus is not on a 'converts' death, but on Christ's death, the spiritual reality of which is significant, and not some acted demonstration.</p> <p>23C. Rom. 6:5 & Eph. 2:6 concern being <i>raised</i> and <i>seated</i> in Christ. Baptism is not a pictorial representation of union with Christ.</p>	<p>16C. Baptism becomes the literal burial of the <i>old self</i>. The old man died at the moment of union with Christ, its burial had to wait until the date set for the baptismal service. This service requires immersion.</p> <p>17C. Through the action of baptism the believer is set alongside Christ in His grave. Immersion enacts the death of the Christian which took place when by faith he received Christ.</p> <p>18C. It is believed that Rom. ch. 6 refers to a mode of baptism, therefore it is safest and best to follow just as Scripture is found or <i>believed</i> to lead.</p>

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersion</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
9.	Theology taught in Hymnology.	12D. In baptism the water is used as a sign. The way in which the water is used, is by sprinkling.		<p>30D. Baptism is a sign and a seal. By baptism confession is made of ones allegiance to Christ. Baptism is the <i>means</i> of death to worldly pleasures.</p> <p>31D. Christ is pictured as having been in the same pool of water in which the candidate for baptism is also to be baptised.</p> <p>32E. Baptism is a seeking for death, to be placed thereby at Jesus side (as if He were present in the water as a tomb); so that the baptised at <i>that</i> point (in a present tense experience) does die with Christ (even though Christ died and rose long ago).</p>
10	The support of "logic."	13E. Concerning John 3:23 Kimmitt says: 'It would be singularly difficult to immerse even one person in those springs with which I am acquainted.'		33E. In the Classics and Septuagint, either literally or figuratively baptizo means to immerse. How can the Lord intend baptism by sprinkling or pouring when the word can only mean to immerse?

<u>No.</u>	<u>Specific Category</u>	<u>Evidence for Aspersion</u>	<u>Evidence for Affusion</u>	<u>Evidence for Immersion</u>
10	The support of "logic." cont.			34E. Since baptism symbolises burial and rising again, how can what began in a river now be contained in a bottle?

An Analysis of the Data

In this section I will consider the following matters. First, I shall provide some actual examples of responses to "factual data" concerning the biblical mode of baptism. Secondly, I shall consider how effectively or otherwise each group of writers adjusted their beliefs and responses in view of the findings of the other two groups. In effect, I wish to know if each group was listening to what the other groups were saying, and if *each* were dealing factually with the data placed before them.

Thirdly, what are the paradigms which drive each group? This has already been introduced in the preceding chapter, however, I wish to ascertain if there are any changes or variations within the data relating to the 20th century.

(i) Examples of claims and counter claims concerning the mode of baptism

The sources I have examined make claims and counter claims for the position adopted by each writer. The following data provides an example of how different aspects of the debate are handled. Consider the following:

<u>No.</u>	<u>Data Presented</u>	<u>A Response or a Counter Claim</u>
1.	<p><u>For Immersion</u> (Dates: 1900 & 1907) "The idea of a likeness of the symbol of baptism to the reality of the symbolised death and burial, as the resurrection of Christ and His professing people, has laid hold of countless minds..." <u>Grant, page 29.</u></p> <p>"Baptism...signifies to us that we have died and been raised in ANOTHER...These words, 'BURIED WITH HIM IN BAPTISM' sufficiently show, that in order to preserve the figure in which the sufficiency of baptism altogether depends...the baptized person should be placed under the waters as if therein buried..." <u>Newton, pages 13-14.</u></p>	<p><u>For affusion</u> (Date: 1952) "'Being baptised into' is a way of expressing 'union with' (Christ). ...The rite of baptism is the sign and seal of this union...The Baptism argument from similitude to the burial and resurrection of Christ has been shown to rest upon an arbitrary selection of one or two texts, and the invalidity of this selection is demonstrated by the very passage which appears to give the strongest support to the contention." <u>Murray, pages 32-33</u></p>
2.	<p><u>For aspersion and affusion</u> (Date: 1994) "Is the water poured or sprinkled on the person - which is consistent with the translation <i>with</i> or is the person immersed in water - which is consistent with the translation <i>in</i>?... A good example of the use of <i>with</i> occurs in 1 Cor. iv. 21...and where it would be quite appropriate. To translate then <i>en udati</i> as with water seems quite in keeping..." <u>Kimmit, pages 6.</u></p>	<p><u>For Immersion</u> (Date: 1994) Mark 1:5. "The sense 'immerse' is appropriate and probably required for the word in several New Testament passages. In Mark 1:5, people were baptized by John 'in the river Jordan' (the Greek text has <i>en</i>, 'in' and not 'beside' or 'by' or 'near' the river." <u>Grudem, page 967.</u></p>
3.	<p><u>For aspersion</u> (Date: c. 1980) "Could the Old Testament shed some light on this (the mode of baptism)? John 3:25...They were discussing the baptism of John and the baptism by the disciples of Jesus. John spoke of these as purifyings, thus indicating that they stood in the tradition of Old Testament purifying ceremonies. The book of Numbers explains how the purifyings were to be performed: 'And thus shalt thou do unto them to cleanse them: sprinkle water of purifying upon them...' (Num. 8:7)." <u>Dunkerley, Column 2.</u></p>	<p><u>For immersion</u> (Date: 1989) "it appears eminently reasonable to conclude that the dispute about purification among John's disciples concerning this familiar rite, (the immersion rite of purification), which they then used interchangeably with baptism. Thus when Berkhof, in arguing for baptism = sprinkling, declares that the Reformed Theology finds the symbolism of baptism in purification, quoting inter alia John 3:25-6, we can agree on that symbolism <i>but insist that for precisely that reason the mode is immersion according to the Jewish practice at the time!</i> <u>Adamthwaite, page 39.</u></p>

<u>No.</u>	<u>Data Presented</u>	<u>A Response or a Counter Claim</u>
4.	<p><u>For Immersion</u> (Date: 1989) <i>"The Miqva'ot: Jewish Immersion Pools for Purification...Rabbis stipulated a minimum of 47 inches depth to enable total immersion of the candidate, preferably in the standing position. Steps led down into the pool (minimum six) the person descending on the left, emerging on the right and making sure at this point not to touch 'unclean' people on their descent..."</i></p> <p style="text-align: center;"><u>Adamthwaite, page 31.</u></p>	<p><u>For Aspersion and Affusion</u></p> <p style="text-align: center;"><u>No known response</u></p>
5.	<p><u>For aspersion</u> (Date: 1952) <i>" Hebrews 9:10-13. In verse 13 one of these lustratory ordinances is expressly stated to have been performed by sprinkling...when we bear in mind that here a lustratory rite of the old economy is contrasted in respect to its efficacy with the finality and perfection of the blood of Christ and when we remember that it was precisely this thought of relative inefficacy that prompted the reference to 'divers baptisms', it becomes exegetically impossible to exclude this rite, or these rites. from verse 13 from the scope of the 'divers baptisms'. And this means that a lustratory rite performed by sprinkling can be called a baptism.</i></p> <p style="text-align: center;"><u>Murray, page 21.</u></p>	<p><u>For immersion</u> (Data: 1989) <i>"the adjective 'various' (Heb 9:10), much urged by paedobaptists as only applicable to various sprinkling rites, this will refer to immersions in the miqveh for various purificatory purposes: from contacts with lepers, Gentiles, corpses, etc. Only when we realise the extensive use of the miqva'ot in Second Temple times, in connection with the Temple ritual, can we appreciate the import of these 'various baptisms'.</i></p> <p style="text-align: center;"><u>Adamthwaite, page 36.</u></p>
6.	<p><u>For Immersion</u> (Data: 1982) <i>"The central meaning conveyed in the symbolic expressiveness of baptism into Christ (burial and rising again) is removed by the substitution of pouring or sprinkling which can never symbolize union...What began with a river can now be contained in a bottle.</i></p> <p style="text-align: center;"><u>Hulse, pages 25-26.</u></p>	<p><u>For Aspersion</u> (Data: 1994) <i>"the derivation of the name Aenon is given by Strong as 'place of springs'. It would be singularly difficult to immerse even one person in those springs with which I am acquainted!"</i></p> <p style="text-align: center;"><u>Kimmit, page 7.</u></p>

This outline reveals that unlike the 19th century, there is less direct reference to the persons holding conflicting views. Also, that of the many arguments used in this debate, the persons presenting their viewpoint do not always respond to the material provided by other writers in that area of the debate. The following examples are cited:

(i.a) In 1994 Grudem writes:

The Greek word *baptizo* means 'to plunge, dip, immerse' something in water. This is the commonly recognized and standard meaning of the term in ancient Greek literature...⁶

However, data listed as *Evidence for Aspersions* items 2A, 3A and 4A and *Evidence for Affusion* items 1A, 2A and 3A are contrary to the view expressed by Grudem. Granted that he does acknowledge that there are objecting voices to what he says; he does not respond directly to what they have presented, other than to a statement by Berkhof. As to the other cases I have listed, he makes no mention of these.

(i.b) In 1994 Kimmitt writes:

Some further light is probably shed by the account we have of the Marriage at Cana of Galilee in John ii. Here we read of 'six waterpots of stone, according to the manner of purification of the Jews, containing two or three firkins apiece' - probably 17 to 25 gallons. ...There were elaborate rituals in connection with purification.

Perhaps however, we should ask whether it would be possible to immerse in such a container? Well certainly not in one of this size...a much larger vessel being needed.⁷

However, data listed as *Evidence for Immersion* items 20C, 22C, 23C, 24C, 25C, 26C, 27C and 28C, all outline the means by which Judaism incorporated proselytes into the faith. Kimmitt makes no mention of the use and availability of the miqva'oth or *Jewish immersion pools* used for purification and initiation.

(i.c) In 1982 Hulse wrote:

The central meaning conveyed in the symbolic expressiveness of baptism into Christ (burial and rising again) is removed by the substitution of pouring or sprinkling which can never symbolize union.⁸

However, data listed as *Evidence for Aspersions*, 8C, and 9C and material listed as *Evidence for Affusion*, 10C, 12C, 14C, 15C, 16C, 18C, 19C, 20C, 21C, 22C, and 23C are either ignored by Hulse, or at best, most inadequately answered.

(i.d) In 1962 Beasley-Murray wrote:

it is not that the believer in his baptism is laid in his own grave... 'The death that the baptized and Christ die is only one, i.e. the death of Christ Himself.' ('Die neutestamentliche Lehre von der Taufe', *Theologische Blätter*, 1938, vol. XVII, Sp. 235), (Underlining added. See the full quotation in the Appendix, on page 622).⁹

However, data listed as *Evidence for Immersion*, 16C and 17C appear to ignore the facts laid out above. This is particularly unusual as Beasley-Murray is a Bap-

tist. It might be thought that his fellow Baptists would interact more with what he has written.

However, notwithstanding the above omissions, and others could be added to them, it does appear that generally the claims and counter claims are responded to with absolute sincerity. Fortunately, where there is rank disagreement, the attitude towards those of the opposite viewpoint is much more gracious than was evident in the personalised debate of the 19th century.

(ii) How effectively did each group adjust their responses to the information presented to them ?

With respect to the sources I have considered in the two centuries under review, and in particular for the 20th. century, it is evident that when either side finds the material presented too hard to answer, there is little if any response. This is illustrated on page 400.

In terms of an overall adjustment of the 'facts' so as to take into account some new evidence brought to light, this is not apparent. Entrenched positions continue to be maintained even though for each of the three modes of baptism there are unresolved questions; unresolved that is for those who do not adopt that point of view.

I shall now outline some *limited* changes which I have observed, which in themselves have not led to an abandonment of any of the modes of baptism:

- Aspersionists and Affusionists now more commonly refer to Romans 6 and the Christian's union with Christ. Baptism *is* more readily understood as *participation* in the death and resurrection of Christ through baptism. See page 382, item 5, A. However, this is counter balanced by another observable change:
- There is greater opposition to the use of Romans chapter 6 as the *biblical* basis of immersion. Examples of this opposition are to be found in *Evidence for Aspersion*, items 9C, and *Evidence for Affusion*, items 15C, 16C, 17C, 18C, 19C, 20C, 21C, 22C (written by a Baptist), 23C, and 24C.
- Less time is now given to the use of Classical Greek as a way of determining the meaning of *baptizo* and *bapto*. In its place there is more in depth *exegetical* study of the New Testament texts concerning baptism.

Although each group has failed to come to a common mind on the mode of baptism, there has come about, however, a limited *dialogue* with respect to the differences encountered between the groups concerned. The following sampling of books/reports, illustrate this change in approach if not in position:

- *Concerning Believers Baptism*, ed. F. C. Bryan, (London: The Kingsgate Press), 1943. [The background to this publication was the question of Re-union between Baptist churches and other denominations].
- *The Biblical Doctrine of Baptism*, A Study Document issued by The Special Commission on Baptism of the Church of Scotland. (Edinburgh: St. Andrew Press), 1958. [The background was "the hope that it...will lead us to a common mind {concerning baptism} in obedience to His Word"].
- *Report of the Inter-Church Enquiry into Baptismal Practice*, British Council of Churches, Department of Mission and Unity, William Stuart, Chairman. Circa 1967. [The background to this report is stated as "a major concern of ecumenical discussion for some time."]
- Donald Bridge & David Phipers, *The Water that Divides*, (Leicester: Inter-Varsity Press, 1977). [The background to this book concerns certain pastoral difficulties between Christians, for example where a believer not baptised by immersion is refused membership in a church in which immersion is a pre condition to membership].

(iii) What paradigms on baptism drive each group? Are there added components to the existing paradigms - discernable changes in the 20th century?

I shall consider first of all the immersionist position. This continues to be driven by a paradigm which interprets the mode of baptism according to a particular line of exegesis for Romans chapter 6:3-7. The "**Romans 6:3-7 Baptism is death paradigm,**" continues to underline baptism by immersion.

The research reveals that there are two facets of divergences of the archetype. For the sake of clarity so as to visually present this position, see illustration 20 on the following page. The left hand column outlines the classic position, where an actual benefit for sanctification takes place through baptism by immersion. The Christian is thought to enter into the grave alongside Christ, as if He were present with the baptised. See *Evidence for Immersion*, items 16C, 30D and 32D.

<u>The Two Sub-sections of the Romans 6:3-7 Baptism is Death Paradigm</u>	
<u>Immersion Contributes to Sanctification</u>	<u>Every Benefit towards Sanctification was Conceptually assigned to the Believer at his or her Regeneration</u>
Baptism by immersion is a <i>means</i> of sanctification.	Baptism by immersion contributes to sanctification in so far as it is an act of <i>obedience</i> .
<p>The baptismal experience creates spiritual benefit -- (sanctification) for the baptised.</p> <p>"The pure and bright baptismal flood Entombs our nature's stain: <u>New Creatures</u> from the cleansing wave With Christ we rise <u>again</u>." J. M. Neal, 1818 - 1886 (Underlining added).</p>	<p>The baptismal experience does not create any spiritual benefit (sanctification), as all holiness comes to the Christian in Regeneration.</p>
<p>Baptism by immersion is the gateway to enter into the grave alongside of Christ. By baptism the Christian is made contiguous with Him in His death burial and resurrection.</p> <p>"The closing waters hide Our former world and we, Seeking through death our Saviour's side, Rejoice to die with thee. (In Baptism). " John Thomas, 1900. (Words in brackets added.)</p>	<p>Baptism by immersion "symbolises the burial of the old self and the resurrection of the new self." Therefore it is the burial service of the old self life. The death occurred when regeneration took place. The Old Man "no longer exists." <u>The Death and Burial of the Old Man.</u> Pages 10 & 11.</p>
<p>Baptism by immersion <i>achieves</i> the burial of the old self. "That old you has died, drowned in the waters of baptism." <u>Michael Green</u>. Page 47.</p>	<p>Baptism by immersion is the symbolic gateway for entering into the grave alongside of Christ, as well as "a literal burial signifying the reality of the death that had taken place. Although there is no tombstone I know the place and can take friends there and show them the burial spot of the old me." <u>The Death and Burial of the Old Man.</u> Page 10.</p>
Baptism by immersion is the execution of the old self.	Baptism by immersion is the burial service of the old self.

Illustration 20. Two Sub-sections to the Baptism is Death Paradigm

The right hand column outlines what I call the Reformed position. Persons holding this view relate all the benefits of baptism by immersion back to the time when Regeneration and conversion took place. This position does not say that there is *no* benefit of sanctification through immersion. Rather that baptism contributes to sanctification in a symbolic way and baptism still takes place in the context of sanctification but does not in itself *create* sanctification. For a fuller review of this position see "The Death and Burial of the Old Man", *Reformation Today*, Nov. Dec., 1988, pages 5-14. See also *Evidence for Immersion*, items 14C and 17C.

Secondly, the aspersion/affusion positions continue to be united behind a paradigm of baptism quite distinct from that which governs immersion. Here **baptism is washing or cleansing, in the context of salvation.** The only observable difference in the 20th century, is that this position is now accompanied by the view, held by some of their number, that baptism is also a declaration of the death and resurrection of Christ. Adding now to the earlier outline of all these positions, the following details reveal the breadth of the 20th century understanding as it relates to the sources I have sampled. In order to highlight the differences for this century, where changes have occurred these are indicated by bold text:

<u>No.</u>	<u>Baptism as purification and washing in the context of Salvation</u> <u>and</u> <u>Where for some persons, ecumenical influences appear to have lessened the importance of previously held positions</u>	<u>Baptism as burial with Christ in the context of Sanctification</u> <u>and</u> <u>Where for some persons, the mode of baptism is maintained even where Scripture is not the full basis upon which that decision is arrived at. Psychological and sacramental benefits contribute to the mode.</u>
1.	Faith is present, and acted upon, in baptism.	Faith is assured, and proof of faith is already gained.
2.	Is baptism an appeal to God for pardon and cleansing, as yet unknown experientially?	Is baptism a progression of obedience to Christ already known experientially?

No.	<u>Baptism as purification and washing in the context of Salvation</u> and <u>Where for some persons, ecumenical influences appear to have lessened the importance of previously held positions</u>	<u>Baptism as burial with Christ in the context of Sanctification</u> and <u>Where for some persons, the mode of baptism is maintained even where Scripture is not the full basis upon which that decision is arrived at. Psychological and sacramental benefits contribute to the mode.</u>
3.	Baptism is in effect a washing associated with a <i>present</i> faith being placed in Christ for present forgiveness.	Baptism is a witness to a faith already established and a hope of better fellowship with God in the future.
3b	Baptism is an individual's participation in the death and resurrection of Christ.	Baptism is Christ's seal of acceptance as well as the Christian's seal of faith and belief.
4	The appropriation of the atonement is now or later.	The appropriation of the atonement was before and is also now.
5	The emphasis is on friendship and fellowship, rather than division.	The emphasis is on: (1) Maintaining the symbolism of immersion so that the idea of burial and rising again is not lost. The Word of God is not sufficient to retain this idea. It must be aided by the symbolism of the sacrament. (2) A "The Death and Burial of the Old Man."¹⁰ (2) A psychological benefit from the mode.¹¹ (3) A benefit from 'The Testimony of Baptism.'¹²

The additions to the *paradigms* as originally presented are that to the immersionist frame work is added the concept of baptism as a *seal* of the Lord's acceptance of the candidate's faith and belief. However, the particular symbolism of immersion is said to be needed in order to retain the meaning of baptism as a union with Christ in his death and resurrection and also in order to maintain the purity of the Church.¹³

The paradigm for aspersion/affusion has this addition that through baptism individuals are able to participate in the death and burial of Christ. This change appears to me to owe its introduction to the influence of the immersionist position. Overall, the paradigm has become more compatible.

Some Preliminary Conclusions

In preparation for the third chapter in this section, my conclusions are presented in seven parts:

(i) There continues to be two basic meanings behind Baptism

The time factor has already been discussed, and this continues to be the underlining rationale dividing the two meanings of baptism. The 20th century research adds one other factor. There are some *temporal* needs associated with baptism by immersion. These I define as:

The sacramental benefits which each group of Christians needs here and now, from the baptism experience.

This will be expanded upon below. Baptism is *in* time and at a *set* time (varying according to each paradigm) and linked to certain *temporal* needs or benefits which are required out of the experience of baptism. These benefits vary according to the paradigm, and to a lesser extent according to the persons involved and the perceived needs for the sacrament.

(ii) The hermeneutical presupposition behind the modes of baptism remain the same

There is no change, no viable alteration by which the modes of baptism can be harmonised. No one acceptable mode can be found nor in my opinion will be found while two paradigms and hermeneutical presuppositions remain in force.

My findings reveal that the issue in the debate is not the modes as such, but the presuppositions and views which underlined these views. As long as the underlining paradigms of baptism remain, the possibility of resolving the differences so as to agree on a biblical mode of baptism is an impossibility.

(iii) Certain responses to the *Lima Declaration*, reveal that baptism, by whatever mode, acts as a common ecumenical bond between "communes or traditions"

The mode of baptism does not minimise a concept of ecumenical unity, seen to be present between denominations within the World Council of Churches, on the basis of water baptism. This emphasis was not present in the 19th century, and is apparent from the responses made to the *Lima Declaration* on Baptism, Eucharist and Ministry.

The Religious Society of Friends and the *Salvation Army* opt for the benefits of baptism by a *dynamic equivalence* of non-involvement in baptism

Non-involvement in baptism by these two denominations is effectively offset by the claim that the spirituality of "confession of sin and conversion of heart" or the "proclamation of becoming a member of the church", is dynamically equivalent to not being baptised at all.

(iii) Added to the view that New Testament baptism is by immersion, some see a need to derive a temporal benefit from this event

Evidence of this need of a benefit, is found in the repeated reference to the following objectives:

- The *sanctification* benefit. The death of the old man or the old nature. This has already been introduced in the research for Section V chapter 1.
- A *psychological* benefit. This is evident only in the writings of the 20th century, and has to do with a low key expectation that baptism by immersion should be a memorable, exacting, challenging water-shed experience, a never to be forgotten event.
- A *testimonial* benefit. This forms a continuation of the psychological benefit by relating the Christian life and outward ministry to an observable, empirical event. Without the *observational status* of baptism, some of the churches which practice it would be deprived of a significant reason for separation from other Christians - the particular mode of baptism.

The conclusion being drawn here, is that immersion as a mode of baptism has attached to it the need to produce certain benefits at the point of baptism which are not required by other modes of baptism. This need partly explains why aspersion and affusion are unacceptable to those whose *paradigm* of baptism requires such benefits.

(iv) Baptism by immersion is now strongly promoted on the basis that the early Church made use of Jewish miqva'oth pools as baptisteries

While the position that baptism is immersion still draws on Classical Greek as its proof, the emphasis now being used to support the view has moved from the use of Classical Greek to the archaeological evidence surrounding the miqva'oth pools.

(v) The aspersionist/affusionist rejection of immersion now finds its primary support in exegesis of the Romans 6:1-13 and Col.2:12 passages

While it is true that aspersion and affusion are supported by the use of Classical Greek and exegesis of the passages where βαπτίζω is used in the Septuagint, nevertheless the main support for these positions now comes from exegesis of the Romans and Colossians passages themselves. The epicentre of the debate has moved to the heart land of immersionist theology. Assumptions made by persons holding the immersionist position are now more seriously questioned. See *Evidence for Aspersion*, item 9C and *Evidence for Affusion*, items 11C, 15C, 16C, 17C, 18C, 19C, 20C, 21C, 22C, 23C, and 24C.

(vi) The proponents of aspersion and affusion have not adequately responded to the suggestion that the Jewish Miqva'ot purification/initiation pools were used as baptisteries by the early Christian

My research does not reveal any adequate response by those who practice baptism by aspersion or affusion concerning the data with respect to the suggested use of the miqva'ot pools for baptisms. This lack of information, or lack in refutation, does leave a considerable gap in the present debate.

(vii) At this stage of the investigation, I am not able to say which may be the more thorough going Biblical mode of baptism

I am of the opinion, and it is my presupposition as well, that the biblical position will need to be established on the basis of exegesis of both the Old Testament and New Testament. In my opinion, data outside the Bible is secondary to the self-revelation of Scripture.

I note that the investigation and debate is moving slowly in the direction of exegetical research. In the following chapter, I shall undertake some additional exegesis on relevant key passages in the Bible. Once this work is complete, this should make it possible to establish the biblical requirements needed for a *dynamic equivalent* baptism.

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³The words in brackets are added by me. The Gorham case clearly established a different point of view from that which is expressed here by the Church of England.

⁴Carlson, "The Role of Baptism in Paul's Thought", *ibid.*, 258.

⁵I am aware, however, that it may be argued that there are degrees of obedience and that the experience of Christ in other basic ways is more important than baptism. To this I would reply that the concept of *importance* is valid here only to the extent in which such a value judgement is from God and not from men and women. I accept that degrees of obedience may be said to exist. What I question is the use of this factor as a *means* of setting aside the force of Christ's command to be baptised.

The command to baptise was a command from the Lord, Matthew 28:19, which was also taught by the Apostles as normative for the Church. For the Religious Society of Friends and the Salvation Army this command and 'appeal to God for a good conscience' has been set aside in preference to the *spiritual* reality of baptism, without the action of baptism. We may note that the example of Christ in John 13:14 was also a command. However, in that case it has been interpreted by most Christians as *illustrative* of the need to serve one another. As baptism is the appointed means of incorporation into the visible church, it has far greater significance than a cultural action (foot washing), by which believers may indicate a willingness to serve one another.

⁶Wayne Grudem, *Systematic Theology*, *ibid.*, 967.

⁷Michael Kimmitt, "The Meaning of Baptism," *ibid.*, 21.

⁸Hulse, *The Testimony...* *ibid.*, 25-26.

⁹Beasley-Murray, *Baptism in the New Testament*, *ibid.*, 130-131.

¹⁰"The Death and Burial of the Old Man," *ibid.*, 5-14.

¹¹A. C. Underwood, President of Rawdon Baptist College, "The Sacramental Value of Believers Baptism", *Concerning Believers Baptism*, *ibid.*, 63-64. The full quote is as follows:

First...it counts for something that without a doubt it is the only mode of baptism known in the New Testament.

Secondly, it has a sacramental value...It is important that the symbolism employed should be appropriate, otherwise the sacrament is mutilated and likely to be deprived of some of its value for the recipient.

Thirdly...(immersion) provides us with an effective and dramatic substitute for a credal confession of faith.

Fourthly, and lastly, immersion has what I may call a psychological value. Both for the observer and for the recipient it is much more impressive than sprinkling, as I am sure you will agree before this service concludes. (A baptismal service followed the sermon being quoted.) The convert...needs something which will tax his courage and his endurance, something which will clearly and definitely mark the step he is taking and make it memorable and, indeed, unforgettable. Immersion does this. (Words in brackets, and underlining, added.)

¹²Hulse, *The Testimony of Baptism*, *ibid.* See particularly "The Testimony of Immersion to Baptism," pages 24-29; "The Testimony of the Believer in his Baptism," pages 45-48 and "The Ongoing Testimony of Baptism," pages 54-60.

¹³R. L. Child, Principal of Regent's Park College, Oxford, makes this point. He wrote:

Believer's Baptism exhibits the true spiritual constitution of the Church as a company of the faithful.

See also R. L. Child, "Baptism on Profession of Faith," *Concerning Believers Baptism*, *ibid.*, page 18. Child had in mind baptism by *immersion*. A similar understanding is held by A. C. Underwood. See "The Sacramental Value of Believers Baptism," *Concerning Believers Baptism*, *ibid.*, pages 58-64.

SECTION V. BAPTISM

CHAPTER 3. EXEGESIS ON THE MEANING AND MODE OF BAPTISM

Following an investigation into the meaning and mode of baptism for the 19th and 20th centuries, this chapter is concerned with exegesis of key passages related to this debate.

Methodologically I shall begin with the Old Testament in order to assess a number of references in which the LXX uses the word βαπτίζω. The passages are those identified in Section V chapters 1 and 2, as needing further investigation. I then move on to the New Testament section of the exegesis, to the classic passages relating to this doctrine.

Following this exegesis, I shall combine the findings of Chapters 1 and 2 with the data obtained, so that suitable conclusions can be achieved. In the exegesis, I shall follow the normal principles of biblical research. My objective is to produce robustly academic work, analytical, fair and objective. In no sense do I plan to produce conclusions which are governed by the preconceived opinions which exist with respect to the texts under review. I am aware that for each of the positions on baptism there are indeed particular conclusions already to hand. However, it is my intention to present exegesis which will as far as it is possible, allow each passage, interpreted in the light of Scripture, to settle the outcome of this chapter.¹ Accordingly, where this is appropriate, the methodology I shall follow will include the following details:

(i) I shall determine the context of the passage under review and its place within the flow of biblical revelation and history.

(ii) As part of my hermeneutical understanding of the passage, I shall examine the structure, vocabulary and grammar.

(iii) I shall identify any figures of speech, prophetic or poetic styles relating to the text in question.

(iv) I shall compare the passage in question with other passages in Scripture, on the assumption that parallel passages may throw added light on the subject under consideration.

With steps (i) to (iv) in mind each verse or passage will be outlined and exegetical matter dealt with. At the conclusion of this report I shall provide a statement by which I shall:

State the idea of the passage in a single sentence (or sentences) that combines (the) subject and complement... (and) ...outline the development of that idea from the passage.²

My purpose in doing so is to provide a synthesis of the thought and significance of the passage in order to simplify my conclusions at the end of the chapter.

Exegesis from the Old Testament

Here I shall consider the following six passages: Leviticus 14:6-16 & 51; 2 Kings 5:10-14; Isaiah 52:15; Ezekiel 36:24-32; Daniel 4:33 and Joel 2:28-32. All these texts with the exception of the last reference, are identified in Section V chapters 1 and 2 as relevant to the question of baptism.

The Joel 2:28-32 passage has to do with the *pouring out* of the Spirit in the context of the *Day of the Lord*. In view of the fact that verse 32 has salvation in view, my investigation of the passage has to do with the way in which salvation and baptism are inter-related. By beginning in the Old Testament context and extending the exegesis into the New Testament, I hope to demonstrate that the significance of βαπτίζω is the divine initiative by which Jehovah bestows upon a person the gift of the Spirit irrespective of baptism. Furthermore, I wish to probe the relationship between the intervention of the Lord **from above** and affusion as a mode of baptism. In doing so I am also building on the fact that the *baptism* of the Spirit is not uncommonly spoken of in the debate concerning the mode of water baptism.

(i) Leviticus 14:6-16 & 51

The text in question comes within the first major section of Leviticus chapters 1-16 which has to do with "Laws and Ordinances determining the Covenant fellowship between the Lord and Israel."³ Within its immediate context, 14:6-16 & 51 deals with "Cleansing from Infectious Skin Diseases" (NIV heading), and in particular with the disease commonly known as leprosy. In its wider context within the chapter, there are details concerning the presence of fungus or disease in linen, woollen and leather articles.

In the Authorised Version verse 6 reads:

He is to take the live bird and dip it...into the blood of the bird that was killed over fresh water in the clay pot.

Here the word *dip*, טָבַל *tâbal*, which is also used in verse 51, is listed in 15 places in Strong's Concordance and is designated by the number 2881. As part of this exegesis, these 15 usages are listed below together with any reference or indication of the *depth* in which the action of dipping took place. With this investigation I wish to determine if dipping = partial or total immersion.

No.	<u>Reference and Text</u>	<u>Reference to the depth of dipping and other relevant data</u>
1	<u>Genesis 37:31</u> . "And they took Joseph's coat and killed a kid of the goats and dipped the coat in the blood."	Depending on the age of the kid, there would be, I estimate ⁴ , approximately 1 to 1¼ litres of blood. For a full length coat, this would require in excess of 4 litres of fluid to totally immerse the garment. In any case Joseph's brothers would not have wished to produce the coat totally saturated in blood. The overall evidence makes it impossible that the coat was immersed in blood. Here to dip means to partially enter the liquid.
2	<u>Exodus 12:22</u> . "and ye shall take a bunch of hyssop, and dip it in the blood that is in the basin."	Assuming there were two litres of blood from the Pass-over lamb, i.e. a sheep of 2 years old, depending on the size of the bunch of hyssop, it is possible to completely immerse the bunch. This of course would require that the hand of the person is also immersed in the blood, something which is unlikely. Here to dip could be either total immersion or partial immersion.
3	<u>Leviticus 4:6 & 16-17</u> . "The priest shall dip his finger in the blood."	From a young bull there was enough blood for the priest to totally immerse his finger in blood, in order to sprinkle blood before the Lord.
4	<u>Leviticus 14:6 & 51</u> . "As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them, and the living bird in the blood of the bird that was killed over the running water."	Depending on the bird chosen, there may have been approximately 200 ml. of blood added to the water in the vessel. If the pieces of wood, scarlet and hyssop were small enough, it would have been possible to immerse these, and the living bird, in the fluid. Here <i>ṭābal</i> could mean to immerse.
5	<u>Leviticus 14:16</u> . "and the priest shall dip his right finger in the oil that is in his left hand."	The oil was to be held in the palm of the hand; therefore, it is not possible that <i>all</i> the priest's finger could be immersed in that amount of oil.
6	<u>Numbers 19:17-18</u> . "And running water shall be put thereto into a vessel and a clean person shall take hyssop, and dip <i>it</i> in the water, and sprinkle <i>it</i> upon the tent..."	The text does not indicate the quantity of water placed in the jar, the depth to which the hyssop was placed or the amount of hyssop to be used. However, it is quite possible that immersion would apply in this case.

<u>No.</u>	<u>Reference and Text</u>	<u>Reference to the depth of the dipping & other data</u>
7	<u>Deuteronomy 33:24.</u> "Let Asher...dip his foot in oil."	Here dipping is used figuratively. The idea of dipping a foot in oil is an Eastern figure of speech to indicate prosperity. c.f. also Job 29:6. (See Keil and Delitzsch, page 511). ⁵ Immersion is not required here.
8	<u>Joshua 3:15.</u> "And as they that bare the Ark were come into Jordan, and the feet of the priests that bare the Ark were dipped in the brim of the water (for Jordan overfloweth all its banks at the time of the harvest)..."	The extent of the dipping is indicated by chapter 3:13 which says "as soon as the soles of the feet of the priests...shall rest in the waters of Jordan, <i>that</i> the waters of Jordan shall be cut off <i>from</i> the waters that come down from above." The river was in flood, therefore the priests did not step down into the river, their feet only entered the water flooding out from the river bed. The narrative does not require immersion even though it were possible for that to have taken place.
9	<u>Ruth 2:14.</u> "And Boaz said unto her, At meal time come thou hither, and eat of the bread, and dip thy morsel in the vinegar ..."	It would not have been common or etiquette to dip all the morsel into the vinegar. See W. M. Thompson, <i>The Land and the Book</i> , pages 126-127. ⁶ Ruth 2:14 does not require complete immersion.
10	<u>1 Samuel 14:27.</u> "Jonathan put forth ...the end of his rod...and dipped it in an honey comb..."	The end of the staff was immersed in the honey comb. Here immersion is intended.
11	<u>2 Kings 5:14.</u> "Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God..."	Namaan was told to <i>wash</i> , 2 Kings 5:9, and to do so he went to dip in the river. Strong's Concordance translates wash רָחַץ <i>rachats</i> , as "to <i>lave</i> (the whole or a part of a thing)." Naaman understood that he was to wash the affected <i>part</i> of his body. He repeats the word <i>rachats</i> in verses 12 and his servants use the same word in verse 13. As Naaman was cleansed, minimally his dip in the river resulted in him washing (<i>laving</i>) seven times. One may suppose that he immersed the infected part of his body while not necessarily submerging himself seven times under water. Here βαπτίζω means to immerse, but not necessarily the whole of the body.

<u>No.</u>	<u>Reference and Text</u>	<u>Reference to the depth of the dipping & other data</u>
12	<u>2 Kings 8:15</u> . "He took a thick cloth and dipped it in water, and spread it on his face, so that he died."	It is quite possible that the cloth was immersed. However, neither the volume of water, not the extent of the dipping is recorded.

All but one of the references cited above, are narrative, and given the data in the 14 other occurrences of the word the narrative statement for Leviticus 14:6-16 and verse 51 is as follows:

When dipping (טָבַל *tâbal*) takes place it is not necessary for the whole of the subject to be placed within the requisite fluid. The liquid is simply to impregnate, moisten or stain it, or if the intention is cleansing, to purify it. When dipping takes place the subject may be submerged but it need not necessarily be submerged. Apart from a figurative use of the word, the idea is basically to come into contact with the fluid, or to moistening or adhere to.

That immersion may take place with dipping is immaterial to the meaning of the word. In two of the instances quoted above, (numbers 1 and 8), immersion would be contrary to those particular usages of the word.

(ii) 2 Kings 5:10-14

2 Kings forms part of the "Historical Books" of the Old Testament. Chapter 2 relates to the end of Elijah's ministry and the commencement of a number of miracles performed by Elisha. 2 Kings chapter 5 records the sixth miracle, the healing of leprosy in Naaman the army commander of the king of Aram.

Naaman was told by the prophet to:

Go, wash yourself seven times in the Jordan, and your flesh will be restored to you and you will be cleansed (טָהַר *tâhâr*)... So he went down (יָרַד *yarâd*) and dipped himself in the Jordan seven times...as the man of God had told him, and his flesh was restored and became clean like that of a young boy.⁷

The Hebrew word טָבַל *tâbal* has already been considered in the exegesis for Leviticus 14:6 & 51. That earlier research revealed that for dipping to take place, it is not necessary for all the subject to be immersed. Here also, what Elisha asked Naaman to do, was to wash, (*to lave*, רָחַץ) seven times in the Jordan. The NIV records, "Go, wash yourself," but the Hebrew more correctly reads "Go and wash in the Jordan."

Clearly Naaman understood that the action required was to wash, for the word is used by him in verse 12 and also by his servants in verse 13. The word רָחַץ *râchâts* means:

to lave (the whole or a part of a thing):- bathe (self), wash (self).⁸

In order to be *bright or clean*, or טָהַר *tâhêr*, Naaman was to take a bath in the river Jordan. Now, no one would argue that to take a bath, one must immerse, water over head. It is clear, however, that when Naaman went to the river he dipped seven times, and immersed that part of his body which was effected with leprosy, in order to be clean, or *tâhêr*. We find that the LXX translates the Hebrew טָבַל *ṭâbal* by the Greek word ἐβαπτίσσατο⁹. The steps undertaken are clearly laid out. Naaman went down into the river, and the Hebrew here is יָרַד *yarâd*, meaning:

to descend, (Lit. to go downwards; or conventionally to a lower region, as the shore...) ...run down, sink, subdue.¹⁰

Having gone down but not to sink, he then dipped, or immersed those parts of his body which were leprous in the water. Two actions are mentioned. He went down then he dipped. He cleansed the *specific* area of his body by dipping it. He need not have immersed it to be clean, as the requirement was to wash just as Elisha had said, - and to wash and to immerse are not synonymous. It is clear that he did not need to dip himself under water but to *lave* the area in question. The diseased part of his body was *dipped* and *cleansed*, but he himself, as regards his whole body, was not dipped under water.

On page 594 item 14C Davidson makes the point that while the prophet required Naaman to wash, *what he actually did was to baptise*. Unfortunately Davidson failed to make a distinction concerning the extent of the immersion, for no where in the text does it say that the army commander actually immersed his *whole* body. Therefore the narrative statement for this exegesis is as follows:

Naaman chose to accomplish the cleansing (washing or bathing) of the affected *part* of his body by dipping it in water. There is no textual evidence to believe, however, that the whole of his body was immersed under water. The LXX ἐβαπτίσσατο is only a *translation* of the Hebrew טָבַל *ṭâbal* and as we have seen earlier טָבַל does not require immersion though immersion *may* take place. To argue that ἐβαπτίσσατο (or βαπτίζω) is immersion would be one thing but to try to prove that ἐβαπτίσσατο which translates טָבַל *must* be immersion is a completely different matter. 2 Kings 5:14 does not prove total immersion as a mode of baptism even though it does not rule out the possibility of immersion as the mode of cleansing a particular *part* of Naaman's body.

(iii) Isaiah 52:15

The text in question falls into what is commonly known as the "Book of Consolation," chapters 40-66 of Isaiah of which chapters 49-57 has an emphasis on the work of the "Servant" or as the text sometimes says, "my Servant."

The NIV places chapter 52:13 to 53:12 under the heading *The Suffering and Glory of the Servant*. In the Authorised Version, verse 15 reads as follows:

So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

The point of issue is the meaning of נָזַח *nazâh*, to sprinkle. According to Chaney,¹¹ the medium of sprinkling is "The Spirit's work," of which water is the *symbol* of cleansing. A different view is taken by Pember¹² who suggests that the presence of Christ in his suffering would *startle the nations*, to cause them to leap up. On this basis, according to Pember, Isaiah 52:15 does not establish sprinkling as a mode of cleansing and therefore of baptism.

In approaching this problem the reader is invited to consider the structure of verses 14 and 15. The whole passage is in the form of poetry, and my analysis is that these verses follow the *synthetic* style of verse which is to say that the word formation which is used has the items in one line of verse subsequently followed by *similar* items in the next line. In each case the combined construction of the first and second line builds up the concise meaning intended by the author. *The New International Dictionary of the Bible* explains this as a style:

in which noun corresponds to noun, verb to verb, and member to member and each member adds something new. (e.g. Ps. 19:8-9). (Underlining added).¹³

We have in verse 14, the use of the *synthetic* style:

His visage (<i>mar'eh</i>) noun	was so marred (<i>mischâth</i>) verb	more than (<i>'ôd</i>)	any man (<i>'iysh</i>); object
His form (<i>tâ'ar</i>) noun		more than (<i>'ôd</i>)	the sons of men. (<i>'enôwsh</i>) object

This is followed by the same usage in verses 15:

So shall he (<i>mar'eh</i>) noun	startle (<i>nazâh</i>) verb	many nations. (<i>gôy</i>) object	
So shall kings (<i>malâk</i>) noun	shut (<i>qâphats</i>) verb	their mouths (<i>peh</i>)	at him. (<i>heza</i>)

The second line in each case corresponds with the first line; noun for noun; verb for verb; object for object. The meaning of line 1 in verse 15 is explained and expanded upon in line 2. See verse 14 as an example. The meaning therefore of *nazâh* is clarified by the word *qâphats* to shut. In close agreement with the Septuagint which is quoted in the NIV margin, a transliteration would read:

My Servant will *silence* nations who will marvel at Him.
The kings will be *agog with closed mouths* because of Him.

In context here, *nazâh* means to *shock* into silence. The idea comes from a root word meaning to *spurt or sprinkle*. However, the context makes no reference to water or blood though it does refer to the shocking state of the Servant's face, battered by his captors. The ambiguity of these words is explained by the second half of verse 15. Cleansing is not mentioned at all. The change which does take place is a change of mind concerning the Servant; a new understanding about him. Keil and Delitzsch agrees with this view¹⁴ as also does Pember in his exegesis, see 7C, on page 624.

My narrative statement reads as follows:

The treatment of the Servant was so severe that the Gentiles were put to silence before him. The context does not present a mode of the Spirit's work, nor a mode of symbol of cleansing by water. As the latter part of verse 15 says, the change or cleansing of the nations was in terms of their discernment and consideration concerning him. This was an intellectual or *data* change rather than a purification in terms of their spiritual or moral natures.

(iv) Ezekiel 36:24-32

The exegesis for this section concerns any possible link between the prophecy "Then will I sprinkle clean water upon you, and ye shall be clean," Ezekiel 36:25a, (A.V.), and the *meaning* and *mode* of Christian baptism. I will investigate whether there is a link between the *sprinkling* referred to here and the mode of βαπτίζω in the New Testament. The reader will recall that Pember refers to this verse and yet ruled it out as irrelevant to the context of baptism.¹⁵

However, Ezekiel 36:24-32 cannot be dismissed so quickly. This is because chapter 36 comes within the second half of the book or chapters 33-48, *The*

Announcement of Salvation. Within that section chapter 36:16-38 is entitled by Keil and Delitzsch *The Salvation of Israel founded on its sanctification.* This is a narrative passage and concerns the means by which the Lord

would permanently establish the salvation predicted in ch. xxxiv and ch. xxxvi 1-15. - the Kernel of this promise is formed by verses 25-28, for which the way is prepared in vers. 17-24, whilst the further extension is contained in vers. 29-38.¹⁶

The text in which my exegesis finds itself, is, as Keil and Delitzsch indicate, the context of *salvation*. This links "the sprinkling of clean water"¹⁷ with the New Testament doctrine of salvation. Walter Eichrodt and H. L. Ellison also take the position that salvation is in view though there are other commentators who do not agree.¹⁸ Working from the position that the Ezekiel passage is a precursor to the doctrine of regeneration, I believe also that it has some data which is relevant to the mode of baptism. To establish this more detailed exegesis is now presented in the framework of a number of questions and answers:

<u>No</u>	<u>Question</u>	<u>Answers, based on present research</u>
1	Is Ezekiel 36:25-27 a prophecy concerning New Testament Regeneration (New Birth)?	The passage refers to a new heart, which is Old Testament language or <i>Hebraism</i> for the New Testament term "repentance." See verse 26. Obedience is assured as The Lord promises to bring this about. See verse 27. The Spirit is placed within his people. Verse 26. These aspects are not unrelated to the New Testament Conversion Elements, outlined in Section III Chapter 1. Therefore, in <i>embryo</i> this does refer to the New Birth.
2	Is the <i>sprinkling with clean water</i> a reference to New Testament baptism?	The term would have reminded Ezekiel's hearers of Numbers 19:1-22 and because of the overall context of Numbers 19, Ezekiel 36:25 carries a similarity to baptism.
3	Does use of the <i>water of separation</i> , (Numbers 19:20) give for forgiveness for sin? If not, what is its purpose?	The <i>water of separation</i> , (ashes from the burnt heifer, and water) was applied by means of hyssop to a tent, vessels and persons who were ceremonially unclean. <u>For a persons not to be made clean in this ceremonial way, resulted in his separation from the congregation of the Lord's people.</u> However, the water of separation does not provide forgiveness for sin. <u>The application of this water was separate to the atonement for sin obtained from the shedding of blood.</u> First, it was for those who were in <u>Cont.</u>

<u>No</u>	<u>Question</u>	<u>Answers, based on present research</u>
3	<p>Does use of the <i>water of separation</i>, (Numbers 19:20) give for forgiveness for sin? If not, what is its purpose?</p> <p style="text-align: right;"><u>Cont.</u></p>	<p>covenant relationship with the Lord. Only such persons could enter his sanctuary.</p> <p>Secondly, The water of separation was a ceremonial action not unlike baptism, by which an individual Israelite was <u>made</u> clean and known to be clean and therefore able to identify with the visible community of the Lord's people.</p>
4	<p>In what way does Ezekiel 36:25 coincide with the cleansing and continuity of fellowship (within the covenant community) as expressed by Numbers ch.19?</p>	<p>Ezekiel 36:25 concerns cleansing from idolatry. This ceremonial cleansing (as in the context of Numbers 19), expresses the <i>declaration</i> of God by which he guarantees that his people (through a work of the Spirit and a change of heart) are to share in the observable privileges of the community of his people.</p>
5	<p>What does this sprinkling of clean water have in common with respect to Christian baptism?</p>	<p>(i) The <i>water of separation</i> is not a means of cleansing from sin.</p> <p>(ii) The <i>water of separation</i> signifies the work of God on behalf of the sinner. It declares that person's fitness to be part of the faith community.</p> <p>(iii) The defiled person is sprinkled by another, (just as in baptism, the repentant, believing person is normally baptised by another so that baptism is something <i>done</i> to that person).</p> <p>By this symbolism the person is declared to be clean, (as in baptism the person is to have "a clear conscience before God") so by the <i>water of separation</i> he or she could be in fellowship with the people of God.</p>
6	<p>How is the sprinkling of Ezekiel 36:25 emblematic of baptism?</p>	<p>The actual cleansing of the sinner is through the blood of Christ. Ezekiel 36:25 does not conflict with this. But the visible evidence of this cleansing for the believer is through a water rite done to the person as part of his repentance and in whom the Spirit of God has been promised to dwell. The outward cleansing of Ezekiel 36 visualises and portrays New Testament baptism.</p>
7	<p>Does this link mean that baptism is to be accomplished by sprinkling?</p>	<p>This could be the case. However, the text in Ezekiel 36 does not actually say this. Ezekiel is a prophetic writing and makes use of much symbolic language. Sprinkling is intended to convey the idea of cleansing and sanctification, as the context in both Numbers 19 and Ezekiel 36 indeed indicate. This cleansing becomes a visible expres-</p> <p style="text-align: right;"><u>Cont.</u></p>

<u>No.</u>	<u>Question</u>	<u>Answers, based on present research</u>
7	Does this link mean that baptism is to be accomplished by sprinkling? <u>Cont</u>	sion indicating freedom to meet with God's people. Use of the Hebrew זָרַק <i>zâraq to sprinkle</i> does not in itself require that baptism is to be by sprinkling -- other supporting evidence would I think be needed to indicate this.
8	What then is the meaning and mode of baptism?	Baptism is an <i>appeal</i> to God for a good conscience, together with the person's <i>visual</i> separation from idolatry. The mode of Baptism requires <i>sufficient</i> water so as to signify cleansing and the act of baptism if received in faith is a Scriptural declaration on God's part of His acceptance of that person as a member of his <i>community</i> the Church.

Does the New Testament quote from Ezekiel 36:25-27 or its antecedent passage in Numbers chapter 19:1-22? Do such quotations or allusions add to our understanding of the text in question? Two passages will be considered:

(i) Hebrews 9:13-14

The verse reads:

The blood of goats and bulls and the ashes of a heifer sprinkled (with water) on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ...cleanse our consciences... (Words in brackets are added to provide the sense of the passage for this exegesis. Underlining added).

Here I wish to establish that the water of separation in Numbers 19 and Ezekiel 36 is for outward sanctification just as Keil and Delitzsch indicated, and this has to do with the *conscience* of the covenant member. Hebrews 9:13-14 make clear that the idolatry Ezekiel spoke of was in fact to be covered by the atonement of Christ yet not without the *outward* form of sanctification which symbolically took place with use of the *water of separation*.

(ii) Hebrews 10:22-25a

Part of the passage reads:

Let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled (Gk. ἐρρᾶντισμένοι) to cleanse us from a guilty conscience and

our bodies washed (Gk. λελουμένοι) with pure water... Let us not give up meeting together... (Words in brackets added and underlining added).

Here the writer to the Hebrews is using Old Testament imagery to invite believers to draw near to God so that the blood of Christ will be applied for *cleansing* for sin. The tense of the word ἐρραντισμένοι is a perfect passive participle indicating that *in* drawing near in faith God has *already sprinkled or purified* the heart before as it were, forgiveness was even asked for.¹⁹ And sprinkling is as F. F. Bruce indicates, a spiritual cleansing.²⁰ However, I take the reference to pure water and to washing, e.g., λελουμένοι to be a reminder of the water of separation though Bruce sees this as a reminder of Leviticus 16:4 and the High Priest needing to wash prior to putting on the priestly garments, and this may be a valid interpretation. I note, however, that while G. H. Lang denies that λελουμένοι may be a reference to baptism,²¹ he does fail to see its connection with the *waters of separation* because in this context in Hebrews the writer is speaking of a good conscience, (verse 22) and the need not fail to meet together, (verse 15). *These were the very reasons Numbers 19:20 gives for this ceremonial cleansing* of a person who had reason to have a guilty conscience. On account of this rite, a person was able to **meet together** with fellow members of the faith community.

The narrative statement for Ezekiel 36:24-32 is as follows:

Ezekiel's words would have been meaningful to his readers on account of the Old Testament use of water mixed with the ashes of a red heifer and sprinkled upon those in the community who were ceremonially unclean. Furthermore, the context which Ezekiel addressed did not have to do with contact with a dead body (cf. Numbers 19:11) but with idolatry. Ezekiel chapter 36 has to do with ceremonial purity and sanctification in the eyes of *non community members*, see 36:15-21; 32-36. The use of water therefore was a symbol of the Lord's sanctification and cleansing; so that separation was established between the one community (His people) and the other, (those who were not his people). In addition and most significantly, the act of being sprinkled or washed, as Hebrews 10:22 says, was an outward and visible evidence that those sanctified were in communion with one another. Similarly, those who are baptised represent one body of the Lord's people because Hebrews 9:13-14 and Hebrews 10:22-25a are associate passages with Ezekiel 36:24-32 and Numbers 19:22-25. The use of *water of separation* in the Old Testament period is emblematic of Christian baptism. The several related passages quoted above reveal that the mode of emblematic baptism was sprinkling or washing because *these* indicated ceremonial cleansing.

Even in the Old Testament period, cleansing and the work of the Spirit (spoken of in Ezekiel chapter 36) went hand in hand. David knew this, see Psalm 51:1-2 and 7-11. At the end of the same period, Simeon, (Luke 2:25-35) and Anna, (Luke 2:36-38)

knew the work of the Spirit and the realisation of Ezekiel 36:25-27 in their day and the outward sign of inward heart renewal for them was that form of cleansing used under the Levitical system. Only with the coming of John the Baptist was a baptism of *repentance* introduced. However in a New Testament *sense*, the Jewish purification rites from the time of the rebuilding of the Temple to John the Baptist were the *baptism indicating righteousness* for those like Simeon and Anna and others, whom the Spirit had quickened according to Ezekiel 36:25. The cleansing revealed prophetically by Ezekiel was in this respect the forerunner of Christian baptism.

(v) Daniel 4:33

The text in question falls within the first half of the book, chapters 1-6, in which there are 6 narratives concerning the life of Daniel or Shadrach, Meshach and Abednego. Chapter 4:33 says concerning Nebuchadnezzar:

His body was drenched with the dew of heaven and his hair grew like the feathers of an eagle...

The Chaldee word translated here as drenched, is the word **צבַע** ts^eba', meaning *to dip* or *to wet*. The word is used five times in the Old Testament, each occasion being in Daniel; in chapters 4:15, 23, 25, 33; and 5:21. According to *James Strong's Analytical Concordance and The Analytical Hebrew and Chaldee Lexicon*,²² the root word in Chaldee and Arabic is to dye, or to tinge. However, the derivative word in Chaldee as noted above, means to wet or to moisten and it is this word which is translated in the LXX by the word βαπτίζω. We have therefore the following:

<u>Root word</u> →	<u>A Derivative</u> →	<u>The LXX trans.</u> →	<u>English translation</u>
צבַע tseba' to dip into colouring fluid, a dye.	צבַע ts ^e ba' to dip, wet.	βαπτίζω to dip, immerse, to cleanse by washing.	To <i>drench</i> , (NIV) to <i>wet</i> , (A.V.)
βαπτω to dip, to dye.	βαπτίζω to dip, immerse, to cleanse by washing or to 'administer baptism.'	As for the derivative.	To baptise. A technical word borrowed from the Greek. To <i>overwhelm</i> and to <i>initiate</i> .

The Chaldee word being considered, is a derivative word, for which its corresponding derivative word in Greek is also correctly used. The difficulty, however, is that in moving from the two columns on the left hand side to a translation across two languages, the actual context to which the word is now applied, has altered. The meaning (in English) no longer has to do with *dyeing* or even "dipping" but with having moisture condensed upon a person living out in the open field. Similarly with the second line of data where only two languages are used, [Greek and English], the meaning moves across a language barrier, and a theological barrier where the actual *technicality* of the word is disputed particularly with respect to the *meaning* of the very translation itself. What must become plain, therefore, is that the meaning of a word is governed by the context in which it is found and not visé versa and even at source, as a root word the same applies. The context will determine if the word βαπτω means to dip or to dye, and it will not normally be both although that could be the case. Similarly, for צבַע when we move across multiple language barriers to a specific context, the choice of meaning is subservient to the condition for which the word is used. On this basis alone the Greek word cannot be used to support aspersion as a mode of "baptism" for the simple reason the Christian baptism is not the event taking place here.

Furthermore, the formation of dew is not by sprinkling but by a process of condensation. *The World Book Encyclopedia* states:

Formation of Dew. Dew forms when moist air is cooled by direct contact with cold objects out in the open. The process is called *condensation*...It deposits this excess moisture as dew.²³

In effect, the translators of the LXX have taken a word whose root meaning is to dip, (or dye), and applied it to a different process altogether. Technically condensation is not *sprinkling* in as much as there is no force or action in transferring the moisture. Commonly understood the words *to sprinkle* implies a method or action to plant or place a particular commodity in a determined locality. The action here is more correctly that of precipitation.

This use of βαπτίζω as a translation of the Hebrew צבַע ts'ba' poses some problems when in different contexts the meaning of the Greek is taken to signify total immersion *and nothing else*. Literally speaking, Nebuchadnezzar was surrounded by dew, and not actually dipped *into* it; he was the subject of a *demersion* as the dew is said to have descended upon him. Rather than prescribing a mode of wetting the word outlines a condition to be achieved rather than a precise procedure to arrive at that condition.

The narrative statement is as follows:

It is methodologically inadvisable to build a case for a particular *mode* of baptism basing this on the translation of a word in a context which must necessarily govern the shade of meaning which is appropriate. Here in this event, the mode of 'baptism' was not by sprinkling but by condensation and the subject was not immersed into the dew but was *made wet* by the dew.

The overall purpose for Nebuchadnezzar was not his *baptism* but that he be made aware that:

'The most High ruleth in the kingdom of men, and giveth it to whomsoever he wills.' (Daniel 4:32, A.V.)

This is the condition which was purposed in the *action*, and this was in fact accomplished. The fact that the moisture descended upon the king, rather than him being immersed into it, was immaterial. Here the context and wider Divine purpose determined the mode and meaning of the word βαπτίζω. On account of Daniel 4:33 and this translation into Greek and English, the mode of accomplishing what this word stands will vary according to circumstances and will not require only one particular form for this to be carried out.

(vi) Joel 2:28-32 (And Acts 2:14-41)

Joel 2:28-32 is a prophecy concerning the *Day of the Lord*, a *prophecy* quoted in Acts 2:17-21 with respect to the outpouring of the Holy Spirit. It is my belief that there is material here which will help to clarify the mode by which βαπτίζω may be accomplished, whether what is known as baptism of the Holy Spirit or water baptism.²⁴ It is the theological perspective which is paramount here and once this is investigated in terms of the outpouring of the Spirit, this will I suggest contribute vital information in terms of the meaning for the Greek word. Initially, I accept the fact that prophecy can be an enactment or decree, so that a future concept will be accomplished in God's time and purpose. The New Testament confirms the point:

Prophecy never had its origin in the will of man...²⁵

Therefore Peter goes on to say that "men spoke from God." As God's word is creative and immutable, the vocal and written word of prophecy (where it is indeed inspired by God), it is not just descriptive for it is completed on the basis that "men spoke from God" of what *will be* though in the future. As the Triune God is eternal, for Him to act ahead of time is not a problem. The very word of prophecy, as he "carried men along by the Holy Spirit" is in itself the fulfilment of the words uttered, through their appearance before men will wait until they arrive at a future point in 'time.'

On this basis, the words in Joel 2:28-32 are prescriptive with respect to the formation of the New Testament church, as proved by a comparison of Joel 2:28-32 with Acts 1:3-5 and 2:14-17. As we have seen the "gift of the Holy Spirit" referred to in Acts 2:38 is decisively linked to the words of Acts 2:17-21 which Peter had quoted and upon which much of his sermon was based.

Furthermore, in Acts chapter 10:47, Peter was later to allow that what the household of Cornelius received (see chapter 10:44), was the *gift of the Holy Spirit* for he says this was "just as we have (received)." The out-pouring/inception of the Spirit upon representative groups of His people, took place in line with the data given in Joel 2:28-32; Acts 2:14-38; Acts 10:44-48. Where the gift of the Spirit is spoken of as the baptism of the Spirit, there is a combination of the mode of this work of Jesus Christ with the terminology of baptism and the word βαπτίζω. As a result, we must ask whether the verb to pour out שָׁפַק shâphak, (Joel 2:28) is the same as the verb to baptise. Not that the words can be confused so as to imply that to dip is to pour, but that the consequence or end result is similar.

What is to be investigated here is a continuation of the exegesis in Daniel 4:33 where it was found that in the sovereignty of God what mattered was that Nebuchadnezzar entered into the *condition* determined for him. Similarly, if it can be established here that the condition of being poured upon (by the Holy Spirit) is the same condition as being in contact with water by condensation, moistening, or pouring; then the meaning of βαπτίζω is not related or confined to the mode but to the *Divine completion* intended by the action for which water was applied, however this is done.

The pouring out of the Spirit was to be on all people which is what Acts chapters 2; 8; and 10 reveal. In view of this the following data is now presented:

<u>No</u>	<u>Reference and text</u>	<u>Reference to the Establishment of a Spiritual Condition as a Result of the Pouring or "Baptising."</u>
1	Joel 2:28 & 29. "I will pour out my Spirit..."	The established condition was that the gift of prophecy, and the experience of dreams and visions, heralded the Day of the Lord. The condition was what we might call "Revival" and the outcome was a greater number of men and women finding salvation through the Lord (Jehovah). We see in Acts 2: 33-36 that Peter declared Jesus Christ to be Lord (Jehovah).
2	Acts 2:17. "I will pour out my Spirit..."	As above.

<u>No</u>	<u>Reference and text</u>	<u>Reference to the Establishment of a Spiritual Condition as a Result of the Pouring or "Baptising."</u>
3	Acts 2:38. "You will receive the gift of the Holy Spirit..."	The condition is that of Salvation. Peter did not focus on the evidence of the Spirit's presence, but on that which His presence was to achieve -- Salvation, for (i) Those who call upon Jesus' name, this being (ii) Among the survivors i.e. remnant, "Whom the Lord shall call." The invitation is to all, and the election is His, and neither the freedom to call or the election of God are in conflict one with another . Whoever <i>will</i> call upon the name of the Lord will be saved.
4	Acts 8:18. "The Spirit was given..."	The Spirit was given in the context of the signs, miracles and saving faith. Once again, the condition was that of Salvation. The <u>day of the Lord</u> had come.
5	Acts 10:44. "The Holy Spirit came on all who heard the message..."	The "speaking in tongues and praising the Lord," i.e., the prophetic/visionary/ accompanying witness Joel 2:28 has in mind, is in view here. Again, within a Salvation <i>event</i> .
6	Acts 9:18. "He got up and was baptised..."	Paul's baptism is linked to the <i>time</i> of his Salvation. The condition of <i>forgiveness</i> is the condition in which baptism is relevant. Where salvation is, baptism is. One may proceed the other but they may not be separated for each is the <i>confirmation</i> of the other. The Spirit was poured out, and the water was applied, and in each case, the condition of pouring/baptism was achieved.

We see that βαπτίζω is not specifically a mode, but that pouring and applying water (however it is done), if it is accomplished in the Name of the Lord Jesus Christ and with the work of the Holy Spirit in evidence, **the result is the *condition* of baptism.** An inter-relationship exists between baptism and salvation. Negatively salvation is not dependent on baptism, (otherwise the focus would hinge on the *work* of converts towards salvation rather than the work of God). Positively, baptism is an expression of faith in Christ (and without faith in Christ salvation is not possible) and the exegesis for the passage before us points to the accomplishment of the *condition* of baptism **by the grace of God.** It is the intervention of God which counts and not a narrower plateau in which the focus of attention is on a particular mode of baptism as an expression of union with Christ, via a brief act of submersion under water. The former points to the work of Divinity and gives all the glory to the Redeemer. The latter points to the

work of humanity and to a willingness on the part of the convert to undergo a form of baptism no matter how inconvenient. Therefore the narrative statement for Joel 2:28-32 is as follows:

The day of the Lord began with the outpouring of the Holy Spirit at Pentecost and continues to the day of Christ's return. Ever since the *gift of the Spirit* in Acts chapter 2, men and women boys and girls may call upon the name of the Lord for **Salvation**. The condition of the pouring, or baptism is the change in allegiance, that is, that Jesus Christ is Lord. This is established by the out pouring of the Holy Spirit in the same way that baptism is a visual declaration of the same thing, that Jesus is Lord. Baptism, βαπτίζω is the *accomplishment as from God*, that a salvation *EVENT* -- a work of the Holy Spirit is appealed for or has indeed taken place. It is not primarily that a person is baptised but that he or she *is made* baptised. The condition is a God given sign and not a man activated work. The word βαπτίζω is commonly used in the passive mood, as a person is baptised, he or she does not baptise himself or herself. The same is true of the outpouring of the Spirit in Joel 2:28. People in Israel did not pour the Spirit on *themselves*. It was the Lord who did this, just as with actual baptism, i.e. what it stands for, it the Lord who is at work, as Salvation is of the Lord.

Exegesis from the New Testament

Here I shall consider the following fourteen passages: Matthew 28:19; Mark 7:3-4; Acts 2:38 & 41; Acts 8:38-39; Acts 10:46-48, Acts 16:33-34, Romans 6:1-14; 1 Corinthians 10:2; Colossians 2:11-12 & Colossians 3:3; Hebrews 9:8-10, 1 Peter 1:2; 1 Peter 3:20-21; and Revelation 19:13. Each of these texts were identified in Section V chapters 1 and 2 as relevant to the question of baptism. Methodically I shall look at these passages under three headings. Firstly, actual accounts of baptism. Secondly, references which indirectly relate to baptism. Thirdly, references containing theological content with respect to the meaning and significance of baptism. The exegesis is now presented:

(1) Actual accounts of baptism

These three accounts are found within the Acts of the Apostles. They are brief passages, Undoubtedly much more detail would have made the present research unnecessary!

(i.a) Acts 8:36-39

The passage concerns the baptism of a Eunuch from the upper Nile region. Luke wrote:

As they travelled along they came to some water and the Eunuch said, 'Look, here is water. Why shouldn't I be baptised?' And he gave orders to stop the chariot. Then both Philip and the Eunuch went down into the water and Philip baptised

him. When they came up out of the water, the Spirit of the Lord suddenly took Philip away...

This is a narrative passage, a dialogue between Philip and the Eunuch providing theological understanding from beginning to end. The use of dialogue in this historical account provides us with a certain continuity of data. There is a flow of information given to the reader from which we are able to assemble our basic understanding of the events.

There is a suggestion by Chaney²⁶ that since Isaiah 53:7-8 was being discussed, the context, in particular Isaiah 52:15, would have led Philip to teach baptism by sprinkling is to be discounted. See the earlier exegesis in this chapter.

The view taken by Adams,²⁷ that the Eunuch was *surprised* to find 'a little water' in the desert, does not go unchallenged. C. S. C. Williams writes, "The road is not a desert one till after Gaza."²⁸ On this basis it was called the desert road because it was the road that leads *to* the desert. It did not actually go through desert till after Gaza, and Jerusalem to Gaza is not desert territory. Furthermore, F. F. Bruce suggests that the location of the baptism may have been the Wadi el-Hesi north east of Gaza.²⁹ Whatever the exact location, and given the fact that any body of water in that particular part of the country may not have lasted many weeks before it would dry up, we must conclude by acknowledging that Scripture is silent as to the depth of the water, its surface area, source and cleanliness.

The Eunuch's question did *not* focus on the feasibility of the proposed baptism in terms of the mode but on the biblical correctness with respect to *his* candidature! He asked, "Why shouldn't *I* be baptised?" The text also made it clear that both men went down into the water, και κατέβησαν ἀμφοτέροι εἰς τὸ ὕδωρ but again, it is not stated how far *down* this was. We know also that they (plural) came up, out of the water. (Verse 39). The act of going down, for both of them, corresponded to the act of coming up, for both of them. Here, unless both were baptised in the same act of baptism, the *into* and *out of* the water scenario was equally undertaken by both, yet the text only relates to *one* baptism. We are not told to what extent the two men disrobed, or to what extent they made other preparations for the baptism. These details, however, are insignificant. Due to the climate, the danger of catching a chill or needing to replace wet clothes, was not, as I see it, a factor here.

However, the Greek text uses two significant words which need some investigation. These are, κατέβησαν to go down, and εἰς into. First we shall consider κατάβαινω εἰς as the verb and preposition, and then the use of the preposition εἰς, in other contexts:

The words κατάβαινω εἰς

The use of κατάβαινω together with the preposition, occurs in Scripture, in the following 16 places. I shall list these in order to outline the breadth of meaning which κατάβαινω εἰς carries. The purpose of this investigation is to outline the way in which the verb and preposition is used with respect to a descent **to** or **into** an object. Following this outline, the reader will be introduced to other relevant data.

<u>Reference</u>	<u>Translation</u> ³⁰	<u>Comments: Descent <i>to</i> or <i>into</i> the object</u>
Mark 1:10	The Spirit as a dove coming down to him.	The Spirit came down to him, and dwelt with Him or in him.
Luke 8:23	A storm of wind came down to the lake.	Here the wind did not enter into the water, but blew over the water.
Luke 10:30	A man going down (from Jerusalem) to Jericho.	He was going to Jericho, presumably to enter into the city. We are not told how far he would have entered .
Luke 18:14	(He) went down to his house.	And in context, he would have entered his house.
John 2:12	(Jesus) went down to Capernaum	He went to the place of Capernaum, and entered the city.
Acts 7:15	Jacob went down to Egypt.	He went to the land of Egypt, and entered a town or village within its borders.
Acts 8:26	Go on the way going down (from Jerusalem) to Gaza.	Philip was to go on the way going down <i>to</i> Gaza. He did not reach Gaza, but was found in Azotus. Here <i>to</i> is in the direction of, and <i>not</i> into the city itself.
Acts 8:38	Both went down into the water.	However, as we have seen, κατάβαινω εἰς can mean to, (in the direction of), to (as to the edge of), or to as in into). Only the context can clarify the extent, unless such words as βαπτίζω actually presuppose the extent which into must require, in this case.
Acts 14:25	They came down to Attalia.	The extent to which they entered Attalia is not indicated, other than that they entered the harbour.

<u>Reference</u>	<u>Translation</u>	<u>Comments: Descent <i>to</i> or <i>into</i> the object</u>
Acts 16:8	They came down to Troas.	The extent to which they entered the city is not known.
Acts 18:22	And coming down to Caesarea	They came to Caesarea, entered the city from the harbour, and went in it or through it up to greet the Church. Then they went down to Antioch.
Acts 25:6	Going down to Caesarea.	Festus went into the city as far as his residence and to the seat of judgement.
Romans 10:7	Who will descend into the abyss?	Here the abyss is not just a place, but a location in which a person is said to dwell. It is a location with a particular surrounding which has to be entered if the place is visited.
Ephesians 4:9	He also descended into the lower parts of the earth?	He descended to or perhaps into the lower parts of the earth.
Revelation 13:13	Making fire come down onto the earth.	The fire descended to or on to the earth, but not into the earth.

From the above data we see that *καταβαίνω εἰς* does not necessarily mean to descent to, or to descend into, but that the usage and context determines whether a particular penetration takes place – into a city, abyss, or into water, and the depth of the action can only be determined by data other than the verb and its preposition.

Take for example another instance. Having descended, *καταβάς*, Peter left the side of the ship and commenced to walk on the water. (See Matthew 14:29). His action in descending, and later his action in ascending with Jesus, had nothing to do with the depth of the water below him even though at one stage Peter did begin to sink. The word descended was not used in relation to entering the water but in order to keep on top of it. I conclude therefore, that in John 5:4, Matthew 14:29 and Acts 8:38, to *go down* was to transfer from the side of the pool or the ship or the chariot to the **edge of** the pool or water, from where a subsequent action would then take place. The word *καταβαίνω* does not therefore determine one's depth in the water or environment in which or from which the next recorded move takes place.

The Textus Receptus uses the same word κατέβαινεν in John 5:4, where it records that the angel "went down into the pool" κατέβαινεν ἐν τῇ κολουμβήτῃ.³¹ However, the preposition ἐν can also be translated as either *in*, *at* or *on*, see Schrivelius' Lexican.³² Therefore the angel *descended to* the pool and the extent to which he was within the water is unknown. The word κατέβαινεν in verse 4 refers to the angel. However, in verse 7 κατέβαινεν is used again, this time of the sick, lame or blind person who would descend to the pool after the angel had agitated the water. The person concerned would then *enter* ἐμβὰς the pool, having descended, κατέβαινεν.

This word ἐμβὰς is the word to embark or *step in* (into a pool or a ship). Yet the text in John 5:7 says that the method of entering the water was by being placed, put or thrown, from βαλλῆ to *put* or *thrown*, εἰς τὴν κολουμβήτρην *into the pool*. However, as we have seen, the lame man complained that another man *like* him καταβαίνει *descended* ahead of him. We learn from this that to descend (κατέβαινω) was to leave the side of the pool, but in the case in question to actually enter the water was to be thrown or cast in, as the Greek word βαλλῆ indicates. In comparing this data with the use of καταίβαινω εἰς in Acts 8:38, we see that the translation could read:

Then both Philip and the eunuch went down to the water and Philip baptised him.

The action of the verb *to baptise*, took place where the action of the verb *to descend* ceased. Καταίβαινω εἰς does not require a descent *into* the water, although that also may also have taken place.

The preposition εἰς *into*³³

The verb to fall, πίπτω with the preposition εἰς means to fall into the fire. Εἰς does not, as we saw with καταίβαινω εἰς reveal the extent of falling "into" or descending into. Only the context can reveal this. The preposition εἰς is primarily a location word, with its depth being determined by the context.

Εἰς indicates *location* and not depth. This is seen in Matt.17:15 where a boy was said to fall *into* fire or *into* water. Here it was not the *depth* of the fire or the depth of the depth of the water which was at issue but the boy's presence within those separate environments. Εἰς is not required to mean going *down* as the word can also mean *into* in terms of going up into a ship, (Matt 14:32). Once again this has to do with location. By way of example, with respect to embarking on a ship the word does not determine the position of the passengers or crew in relation to the side or deck of

the vessel. The word εἰς does not define *into* in terms its 'extent' but only in terms of location. In other words it is not a depth word but a *locative* word.

A conclusion

All this leads to the conclusion that baptism of the Eunuch was baptism by reason of *the location and use of water* and not by reason of the depth of water in the particular location. Acts 8:38 does not allow for a statement of purpose with regard to the volume of water which could cover his body.³⁴ In review, the Greek data is as follows:

<u>Word in the Text.</u>	<u>Similar word in another context.</u>	<u>Significance for this exegesis</u>
<p>και κατέβησαν. . . and went down...</p> <p>Acts 8.38</p>	<p>και καταβάς ἀπο τοῦ πλοίου. . . and going down from the ship...</p> <p>Matt. 14:29</p>	<p>The word κατέβησαν concerns the act of leaving a <i>side</i> or <i>area</i> and does not indicate any other depth or transition if indeed this is intended or required. For example, when Peter got down from the ship, he actually walked <i>on</i> the water not into the water, though later, for a time he did <i>begin</i> to sink.</p>
<p>. . . εἰς τὸ ὕδωρ to or into the water...</p> <p>Acts 8:38</p>	<p>πιπτει εἰς τὸ πῦρ καὶ εἰς τὸ ὕδωρ... He falls into the fire and into the water.</p> <p>Matt. 17:15.</p>	<p>The preposition εἰς <i>into</i>, does not signify the depth - the height of the fire or the depth of the water, but the relation of the boy to it.</p>

The narrative passage for the text reads as follows:

The passage reveals that once the chariot stopped, Philip and the Eunuch went down, first from the chariot and then from the side or bank of the pool (κατέβησαν) to and possibly into (εἰς) the water. However, neither of these words indicate depth, in terms of the two men's location in the water. Equally, when they came out of the water, the terms used ἀνέβησαν and ἐκ do not enlighten us as to the depth of water in which they had been placed. The passage does reveal the suitability of having a pool of water or supply of water for the baptism. Apart from this fact, the mode of baptism is indeterminate. The mode is retained in the word βαπτίζω, if at all. The context and the Greek words do not reveal in sufficient detail, the *action* or mode of baptism other than to say that both Philip and the convert went to the water and that going *to* or *into* the water was a suitable part of the overall action.

(i.b) Acts 10:46-48

Here the text is concerned with the baptism of Cornelius and members of his household. The passage before us is entirely narrative and reads as follows:

Then Peter said, 'Can anyone keep these people from being baptised with water? They have received the Holy Spirit as we have.' So he ordered that they be baptised in the name of Jesus Christ.

The issue for the Jewish believers to decide, those who had accompanied Peter to Cornelius' house, was not the mode of baptism but the appropriateness or otherwise of baptising them with *water* in view of their already having received the Spirit. Peter may have had in mind that as water baptism would normally precede the laying on of hands and the 'gift of the Spirit,' here the *evidence* of the Spirit's presence made the need for water baptism less apparent.

However, the view Peter took was that water baptism was in order, and the very reason for this was that the gift of the Holy Spirit was evidence of a sovereign work of grace in the lives of these Gentiles. Where the Eunuch in chapter 8:38 had asked, "Why shouldn't *I* be baptised?" here Peter asked, "Why shouldn't *they* be baptised?"

According to Judd,³⁵ Peter's objection could not have been against the use of *a river or a bath* as a baptistery, or even of the use of water being brought into the house, for baptism. The objection would have had to do with having Gentiles as part of the Church.

Bannerman cites this passage as evidence that water was brought *to* the candidates for their baptism, rather than the candidates being taken to the water.³⁶ The Greek text, however, makes it clear that τὸ ὕδωρ *the water*, was not to be refused. Μήτι τὸ ὕδωρ κωλύσαι... Literally means, "Not *the water* forbid..." These Gentiles were not to be refused baptism, nor were they to refuse to *be* baptised. In order to expedite the decision, the implication is as we shall see, that **the water** was to be brought to them.

In verse 47 the word κωλύω *forbid*, hinder or prevent also means "to keep away."³⁷ In context this means that the water of baptism was not to be kept from them but it would be *brought* to them just as the Holy Spirit had been poured out and came upon them. Similarly the water of baptism may well have been administered in the *same* way. This possibility is established by the use of the Greek word, βαπτισθῆναι an aorist infinitive *passive* which may be translated '*be*' baptised. This word is in keeping with the way in which the Holy Spirit was also given; Cornelius' household were not given any choice in the matter, for the Holy Spirit was made to

come upon them. In verse 46 the word ἐκκέχυται is also perfect, indicative *passive*. The similarity in expression here, would not have escaped the attention of Peter's Greek speaking audience.

The order of events is important. The Holy Spirit had already been poured out upon them. Then Peter directed that in the *same* (passive) manner in which the Holy Spirit had been given to them, so also the water of baptism was to be administered, presumably by being *poured* out. This particular mode also complements the indication that the water would be *brought* to them.

Notwithstanding the above exegesis, these facts as they have been presented are bordering on circumstantial evidence. To say:

<u>Textual data</u> →	<u>Does not equal</u>	→ <u>Subsequent conclusion</u>
Not to keep away water...	Does not equal	To <i>bring</i> water. (The text does not say that water was brought.)
The Holy Spirit was poured out...	Does not prove or require	That water was poured on the believers, as baptism.

The above data points to affusion, but it does not prove it. Provided this is kept in mind, the following narrative statement can now be made with some justification:

The events of Acts 10:46-48 are concerned with the candidature suitability of the household of Cornelius, with respect to baptism by *water*. Peter deemed them suitable for baptism on the grounds that they had received the gift of the Holy Spirit. A suitable mode of water baptism is alluded to because of two key words within the passage. These are: First, the use of κωλύσαι which can be translated *to keep away*. In context Peter declared that water must not be kept *from* them, so therefore he intended that it be brought *to* them, in the house. Secondly, the use of the passive form of βαπτίζω because it is used in tandem with the passive of ἐκχέω *to pour*, this linked together an obligation to be baptised by the pouring on of water, in keeping with the mode in which the Spirit came upon them. As the Spirit 'baptism' provided the evidence for water baptism, so the mode of the one was a suitable mode for the other.

(i.c) Acts 16:33-34

This passage is part of Paul's third missionary journey and in particular the narrative from verses 16-39 concern Paul and Silas' imprisonment in Philippi. Verses 33-34 are to be taken as a summary of the main events. It was not intended that these verses should focus on the mode of baptism. The overall usage of the passage from verse 8-39 is to reveal the status of Paul and Silas with respect to the civil authorities. An outline of the events which concern this exegesis is now presented:

<u>Reference</u>	<u>Location</u>	<u>Event which took place</u>
Verse 29	In prison	The unnamed jailer entered the prison.
Verse 30	Outside	The Jailer asked how <i>he</i> could be saved.
Verse 31	Outside	Paul and Silas reply.
Verse 32	?	The Jailer's household had come outside to observe the commotion. As they stand around Paul and Silas spoke the Word of the Lord to them.
Verse 33a	He "took them" where?	The jailer took them, (we are not told where), and washed their wounds. This could have been in the "guard house" or courtyard of the prison.
Verse 33b	At the above location	In the same unnamed location, the jailer and his family were baptised. There appears to be a link between the "washing" of the wounds and the "washing of baptism." The Greek text says that the baptisms took place immediately after the washings.
Verse 34	In the house	The jailer set a meal before them.
Verses 35, 37 & 39.	In the "prison"	Paul and Silas are escorted "from the prison."

One important exegetical question concerns the mode of baptism. Verse 33 reads:

At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptised.

The location of the baptisms is not stated. However, the locations for different events change in the following order:

The prison → outside → (washings/baptisms) → house → "from the prison."

On this basis, it is reasonable to believe that the washings and baptisms took place somewhere in the open, outside the prison. If so, the prison courtyard is the likely position. The exegesis must now move to the Greek text. Verse 33 uses the greek word παραλαβων, having taken them, an aorist participle from παρα + λαμβανω. Literally, this would read, having taken Paul and Silas *to his side*, or *in his care*. In effect, the chief jailer took responsibility for them, himself, and at the same time he took them to where he could wash their wounds. This would be the water jars or storage supply, for the prison. What took place was a washing.

The jailer and his family were baptised, ἐβαπτίσθη. The verb here is aorist passive, implying that they were baptised by *someone*. We may assume that they were baptised by Paul or Silas, and this followed παραχῆμα *immediately* or *forth-with* after their wounds were washed. The same location for the washings and for the baptisms, may be presumed.³⁸

Any other opinions as to the mode of baptism, would be mere speculation. Any suggestion that the party went to the river, in the night, to perform the baptisms is unproven, just as it is not proved that there was a bath or pool in the prison compound, suitable for immersion. Therefore, on the data available, the narrative statement is as follows:

Outside the prison, and prior to entering his home to provide a meal for Paul and Silas, the jailer took charge of his prisoners. The narrative does not state any location other than that the group were outside. And so, taken by the jailer to a place where water was stored, Paul and Silas had their wounds washed. Immediately following this, the jailer and his family were baptised. The mode for these baptisms is not stated.

(ii) References which indirectly relate to baptism

The following references are commonly assumed to indicate the meaning of baptism. The link is not always established, and for this reason it is necessary to investigate these verses.

(ii.a) Mark 7:3-4

The passage reads:

(The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. When they come from the market place they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.)

The English word *wash*, is a translation from the Greek word βαπτισμοῦς, and the purpose of this exegesis is to investigate the mode this washing or *baptism* may have taken. Therefore, for verses 2-8, I present the following data:

<u>Reference</u>	<u>Condition & Item</u>	<u>Washing mode</u>	<u>Delimitations, notes</u>
Verse 3	Ceremonially unclean hands .	Literally, "to wash with the <i>fist</i> ." Gk. πυγμῆ The washing mode is by νίψωνται, meaning "to wash some part of the person." ³⁹	Only the hands are washed. The rest of the body is ceremonially clean, otherwise the procedure for verse 4 would be followed. This is not unlike the Islamic use of wuḍū, the <i>lesser</i> ablution.
Verse 4a	Ceremonially unclean body . Due to defilement in the market place.	There are two readings: (i) "Unless they wash βαπτίσωνται themselves, they eat not..." And, (ii) "Unless they sprinkle ῥαντίσωνται they eat not..." See Sect.V, Chapter 1, data on aspersion, item 3A.	Bannerman, on pages 33-34 sees the use of the word <i>sprinkle</i> as a gloss or interpretation to explain the mode of baptism. The suggestion has little to commend it. If unclean hands needed a thorough wash, the whole body needed more than a few drops of water. The <i>wash</i> or <i>bath</i> is not unlike ghusl the major Islamic ablution.
Verse 4b	Ceremonially unclean cups, pitchers and kettles (and possibly even dining couches).	These are cleansed by washings βαπτισμοῦς.	These are washed, even dipped in water.

There is little reason to doubt that strict Pharisees did in fact perform both the minor and major ablutions, as revealed in chapter 7:2 (a minor cleansing) and chapter 7:4 (a major cleansing). There is no textual evidence to suggest anything other than the possibility of immersion, in the latter case.⁴⁰ Not that immersion is supported by the purification rite of the Old Testament, as seen by data in the exegesis for Leviticus

14:6-16 & 51. However, the context of Mark 7 does reveal a super sensitive approach to cleanliness. The doctrines of the Old Testament, with respect to these matters were made more stringent by the teachings of men. See chapter 7:7-8. Use of miqveh pools as places where these strict procedures were carried out, including the washing of couches, would fit in with the assessment in these two verses.

The narrative statement reads:

Two forms of ablutions are recorded in Mark 7:2-8. There was a lesser ablution, where only the hands were washed. A more stringent ablution was the washing of the whole body. This was in accordance with the *tebilah* purification rites which took place in the miqveh pools some of which were known to exist in well to do private houses. The textual evidence that these washings took place by sprinkling, is unconvincing. This is because the body washing presupposed as severe a mode of washing as washing the hands. Moreover, the context of verses 7-8 where Jesus castigates these Jews for their strict code while laying aside the commands of God, is consistent with the overall practice spoken about here. In effect, there is every reason to suppose that the purification rites written about under the name of the Greek word βαπτίζω, (where it relates to cleansing of the body), may well have taken place by either a full bath or by immersion. However, this is not the same as saying that "Christian baptism" is the same as *tebilah* washing, i.e. the use of the Miqveh pools for total immersion. The latter may have occasionally been used for the former, but the context here actually denounces the practice of adding extra rules on cleansing in place of the simpler formulae as laid down by the Law. Rather than approving of a stricter code for 'purification' (and subsequently of Christian baptism), the text here, taken in its entirety, points to the need of a less rigid procedure for the true followers of Christ.

(ii.b) I Corinthians 10:1-2

The text reads as follows:

For I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that they all passed through the sea. They were all baptised into Moses in the cloud and in the sea.

The passage is both historical and allegorical. This is seen by the context, in the next verses, where it states that:

They all ate the same spiritual food and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.

The baptism into Moses, is factual, just as the Gospel was also preached to them. See the following *comparison*:

<u>Ref.</u>	<u>Baptism into Moses</u>	<u>Baptism into Christ</u>
1	The Gospel was preached to them, (Heb. 4:2). To those who came out of Egypt; who followed Moses.	The Gospel preached to them (Heb. 4:2 and 1 Cor. 1:2-3).
2	Baptism was given to them. (1 Cor.10:1-2).	They were baptised. (1 Cor. 1:13-14).
3	The communion was given to them. E.g., spiritual food and spiritual drink. They partook of Christ! (1 Cor 10:3-4).	Communion was taken by them. (1 Cor. 11:20-21).
4	Yet their response was disobedience, and a lack of faith. (Heb.3:16-19).	They were warned against idolatry and other disobedience. (1 Cor. 10:6-16).

The exegetical and theological questions which now relate to this discussion are to ascertain any relevant comparison between the mode of baptism in the old covenant, e.g. under Moses, and that which was used by the believers whom Paul and the other Apostles baptised. It has been suggested by Frey that the baptisms which took place through the Red Sea were by immersion and emersion – that those persons present descended in to the heart of the sea and reappeared on the other shore.⁴¹

The Biblical account reveals that those who left Egypt saw the deliverance **יְשׁוּׁוֹׁהוּ** yeshuw'âh, of the Lord.⁴² This deliverance was "on dry *ground* through the **midst** of the sea." (A.V.) According to Strong's Concordance the Hebrew word **תָּוֶק** tãvek is:

from an unused root mean. to *sever*; a *bisection*, i.e. (by impl.) the *centre*;- among (-st), x between, half, x there, where, -) in (-to), middle, mid. [night], midst (among). x out (of), x through, x with, (-in).

Therefore the deliverance was to take the Israelite population between the sea, with a wall of water on either side. In effect the sea was severed, they passed between the sea on either side; (see verse 22)⁴³, but on dry land. In this sense they went through the sea, but not *in* it. In this sense, as 1 Corinthians 10:1 declares, they "all passed through the sea." This action, figuratively, represents a *baptism*, in the Divine economy for Israel. Does it, however, represent baptism in terms of immersion as has been claimed?

In my opinion the event does not provide any data as to a set mode for New Testament baptism. That is not the issue here. It is rather that these baptisms are presented figuratively as a cutting off of the community of faith from the community of darkness. That which is portrayed is the victory of the Lord and not the quantity of water which rested upon them, for in fact it did not rest on them at all. Significantly, the event as a recorded *baptism* is in the presence of water, and plenty of it, but in form, (as a mode) it was waterless for they actually went thorough on 'dry land.'

Baptism, in this Old Testament imagery, was a sign of God's deliverance to his people, rather than a sign of deliverance to the army of Pharaoh or to the rebellious who lack faith and submission to the Lord. *The Song of Moses and Miriam*, chapter 15, provides the theological basis for understanding the meaning of the event. Because baptism is God's *sign* to his 'covenant' people, who through faith and obedience have obeyed the word of his servant Moses, the mode is insignificant in comparison to the event which God has done. This same inequality is maintained in the New Testament between the grace of God in deliverance from sin (on the one hand) and the lack of specific instructions for baptism, (on the other hand). What baptism stands for is of more importance than the actual mode by which it is administered. Paul maintained the same balance, when he said:

For Christ did not send me to baptise, but to preach the Gospel.⁴⁴

The narrative statement reads:

Internal evidence in Exodus chapters 14 and 15 reveal the crossing of the Red Sea by the children of Israel took place between the banked up water to either side of them. The distance however, between the persons crossing and the wall of water is not stated but it was far enough away for the ground at the crossing point to be dry. In terms of a mode of baptism, this event is notable for two reasons. First, because no water was used at all, other than the presence of water on either side and the lack of it upon their bodies. Secondly, because this baptism into Moses was a figurative baptism, understood to be a baptism when the Apostle Paul looked back at the event and attributed to it the same significance which belonged to New Testament baptism. This factor, and what I would call the theology of baptism in Exodus chapter 15, makes it obvious that the actual mode of baptism is not significant.

Here the meaning of baptism is twofold. (i) It is a sign to the person who is delivered from the kingdom of Satan, that he or she is set free from the overall dominion of evil. It is a marker for the redeemed of the greatness of the Lord. (ii) The variations of method, by which the Lord accomplishes baptism, (without contact with water as in the present case), signifies that the essence of baptism is the salvation event itself rather than the particular mode of *baptism* which is used.

(ii.c) Hebrews 9:8-10

The passage concerns what F. F. Bruce calls *A Temporary Ritual*, that is the sacrificial system associated with the tabernacle. This ritual had to do with gifts and sacrifices of which the writer to the Hebrews says:

They are only a matter of food and drink and various washings -- external regulations applying until the time of the new order.

Here ceremonial purifications are collectively referred to as διαφόριος βαπτισμοίς *various washings*. Bannerman⁴⁵ links these washings with the other sacrificial ministrations mentioned in verses 13 and 19-22, from which he deduces that the references in those verses to sprinkling are proof that washings, i.e. βαπτισμοίς are accomplished by sprinkling. In response, it is necessary to consider the content and background of verse 10. As the subject which concerns us here is that of ceremonial washing, I begin with the entry in '*The New International Dictionary of the Bible.*'⁴⁶ This reads:

Ceremonial defilement was removed by bathing the body and washing the clothing (Lev. 14:8; Num 19:7-8). The Priests washed their hands & feet before entering the sanctuary or offering a sacrifice (Ex 30:19-21).

My exegesis of the ceremonial *washings* in Hebrews 9:8 will begin with these Old Testament references. For the above references, the Hebrew words used for washing or bathing are provided below:

<u>Ref.</u>	<u>Details</u>	<u>Hebrew word</u>	<u>Its LXX trans.</u>	<u>Significance</u>
Lev. 14:8	He is to wash his clothes, shave off all his hair and bathe with water. Then he will be ceremonially clean.	Wash, בָּבַס to trample, hence to wash. Bathe, רָחַץ to lave (the whole or a part of the body).	πλύνει λούσεται	To wash clothes was by <i>tramping</i> on them, in water. The corresponding Greek would not be suitable for the rite of Baptism. The word <i>bathe</i> , is translated as βαπτίζω, in the LXX.
Num. 19:7	The priest must wash his clothes and bathe himself with water...	Bathe, רָחַץ rāchats.	λούσεται	Bathing is stated as <i>with</i> water rather than <i>in</i> water. It does not require total immersion in water. Physical and ceremonial purity is intended.

<u>Ref.</u>	<u>Details</u>	<u>Hebrew word</u>	<u>Its LXX trans.</u>	<u>Significance</u>
Ex. 30:18 & 20.	Make a bronze basin with its bronze stand for washing... Whenever they enter the Tent of Meeting they shall wash their hands and feet so that they do not die.	A laver, כִּיֹּר Bathe, רָחַץ râchats. Bathe, רָחַץ râchats.	λουτήρα a pan or vessel to wash in. (Schrivellius' Lexicon, s.v.). ὥστε νίπτεσθαι so as to wash one's self. Νίψονται ὕδατι	Strong's Concordance describes this as "something round (as excavated or bored) ... i.e. a caldron for cooking; hence (from similarity of form) a washing bowl; also (for the same reason) a pulpit or platform:- hearth, laver, pan, scaffold." s.v.

From these ceremonial washings, it may be seen that under the Levitical system the laver was the vessel from which the priests were to wash. The dimensions of the laver are not given, but it is thought to be a large bowl.

Taking up the word רָחַץ to wash, I shall now investigate all the uses in the Old Testament where this involves people washing. I do this in order to search for evidence which will provide a picture of the mode of washing, for both ceremonial cleansing, and for normal washing. The following assessment is provided:

<u>No.</u>	<u>Reference and text</u>	<u>Summary of mode</u>	<u>Comments</u>
1	Ex. 2:5 "The daughter of Pharaoh came to wash." (At the river).	A bath, a wash, perhaps even to swim.	Immersion is not required.
2	Deut. 21:6. (The innocent Elders) "wash their hands over the heifer."	To wash hands, perhaps by pouring water, over the heifer.	Immersion is not required.
3	Ruth 3:3. "Wash thyself therefore."	A bath...	Immersion is not required.
4	2 Kings 5:10. "Go and wash in the Jordan seven times."	To wash in the river.	As we have seen, immersion is not required here.
5	2 Chron. 4:6. "The sea (pool or bath) was for the priests to wash in."	A bath...	Immersion is not required here.

<u>No.</u>	<u>Reference and text</u>	<u>Summary of mode</u>	<u>Comments</u>
6	Ezekiel 23:4. "men came... (figuratively speaking) and when they arrived you bathed yourself for them."	A bath...	The imagery is that of a lady taking a bath in preparation for welcoming her guests. This does not require immersion.

In view of the above it is evident that when Hebrews 9:8 refers to ceremonial washings, the word in its application to the washing of persons, and the Hebrew רָחַץ *râchats*, does not require that the person concerned be immersed or dipped over head. For this very reason, what Bannerman is stating is also incorrect. His point is that these ceremonial washings include the cleansings by sprinkling, found in the context, in verses 13 and 19-22. This position is not sustainable exegetically. First, because the ceremonial *washings* are spoken of as being required prior to entry to the tabernacle and the act of carrying out sacrifices. Secondly, because the Hebrew word for washing, as we have seen, is associated with the act of bathing, and this is not accomplished by the act of sprinkling.

The narrative statement reads:

Under the Levitical system, vessels, utensils and persons were ceremonially purified by washings. An investigation of those occasions when people were cleansed, reveals in Leviticus 14:8, and Numbers 18:18 & 20, that in each of these the Hebrew word *râchats* רָחַץ is used, meaning to *lave*, *wash* or *bathe*. Where the same word is used in other contexts, but for a secular use, we find that in each of these occasions, [Ex. 2:5; Deut. 21:6; Ruth 3:3; 2 Kings 5:10; 2 Chr. 4:6 and Ez. 23:4] the word refers to a bath or ablution either actual or figuratively, or the washing of hands, and in no case does the context require two other actions, that of sprinkling or immersion.

(ii.d) 1 Peter 1:2

The verse in question is applicable to this investigation because it has been said that the meaning of baptism is conveyed by the symbolism of sprinkling. The argument runs as follows: (i) Baptism represents the work of Christ in terms of his atonement. (ii) Under the Levitical system, Christ's work of atonement was *representatively* portrayed by the sprinkling of blood and therefore sprinkling is to be the mode by which baptism takes place.

Hall points out that the washing away of sin is by the blood of Christ, and not by water. On this basis he would use washing as the mode of baptism. Alternatively,

he asserts that the "import of baptism is the same as cleansing away of sin by the blood of Christ," therefore, with reference to 1 Peter 1:2, sprinkling would be a *suitable* mode to represent this work of Christ, when baptism is undertaken.⁴⁷

Murray takes a similar position.⁴⁸ Based on the figure of cleansing for the meaning of the blood of Christ, the mode of baptism, he suggests, is most adequately accomplished by *sprinkling*. Both Hall and Murray appeal to 1 Peter 1:2 in support of their arguments.

The verse in question reads as follows:

God's elect...chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and **sprinkling** by his blood. (Bold type added for emphasis).

The passage forms part of the introduction to Peter's first epistle. It is merely introductory material, it does not add any explanation on these words. They are theological prose, and form the following balance of thought:

<u>Item</u>	<u>Precedent activity</u>	<u>Means of application</u>
1	God's elect....Chosen	According to the foreknowledge of God the Father.
2	(Chosen...)	Through the sanctifying work of the Spirit .
3	(Chosen...)	For obedience to Jesus Christ
4	(This election was made possible by)...	And sprinkling by his blood .

According to the above structure the three Persons of the Triune God are involved in the application of this election just as each Person in the Trinity *elected* those who are addressed by Peter in verse 1. In this work of salvation, lines 1, 2, and 4 represent respectively the work of the Father, The Holy Spirit and Jesus Christ. Here, interspersed between the work of The Holy Spirit and the work of Christ, (in line 3) is the human element of the believer, his or her *obedience* to Christ.

Under *Means of Application*, the items in lines 1, 2, and 3 are literal. However, item 4 is figurative, for the believers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia were not (that we are aware) in Jerusalem or any where

near the actual blood of Christ on the day of his death. Not only so, but the force of the words, "and sprinkling by his blood" imply a heavenly or spiritual application *and not the physical application of blood* upon the flesh of a believer. That the actual blood of Christ *is* part of the order of redemption is not in doubt here, see Revelation 5:9-12. What is being stated is that within the opening verses of 1 Peter the overall verse under investigation is contextually literal with literal events other than the one event which could not have physically resulted in a minute part of the blood of Christ being deposited upon the body of each of these elect persons, in the five regions where Peter's readers were resident. On this basis, the use of a *figurative* expression, though none the less correct in terms of the efficacious nature of the blood of Christ for believers, is not apposite to the application of Christ's atonement with respect to the mode of water baptism.

In effect, the pattern set out above **cannot support** the following case:

<u>Item</u>	<u>Precedent activity</u>	<u>Means of application</u>
1	The death of Christ for his elect in which his actual blood was shed, sprinkled, and poured...	In baptism the atonement of Christ by his shed blood, is to be represented by sprinkling. This mode is in keeping with the mode in which the Levitical priesthood physically applied the blood of bulls and goats, to the altar, as well as in other acts of ritual cleansing. (This is not a correct deduction.)

The New Testament use of the term *sprinkle*, as it is used with respect to the conscience of the believer, is used figuratively and not literally. All the benefits to the Christian are by faith, and are applied to the believer by the Lord on the basis of the death and resurrection of Christ. However, this is not to say that the application of these benefits, when portrayed in the form of baptism is in any way tied to the reverse image of the event, by the use of a form (such as sprinkling blood in the Levitical sacrificial system), for Christian baptism.

My narrative statement reads:

The phrase "and sprinkling by the blood" used by Peter in his first epistle, is a *figurative* usage with respect to the actual application of the blood of Christ to the actual flesh of the believers throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. On this basis, the figurative use of sprinkling of Christ's blood is not to be confused with the mode of baptism as though a figurative use here is sufficient

justification to implement the same mode for baptism. This is not to say that the mode of baptism may not be sprinkling. It is to say, however, that if sprinkling is the biblical mode, this verse does not teach it.

(ii.e) Revelation 19:13

As a book, Revelation is prophetic in character as well as being apocalyptic literature, so that the divine message is presented via visions and dreams.⁴⁹ In the fourth section of the book, where Christ is portrayed as the *Conqueror of Evil*,⁵⁰ we have the text in question:

He is dressed in a robe dipped⁵¹ in blood, and his name is the Word of God.

The Greek word for dipped is βεβαμμένον which is a perfect passive participle of βάπτω. According to *The Interlinear Greek - English New Testament*, Christ's robe was *having been dipped* in blood. The action of *having been dipped* corresponds to Isaiah 63:2-3 where in verse 3 of that chapter we read:

their blood spattered my garments, and I stained all my clothing.

Now according to Ewing,⁵² the Hebrew טָבַל *tâbal*, to *dip*, corresponds to the use of נָזַח *nazâh* to sprinkle, found in Isaiah 63:3. On the other hand Pember believes that the perfect passive participle of βάπτω in Revelation 19:13 should have been translated as *dipped*, *soaked* or more probably *dyed*.⁵³ The question is, which is the correct interpretation? In what way does Revelation 19:13 co-ordinate with Isaiah 63:3? It is true that the Hebrew טָבַל *tâbal*, to *dip* is commonly translated in Greek by the word βάπτω. However, if Ewing can point to a usage of this Greek word where it is believed to correspond to a sister passage in the Hebrew and where in Greek it means *to sprinkle*, he will in effect have provided basic evidence that βαπτίζω can be understood as to moisten or wet by sprinkling.

My findings are that Isaiah 63:3-4 does not use the word טָבַל *tâbal*, to *dip*. It does however, use the word נָזַח *nazâh* to spurt or sprinkle and גָּאֵל *ga'al* to soil or stain. The word to dip is not used. Isaiah 63:3 as an antecedent for Revelation 19:13, does not require of the Greek βεβαμμένον the meaning *to dip* or immerse. Further evidence for this is found in the overall context of Revelation chapter 19. The reader's attention is drawn to the perfect passive participles within the cameo of chapter 19:11-16. It is as if these *having happened* events are presented as the explanation for the previously recorded victory in the beginning of that chapter. In other words, chapter 19:13 is in part an explanation of the judgement of God, through Christ, over the

pseudo-Christian whore, she who claimed to be the vicar of Christ, see Revelation chapter 17.

This is outlined as follows:

<u>No</u>	<u>The Scriptural event</u>	<u>The explanation</u>
1	"Heaven <i>having been opened</i> ." v. 11.	Christ had come to judge the whore, see 19:1-2.
2	"A name <i>having been written</i> ." v 12.	On the basis of His authority from the Father, he is Lord.
3	"A garment <i>having been dipped</i> ." v 13.	John saw the badge of office, the proof of his victory over the whore. Rev. 19:2 is the fulfillment of Isaiah 63:3.
4	"Armies... <i>having been dressed</i> in fine linen." v 14.	The bride, (19:7-8) were prepared for heavenly rule. In heaven Believers are given authority over nations.

The *baptism* of Revelation 19:13 is none other than the bespattering or spurt-
ing of blood when the whore was judicially remunerated for her sins. However, be-
cause the baptism is of a coat or vesture, the correct translation as is also suggested by
Pember, is that the garment has been dyed in blood. In context this is the blood of the
whore or great prostitute. Two other areas of evidence support this view. First, the
meaning of βάπτω as given in Robinson's *Greek and English Lexicon of the New
Testament*, as:

b) by impl. to tinge, to dye, c. c. dat. of means, Buttm. §133. 3, 1. Rev. 19:13
ἱμάτιον βεβαμμένον ἅματι. -- Jos. Ant. 3. 6. 1 τρίχας καὶ δορὰς
προβάτον, καὶ τὰς μὲν ὑακίνθῳ βεβαμμένας, τὰς δὲ φοίνικι.⁵⁴

According to this lexican reading, the same word βεβαμμένας is translated as
to tinge or to dye, both in the Antiquities of the Jews and in Revelation 19:13 and the
method as we have seen is figuratively presented by the imagery of treading out the
wine press, as in Isaiah 63:3.

Secondly, there are variant readings for the word βεβαμμένας and these are
outlined by J. Massyngberde Ford in his commentary on Revelation.⁵⁵ According to
his outline, the text is uncertain and among the variants recorded there are:

bebammenon, (baptō) to dip; A 046 051 1 W S (ph) E sash A (vg) Andr. 2/3 Are *errantisnenon* (*rhantizō*) to sprinkle or purify in a ritual sense ? ... *rherantis-menon*, same definition as *errantisnenon*; *erramenon*, (*rhainō*) to sprinkle (e.g. Ezek. 36:25) vg^{mss} syr^h Orig. ...*rherommenon*, same definition as *erramenon* ... *perirerammenon*, (*pari[r]rainō*) to sprinkle around; \aleph^* *perirerantimon*, same definition as *perirerammenon*; \aleph^c syr^{ph?} Cypr.

It will be seen that as a reading βεβαμμένος is most widely attested. However, the presence of other readings which relate to sprinkling and in particular to sprinkle around, reveal that:

The garment is either dipped or dyed or sprinkled with or in blood.⁵⁶

Taking all the evidence before us, it is possible to retain the usage of βάπτω in the Revelation passage and translate part of the verse as "He is dressed in a robe *dyed by sprinkling* in blood..." There is no need to use the word *dipped* which the AV and NIV use. This is particularly so since the technical word for *to dip*, when it comes to garments, is to *dye*.

The narrative statement reads:

In Revelation 19:13 the Greek word βεβαμμένος is incorrectly translated *dipped* both in the AV and NIV. The root word is βάπτω but this can be translated *to dye*, which would better suite the word, in this instance. As βεβαμμένος is a perfect passive participle it is right to ask at what time the garment was dyed in blood. The answer to this, I believe, is to be found in the immediate context, in chapter 19:2. There, the Lord Jesus Christ is seen to have judged the whore, and this event is presented as taking place just before the assembly of Believers for the wedding of the Lamb. This time scale in Revelation chapter 19 complies with the prophecy in Isaiah 63:3 where the preceding verses also speak of the return of the Lord. (See chapter 62:11-12). At this specific judgement, (Isaiah 63:3 and Revelation 19:2) -- The Lord Jesus Christ is represented as wearing a garment having been dyed by sprinkling in blood. (Revelation 19:13). The action of dying a robe in this way is fully consistent with the Hebrew word which is used in Isaiah 63:3. The words נָזַח *nazâh* to spurt or sprinkle and גָּאֵל *ga'al* to soil or stain are consistent with the Greek used in Revelation 19:13 with respect to the action involved to dye a garment. The translation *to dip* does not convey the mode in which the staining of Isaiah 63:3 takes place. As it will be seen, the Lord is pictured as standing is a wine press, and the garment discoloured **while being worn**. With this Old Testament prophecy in mind, the robe of Revelation 19:13 could not be dipped with the person still inside it. On the other hand, the action of dying could take place even while the garment is being worn.

With all this in mind, the word βαπτίζω does point to a mode other than immersion, for it could not equally be argued that the robe was immersed with the Lord

in it. Where this verse does speak to the mode of baptism, it better represents the action of spurting or sprinkling than that of immersion, if for no other reason than that a garment is not normally washed or dipped in dye at the same time as it is being worn.

(iii) References understood to relate to the theological significance of baptism

Five sections will be considered. Each has a particular emphasis on the question of baptism and hopefully some further understanding on the mode of baptism.

(iii.a) Matthew 28:19

The text in question reads as follows:

Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit.

The passage is a *command* of the Lord Jesus, and forms part of the conclusion to the Gospel. There is no added explanation on the matter of baptism. An earlier reference in Matthew is in chapter 3:13-17 and I shall return to those verses shortly. To be noted here is that the *concept* of baptism is presumed to be self-explanatory in terms of the content of the Gospel, as presented in Matthew's account of the life and ministry of Christ.

The Greek word for baptise is βαπτίζοντες which is a present active participle. It is linked to the aorist masculine participle πορευθέντες of the verb *to go*. In going; and being commanded μαθητεύσατε (an aorist imperative active) to *discipling*, his followers were to (i) **baptise**, and (ii) **teach**, with the promise that Christ would be with them (or *you*, plural) until the completion of the age. We see that the work of baptism is a present on going action, successively administered to those becoming disciples. The persons having gone with the Gospel are to be presently involved in baptism as part of the discipling of the nations, and in pursuit of this duty the order is *going, discipling, baptising and teaching*. At a point of time in the going, there is to be a point of time in discipling, so that there is an on going work of baptising into Christ, and a διδάσκοντες a present involvement in teaching, (present active participle of διδάσκω, to teach).

Therefore, according to Matthew baptism is the **linking action** between:

Being disciplined → (being baptised) →	and partaking in the Name of the Triune God, Father, Son and Holy Spirit.
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Baptism is associated with *discipleship*, and discipleship is linked to the Name (singular) of the Father, Son and Holy Spirit. It is the visible link *to* or *into* fellowship with God, through the Lord Jesus Christ. The basis for this latter remark is that the command to baptise is *from* the Lord Jesus Christ and he who commands this link is the one who makes it possible. The opportunity of fellowship with God is through Christ and the continuation of fellowship is to be accompanied by the learning and observance of Apostolic doctrine.

The mode of this link action, this baptism, is not specified other than the use of the word βαπτίζω. Note however, that the verse in Matthew 28:19 does not even specify "baptising them in water." I make this point in view of the fact that the Bible speaks of other baptisms, such as the baptism of suffering.⁵⁷ Put bluntly, baptism in Matthew's Gospel is "into Christ, and in the name of the Father, and of the Son and of the Holy Spirit." Baptism in or into water *per se*, is secondary with respect to its mode of administration. This is not to say that water is to be absent — far from it. However, the emphasis in this Gospel is on the object of baptism rather than the means of baptism, that is to say, its mode.

A final comment is needed concerning Matthew 3:14-17. It may be that here, the mode which is in mind for chapter 28:19 is outlined at least in part. A further comment is provided:

<u>Ref.</u>	<u>Greek text and an English translation</u>	<u>Comments</u>
Matt. 3:6	καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδανῇ ποταμῷ And were baptised in the Jordan river.	Kimmit identified a difficulty in the use of ἐν with the dative. See item 5A on page 613. However, the use here of in the Jordan is different to the use of ἐν water. Grudem's comment, item 10C on page 585 is inadequate because to be baptised 'in' the river does not in itself require that baptism is by immersion. Being in the Jordan and pouring <i>on</i> water is equally applicable here.
Matt. 3:16	βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος And having been baptised Jesus immediately went up from the water...	Judd correctly indicates that ἀνέβη means to emerge from water. See item 21C on page 596. What it does <i>not</i> define is the necessary depth from which the person may emerge. In practice this could be no more than ankle deep in water, in which case the use of ἀνέβη would still apply.

I suggest that the meaning of the text in so far as it is exegeted with reference to the above, is to be adhered to. The statement implies what it says [and need not imply what it does not say]. Christ was baptised ἐν in (the place of) the Jordan (while standing there) in the water of the river. He immediately went up (out of) the water (he was standing in). He had been baptised with water but beyond the data I have specified, the mode is not given. If the word βαπτίζω contains the generic meaning of the mode of baptism, this must be ascertained in addition to the above considerations, for the mode is not otherwise revealed by the texts before us.

The narrative statement is as follows:

The baptism which Christ prescribed is a baptism in to the Name of the Father, the Son and the Holy Spirit. The observable link between being discipled and partaking in the Name of the Triune God, is the act of being baptised. Nor is it specifically stated by Matthew that this baptism is to be *in* water, though this may be presumed to be the case. The significant factor is the fellowship with God through Jesus Christ, and obedience, and given the chance to do so, to be baptised by water. The mode of such baptism, if it is inherent in the word βαπτίζω is not elaborated upon within the Gospel of Matthew other than that it is an action in keeping with the Gospel; that is to say, it is in keeping with the apostolic doctrine. On this basis it is a matter primarily of the heart, and of internal religion rather than just external conformity to some rules or formulae. See Chapter 22:34 to chapter 23:28.

The one example in Matthew of a baptism, that of the Lord Jesus Christ, was under the Baptist's directives. Here, in chapter 3:6 & 16, the only clarification as to the mode was that Jesus **stood** in the river, he immediately left the water he was standing in, and beyond that the manner in which the water was applied, or Christ applied *to* or *into* the water, is not stated. While βαπτίζω may imply a generic mode of application, other than what has been stated above, the text does not elaborate.

(iii.b) Acts 2:38 & 41

This verse has been considered briefly, under the exegesis on Joel 2:28-32. However, there is need to add to this, with respect to the number of believers baptised on that occasion. The passage reads as follows:

Peter replied: Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of sins. And you will receive the gift of the Holy Spirit ... and about three thousand were added to their number that day.

The passage is narrative in form and *didactic* in its application with respect of the doctrine of baptism and incorporation into the church. The passage is not prophetic

or parabolic. It provides the application to the sermon (verses 14-36), as well as being a description (verse 41) of the response to this preaching.

Baptism βαπτισθήτω, is here spoken of as an imperative passive event while the word to repent μετανοήσατε is an aorist imperative. Baptism is to be ἕκαστος ὑμῶν, that is *each of you*, and is on, ἐπὶ the name of Jesus Christ. The construction ἐπὶ with the dative case carries the same sense as ἐπὶ with the genitive case. The meaning is to believe on or upon in terms of a place, so that the location where faith is to rest is *in or on Christ* as Lord.⁵⁸ Here, baptism is with a view to forgiveness of sins and the gift of the Holy Spirit. That is to say, a linear expression would be:

Having repented → subject yourself to baptism → doing so (with faith) in Christ as Lord → With a view to the forgiveness of sin

Those who act in faith
Will receive the gift of the Holy Spirit.

It will be noted that in verse 41, the Greek word *were baptised* is an aorist passive. Now the manner and opportunity for these three thousand baptisms, is commented on by Adamthwait and according to him if the miqva'oth pools in the city or Jerusalem were used for these baptisms he estimates that 3,000 persons could be baptised in not more than an hour. See item 24C on page 628. As this research has to do with the mode of baptism, the matter requires as much detail as we are able to give to it. Adamthwait's opinion is to be commended and it is not to be doubted that the stated number were baptised in one day. However, as baptism is referred to in the passive voice it must be understood that each one was baptised by *another* believer. They did not baptise themselves as Adamthwait appears to imply. The requirement was not just that each one would walk down a flight of steps "into and out of the pool."⁵⁹

Exegetically, it is admissible to accept that whatever water supplies or venues as were considered appropriate, were made use of. Equally, that the task was accomplished, and that the numerous baptisms were given and received. In terms of the mode, this passage provides for the following narrative statement:

The baptism of about three thousand converts was accomplished on one day. The mode of baptism is not narrated by Scripture, and unless the word βαπτίζω contains within it the concept of the mode, the text is itself silent as to how these baptisms took place. We are to be aware, however, of the presence of numerous miqva'oth pools in the city. These may well have been used for these 3,000 bap-

tisms. However while the baptisms took place on that day, this was nevertheless the action of a group of believers who *applied baptism* to those who repented and believed. And notwithstanding all the above facts, the actual mode of baptism, and the locations where this took place, are not stated.

(iii.c) Romans 6:1-14

Some initial remarks have been made on this passage in Section V chapter 1. The context having been noted, we consider now the key verses for this investigation, verses 3-4:

Or don't you know that all of us who were baptised into Christ Jesus were baptised into his death? We were therefore buried with him through baptism into his death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

Structurally, the passage (verses 1-14) forms a rabbinical argument⁶⁰ relating back to chapter 5:12-20.⁶¹ The assertions Paul makes take the form of a legal argument with introductory questions, a body of data and a final summing up. The outline is as follows:

<u>Question or data</u>	<u>Answer or Statement</u>
Shall we go on sinning...? (v.1)	By no means... (v.2)
don't you know...? (v.3)	We were therefore... (v.4)
If we have been united with him... (5)	We...will live with him... (v5)
We know that our old self was crucified... (v6)	So that the body of sin might be done away with. (v 6)
—	In the same way... [Paul summing up the case] (vs. 11-14)

In this presentation, the language Paul is using is figurative.⁶² "Death" is not here *physical death* because he is illustrating the point he wishes to make about sanctification for persons who are still alive, not having yet reached the perfection which will be found in heaven. To present his case with respect to turning away from

sin, he speaks figuratively of the Christian's death to sin based on the *actual* death of Christ upon the cross (not Christ's death at his baptism, under water or above it). In verse 6 Paul introduces a second reference to death, with the word *crucifixion*. Once again, he establishes that the believer has entered into a death, in fact a crucifixion, even though plainly he is writing to the living and not to the dead.

Paul's summary is found in verses 8-14:

If we died	we believe we will also live with him...	Count yourselves dead to sin.
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My exegesis will now focus upon the following questions which arise out of the text before us. These questions are outlined prior to the investigation so that the overall structure of the exegesis is established:

<u>No</u>	<u>Verse</u>	<u>Question</u>	<u>Factor concerning immersion</u>
1	2.	When did the believer die?	In my opinion, only if death is found to take place at baptism does immersion <i>validate</i> the significance given to the mode.
2	3.	Who are baptised into Christ?	If that group who are baptised into Christ are not contiguous with those baptised with water -- then the analogy of death and resurrection by <i>immersion</i> turns out to be only coincidental.
3	5.	Is the word resurrection related to a symbolical <i>physical</i> death under water, or to a spiritual and moral death?	If the biblical mode of baptism is intended to represent a physical death by immersion , then it is appropriate to look for the representation of a physical resurrection established by Scripture as taking place on the same occasion as the representation of a physical death by immersion. If this is not the case, then the death which is symbolised may in fact be only a spiritual or moral death for which the physical body does not need to undergo a symbolical funeral.
4	3 & 4.	Does Paul use the word baptism as a symbolical way of referring to regeneration?	Unless Paul is postulating baptismal regeneration, being baptised into Jesus Christ cannot be by water baptism. Furthermore, if the word baptism is used symbolically of regeneration, then it is that which bap

<u>No.</u>	<u>Verse</u>	<u>Question</u>	<u>Factor concerning Immersion</u>
4	3 & 4.	Does Paul use the word baptism as a symbolical way of referring to regeneration? <u>Cont.</u>	tism symbolises (e.g. regeneration) which places the person into Christ's death and not a particular <i>mode</i> of baptism. If the mode is subservient to what it genuinely signifies and not vice versa; then no particular mode is more important than another.

When did the believer die? All the references are in the past tense. Erroll Hulse draws attention to the "consistent use of the aorist (past tense)"⁶³ in verses 2, 3, 4, 5, and 6 of Romans chapter 6. The believer *has* died.⁶⁴ However, these aorist tenses do not tell us whether this death was made effective in the believer at the time of his or her regeneration or at baptism.

According to Fraser the real death was by faith⁶⁵ which is expressed outwardly by obedience to baptism. Now since it is death which is being spoken of, there can only be **one** actual death whatever the meaning of that death may be. Furthermore, as here in Romans chapter 6 Paul always refers to death in the aorist tense, he does not have in mind an on going process or a two stage event as would be necessary if death were understood to take place at regeneration and at baptism. Also, it is not possible for Christ to die more than once, see verses 9-10, and the elect are said to be in Christ and they have been *crucified* συνεσταυρώθη, or died with him. Therefore the death of the believer is in that sense also the death of Christ, and just as the death of Christ cannot take place on every occasion that baptism by immersion is undertaken, logically I conclude that the death recorded in Romans 6:2 took place **for** the believer at regeneration based on the **one** death, that of Christ on the cross.

According to this, the implication for the mode of baptism is that there is no connection between the time of water baptism and the believer's death to sin, and therefore the mode of baptism is insignificant unless it can be proven that a particular mode, such as immersion, contributes something to baptism which would not be otherwise obtainable,⁶⁶ or that alternatively immersion acts as a figurative representation of the burial of Christ. However, if even some of the benefits of Christ's death await the occasion of water baptism by immersion, then there are indeed two classes of Christian. The issue for this part of the present exegesis is not just the validity or reality of a two tier system of baptismal discipleship, but the implication of the above considerations with respect to the time in which the believer died to sin.

When does the burial of Romans 6:4 take place? In *Believe and be Baptized*

Victor Jack makes the following claim:

Baptism gives us the opportunity spiritually to attend our own funeral service. Death must give way to life - this is our Gospel.⁶⁷

The above view arises out of a particular exegetical understanding of Romans 6:4. When believer's baptism by immersion is understood to be his or her funeral service, the putting away of the *old nature* is not only thought of as taking place at regeneration but also at the time of water baptism. As we see illustrated above, baptism becomes a significant *sanctification event* subsequent to the time when the Holy Spirit brought repentance, faith and the life of Christ to the person concerned.

Romans 6:4 says, "We were buried with him by baptism into his death." With this in mind and in view of the suggestion the a candidate for baptism can attend his or her own funeral service, it may be asked is this burial in Romans 6:4 subsequent to Christ's burial or at the same time as Christ's burial?

The words "were buried" are indicative passive. Therefore the believer was buried by someone else. Who buried the believer? And if they were "buried with him (Christ) into his death," did this take place:

- (a) During water baptism? or,
- (b) Or at the moment of Christ's burial, nearly 2,000 years ago?

The matter I wish to assess here concerns to the words "with him," for at the time of a believer's water baptism, He (Christ) was not dead but alive and at the Father's right hand. Therefore I ask:

- (1) If baptism is a "burial with him" then when a Pastor performs a baptism, is not Christ also buried (again) at the same time?
- (2) If "we died with Christ" (Romans 6:8), then did this death take place when Christ died, or at the time of regeneration/conversion? Or does this death take place through baptism (by immersion?)

The questions I have outlined above may assist in establishing when the believer was buried with Christ. Now, as Baptist theology⁶⁸ on Romans 6:1-14 presents baptism by immersion as the Christian's 'funeral service' in which death gives way to life in baptism, a number of possibilities appear to exist. I shall list two of them:

[a] Being **baptised into Christ** is a two part operation. First, there is the aspect of regeneration/conversion and secondly there is water baptism. Christ Jesus participates

with the believer in his or her death and burial via water baptism as the believer is said to be co-buried with Christ.

(or)

[b] The believer, at the moment of his or her regeneration by the Holy Spirit is joined to Christ. What baptism signifies, as per Romans 6:14 is accomplished for the believer with or without his or her baptism be it by immersion or any other means.

I suggest that of the two possibilities above, [b] is the correct position. Paul says, "For we were all baptised by one Spirit into one body" and in addition to "whether Jews or Greeks, slave or free - "I believe it could be stated, *whether baptised by immersion, affusion or aspersion, or not baptised with water at all.* (See 1 Corinthians 12:13). This will be considered in more detail shortly.

The point at issue is this. Are we to postulate a *deutero-baptizo*? Is there a dying to the old nature⁶⁹ at regeneration as well as a second dying to the old nature at one's baptism in water, by immersion? This indeed is what some Baptist Hymnology and theology does teach. See Section V chapters 1 and 2. However, there is no biblical evidence to support this other than the supposed evidence in Romans chapter 6, and this presumed evidence is being probed and challenged here.

Furthermore, if baptism in water is related to a believer's funeral service⁷⁰ then ought not the terminology used by Jack be changed so as to refer to a *memorial service* rather than a funeral? The actual funeral service was a real funeral - that of Jesus Christ himself. Any subsequent 'funeral service' for a believer, to which Christ is invited, runs the risk of presenting Christ Jesus as *perpetually dying and rising again* with each successive convert who is baptised in this way. This is because the symbolism for one cannot be separated from the life and death of the Other.

The validity of a believer's death (Romans 6:2) is anchored in the death of Christ or not at all. The death of Christ, I suggest, has no direct bearing on:

- (a) The meaning of water baptism.
- (b) The mode of water baptism.

John Murray indicated that in part the theology of baptism by immersion is based upon:

the argument that, since baptism represents union with Christ in his death, burial and resurrection, immersion in water and emergence from it provide an analogy which graphically portrays that which is represented and sealed by baptism. Romans 6:3, 4 would appear to indicate such symbolism.⁷¹ (Underlining added).

The use of a particular mode of baptism based partly on the above analogy, need not be refused provided that it does not clash with other statements in Scripture. Consequently I would ask, how does this acted death or analogy relate to the words of Romans 6:9 where it says of Christ, "he cannot die again." When baptism becomes a pseudo *death ceremony*, as Jack suggests, in effect it suggests that Christ *shall* die again. If "our being united **with him** in death" (Romans 6:5) is made to refer to water baptism then Christ would also be a participator in our "death ceremony" on the grounds that he is united with the believer. This would be a new death ceremony for Christ as well. But this is impossible since Scripture records, *he cannot die again*. If baptism by immersion is a death for the believer, it cannot be less than this for Christ himself, for one is not separate from the other.

Also, If the believer died *in Christ*, this death took place in the death of Christ. In a similar way, through the federal head of the human race the guilt of the first Adam passed on to all his progeny all that is, except Christ. Positionally all of humanity except Christ were in Adam when he rebelled against the Lord. For believers in Christ to then submit to a rite [water baptism] in which death and resurrection are symbolically imitated, to do so as those who have Christ the hope of Glory in them, is to submit Christ to multiple *death ceremonies* in which He with them are made partakers of a supposed reenactment of His death on the cross. Apart from being a poor imitation of the real thing, an acted death by immersion would require that the person remain under water, though obviously sealed off from it, for three days. The incompleteness of the symbolism as well as its theological implications appear to undermine the view that the burial of Romans 6:4 takes place by water baptism.

Who are baptised into Christ? According to 1 Corinthians 12:13 baptism into Christ is the work of the Holy Spirit and unless baptismal regeneration is postulated then this work of the Spirit is not contingent on water baptism. However, this is not to say that baptism may not take place *at the same time* as regeneration and conversion, for Peter invited his hearers to "Repent and be baptised...in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit." (Acts 2:38).

Are all who are baptised into Christ contiguous with those who are baptised in water? The point of issue here is not whether they are those who were baptised by *immersion*, for that is patently not the case.⁷² The question is whether baptism as such is directly linked with being in Christ and the reason for investigating this is because the *death* in verses 2-3 is for a particular group, the *as many as* or ὅσοι of verse 3.

This group, the ὅσοι are those who are baptised into Christ's death, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν. However, not all believers in Christ Jesus were, are now, or perhaps will in the future be baptised in water; and since Paul's argument falls flat if there is **one exception** for baptism, it appears to me to be exegetically incorrect to link baptism in water with the *baptism* spoken of in these verses.

However, if I assume for a moment that Paul does have water baptism in mind, should there then be one case where this does not take place⁷³ as in the case of the repentant thief on the cross, Luke 23:40-43 or of any other subsequent omissions of baptism, then Paul's whole argument would be void. I do not think that Paul would build his case against antinomianism upon such a weak foundation. While I am aware that not all will agree with the point nevertheless I think it is a reasonable position to take.

Note also that Nicholl takes the view that death to sin takes place through water baptism and that it is water baptism which Paul has in mind, in Romans 6:2-4. He says:

(ὅσοι) is not partative but distributive: there is no argument in the passage at all, unless all Christians were baptised...The baptism into which we are united to Christ and to His death is one in which we confess our faith, looking to him and His death. (Underlining added).⁷⁴

That author is saying that ὅσοι requires the translation "all" which is the sense in which it is used in John 1:12. There "for *as many as* believed in him," is another way of saying *all* who believed in him. So with respect to Romans 6:2-4 Nicholl projects that *all* died to sin because *all* were baptised in water, but in my opinion his view is incorrect. As I have already indicated not all who are regenerate are baptised in water and yet Paul's argument is not invalidated by that fact. The persons in verses 3 and 4 who **died to sin** are those to whom the overwhelming, overcoming work of the Holy Spirit the work of God in *regeneration*, has been made known and not those who may have been baptised in water.

John Murray takes a similar view here⁷⁵ for there is no reference in Romans chapter 6 to the waters of baptism as in 1 Corinthians 12:13 where there is a reference to the Holy Spirit but also *no* reference to water. In Romans 6:2-4 Paul uses the word baptism but gives it the meaning the word has in 1 Corinthians 12:13. He does so in terms of the **one** divine once for all work (e.g. regeneration) which work alone fits with the distributive all, of the *as many as* in Romans 6:3.

My findings therefore are that the analogy of death and resurrection which Paul uses here in Romans 6:1-14 are coincidental in terms of those who choose to be bap-

tised by immersion. This is not to say that the word βαπτίζω may not in itself require immersion, rather that the actual context and exegesis of the above passage is not a reason for water baptism by immersion. As I have attempted to show, not all who are dead to sin or baptised into Christ are in fact baptised in water and because there are exceptions *per se* to the act of baptism this is an indication that the meaning of the word baptism within this text has to do with more than the act or practice of baptism itself.

Does Romans 6:2 refer to a *physical* death? Why does Paul refer to being 'buried through baptism into death' when the normal word order is death and then burial? Could it be that physical death is not what Paul has in mind at all?

Paul does not say that we were buried with him through water into death, but buried with him through *baptism* into death. The death he has in mind as I suggested above, is Christ's death, even though he uses the word baptism as a euphemism for regeneration by which a believer is made a partaker of Christ's death. The word order is significant and complies with only one recorded baptismal event -- that of the work of the Holy Spirit in placing a believer into Christ.

The above view is strengthened by the fact that no physical resurrection is represented as taking place *at the same time* as the death indicated within Romans 6:1-14. See verse 5, καὶ τῆς ἀναστάσεως ἐσόμεθα, where ἐσόμεθα *we shall be* is 1st person plural future indicative. The time difference between having died, (see verses 2-4) and being united with him in his resurrection, is an **indefinite** time, in most cases lasting many years. If water baptism were to be represented here as a death and resurrection motif, the period under water should *represent* the time span from the time of regeneration until the Parousia because the tenses used by Paul are not all aorist tenses.

However, what Paul is saying in verse 5 is that on account of the death of Christ, the believer will be raised from the grave to be united with him in His resurrection and that this is the completion of the believer's regeneration, the resurrection.⁷⁶ Up until the resurrection and even beyond it, there is no need to succumb to the power of sin, as Paul says, "do not let sin reign in your mortal bodies."⁷⁷ However this change is because of the work of Christ upon the cross and not on account of an act of baptism by the believer. Consider the following contrasts:

Death and a future bodily resurrection.	we died ἀπεθάνομεν to sin. (v.2)	we will be raised ἀναστάσεως ἐσόμεθα. (v.5)
Death to sin is a spiritual and not a physical death. In Christ there is "life" in which sin need not predominate in a believer.	we died απεθανομεν. (v.8) --- reckon yourselves dead νεκροὺς to sin... (v.11)	we shall live συζησομεν. (v. 8) --- but alive ζῶντας to God. (v.11)

Here we see that there is life, but that this refers to life or victory over sin, while there is also a future resurrection which is a future *physical* life for the body after an actual physical burial. Where the word *resurrection* is used it is in the future tense, and relates to an actual bodily resurrection. On the other hand the symbolism of death relates specifically to a moral and spiritual death and the triumph of Christ over the power of sin.

The symbolism of death in Romans 6:1-14 does not require the symbolism of a present resurrection for it is not the physical body which is put to death but the power of sin.⁷⁸ Now there has come a moral and spiritual reality, to live in the power of God even though a general resurrection is *yet* to come. I can only conclude that a symbolical *physical* death is not intended in this passage. If it were to be intended, a symbolical physical resurrection would also be required and this exegetical research indicates that this is not present within the same time scale (or tense) with which death and burial are here referred to. This lack militates against the view that water baptism is intended to represent a death *and a resurrection*.

An exegetical understanding of Paul's symbolic language. We see that Paul uses *baptism* in place of the term regeneration, just as he uses other terms or euphemisms within the same section of the chapter: These are listed below:

<u>Euphemism</u>	<u>Interchange</u>
Death, we died.	The law of sin is rendered inoperative.
Baptised into Christ Jesus.	Regenerate by the Holy Spirit.
Old self was crucified.	The old nature is rendered inoperative.

All of this is not to deny that Paul is using the word *baptism* as a symbol, but unless he is postulating baptismal regeneration, being baptised into Jesus Christ cannot be by *water* baptism unless it can be proved that all believers were and will be baptised in water, which as we have seen is not the case. In my view the baptismal terminology used here is no more than the pictorial language of regeneration in which being baptised into Christ's death is a way of saying that the believer is a beneficiary of that death. Furthermore, keeping in mind Paul's overall purpose in this section, the following quotation from Nicholl provides some added clarity:

Unless there is a necessary connection between justification by faith and the new life, Paul fails to prove that faith established the law. The real argument which unites chaps. iii., iv. and v. to chaps. vi., vii. and viii., and repels the charge of antinomianism, is this: justifying faith, looking to Christ in His death, really unites us to Him who died and rose again, as the very **symbolism** of baptism shows to every Christian. (Bold text added for emphasis).⁷⁹

Nicholl refers to the *symbolism* of baptism, and goes on to postulate that this baptism is by immersion. However, as I have argued what we have here is baptism spoken of symbolically as regeneration because the point in time at which death to sin became effective was not at the time of water baptism, but at regeneration. Only if it can be proved that regeneration takes place in and by baptism, could it be said that Paul is using the word baptism to refer to water baptism

What does Romans 6:1-14 teach concerning βαπτίζω and the mode of water baptism? The narrative statement is as follows:

The section in question does not specify whether the baptism 'into Christ' is achieved by water baptism or by the Holy Spirit, as in 1 Corinthians 12:13. Traditionally the passage is said to refer to water baptism. However, there are good reasons to question this view just as John Murray and others have questioned the validity of using the passage to proscribe immersion as the mode of water baptism. The significant factors in the passage, with relation to the form of baptism into Christ, are:

(i) The death and resurrection spoken of are not given the same tense. Death is in the aorist tense and resurrection is in the future. Therefore we may not presume that water baptism by immersion is intended here, as a symbol of *physical* death and resurrection.

(ii) Burial is spoken of as prior to death, and this is an unnatural order since death normally precedes burial! The unusual order used here, however, is not out of place where the idea is that of uniting a believer in Christ, as in regeneration where burial = a uniting, in the the sense of **partaking of Christ**. This is what takes place when the Holy Spirit joins a person with Christ.

(iii) Exegetically the Greek word ὅσοι indicates that no exceptions are possible for this baptism. All are to be baptised in order that all persons so concerned are made to be *dead to sin*. (Chapter 6:2).

Now, as all believers have not been baptised in water, the baptism Paul is referring to cannot be *water* baptism. Furthermore, any suggestion that it need be water baptism could not in fact be the case here, for baptismal regeneration would then be established by this passage, in which case Paul would then be inconsistent with his other writings.

The word *baptism* here refers to the work of the Holy Spirit in regeneration. This position does in fact satisfy all the exegetical factors outlined in the text. Although baptism by immersion is a valid subject to consider, this is not what is being demonstrated or taught in this passage. Notwithstanding that the word βαπτίζω may have significance as to the mode of baptism, in this case the context does not specify water baptism by immersion.

(iii.d) Colossians 2:11-12 and 3:3

The NIV title for the section in Colossians 2:12 is *Freedom From Human Regulations Through Life With Christ*. The passages for exegesis are now given:

In him you were also circumcised, in the putting off of the sinful nature...having been buried with him in baptism, and raised with him through your faith in the power of God, who raised the dead. (Chapter 2:11-12)

For you died, and your life is now hidden with Christ in God. (Chapter 3:3).

The Epistle provides a historical and theological record of Paul's contact with the church in Colosse. Paul writes to those who had received Christ, Chapter 2:6. He uses Old Testament imagery and terminology to spell out their freedom from human regulations and the requirements of the Levitical system. The comparison and usage is as follows:

<u>Ref.</u>	<u>Levitical concept</u>	<u>A New Testament superlative</u>
Ch. 2:13	The uncircumcision	(When you were) dead in your sins. 2:13.
Ch. 2:13	The uncircumcision of the heart.	God made you alive with Christ. 2:13.
Ch. 2:11	Circumcision in the flesh.	The putting off of the sinful nature. A circumcision done by Christ. 2:11.

<u>Ref.</u>	<u>Levitical concept</u>	<u>A New Testament superlative</u>
Ch. 2:14	The ceremonial code with its regulations.	He forgave all our sins. 2:13.
Ch. 2:16	Rules concerning eating and drinking, and special days...	The reality, however, is found in Christ. 2:17. ... you died with Christ to the basic principles of this world. 2:20.
----	-----	have been buried with him in baptism. 2:15
----	-----	and raised with him through your faith in the power of God, who raised the dead. 2:12. You have been raised with Christ. 3:1

Baptism *as burial* does not have any Old Testament/Levitical comparison. There are other comparisons between the Old and New Testaments, but not for this. The present investigation will seek to uncover why this may be so. Within the Levitical system there is no concept of *burial* or putting to death the *old nature* in the same way as the New Testament outlines.⁸⁰ In the Old Testament the putting to death of the old nature, *the rebellious nature* in a young person whose parents were covenant members in the community -- was by stoning. This action has no counterpart in the New Testament because the *death of the old man* according to the meaning commonly given to baptism by immersion, is not that of *physical* death but of a spiritual disobedience.⁸¹

Does the concept of baptism as a *burial* refer to the work of the Holy Spirit in putting to death the sinful nature, rather than the presumed self-help death, that is, sanctification,⁸² via water baptism?

The circumcision done by Christ is related to the words "having been buried with him in baptism." However, the passage does not say that the believer was buried with him in water, but buried with him in baptism.⁸³ Nor does it say that the believer was buried **and dug up again**, but buried and raised *with him*, which means *this* took place with him **when He was raised**. The following is to be considered:

<u>No.</u>	<u>When He died...</u>	<u>His death was ...</u>	<u>The comparison with baptism.</u>
1	His death	A real death...	Baptism, if it is a symbol of death, is only play acting.
2	His burial	A three day event	Baptism, if it is a symbol of death, must retain the person under water for 3 days.
3	His resurrection	To a changed body...	Baptism, if it is the doorway to being raised with Christ, must demonstrate a supernatural status, as Christ did to His disciples after his resurrection.

The truth is that water baptism does not deliver on these comparisons. Water baptism, in so far as it is seen/interpreted to be a death to self, a *burial*, does not conform to the pattern outlined above. The meaning of **buried with him in baptism** in Colossians 2:15 is a *figurative* usage speaking of the benefits of Christ's death and resurrection. This fact may be ascertained because the element which coexists it, *being raised and seated with Christ*, has not as yet been accomplished in a physical way. In addition, the text says that the resurrection which took place after the death, *was in faith*. That is to say, it is a spiritual event, not a bodily event. Just as circumcision of the flesh profits nothing under the new covenant, so too a resurrection event from under the waters in baptism by immersion, profits nothing in terms of spirituality -- unless the real baptism that of Christ Himself, is *appropriated* by faith. This, is what Colossians 2:12 is postulating. In context, the real situations Paul deals with in verses 16-23 are of this world.⁸⁴ Paul, however, makes it clear that the death he has in mind was a death "*with Christ*" not 20 or 30 years afterwards. (Or in the case of this present generation, approximately 1950 years afterwards). See Colossians 2:20.

As a mode of water baptism, being buried with him *in baptism* can only take place if immersion is practiced and if Christ is pleased to assume his death once again and lay His life within a grave of water -- or unless the baptism Paul has in mind is the baptism Christ himself spoke of in Luke 12:50. The baptism in Colossians 2:13 is the baptism Christ spoke of in chapter 2:15, that is to say, his own death on the cross. Consequently the narrative statement is as follows:

Colossians 2:11-12 and 3:3 do not prescribe that water baptism should take place by immersion. The context for Colossians 2:11-12 and 3:3 makes it clear that a

Christian is not *physically* in heaven as a result of being *in* Christ. Until the general resurrection there can be no bodily resurrection as was the case for Christ after his resurrection from the grave. By comparison water baptism does not provide a resurrection body for the believer in the way that Christ received a resurrection body after his death and burial. In the context of Colossians chapters 1 and 2, the burial referred to in chapter 2:12 is a spiritual work by Christ's grace without baptism by whatever mode it may be administered.

(iii.e) 1 Peter 3:20-21

In chapter 3:8-22, Peter is expounding on the victory of Christ for his people as they persevere with humility, in spite of opposition. A number of situations and difficulties are introduced. Verses 18-21 is used as an example of the patience and faith of Noah as he and his family also suffered even though they were righteous before God. The passage reads as follows:

...God waited patiently in the days of Noah while the Ark was being built. In it only a few people, eight in all, were saved through water, and this water symbolises baptism that now saves you also -- not the removal of dirt from the body but the pledge of a good conscience towards God. It saves you by the resurrection of Christ.

The flood waters through which Noah and his family escaped *symbolise baptism*. They were lifted above the waters, and yet were deluged while being in the Ark, by the rain from heaven, while at the same time being surrounded by water as the craft drifted in the wind and rain. In what way therefore does the example of Noah contribute to our understanding concerning the mode of baptism?

The Greek text reads, ὀκτὼ ψυχαὶ διεσωθησαν δι' ὕδατος *eight souls were quite saved through water*.⁸⁵ And we are told, this water symbolises baptism. Within this construction the preposition *διὰ* is used together with a genitive noun, *water*. According to *Edward Robinson's Lexicon*⁸⁶ the preposition with the genitive can mean **through** in terms of either (i) place, *through a place*, (ii) time, *through, throughout or during* a period of time, (iii) cause, *through the instrument or immediate cause* of something (iv) and through an occasion or an event. Robinson adds:

the mode, manner, state, circumstances, *through* which any thing as it were passes, i.e. takes place, is produced, etc. a) of manner... b) Of the state, circumstances emotions, etc, *through, in, with* which or *on occasion of* which any thing exists, is produced or done, etc...

From the above I believe that 1 Peter 3:20 is better translated as "eight souls were successfully saved **on the occasion** of the flood."⁸⁷ They were not saved *through* the flood as though they were swept along in bodily contact with the water,

rather they were saved above the flood and through the occasion rather than through the water as if they were in it when in fact they were actually *on* the water. The text clearly states that they were εἰς *in* an ark, not in the water.

The flood waters symbolises baptism,⁸⁸ and the word is ἀντίτυπον, as an *anti-type* of baptism, and in doing so the baptised, i.e. the eight persons were not immersed. The text makes clear that the mode of baptism does not require the "removal of dirt from the body" but *obedience* towards God. Just as baptism is a command of the Lord Jesus Christ, so too the need for an ark was made clear to Noah by a command from God. It was his *obedience* to the command which saved him, that is, his inward response which resulted in (a rather slow)⁸⁹ outward activity to complete the boat.

The narrative statement is as follows:

1 Peter 3:20-21 *does* provide a mode for baptism, in terms of obedience to the command of the Lord but not in terms of the amount of water used. The mode is to be found in Christ, that is, within the ark of His making, so as to be shielded from the judgement of God. By **obedience** and faith, the reality of baptism, by whatever mode, is accomplished.

A Combination of the Exegetical Findings in Each of the Three Chapters in Section V

In this section I bring together the research findings for each of the chapters in Section V. In doing so I shall not repeat the content of each item but indicate what I believe to be the validity of each exegetical item, now that my own research is completed. While it may be argued that this assessment may not be without some bias, I respond in the following way: (i) Ultimately all research of this nature is influenced inevitably by the human component which is part of the research method. However, (ii) the reader will recognise that I have outlined relevant data for each of the three positions on baptism. It is not inaccurate therefore to make some assessment of the data thus obtained. (iii) In a number of cases the data I have reviewed has provided **support** for a particular mode of baptism. In effect, the data supplied was used as the basis for the view put forward by its author. I have not adopted this approach, as I view it as methodologically unacceptable. My purpose is not to accumulate a multitude of pointers in favour of a given mode and then decide which mode is the correct mode on the basis of the accumulative evidence. Rather, I have sought to give validity to any data which provides clear evidence of a biblical mode and to leave all other evidence as *not appearing to prove a particular mode*:

The following assessment on pages 475-488 is the supporting evidence upon which my conclusions in Section VI chapter 2, are presented. In arriving at these

conclusions I will take into account each and every Biblical reference, together with my sampling of academic work in relation to it. I have adopted this methodology so that my findings accurately reflect the material before me.

<u>Reference</u>	<u>Biblical text</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
Page 616, item 1A	Leviticus 11:32	No. This does not prove that טבַּל <i>tābal</i> and βαπτίζω <i>baptizo</i> necessarily refer to immersion.	Murray allows that the word can be used of immersion, but that in every case this is not so.
Page 593 item 13C, page 618 item 8C; Sect. V ch. 3 pages 418-421	Leviticus 14:6-16 & verse 51.	No. My own exegesis on pages 418-421 reveals that when dipping, טבַּל <i>tābal</i> takes place it is not necessary for the whole of the subject to be immersed.	13C is used to support baptism by immersion, and 11C is used to support baptism by affusion.
Page 574, item 5B; page 617, item 7C; page 647, item 6C.	Numbers 19:1-22. (See vs. 13 & 17)	No. The data is viewed differently by those who support affusion, compared to those who support immersion.	It appears that what is accomplished by baptism is in fact obtained by sprinkling, but not all agree.
Page 618, item 9c.	Joshua 13:15	No.	Here dipping is not complete immersion.
Page 581 item 8B; page 593 item 11B; page 594 item 14C. Sect. V ch. 3 pages 421-422	2 Kings 5:10	No. My own exegesis reveals that there is no textual evidence to indicate that Naaman dipped all of his body under water. It is clear that he washed the affected part seven times, but beyond that the text does not prove a mode of baptism.	8B uses the data support affusion. 11B and 14C argues for immersion but do so by circular reasoning; they base the case on what is in fact under evaluation - the meaning of βαπτίζω itself.
Page 585, item 15C	Isaiah 21:4	No.	A metaphorical usage cannot prescribe a mode.
Page 616 item 10C; page 624, item 7C Sect. V ch. 3 pages 423-424	Isaiah 52:15	No. My own exegesis reveals that this passage has nothing to say about baptism. Baptism by aspersion is not taught here.	10C argues for baptism by aspersion. 7C argues against this view.

<u>Reference</u>	<u>Biblical text</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
Page 623, item 4B; page 624, item 8C. <u>Sect. V ch. 3</u> <u>pages 424-429</u>	Ezekiel 36:24-32 & Hebrews 9:13-14 & 10:22-25a.	No. My own exegesis reveals that these passages do not prove a specific mode of baptism, but they do point to the purpose of baptism that it is to indicate separation from idolatry together with <i>washing</i> as a sign of cleansing.	4B & 8C reject the use of this text as a basis for aspersion.
Page 616, item 2A. <u>Sect. V ch. 3</u> <u>pages 429-431</u>	Daniel 4:33	No. My own exegesis reveals that this text does not demand any one particular mode of 'baptism.'	The actual 'baptism' took place by the descending dew. He was not dipped into the dew but it descended upon him.
<u>Sect. V ch. 3</u> <u>pages 431-434</u>	Joel 2:28-32	Yes. My own exegesis reveals that the <i>baptism</i> given was from above, i.e. that the action and giving of water of the spirit was as an action of God coming upon (passive mood) the person concerned.	
Page 619, item 13C.	Matthew 3:11	Yes. Here there is a movement in mind and a visible context and God given involvement. It best fits the action of affusion.	Here a mode is in view. It has the subject(s) the means of <i>baptism</i> (with the Holy Spirit) and a mode in which the baptism was accomplished.
Page 591, item 7A.	Matthew 27:27	No. The context does not use the word βαπτίζω. Nor does the text presume to answer how a baptism would take place.	
Page 629, item 27C. <u>Sect. V ch. 3</u> <u>pages 456-458</u>	Matthew 28:19	No. The statement by Adamthwaite is an unproved assertion. What evidence is there that Jesus adopted John's baptismal practice as his own? This may have been the case, but it is not proven. However, this is not to deny that the Jewish miqveh pools may <u>Cont.</u>	

<u>Reference</u>	<u>Biblical text</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
Page 629, item 27C. <u>Sect. V ch. 3</u> <u>pages 456-458</u>	Matthew 28:19	have been used for Christian baptism. That may well have been the case. Yet the possibility of this, even the probability of it, does not prove which is the biblical mode of baptism. My exegesis reveals that the mode of baptism in 28:19 would most likely follow Jesus' own baptism (ch. 3:6 and 16). Jesus stood in the river to be baptised, but the text does not indicate how the water was applied or whether Jesus was immersed into it.	
Page 625, item 10C; page 592 item 8A; page 617, item 4A.	Mark 1:5 & 1:9	No. Aspersion, affusion and immersion could all take place <i>in</i> the river.	
Page 573, item 3A; page 577, item 2A; page 624, item 9C. <u>Sect. V ch. 3</u> <u>pages 444-445</u>	Mark 7:4	No. My own exegesis reveals that there is insufficient evidence to use this text as a basis for any one particular mode of baptism.	The text does not have in mind Christian baptism, but a form of <i>ceremonial</i> cleansing.
Page 613, item 6C; page 629, item 29C.	John 3:25 and Numbers 8:7	No. While there may have been some connection between Jewish purifications and John's baptism, there is however, insufficient data to establish a mode of baptism based on these rites.	The evidence of a dispute between the Pharisees and John's disciples, points more towards a disparity between their respective modes.
Page 586, item 16C; page 594, item 15C; page 585 item 14C. <u>Sect. V ch. 3</u> <u>pages 440-441</u>	Acts 1:5; 10:46-48 & 11:15-16	Yes. The evidence presented by 16C and 14C together with my own exegesis reveals valid support for affusion as a mode of baptism. In chapter 11:15-16 there is a <i>baptism</i> for which the Holy Spirit is said to come upon (ἐπι) the persons present. This represents an actual mode. There <u>Cont.</u>	15C views pouring and baptism as two distinct events. Yet in Acts 11:15 the coming upon of the Spirit is not the preparation of baptism but is itself called 'baptism'.

<u>Reference</u>	<u>Biblical text</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
Page 586, item 16C; page 617, item 15C; page 585 item 14C. <u>Sect. V ch. 3 pages 440-441</u>	Acts 1:5; 10:46-48 & 11:15-16 <u>Cont.</u>	are specific persons baptised. There is a clear comparison here between the two uses of the word baptism, between ἐβάπτισεν ὕδατι <i>baptised with water</i> and βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ <i>baptised with the Holy Spirit</i> .	
<u>Sect. V ch. 3 pages 458-460</u>	Acts 2:38 & 41	No. The actual mode of baptism is not stated, nor are we told the locations of these baptisms.	This passage, and Acts 10:47-48 supports group baptism. See Cragg's comment on page 67. Biblically, group baptisms are perfectly acceptable as Acts 10:47-48 and 19:1-5 would imply. ⁹⁰
Page 581, item 6A; page 628, item 25C <u>Sect. V ch. 3 pages 434-439</u>	Acts 8:36-39 & 22:16	No. My own exegesis for chapter 8:38-39 reveals that a form of washing did take place but that the extent of this washing as a complete immersion or otherwise, is not stated.	All Christians are described as <i>washed</i> , 1 Cor. 6:11; so this does not apply only to those who used the Jewish <i>tebilah</i> for baptism.
Page 582, item 10B	Acts 9:18	No. To <i>arise</i> would normally take place irrespective of the mode of baptism which would subsequently be employed.	
Page 584, item 13C.	Acts 10:46-48	No. The expression not to 'forbid water' could equally refer to not forbidding water for immersion as well as for aspersion or affusion.	
Page 594, item 17C. <u>Sect. V ch. 3 pages 442-443</u>	Acts 16:33-34	No. My own exegesis reveals that the account does not indicate how the baptisms were accomplished.	17C supports baptism by immersion.

<u>Reference</u>	<u>Biblical text</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
<p>Page 583, item 12C; page 586 item 17C, pages 595-596 item 18C, 19C & 20C; page 614, item 9C; page 619, item 12C; page 620, items 15C & 16C; page 621 item 18C, 19C & 21C; page 622, items 22C, 23C & 24C; page 625, item 12C page 626, items 14C, 15C, 16C & 17C; page 627 item 18C; page 629, item 26C</p> <p><u>Sect. V ch. 3</u> <u>pages 460-470</u></p>	Romans 6:1-14	No. My own exegesis reveals that notwithstanding the extent to which the above passage is used with reference to water baptism, there is no case here for baptism by immersion.	Other writers have identified the nature of this 'baptism' as being the spiritual reality of new life in Christ, e.g. regeneration. See page 583, item 12C, page 618, item 11C, page 619, item 14C and page 586, item 18C.
<p>Page 599, item 28E; page 614 item 10C.</p> <p><u>Sect. V ch. 3</u> <u>page 445-447</u></p>	1 Corinthians 10:1-2	No. My own exegesis reveals that the word baptism is used figuratively.	
<p>Page 618, item 11C; page 619, item 14C; page 620, item 17C.</p>	1 Corinthians 12:13	No. This cannot refer to water baptism. All Christians are given <i>this</i> baptism which is a work of the Spirit.	
<p>Page 627, item 19C.</p>	1 Corinthians 15:29	No. What is in mind here is not resurrection from <i>water</i> , but from death (already entered) to eternal life.	See the exegesis for Romans 6:1-14.

<u>Reference</u>	<u>Biblical text</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
Page 586, item 18C. <u>Sect. V ch. 3</u> <u>pages 470-473</u>	Colossians 2:12 & 3:3.	No. My own exegesis reveals that this text does not prescribe that water baptism should take place by immersion.	Lowe (page 48) records that what is in view here is a spiritual circumcision by which regeneration takes place.
Page 574, item 4B; page 614, item 7C & 8C; page 627, item 20C. <u>Sect. V ch. 3</u> <u>pages 448-450</u>	Hebrews 9:8-10	No. My own exegesis reveals that the mode of <i>baptism</i> spoken of here was that of washing.	The data in 20C is in favour of immersion. However, while washing may at times involve immersion this, however, is not to say that washing <i>is</i> always by immersion. Nor would it be consistent with the overall exegesis for the passage.
Page 577, item 11C. <u>Sect. V ch. 3</u> <u>page 450-453</u>	1 Peter 1:2	No. While the symbolism of washing is not absent from the Biblical account, nevertheless washing is no more definitive as a mode of baptism than is aspersion and immersion.	Hall uses 1 Peter 1:2 to identify the meaning of baptism as cleansing (washing) by the blood of Christ.
<u>Sect. V ch. 3</u> <u>page 473-474</u>	1 Peter 3:20-21	No. My own exegesis reveals that while the events of the flood were an antitype of baptism, there is no method of baptism in view here.	
Page 627, item 21C. <u>Sect. V ch. 3</u> <u>page 453-456</u>	Revelations 19:13	No. My own exegesis reveals that this text cannot be used to support baptism by immersion.	

We come now to the fourth section for this chapter,

A Combination of Non Exegetical Data from Section V Chapters 1 and 2

The purpose of this section is to combine the non exegetical data in a way similar to that undertaken for the exegetical research above. This present analysis

concerns the items listed in the categories A - E in Section V chapters 1-2, with the exception of the exegetical work (section C) already covered in this chapter.

This combination of information is set out under 4 sub-sections using the designations already given for each category where they were listed as A - B and D - E. Methodologically I am presenting these in the reverse order so as to consider item A last of all. I do so because some Baptists have stated that βαπτίζω *is* immersion on the grounds that this is the **only** literal meaning of the word. As this appears to decide *a priori* the meaning of baptism, I shall consider this position after all the other data is assessed.

(E) The support of logic

<u>Reference</u>	<u>Author</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
Page 577, item 13E	Hodge	No.	This is useful data but not proof of any one mode.
Page 578, item 14E	Hall	No.	This is useful data but not proof of any one mode.
Page 578, item 15E	Hall	No.	This is useful data but not proof of any one mode.
Page 587, item 21E.	Ewing	No.	This may disprove immersion but conversely it does not prove another mode.
Page 588, items 22E; 23E.	Hodge	No.	This may disprove immersion but conversely it does not prove another mode.
Page 589, item 24E.	Lowe	No.	This may disprove immersion but conversely it does not prove another mode.
Page 599, item 28E.	Frey	No.	See my exegesis on pages 445 - 447. This is a figurative use.

<u>Reference</u>	<u>Author</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
Page 599, item 29E.	Davidson	No.	An accompanying wind or lack of it does not alter the mode.
Page 600, item 30E.	Judd	No.	This is circular reasoning.
Page 615, item 13E.	Kimmitt	No.	This is useful data but not proof of any one mode.
Page 630, item 33E.	Pember	No.	This is circular reasoning.
Page 631, item 34E.	Hulse	No.	This is a powerful and valid argument. However, it does not take into account that if a large number of people were being baptised, a river or a number of streams, would prove useful.

(D) The support of Hymnology

This data represents an assumed mode of baptism, so that the presuppositions of the Hymn writers are outlined in verse. As secondary source material, it is not a basis upon which I would establish a mode of baptism. The summary is as follows:

<u>References.</u>	<u>Authors</u>	<u>Which mode does this support?</u>	<u>Notes</u>
Page 615, item 13E.	Kimmitt	Aspersion or affusion.	No proof of one mode.
Page 587, item 19D.	Schmolck	Affusion.	No proof of one mode.
Page 587, item 20D.	Bickersmith	Affusion	No proof of one mode.

<u>References.</u>	<u>Authors</u>	<u>Which mode does this support?</u>	<u>Notes</u>
Page 597, item 22D ; 23D ; 24D . Page 598, item 25D ; 26D . Page 599, item 27D . Page 630, items 30D , 31D , 32D .	Gadsby, Watts, Deck, Neale, Rawson, Sidley & Thomas.	Immersion	No proof of one mode.

(B) Support via translations and Hermeneutics

The following data is listed in three groups, one for each mode of baptism. The overall findings are indicated in the right hand column.

<u>References</u>	<u>Authors or source</u>	<u>Does this appear to prove a particular mode?</u>	<u>Notes</u>
Page 574, items 4B ; 5B & 6B . Page 575, items 7B & 8B .	Bannerman, Hodge, Hall.	These statements support aspersion.	Only items 6B and 7B come near to being proof of a mode of baptism.
Page 581, item 8B ; page 582, items 9B & 10B . Page 617, items 5B & 6B .	Ewing, Hodge, Adams, Robinson.	These statements support affusion.	Only item 9B comes near to being proof of a mode of baptism.
Page 593, items 11B ; & 12B . Page 623, item 4B . Page 624, item 5B .	Septuagint, Peshito, Pember, Adamthwait.	These statements support immersion.	Only item 12B comes near to being proof of a mode of baptism.

From the above we can see that two items appear to come close to being proof for baptism by aspersion, with one item for affusion and one for immersion. Could it be, therefore, that each mode is equally valid? This, however, would not be the opinion of Baptists and others who use immersion as the mode of baptism. To believe

that immersion is the correct mode is to reject the validity of other modes of baptism. My overall consideration must wait until the concluding section of this chapter.

(A) Support by classical writers,
Language, Grammar and Philology

The data is listed, together with my assessment of the material. Each mode of baptism is considered separately.

First, writers whose overall support is for aspersion:

<u>Reference</u>	<u>Author</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
Page 573, item 1A.	Dale	No.	Dale says that βαπτίζω does not define the actual mode.
Page 573, item 2A.	Dale	No.	Dale says, 'The meaning (is) condition.' βαπτίζω is that which changes something, as in dyeing, staining, painting. Therefore the mode may vary.
Page 612, item 1A.	Ayres	No.	Here βαπτίζω is used metaphorically. The questions were placed upon him.
Page 612, item 2A.	Ayres	No.	This comes near to being proof of what the mode is not.
Page 612, item 3A.	Ayres	No.	This is useful data, but it is circular reasoning. It does not explain how the <i>baptism</i> took place.
Page 613, item 4A.	Ayres	No.	Ayres asserts that whatever mode is used for baptism, it accomplishes the <i>effect</i> intended by 'baptism'.

<u>Reference</u>	<u>Author</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
Page 613, item 5A.	Kimmitt	Yes. (In so far as it points to the general use of water rather than to the idea of being <i>in</i> water, in terms of the extent to which it is in or under the water.)	Immersionists need to respond to this point.

Secondly, writers whose overall support is for affusion:

<u>Reference</u>	<u>Author</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
Page 579, item 1A.	Dale	No. The word βάπτω <i>to dip</i> is not interchangeable with the word βαπτίζω <i>to cleanse, purify or change in some way</i> . Therefore there is more than one mode of baptism, as the LXX and N.T. indicate.	Dale is saying 'no' to immersion. He would argue that to say no to immersion is in effect to say yes to affusion. His argument is significant. He is suggesting that the word βαπτίζω must not be defined by its modes (which vary), but by a concept of cleansing and purifying, or change such as identification with Christ.
Page 579, item 2A.	Hodge	No.	This is circular reasoning. Even if to <i>wash</i> and to <i>baptise</i> are interchangeable, this does not reveal how the washing was accomplished. It could be argued that both would take place under water.
Page 580, item 3A.	Bannerman	No.	Because βαπτίζω is said to have several meanings.
Page 580, item 4A.	Chaney	No.	If water is applied, it may be applied in a number of ways.

<u>Reference</u>	<u>Author</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
Page 580, item 5A.	Hodge	No.	A variety of modes are possible.
Page 616, item 1A.	Murray	No.	A variety of modes are possible.
Page 616, item 2A.	Robinson	No.	" βαπτίζω indicates effect rather than a particular motion."
Page 616, item 3A.	Robinson	No.	A variety of modes are possible.
Page 617, item 4A.	Warfield	No.	Warfield is opposing immersion. While his view is valid in so far as it goes, it does not of itself provide conclusive proof for his own position.

Thirdly, writers whose overall support is for immersion:

<u>Reference</u>	<u>Author</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
Page 590, item 1A.	Judd	No.	This proves that immersion is a legitimate mode but does not prove that this is the only mode.
Page 590, item 2A.	Davidson	No.	Examples where ἐν does not mean <i>in</i> , have already been noted. 5A, page 613.
Page 591, item 3A	Conant	No. He cannot prove that the baptism in Acts 16:33 was by immersion. Conant is arguing from his one presupposition, not from known facts.	Conant is not sure of the position he takes. He says, "it appears" that βαπτίζω means to "immerse, immerge, submerge..." His case is weakened because of the uncertainty he allows.

<u>Reference</u>	<u>Author</u>	<u>Does this prove a particular mode?</u>	<u>Other notes</u>
Page 591, item 4A.	Conant	No.	Others have found exceptions to his rule.
Page 591, item 5A.	Conant	Yes/No.	Each literal act of baptism was, according to Conant, by immersion. This may be true. However, the assertion cannot be proved. In all cases where full details are not given, Conant assumes that his view is correct, e.g. that the mode which was adopted was the mode he holds to. (For example, see Acts 16:33. No one can prove which mode was used here, for insufficient details are provided).
Page 591, item 6A.	Conant	Yes.	This is a clear case to prove that βαπτίζω is immersion. What it does not answer is whether βαπτίζω is always immersion.
Page 591, item 7A.	Conant	No.	Other evidence has been produced to indicate that there are exceptions here.
Page 592, item 8A.	Judd	No.	Earlier exegesis does not agree with Judd's position.
Page 592, item 9A.	Judd	Yes	This is a clear case to prove that βαπτίζω is immersion. What it does not answer is whether βαπτίζω is always immersion.
Page 623, item 1A.	Wells	No.	Even if to immerse and to dip are synonyms, this does not prove that βαπτίζω is immersion.
Page 623, item 2A.	Hulse.	Yes/No.	This would appear to prove the case - provided there were no exceptions.

<u>Reference</u>	<u>Author</u>	<u>Does this appear to prove a particular mode?</u>	<u>Other notes</u>
Page 623, item 3A.	Wells	No.	βαπτίζω is a mode, but this does not explain why the dew which <i>descended</i> upon Nebuchadnezzar was able to baptise him unless the mode is not only by immersion.

We come now to the conclusions for this chapter and for section V of the dissertation.

Conclusions

These conclusions are now set out, as a definitive statement for this research. The case has been considered from a number of perspectives, and my conclusions are presented in the following 7 statements.

(i) The word Baptism is used in three ways:

Each is a valid use of the word, and each is found in the biblical account. These are now outlined:

(i.a) A non-literal baptism.

As an example of a non-literal baptism, the Lord Jesus Christ said, "I have a baptism to undergo"⁹¹ when he had already been baptised once. He was not speaking of another water baptism but of a different sort of 'baptism,' of his death on the cross. In this example we have a figurative or non-literal use of the word.⁹² Having established that there is a literal and non-literal usage, it is essential that the reader of the New Testament correctly deduces the type of baptism which is being spoken of in each of the texts, and particularly for Romans 6:1-14.

(i.b) A Spirit baptism

The key example here is 1 Corinthians 12:13, "For we were all baptised by one Spirit into one body." Here the term 'baptism' is used but it is not a baptism with water but rather the work of the Holy Spirit in regeneration. This is also the baptism which Paul has in mind in Romans 6:2-3.⁹³

(i.c) Water baptism

There is no dispute that water baptism is referred to in the New Testament. There is disagreement however, concerning the mode of baptism. My own findings concerning this are now outlined.

(ii) Baptism by immersion appears to accomplish what is intended by biblical baptism

There is no case of baptism in the New Testament where the mode can be proved conclusively to have been by immersion. See the evidence on pages 475-480. The findings are somewhat different, however, with respect to the non exegetical data. Writers and lexicographers provide evidence to support immersion. See pages 483 and 487.

I found three items of research which prove immersion to be a biblical mode. These are Conant's submission, item 5A on page 591; Judd's submission, item 8A on page 592 and Hulse's submission, item 2A on page 623. Of the three, there is a proviso on two of the three proofs. Notwithstanding this, the mode is verified as baptism, following the framework of investigation I have followed.

(iii) Baptism by immersion is not the only scriptural mode of baptism⁹⁴

The exegetical data on pages 475 - 480 reveal that *affusion* is established as a mode of baptism. This is authenticated by the descent of the Holy Spirit in what is called *a baptism*. See also the exegesis on Joel 2:28-32 and Matthew 3:11, item 13C on page 619. Also item 16C on page 586 and 14C on page 585.

The non exegetical data reveal the same thing. Both aspersion and affusion are affirmed as admissible. See pages 482 and 485.

(iv) Water baptism does not need to represent the *death and burial* of the old nature

The position that baptism is the death and burial of the old nature comes from a particular understanding of three passages of Scripture. These are Romans 6:2-3; Colossians 2:11-12 and 3:3. This research indicates that the association of water baptism with a *death and resurrection motif* is artificial and ill contrived. The reasons are (i) Baptism itself cannot accomplish this action. (ii) Baptism need not portray this as the immediate context of baptism is a declaration of faith in Christ as Lord and hence as Saviour. (iii) In many Baptist churches, the delay in allowing baptism has

unbiblically removed it from the point of *initial* belief, and made it instead a sign of faith in Christ, *and* of discernible sanctification.

(v) A denial of baptism as aspersion and affusion is a denial of the revelation of the Lord in revealing His mode of Spirit baptism.

The example of the Holy Spirit in the baptism of regeneration by the descent of the Spirit (see Acts 1:5; 10:46-47; 11:15-16), is the express verification of similar modes of baptism with water. This is because the same spiritual significance e.g. regeneration, is in view. Although it does not conform to some people's views as to the lexicon understanding of βαπτίζω, nevertheless it is the Divine initiative which must control the meaning of a **technical term** and not the other way around. God is his own interpreter when it comes to areas in which believers are hopelessly divided.⁹⁵

(vi) A dynamic equivalent of baptism would include 4 key elements

These elements are isolated from the research and research findings. There is to be **the use of water**, as by example Jesus himself was baptised with a water baptism. There is to be **the anticipation or the known reception of the Holy Spirit** as the Agent of regeneration. A dynamic equivalent baptism which is devoid of a doctrine of the Holy Spirit is a contradiction in terms. There is to be **a triune formulae**, in that the convert is baptised into Christ, in the name (singular) of One God in three persons, Father, Son and Holy Spirit. **The outward confession** on the part of the candidate for baptism is to be his or her declaration of repentance for sin and faith in the work of Christ as the substitutory death in place of the guilty sinner. These then are the necessary elements of a dynamic equivalent for water baptism for converts from Islam. In the following chapter I shall test this hypothesis against the research already accomplished. At this stage of the overall investigation, I would say that provided the above four components are retained, the chosen dynamic equivalent baptism may take any form -- that is any discrete way of applying water, provided that none of the essential elements of the baptism is absent.

Furthermore, in terms of the Islamic forms of washing, the compatibility of such forms (excluding tayammum) would be the extent to which the association of those forms of purification had in the past undermined any of the four pillars of baptism as I have presented them.

We come now to Section VI, to the conclusions for the research. I will bring together all the relevant factors in terms of Conversion (Section VI chapter 1) and baptism, (Section VI chapter 2). I shall also cover a further matter which will be ap-

propriate at the point in which I draw my conclusions. This is the present use of what is known as *Relevance Theory* with respect to the work of Bible translation into other languages. This has, I believe, a useful bearing on the goal of obtaining a dynamic equivalence for conversion and baptism, for converts from Islam.

END NOTES

¹Consequently, the findings which I will present may not suite those who would by their own preconceptions read more into the text than is academically admissible.

²Here I am using the exegetical model of Haddon W. Robinson. See Haddon W. Robinson, *Expository Preaching, Principles and practice*, (Leicester, U.K., Inter-Varsity Press, 1986), 70. The full outline of his method of exegesis is found on pages 51-70.

³C. F. Keil and F. Delitzsch, *Commentary of the Old Testament*, Volume 1, Translated by James Martin, reprinted from the original edition by William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1986. Page 264.

⁴This estimate is based on personal experience as a station hand working on a sheep property in western Queensland, Australia. Being brought up on the land, and working for two years in the above occupation, part of my job description was the slaughter and dressing of sheep for mutton.

⁵Keil and Delitzsch, *Commentary of the Old Testament*, Volume 1, op. cit, 511,

⁶W. M. Thompson, *The Land and the Book*, (London: T. Nelson and Sons, 1889), 126-127.

⁷2 Kings 5:10 and 14.

⁸Strong, *The Exhaustive Concordance*, *ibid.*, s.v.

⁹See also M. Stuart, *Is the Mode of Christian Baptism prescribed in the New Testament?*, 2nd edition, (Memphis, Tenn.: Goodwin & Co. Publishers), 1855, 66.

¹⁰Strong, *Concordance...* *ibid.*, s.v.

¹¹Chaney, *William the Baptist*, *ibid.*, 81.

¹²Pember, *The Lord's Command*, *ibid.*, 54-55.

¹³Brown, ed., *The New International Dictionary of the Bible*, *ibid.*, 807-808.

¹⁴Keil and Delitzsch, *Commentary...* *ibid.*, 308-309.

¹⁵To quote Pember, "the words are utterly irrelevant; for they refer to the preparation of Israel for the Millennium...Besides which, the Lord commanded us to practice immersion." Pember, *The Lord's Command*, *ibid.*, 53-54. His words are listed as item **4 B**, Section V, Chapter 2, on page 623.

¹⁶Keil and Delitzsch, *Commentary...*, Vol 9, Ezekiel and Daniel, *ibid.*, 106.

¹⁷Ezekiel 36:25a.

¹⁸See Walter Eichrodt, *Ezekiel*, (London: SCM Press), 1970. On page 500 he refers to the realisation of God's plan of salvation. H. L. Ellison, in *Ezekiel, The Man and his Message*, (London: Paternoster Press), 1956, page 42 refers to the salvation of Israel as being "necessary for the purposes of God". For Ellison, this salvation is only for the dispersed Jews of Ezekiel's day and not for a future generation.

For commentators who do not view Ezekiel 36:24-32 as having to do with the salvation of Israel, see Keith W. Carley, *The Book of the Prophet Ezekiel*, The Cambridge Bible Commentary, (Cambridge: Cambridge University Press), 1974. On page 24 Carley indicates that salvation here has to do with cleansing. A similar view is held by John W. Wevers in the New Century Bible, *Ezekiel*, (London: Thomas Nelson and Sons Ltd), 1969, 274.

¹⁹This did not preclude the need to seek the Lord, as Ezekiel 36:36-37 indicates.

²⁰F. F. Bruce, *The Epistle to the Hebrews*, The New International Commentary of the New Testament, (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. 1975), 250.

²¹G. H. Lang, *The Epistle to the Hebrews*, (London, 1951), 167. Quoted by F. F. Bruce, in *Hebrews...*, *ibid.*, 250.

²²B. Davidson, *The Analytical Hebrew and Chaldee Lexicon*, (London: S. Bagster and Sons Limited), n.d.

²³*The World Book Encyclopaedia*, Vol. 5, (London: World Book Inc. 1983), 142.

²⁴These reasons have been set out on page 418 in the second paragraph under the section heading. The validity of my assertion will I suggest be more evident at the end of this exercise. Furthermore, the very presence of a prescriptive statement can be a significant help in understanding and exegeting a New Testament text for which an adequate comprehension has not yet been arrived at.

²⁵2 Peter 1:21.

²⁶See Appendix K, **10C** on page 576.

²⁷See Appendix M, **5B** on page 617.

²⁸C. S. C. Williams, *The Acts of the Apostles*, (Edinburgh: A. & C. Black, 1964), 119. Compare also J. W. Packer, *The Acts of the Apostles*, Cambridge Bible Commentary, 1966, where on page 67 he points out that Gaza was the last town before the desert road to Egypt.

²⁹F. F. Bruce, *The Book of the Acts*, The New London Commentary of the New Testament. (London: Marshall, Morgan and Scott, 1972), 189.

³⁰I am using the literal translation from *The Interlinear Greek-English New Testament*, by Alfred Marshall, (London: Samuel Bagster and Sons Limited), 1960.

³¹I am using Thomas Newberry, *The Englishman's Greek New Testament*, *ibid.*, s.v. Note that the end of verse 3 and verse 4 is omitted by the Nestle text.

³²*Schrevelius' Lexicon* records ἐν as "in, at, on upon". J. R. Major, ed., *Schrevelius' Lexicon*, (London: Simpkin, Marshall, and Co., 1877), 205.

³³ *Schrevelius' Lexicon* records εἰς as "to, in, into; towards, against, on upon, after, on account of, with respect to, with, among, by, through, between, of, for..." It will be seen therefore, that the meaning of the word is determined by its usage. *Schrevelius' Lexicon*, *ibid.*, 180.

³⁴ Incidentally, the amount of water needed to immerse an adult, if lying down, would not be very much. A mere eighteen inches of water would be sufficient to cover the average adult.

³⁵See 16C, page 594.

³⁶See 13C, page 584.

³⁷*Schrevelius' Lexicon*, *ibid.*, 392.

³⁸The context for baptism, according to the Apostolic pattern, was that baptism took place as a part of the phenomenon of the *Day of the Lord*, Acts 2:20-21. Peter in his sermon in Acts 2, related that day to the *present* time, to the *day* of salvation in the life of each new believer. See Acts 2:38-39.

In the Acts of the Apostles, the for each of the persons or groups baptised, the event is in line with this pattern. Baptism took place where,

- A member of the church, a believer, was available to baptise.
- In the location in which the convert and the church member were present.
- On the day of salvation. There was no requirement that baptism be delayed.

With this in view we see that whether the baptism was private or remote (as for the eunuch, 8:36); or epochal where Acts 1:8 was being fulfilled, (as with the believers in Samaria, 8:12, and the believers in Cornelius' house, 10:48); or in a pre-church and house/prison context, (16:33) the event of baptism was not unnecessarily delayed. It would appear that in preference the *day of salvation* (2 Corinthians 6:2) and the *day of baptism* were the same. The one consistent factor in these Acts occurrences is that 'baptism is now', when repentance for sin and faith in Christ is present. Baptism is not to be delayed. It is a salvation event not a sanctification event. Teaching and "discipleship" are to follow, not precede baptism. Consider the advice of a missiologist in this century. Outlining the way in which converts were interviewed (which took some time) and after baptism were admitted to church membership, he says:

We have personally had experience of both New Testament and modern methods. For thirteen years we required a probation time of one year before baptism. For a longer period we have baptised without delay all whose conversion we were certain, as soon as they desired it. Reviewing the results of our own experience, and that of our fellow missionaries and the congregations, we can say without hesitation that the Apostolic method is altogether superior. There have been mistakes, of course, but they have been much fewer. A smaller proportion have proved unfaithful. The believers thus baptised have taken their places much more readily and satisfactorily in the spiritual witness of the congregation and their spiritual growth has been quicker and stronger.

The fact that there was no delay in baptizing converts made it possible to gather them together into functioning congregations without delay, with all the advantages that gives... (Underlining added).

Alexander Rattray Hay, *The New Testament Order for Church and Missionary*, *ibid.*, 312.

³⁹Moulton, ed., *The Analytical Greek Lexicon Revised*, *ibid.*, page 278. This reads, "*to wash*; especially to wash some part of the person, as distinguished from *λούω*, Mat. 6.17; Jno. (sic) 13.8, et. al."

⁴⁰This would agree with the evidence in Section V, chapter 2, [Appendix M], where for the position on immersion, items 9C, 20C, 22C, 23C, 24C, 25C and 26C all point to the possibility of this cleansing, on account of the *tebilah* purifications.

⁴¹See Appendix K, item 28E, page 599.

⁴²Exodus 14:13. This relates to Psalm 95:7-8 and Hebrews 3:15, where the emphasis was on the promise that *today*, the day in which Pharaoh's army came out to attack, Moses declared the word of the Lord, that the army would be destroyed. While all Israel were delivered from Egypt, they failed to believe His word and perished in the desert.

⁴³See also the internal evidence in the Song of Moses and Miriam, chapter 15:5, 8, 10. These verses underline the depth of the sea and the wall of water which God held back until his people had passed through to the other side.

⁴⁴1Corinthians 1:17. This fact cannot be disputed, though it may be argued that while Paul did not frequently baptise, he delegated that task to others. Others may insist that the mode of baptism was well known, therefore it was unnecessary to repeat what was common knowledge. This may be so, but it *does not explain why, if it was common knowledge* in terms of only one acceptable mode, how there could ever be such divided opinion in the past two centuries.

⁴⁵See page 38 of his work. I have listed this as item **4B** on page 574.

⁴⁶*The New International Dictionary of the Bible*, *ibid.*, 1056.

⁴⁷Hall, *ibid.*, pages 5-51. See Appendix K, **11C**, page 577.

⁴⁸Murray, *ibid.*, 24. See Appendix M, **8C**, page 614.

⁴⁹*The New International Dictionary of the Bible*, *ibid.*, 859.

⁵⁰*The New International Dictionary of the Bible*, *ibid.*, 861. Section 5 is from chapter 17:1-21:8.

⁵¹The *Revised English Bible* of 1989 says "dyed".

⁵²Ewing, *ibid.*, 30-31. See Appendix K, **9C**, on page 576.

⁵³Pember, *ibid.*, 13-14. See Appendix K, **21C**, on page 627.

⁵⁴Edward Robinson, *Greek and English Lexicon of the New Testament*, *ibid.*, s.v.

⁵⁵J. Massyngberde Ford, *Revelation, Introduction, Translation and Commentary*, The Anchor Bible, (New York: Doubleday & Company, inc. 1975), 320.

⁵⁶Ford. *op. cit.*

⁵⁷See Luke 12:50.

⁵⁸See Robinson, *Greek and English Lexicon...*, *ibid.*, 287-288.

⁵⁹Adamthwaite, *ibid.*, 37.

⁶⁰Hendriksen in his commentary on Romans, draws attention to the fact that several commentators see in this passage Paul's use of rabbinical facts and traditions. While this may be the case, the style appears to me to reflect a teaching method in keeping with a rabbinical background. William Hendriksen, *New Testament Commentary, Romans*, (Edinburgh: The Banner of Truth Trust, 1980), 198-199.

⁶¹According to *The Expositor's Greek New Testament*, this follows the same style as in Romans 3:1-8. W. Robertson Nicholl, Ed., *The Expositor's Greek New Testament*, Vol. II, (London: Hodder and Stoughton, 1904), 632.

⁶²This point is made by James Fraser in his work *A Treatise on Sanctification, An Explication of Romans Chapters 6, 7, & 8:1-4*, first printed 1774, revised 1897, (Audubon, New Jersey: Old Paths Publications, 1992). On page 49 Fraser states:

So here in the text under consideration, the death meant is ascribed to baptism, ...the baptismal figurative burial represented and sealed to the believer...his death being dead to sin. The sense may be taken briefly thus: in our baptism, as by a figure, we are buried with Christ...(Underlining added).

For an understanding of how figurative language and imagery relates to an understanding of the Bible, see G. B. Caird, *The Language and Imagery of the Bible*, (London: Gerald Duckworth & Co. Ltd., 1980).

⁶³Hulse, *The Testimony of Baptism*, *ibid.*, 21.

⁶⁴I am aware the aorist tense can refer to an action which is not in the past, as with a timeless aorist or a concurrent aorist. As Wenham states in *The Elements of New Testament Greek*, the aorist represents a point of time action, usually as a past event but always as a limited action or one which is merely completed. (Wenham, *ibid.*, page 96).

For Romans 5:2-6 it is not possible from the Greek to tell whether the aorist tenses in these verses are necessarily past tense though the sense in which Paul is arguing his case would require that they be so understood. What is clear is that "the believer died". More significantly for this present research, that death took place on a *once* only basis. The aorist tense does not allow for a repeated action. Therefore if the believer *died with Christ* at the time Christ died or at the time of regeneration, then he could not also die to sin at the time of his or her water baptism. The aorist tense would not allow this.

⁶⁵Fraser notes:

the adult believer, while yet unbaptised, was by faith truly united to Christ, and so *saved*, according to the general meaning of that word...when the Christian did first truly believe in Christ (under the influence of the Spirit of faith) he was, by his

faith and by that Spirit, united to Christ, yet that union with him and his body, is here ascribed to baptism. (1 Cor. xii. 13), "For by one Spirit are we all baptised into one body." Fraser, *ibid.*, 49.

Errol Hulse writes:

When did the change take place? It took place when by faith he received Christ. Behind his faith, which justifies him, and motivates him, is the work of the Holy Spirit in regeneration. (Jn.1:12-13). His baptism in water is a public demonstration of what has already happened.

The Testimony of Baptism, *ibid.*, 22.

⁶⁶The response here must come from those who espouse the position under discussion. I suspect that those concerned may not want to affirm or deny the statement as I have recorded it. If they deny it, then it may be asked, "Why then opt for baptism by immersion and insist that others who fail to do so are not biblically baptised." If they affirm that *immersion* contributes something not otherwise obtainable from the death of Christ, then they detract from the benefits of the atonement and add a particular work or method without which genuine believers in Christ become substandard Christians. This case would not be so terrible were it not for the fact that it discriminates against those who are fully accepted by Christ even though they were not baptised at all or in a particular way. See Luke 23:43.

⁶⁷Jack, *ibid.*, inside cover.

⁶⁸For a useful overview of Baptist theology on the subject, see *Concerning Believers Baptism*, ed. F. C. Bryan, London: The Kingsgate Press, 1943. See particularly chapter 1, "Baptism as Obedience and Consecration to Service," pages 8-12. The author of the chapter, G. Henton Davies, tutor of Bristol Baptist College says:

In this moment of believing baptism God has hidden a unique moment of eternal life for you. You stand in the waters, believing, obedient, surrendered. Even your body is given into the keeping of God's servant to be lowered and raised in the water, so your spirit waits upon God. It is such a short moment, but a complete one. It is really a moment of complete living, of being at one's best without knowing it, of meeting God. (Underlining added). Page 11.

R. L. Child, Principal of Regents Park College in Oxford writes of baptism by immersion:

It symbolises a sentence of death upon sin...The surrounding light and air (after immersion) typifies a "resurrection," typifies his entrance into the new spiritual environment which is henceforth to be his, with the gift of fresh and life-giving power from God. He is born of *water* and of the Spirit...he enjoys the earnest of

his final emancipation from sin and death. (Underlining and words in brackets added). Page 26.

As the overall theme of the book reveals, it is Baptist theology to see baptism as a funeral service in which as Jack says, "death gives way to live."

⁶⁹It may be said that Paul is using baptism *symbolically* as a reference to the death of the old nature. However, as I have demonstrated, some have pushed the symbolism further so as to imply that baptism *by immersion* actually assists sanctification. The presentation I am making is that in Romans chapter 6 Paul is using 'baptism' as an abbreviated way to refer to *regeneration*. It is not *by baptism* that a Believer is able to withstand sin, (see chapter 6, the Romans context), but by the work of God, in the regeneration of a soul.

The symbolism of baptism as a death to the old nature is illustrated in the following way:

In the Anglican Cathedral in Geraldton, Western Australia, there is an unusual baptistry which brings to the fore these last two aspects of corporate belonging and dying with Christ. For the baptistry stands in the middle of the main aisle. So anybody baptised in it is inevitably brought into the midst of the congregation. This is eloquent symbolism for stressing the corporate nature of baptism and the responsibility of the congregation for the new member. But the second piece of symbolism is even more eloquent. For the shape of the baptistry is that of a coffin! It points to the fact that we are buried with him in baptism, so that we may be raised to newness of life. (Underlining added). Michael Green, *Baptism*, *ibid.*, 52-53.

⁷⁰Similar terminology is used in 'The Death and Burial of the Old Man,' *Reformation Today*, *ibid.*, 10. The writer states:

Paul in reminding believers of their baptism says that in their baptism they were buried with Christ. Here we have the ultimate expression to denote the decease of the old self. The burial was a burying out of sight of the old life. The old self is not only dead, he is buried.

In effect the author is saying that a funeral service has taken place. Yet the difference is that with a funeral service a body is left in the ground. Here it is *buried* and unburied. Not only so, but the deceased attends his own funeral and lives to tell the tale. Now I realise that immersionist writers have used several of these terms figuratively. I respect this use of language. Nevertheless as I am probing the meaning here it is right to point out that even with figurative language a new analogy must be in keeping with the reality from which it is derived.

⁷¹Murray, *Christian Baptism*, *ibid.*, 29. His reasons for rejecting immersion are given on pages 30-33 of his book. See also Appendix M, 14C on page 619 and 19C on page 621.

⁷²Baptist writers do not deny that *other* believers who may have been baptised by aspersion or affusion are regenerate on the basis of their faith in Christ.

⁷³It would not be hard to find cases where a believer was not baptised in water, but it is impossible to find anyone who has been given the gift of the Holy Spirit, i.e. regeneration, who is then other than *baptised* into Christ.

⁷⁴W. Robertson Nicholl, Ed., *The Expositor's Greek New Testament*, *ibid.*.

⁷⁵John Murray says, "Careful analysis will show that there is no necessary allusion to the mode of baptism. It is beyond dispute that the leading thought of the apostle here is that of union with Christ in his death, burial and resurrection. And verses 5 and 6 are confirmatory. They carry the same thought in different terms..." John Murray, *Christian Baptism*, *ibid.*, 29-30. However, Murray does not say how that union with Christ is achieved. While baptism reflects that union with Christ it does not, in my view, accomplish it. Its *accomplishment* is only by the Holy Spirit.

⁷⁶See 1 Corinthians 15:29, "Now if there is no resurrection, what will those do who are baptised for the dead? If the dead are not raised at all, why are people baptised for them?" Apparently baptism for the dead was a way some persons assumed that the benefits of Christ's death could be applied to the deceased and all of this was with a view to their bodily resurrection at the Parousia. Paul does not say whether he agreed with their views. What he does do, however, is to concede that the practice looked ahead to a **bodily resurrection** from the **grave** which is exactly what he has in mind in Romans 6:5. I Corinthians 15:29 also shows that there is a considerable time difference between the death of Romans 6:2-3 and the resurrection of Romans 6:5.

⁷⁷Romans 6:12

⁷⁸The actual resurrection is yet to come. The believer will in fact die, be buried and rise again, but this is not accomplished at baptism. The spiritual reality of death to sin begins at regeneration.

⁷⁹W. Robertson Nicholl, Ed., *The Expositor's Greek New Testament*, *ibid.*, 632.

⁸⁰The New Testament references are Romans 8:13 and Colossians 3:5. Once again, the imagery of the Apostle must be understood. Death is the termination of natural life. In a similar way, the Christian is to terminate a principle of living which is governed and motivated by self interest.

⁸¹The believer is told to "mortify the deeds of the body." There is a correct Biblical imagery of sanctification/mortification. However, it is not rooted in the act of

water baptism but in the on going, daily requirement to "take up the cross" and obey the Lord Jesus.

⁸²See the research outlined in Chapters 1 and 2 of this Section. Pages 402-407 and 463-468 relate to these matters. As well, an over view of Baptist Hymnology, with respect to baptism, will establish this point.

⁸³The question here is, which one? Is it the actual baptism of Christ, in his agony and suffering in sacrificial death? Was it in an acted out death, by the Christian? Was it in a work of the Holy Spirit, in the believer?

⁸⁴The expressions, "Do not handle! Do not taste! Do not touch!" are of human events and present conflicts in terms of the supposed relationship between this worlds material goods and supposed spirituality.

⁸⁵This translation is from *The Interlinear Greek - English New Testament*, Alfred Marshall, (London: Samuel Bagster and Sons Limited, 1960), 917.

⁸⁶Edward Robinson, *Greek and English Lexicon of the New Testament*, *ibid.*, pages 170-173.

⁸⁷They were saved through the flood if the genitive is a genitive of time, but this sense is not found in the different translations I have examined. Neither Moffat's translation, the AV, the NSAB or the NIV give this rendering.

⁸⁸I am aware that Pope John Paul II understands this *analogy* to mean that baptism is the way in which a person enters the Church, the Ark of Salvation. (See *Encyclical Letter Redemptor Hominis*, 1979, sect. 1010). The difficulty with this understanding is that it does not have the support of Scripture. It is *in* Christ and only in Christ, that salvation is to be found and not all who are members of the visible church are in Christ. See Matthew 7:21-23.

⁸⁹Chapter 3:20 speaks of the patience of God, as He waited while Noah built the ark. He waited with "longsuffering" as the boat was being prepared. In terms of baptism, this could be a case for delay in the act of baptism. However, the argument is invalid for the preparation of a believer for baptism is that period of time in which the inner working of God's grace leads to repentance. Once a person repents and has faith *in* Christ, there is no need for any further delay.

⁹⁰However, to require a convert to wait for his or her baptism until a number of persons can be baptised at the same time, (see pages 136-137), is not in accordance with the teaching of Scripture. Exegetically, if one lone believer requests baptism, no good reason need prevent that request being fulfilled, see Acts 8:36. Incidentally, the

question of secrecy is also addressed here. There was no assembled Church gathering to *witness* the Acts 8:36 event, which calls into question the need for such a gathering. Baptism I suggest, is not for the benefit of the visible Church or even of the unconverted who may witness a baptism. It is between the candidate and his or her Lord, in the presence minimally of one other Believer.

⁹¹Luke 7:29. The text reads. "I have a baptism to undergo, and how distressed I am until it is completed!"

⁹²See chapter 7, 'Literal and Non-Literal' in G. B. Caird, *The Language and imagery of the Bible*, *ibid.*, 131-143.

⁹³Romans 6:1-14 speaks of the benefits of Christ's atonement made real by the power of the Holy Spirit. Note the similarity between what Paul says in Romans 6 and what Peter says in 1 Peter 2:24:

He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed. (Underlining added).

Here death to sin and a life of righteousness, is in view just as it is in Romans chapter 6. By being baptised into the body of Christ in regeneration, there is a *Spirit baptism* so that the benefits of the shed blood of Christ become known. Water baptism *per se* does not accomplish this. The view of one Baptist, to quote but one writer, comes to this position. Hulse says:

Baptism is the confirmation of regeneration, regeneration being the baptism of the Holy Spirit which brings the believer into Christ, this union finding its expression in the faith of the believer. This is the express teaching of Galatians 3:25-28. (Underlining added). Hulse, *The Testimony of Baptism*, *ibid.*, 20.

This view that regeneration is the baptism of the Holy Spirit concurs with my exegetical findings in Romans chapter 6. However, Hulse fails to follow through on his own conclusion, in linking the baptism of the Holy Spirit as the baptism in Romans chapter 6. Were he to transpose this fact into his writings he would complete the link between the death of Christ and the believer's present *resurrection* victory over sin and in so doing would preclude the need to establish baptism by immersion as an inactment of burial in which the believer is "set alongside Christ in his (grave)." See Hulse, *The Testimony of Baptism*, *ibid.*, page 21.

⁹⁴In view of the material I have investigated, it is perhaps in order that I make some comment on the divide between those who believe that immersion is the only biblical mode of baptism, and those who take a different view.

There does not appear to be any desire on the part of immersionists, to correct the imbalances in their overall stance and position. Equally, the same would be said on their part, concerning the aspersonist and affusionist positions.

I do not see any motivation arising in which needed changes, world wide, will be made within the denominations. It is not my purpose to promote these changes, other than to indicate that what is at stake here is not one or another's personal preferences (beliefs) but the proclamation of the Gospel and the external evidence of faith in Christ. In the Apostolic, early Church, Baptism was not a badge of maturity or sanctification but an expression of saving faith. It was the profession of faith required and expected as a result of Gospel preaching. Now in its place, the evangelical church has a system of outward professions of faith, of "commitment" and "response in prayer" but there is usually no call for baptism as Peter commanded in Acts 2:38. And if I may say so, understandably this would not be the case, for if total immersion is baptism, then the requirements and arrangements for this would not fit in with a Gospel message and call for repentance then and there!

Denominations and local churches may keep the present arrangements. In doing so they may also be found to be adhering to their own legalisms and traditions of men (and churches!). According to the chosen paradigm, the mode of baptism is accordingly decided. However, if as in Acts 16:33 the principle of instant baptism upon confession of faith in Christ, is adopted; then I suggest that whatever mode is chosen, this principle will in itself move the church away from the Romans 6:1-3 paradigm which has for so long had a negative effect on Gospel preaching.

⁹⁵Another example would be the matter of divorce. Even in Jesus' day, this was a divided issue between the different Jewish schools of thought. Jesus was able to interpret the matter without starting from the presuppositions of either party. The baptism divide could perhaps be answered in *this* way:

Have you not read what God did when he *baptised* the 120 believers in Acts chapter 2? The Holy Spirit descended and "tongues of fire separated and came to rest on each of them..." (Acts 2:3). God is not the God of the Greek Lexicon but of the Living word by which he modifies and updates the language he used to express a mode in keeping with his present purpose for believers. If flesh gives birth to flesh and Spirit gives birth to spiritual things, do not look for spiritual truth through any reasoning which is devoid of a Divine initiative in baptism. A precedent has been set, and it took place at Pentecost. Luke did not record a detailed description of initiation (baptism) in terms of how the Jewish believers might have used the miqvoth pools for water baptism. The one mode he did describe was the baptism of the Spirit upon the Church. If the Acts example is insufficient the example of Christ in John 20:22 is the *other* example to take note of.

SECTION VI CONCLUSION

CHAPTER 1. CONCLUSION IN TERMS OF CONVERSION

In my research proposal I presented my objectives in terms of the following 9 areas of research:

1. What are the elements of biblical conversion, without which "conversion" is mere nominalism?
2. From the Qur'an and Hadith, what are the elements of conversion to Islam without which a man woman or child is not a true Muslim?
3. Through a protocol or questionnaire, determine Muslim perception concerning baptism.
4. Test the validity of the suggestion by Teeter against the combined findings of (1) and (2).
5. Exegete relevant Scriptures to determine the link, if any, between the meaning and mode of baptism .
6. From the Qur'an and Hadith determine the significance within Islam of Wudū', Ghusl and Tayammum.
7. Through a questionnaire determine the likely contextual receptivity by Muslim Clerics towards members of their faith who undergo a form of "Christian" baptism in the form of (a) Wudū' or (b) Ghusl.
8. Determine the harmony between Islamic forms of purification, and baptism by (a) immersion, (b) pouring, and (c) sprinkling, and compare the results of (3) and (5) against the findings or research question (7).
9. Compare the results of (1) and (5) against the findings of research question (7).

In this chapter, I will provide conclusions for areas of research 1, 2 and 4. In the subsequent chapter I shall deal with research areas 3, 5, 6, 7 and 8 and 9. However, in the first section, prior to bringing conclusions for questions 1, 2 and 4 above, I will present my conclusions concerning the theological usage of **dynamic equivalence**. In order to do so, I shall refer to what is known as *relevance theory*, an area of linguistics which has a significant bearing on dynamic equivalence. Following this I shall present my conclusions for research areas 1, 2, 4 and 9 as listed above.

Conclusions Concerning Dynamic Equivalent Belief

Dynamic equivalent belief is a theological usage of linguistic dynamic equivalence. It is a belief *system* which postulates that biblical revelation is not absolute. See page 10 and Appendix A. Orlinsky and Bratcher¹ present the classic position that a dynamic equivalence is that which provides an *impact equivalence* proportionate to that which the readers of Scripture (and in this context, the recipients of conversion

and baptism) would have experienced had they lived in the time in which the New Testament was written. My findings reveal however, that the concept of dynamic equivalence, in the present context, has to do with the notion of functional substitutes:

(i) Functional substitutes

Theological dynamic equivalence has to do with a search for functional substitutes. Functional, that is, in terms of culture, and sometimes in compatibility with religious forms within the receptor religion. The weakness, however, is that these proposed dynamic equivalents do not retain the biblical standards laid down by scripture. This will become apparent within the remainder of these two chapters.

Furthermore, a functional substitute must take into account what is known as *relevance theory*, and my research failed to reveal any reference to this theory by the proponents of dynamic equivalent conversion and baptism. Unless a dynamic equivalent belief (i.e. in conversion to Christ and in baptism) can be expressed in a way which is *relevant* to the persons and community in which it is applied, then the belief and its visual expression is not a functional alternative.² If it is not relevant it is not functional and if it is not functional it is unusable in terms of a *dynamic* equivalent.

(ii) Relevance theory

The reader is referred to the works by Ernst-August Gutt, *Translation and Relevance, Cognition and Context*,³ and *Relevance Theory, A Guide to Successful Communication in Translation*,⁴ and Dan Sperber and Deirdre Wilson, *Relevance: Communication and Cognition*.⁵ A brief outline of *Relevance Theory* is given in Appendix N. In the light of this theory, Gutt outlines the limitations to be understood, and the inherent weakness of dynamic equivalents with respect to dynamic equivalence in translation. He says:

The notion of equivalence is meaningful only with respect to a conceptual framework that spells out what aspects of the text are to be compared and under what conditions equivalence is thought to pertain.⁶ (Underlining added).

I have reason to accept that these two points are valid. First, that within the field of linguistics, equivalence is a *notional* concept. It is not tangible or concrete but relates to items expressed via the *mind* and by means of language. Secondly, any equivalence in translation is not independent of the text *for which it stands*, nor is it independent of the *specific conditions* which govern the original words. Words have a given context, whether spoken or implied, and Gutt ably demonstrates this in his book *Translation and Relevance*. Furthermore, the relevance of what he calls *specific*

conditions [and in the context of this research, the biblical meaning of conversion and the biblical meaning of baptism] is part of the message to be communicated.

Furthermore, the author is building on the work of Speber and Wilson and their research into relevance, communication and cognition and I find that the basis for his work appears to be sound. Gutt builds on a field of study undertaken by other academics.⁷ In this regard I also suggest that this new field of knowledge (relevance theory) will have more and more impact on contextualization and cross cultural ministry. In my opinion, an understanding of dynamic equivalents as presented by Kraft, will in the future face considerable modification on account of *relevance theory*.

With all the above comments in view, the goal of obtaining a suitable dynamic equivalence for conversion and baptism is seen to be undermined by the fact that there are no conditions in Islam which would allow a transfer of allegiance to Christianity. Within Islam there is no satisfactory conceptual framework or *relevance* for conversion and baptism **in what ever form it takes**. This lack of a persuasive framework for transfer from Islam to any other religion, makes it impossible for there to be a dynamic equivalence in these areas. I do not find an equivalence which is "Christian" and a relevance which is Islamic.

To return to the linguistic model, Gutt points out the basis upon which a translation is said to be dynamically equivalent:

The most widely accepted frame of reference for translation equivalence now is probably that of 'function', which amounts to the claim that a translated text (or element of a text) is equivalent to its source language counterpart if it fulfils the same function. (Levy 1969, House 1981, de Waard and Nida 1986).⁸

Now, were we to find that a particular Islamic *function* would provide the concept of acceptable conversion from Islam to Christianity, this item or function and therefore this 'equivalence' would be the link which would fulfil the object of this research. This would be the medium by which contextualised conversion and baptism could take place. However, this has not been found, and if it were, according to Gutt such a functional item would require assessment in the following way:

For an evaluation (between a statement in one language and its translation into another language), it is not sufficient to note similarities and differences; one also has to place a value on them.⁹ (Words in brackets added).

The reason Gutt provides is that by its very nature the notion of "equivalence" renders it unable to be adequately evaluated. He suggests that to simply note similarities and differences does not go far enough as the concept of equivalence requires a value judgement. Therefore, translation [and also contextualization] requires the use

of value judgements which so easily become culturally and professionally subjective. For this reason,

the notion of 'equivalence' may not be truly evaluative in nature.¹⁰

This is precisely the difficulty with dynamic equivalent conversion and baptism.¹¹ Value judgements are required in analysing a function of Islam and transposing it for use within Christianity. Equivalence in terms of its compatibility has to be apportioned a value, and tentative conversion as a dynamic equivalence of normal conversion does not produce a spiritual transformation or value such that it will reverse the effects of the Shahādah. As we saw on page 148 the Shahādah is the *unnegotiable* epicentre of being a Muslim. Similarly, baptism by wuḍū' or ghusl was not found to be of equivalent *value* to baptism by aspersion affusion or immersion, and furthermore it would confuse the meaning of baptism. However, this will be outlined in the next chapter.

(iii) Conversion and baptism are not relevant to the Muslim community

There is no relevance in Islam for conversion to another faith and of baptism into that faith. By the use of the framework outlined by Gutt, such a notion is a *non sequitur*. Relevance theory establishes the necessity of a link between an utterance (or an action) and its context (as in the case of conversion and baptism taking place within an Islamic community); and this link-up is called the "contextual effect."¹² To be understood to be relevant or alive, (and so 'dynamic' in terms of the original words or event), a new phrase or action must be relevant. Since this relevance is absent, a dynamic equivalent conversion and baptism is unobtainable.

However, the above conclusions do not rest here. Other findings in this research lead to the same opinion as the following sections will indicate. I move now to other conclusions concerning conversion to Christ while remaining within Islam.

Conclusions Concerning The Elements of Biblical Conversion, without which "Conversion" is Mere Nominalism

My research reveals that for conversion to take place, minimally there must be faith in Christ and repentance for sin. Furthermore, faith in Christ is contingent on the presence of the Word of God, the good news concerning the person and work of Christ as the sole, sufficient sacrifice for the sin of rebellious humanity. I note that while the factors of repentance and faith may not always be clearly understood, nevertheless they are present in embryo in each case of conversion.

My research also reveals that Faith is not faith in "faith" but in the Person of Christ. Accordingly, this faith is not possible unless the Word of God is conveyed in some form to the one who *comes to faith* in Christ. There are three distinct components to biblical conversion. These are (i) The purpose and will of God. (ii) That men, women, boys and girls act on God's covenant Word calling them to repentance and faith in Christ. (iii) The Lordship of Christ if understood and adhered to, precludes the adoption of any other religious belief as a *méthode* or *manière* towards being right with God. See pages 181-182. Biblical conversion is through the Lordship of Christ, and by the presence of the Holy Spirit, and inherent in such conversion is a prohibition to syncretism and inter-faith allegiance, though not all true converts may be fully aware of this.

Biblical conversion is spiritual and trans-cultural. See pages 219-220. Cultural variations do not alter the requirements of conversion therefore conversion in itself cannot itself be conversion to Western culture or Christianity as a 'culture.' Accordingly it cannot also be conversion to Christ and to an Asian, African or even an 'Islamic' culture. Notwithstanding this, in biblical conversion Muslims from whatever cultural background may retain their cultural patterns in so far as they are not contrary to the standards of the Word of God.

Conclusions Concerning The Necessary Elements for Conversion to Islam, as Revealed in the Qur'an and Hadith

My research reveals that for conversion to Islam there is a repetition and inward belief in the words of the Shahādah. That is, there takes place a declaration of allegiance to Allah and an affirmation of the role of Muhammad as Allah's vehicle in passing on to mankind the revelation which came to him via "Gabriel." This element the Shahādah, is essential to the conversion of a Muslim. Accordingly, this same element is to be nullified and set aside when a Muslim becomes a Christian.

Where Christ is all to Christianity, the Shahādah is all to Islam. It is the means by which Allah is worshipped *as* God and the legal vehicle by which allegiance is notionally transferred from any or all (other) religions, to Allah.

Whatever else may be added to the beliefs and actions of a Muslim, (and there are other beliefs and actions as we have noted earlier), if a Muslim converts to Christ he or she will not maintain a belief in Allah as God without partners though some may possibly affirm that Muhammad is the prophet of Allah. The fundamental and essential element of being a Muslim is belief in the confession:

There is no God but Allah and Muhammed is his messenger.

We come now to the third objective for this research, a comparison of the necessary elements in conversion to Christ, and the essential elements in becoming a convert to Islam:

Conclusions Concerning The Validity of the Suggestion by Teeter Concerning Tentative Conversion, in View of the Findings on the Necessary Elements of Biblical Conversion and those Essential Elements of Conversion to Islam without which a man woman or child is not a true Muslim

Teeter has suggested that from Islam, converts to Christianity may be called *Tentative Believers*. Conceptually this form of conversion is essentially a dynamic equivalent to normal conversion because in it the 'convert' is moving towards faith in Christ while retaining the outward appearance as a follower of Islam. On page 55 it was intimated that this is conversion because an *observable process of change* has taken place in the life of the Muslim concerned.

My research findings indicate that the two terms "conversion" from a Biblical perspective and being a "Tentative Believer" in Christ, are not synonymous. While conversion in its most basic meaning is a change in belief and action, in terms of the two faith communities Islam and Christianity, *conversion* and *tentative belief* are not accurate and commensurate theological terms.

They may, however, have meaning sociologically, in terms of an apparent change of behaviour. Sociologically someone may experience an interest in another faith or system of belief. However the terms conversion and tentative belief with respect to the Person and Work of Christ, are not synonymous and complementary terms. Not, that is, in terms of Biblical revelation. Faith in Christ is a positional faith. It may be a weak faith, but it is not notional, or directional but actual and situational. It is faith *in* or *év* Christ, that is *in* him as a person and in him in terms of what he has done and what he promises to do. In a paraphrased form this could be as follows:

Lord Jesus Christ, I believe in YOU, help my unbelief!¹³

My research demonstrates also that the minimal requirements for being a Muslim is to say the words of the Shahādah and to believe in the content of those words. Placing this minimal conviction and affirmation (for a Muslim) alongside the minimal changes and belief in becoming a Believer in the Lord Jesus Christ (see the preceding pages), repentance for sin is effectually repentance for unbelief in who Christ is and what he has done on the cross as the sin bearer. Accordingly, the *believing* in "tentative believing" has to include belief in terms of the essential elements of salvation

faith in Christ. This appears to be absent in the model of conversion proposed by Teeter.

Logically and Biblically, the following mutually exclusive positions are to be noted:

<u>No.</u>	<u>Position one</u>	<u>Position two</u>
1.	Tentative faith in Christ.	Actual faith in Christ
2.	Tentative believers.	Actual believers.
3.	An Islamic belief that "There is no God but Allah, (and so Jesus is not Divine), and belief that Muhammad is the Prophet of God.	Belief in Christ as the Saviour of the World and the one who with the Father and the Holy Spirit is GOD. That Christ is the Divine sin bearer, being both truly God and truly man.
4.	Belief according to the Shahādah, that Jesus Christ is not Lord, that he is not Divine.	Repentance for rebellion against Christ as Lord, and faith in Christ as the one who is God come in the flesh. See 1 John 4: 1-3.

My research findings reveal that there can be no dynamic equivalent conversion in terms of being Tentative Believers as Teeter suggests. This is in view of the *necessary* elements of conversion as set out in the New Testament.

Final Conclusions for this chapter

The question being considered (see page 1), is the extent to which conversion may be understood differently and still accomplish the essential part -- the essence intended by Almighty God. In response, the following conclusions are made:

- A move towards Christ is not conversion in terms of the New Testament data.
- Tentative belief is not the same as actual belief if it retains, at the same time the belief system of ISLAM or any other religion. Jesus Christ is LORD in his authority and his conditions of salvation. Rebels against Christ are saved, but they do not remain rebels. They submit to him.
- The essential belief systems of Islam and biblical Christianity are mutually exclusive.

- A dynamic equivalent for conversion must have the component of *relevance* for the community and culture in which the dynamic equivalent is operative. In the case of the religion of Islam and the various cultures in which Islam finds itself, a framework does not exist for there to be any relevance in terms of conversion to Christ as *Lord*. Consequently there can be no dynamic equivalent conversion to Jesus Christ.

END NOTES

¹See footnote 37, Section I, chapter 1.

²By way of example, we have John the Baptist's presentation of conversion and baptism. He defined conversion in terms of repentance made visible by his form of contextualized *works*. We may assume that not all who contrived to undergo baptism were necessarily consistent with the required demonstration of repentance. See Luke 3:10-14. Note however, that the evidence (or *mode*) of conversion and the *method* of "baptism" were not dysfunctional in terms of the religious and cultural background of the Jewish people.

³Ernst-August Gutt, *Translation and Relevance, Cognition and Context*, (Oxford: Basil Blackwell Ltd.), 1991.

⁴Ernst August Gutt, *Relevance Theory, A Guide to Successful Communication in Translation*, (Dallas: Summer Institute of Linguistics Inc, and New York: United Bible Societies), 1992.

⁵Dan Speber and Deirdre Wilson, *Relevance: Communication and Cognition*, (Oxford: Basil Blackwell Ltd.), 1986.

⁶Gutt, *Translation and Relevance*, *ibid.*, 10. In chapter 2, "A Relevance Theory Approach," pages 23-44, Gutt looks at the conditions in which a dynamic equivalence may be appropriate. His view is that there is a *context* which supplies part of the meaning to a particular term or name, and that unless this context is known and understood, the use of certain terms can be misleading.

⁷I acknowledge, however, that a search via the World Wide Web failed to reveal other writing on the subject of relevance theory. It did, however, reveal that there have been conferences on the subject, and some exchange of views between academics.

In view of the recent introduction of relevance theory to the field of linguistics, I am of the opinion that this will impact the use and understanding of contextualization in missiology. However, biblically I take the position that the only appropriate relevance which will cover the discipline of missiology is that where by the Word of God is made relevant in each people group or religious context, by the power of the Holy Spirit. This is the biblical teaching, see 1 Corinthians 2:10-15. Note particularly verse 14 where we learn that the things of God are "spiritually discerned".

⁸Gutt, *Translation and Relevance*, *ibid.*, 10.

⁹Gutt, *Translation and Relevance*, *ibid.*, 12.

¹⁰Gutt, *op. cit.*

¹¹Furthermore, Gutt has pointed out that contextual assumptions do not primarily concern linguistics but *cultural* and *religious beliefs*, and that these are **not** subject to translation. The reasons for this are introduced by Fueter on page 14. In terms of the *transcendent*, it is the Pastor or elder who will come in and "transculturates" the concept concerned. Put more specifically in terms of *spiritual* Christian ministry and what I would call *spiritual relevance theory*, secular translation theory leaves the explanation of culture and religion to the Preacher. While principles of translation may be used in exegesis and the craft of preparing a sermon, the vehicle of relevance in terms of spiritual understanding is the Holy Spirit. Technical words contained in translation will be used, and grammatical structure and understanding will not be absent. However, these are insufficient in terms of conversion and life changing Christianity. The word of God must be made spiritually relevant by the operation of the Spirit.

The findings of my research in which *both* cultural and religious beliefs are present, are in agreement with this position. Conversion and baptism, for converts from Islam are not valid subjects for dynamic equivalence. However, Muslims may experience biblical conversion and where this takes place it is by the work of the Holy Spirit, repentance for sin and faith in Christ as Lord.

¹²Gutt, *Relevance Theory*, *ibid.*, 21.

¹³These words are taken from the Gospels, from Mark 9:24. The actual wording here is "Lord I believe, help my unbelief". The sentence I have given is an expansion of this. It retains the word "**Lord**" and makes clear **who** is spoken of. He is the one who is called *Jesus* (or Saviour) and whose designation is **Christ** (or the Anointed one). The verb *believe*, πιστεύω is in the present tense and so it is a *present continuous* verb where in this case faith is placed in Christ.

SECTION VI CONCLUSION

CHAPTER 2. CONCLUSIONS IN TERMS OF BAPTISM

As stated in the previous chapter, conclusions remain to be given for question 3 and questions 5-9 in the list of objectives outlined for the research. In doing so it is not necessary to repeat the conclusions with respect to the theological use of dynamic equivalence as this has already been covered.

The intention of this chapter is to assess the extent to which baptism may take place by a different mode and still accomplish the theological significance intended biblically by Almighty God. These conclusions will take the form of the 6 research questions for which conclusions are yet to be provided. After these have been made, a final concluding statement will be provided.

Conclusions concerning the Focus Group Interviews to Determine Muslim Perception Concerning baptism

With respect to the persons who took part in the focus group interviews this data reveals an awareness of baptism but very little understanding of the biblical teaching on the subject. My findings also reveal that the Muslims who took part in the sessions were not biased against the event itself since it was Christ who gave the command to baptise. **They viewed baptism as a neutral event except where a convert from Islam was being baptised.**

Concerning baptism the most commonly held view was that baptism is 'purification'. From the Muslim academics came the understanding that baptism is used to wash away original sin. More significantly, the first group of interviews reveal that baptism is understood by some to be the **reversal of Shahādah**. This is significant for this present research as baptism is the one event which most clearly establishes a break with Islam.

For the Muslims interviewed, the mode of baptism is insignificant. Irrespective of the way baptism is accomplished, if it is a convert from Islam that is being baptised, the reaction from the Islamic community will be negative. Notice however, that one group did refer to wuḍū' as baptism. See page 99. Notwithstanding this, baptism signifies the reversal of the Shahādah and the name "baptism" evokes a dislike when it is linked to the conversion of a Muslim.

Conclusions Concerning Exegetical Findings with respect to any Scriptural Link between the Meaning and Mode of Baptism

A dynamic equivalent baptism for converts from Islam, should, I suggest, be in agreement with the Scriptural meaning of baptism, particularly if a link can be established between the biblical meaning of baptism and the mode or modes as taught in Scripture. However, my findings reveal that βάπτω is not interchangeable with βαπτίζω and therefore to dip and to baptise is not synonymous. See page 579. This is not to say that in the time of the Early Church some baptisms may not have taken place by dipping; whether by total dipping or immersion, or by partial dipping.

However more specifically, this part of the conclusion is concerned with any Scripturally established link between the biblical meaning of baptism and the mode or modes of baptism as understood to have been used according to the biblical evidence.

On pages 488-490 the evidence is that the mode of baptism was:

- By water.
- By affusion.
- By aspersion.
- In the name of the Father, the Son and the Holy Spirit.
- And that baptism may have taken place by immersion.

In view of these findings it is not possible to link a *particular* meaning for baptism to the actual action or mode of baptism. The research does, however, provide a general meaning for baptism:

First, the Scriptural meaning of baptism is clarified by the reference in 1 Corinthians 12:13 where the term baptism is linked to the work of the Holy Spirit in bringing the convert into a relationship with Christ, to place him or her *in* Christ. This significance of baptism is found in the work by which the Spirit of God joins a person to Christ irrespective of the outward mode of baptism. Secondly, the Scriptural meaning of baptism is that baptism is a washing. Acts 22:16 and 1 Peter 3:21 clearly indicate this. In view is not the washing of impurities from the body but an expression of faith in Christ for the *washing of regeneration* by the Holy Spirit.

My research findings reveal that the mode of baptism need only reflect the application of the Holy Spirit in applying cleansing for sin by Christ's atonement. No other necessary significance is required by the mode or modes indicated or alluded to in Scripture. As water is the most common agent of cleansing, a dynamic equivalent of baptism may still need to retain the use of water. Furthermore, the research into Tayammum in Section IV chapter 3 revealed that the option of using sand instead of water would not be suitable for baptism.

In conclusion, the essential elements in terms of the mode, are the use of water, use of the triune name - Father Son and Holy Spirit, and an appeal to God for spiritual cleansing which is made possible only by the work of Christ and applied to the sinner by the Holy Spirit.

Conclusions Concerning the Significance Within the Qur'an and Hadith of Wudū', Ghusl and Tayammum

Within the Qur'an and Hadith, wudū' ghusl and tayammum are significant as acts of ritual cleansing. They are not acts of worship as such but the outward preparation for worship. (Ghusl is also used in preparing a body for burial). In practice wudū' ghusl and tayammum are thought to contribute to 'holiness' and spiritual purity.

Pages 296-297 outline the significance of wudū' as follows:

- Completing wudū' has a religious significance.
- Completing wudū' earns ni'ma or grace, from Allah.
- Within Islam, wudū' carries a sacramental role.
- Wudū' has to be repeated often, in this respect it is unlike baptism.
- Wudū' is used to ward off the evil inspiration of the Devil.

Pages 312-313 outline the significance of ghusl as follows:

- Ghusl is undertaken naked.
- For a new convert, ghusl requires the leaves of a lot tree, added to the water.
- Ghusl reflects a need in the Muslim convert, for purity of mind.
- Ghusl is a very frequent occurrence in the life of a Muslim.

With these facts before us we are now in a position to establish the possible use of wudū' or ghusl as a means of baptism:

Conclusions Concerning the Focus Group Interviews to Determine the Likely Contextual Receptivity by Muslim Academics towards Members or their Faith who Undergo a Form of "Christian" Baptism by the Use of Wudū' or Ghusl

Pages 107-119 and pages 120-127 provide the data from which I shall draw my conclusions concerning the likely contextual receptivity by members of the Islamic community, with respect to the use of wudū' or ghusl as a "Christian" form of baptism. The reader is also referred to pages 139-148 in which I have provided a partial assessment on this possible use of Islamic purification rites.

My conclusions are summarised as follows:

(i) Wudū' and Ghusl are self administered, therefore, they are not suitable modes for baptism which is administered by someone else

Furthermore, ghusl is taken naked, and this may not be a suitable form in which to administer baptism. The only time ghusl is administered by someone else is after the person concerned has died.

(ii) Opinion is divided on the acceptability of wudū' and ghusl as Christian baptism.

Half of the academics I interviewed were not opposed to the use of wudū' or ghusl as baptism for Christians. However,

(iii) Opinion is decidedly *against* the use of wudū' and ghusl as baptism for converts from Islam

The overall balance of opinion is against the use of these purification rites for Christian baptism.

(iv) If converts from Islam were to be baptised by wudū' or ghusl, this should not be done openly

Fear was expressed that the open use of these purifications as baptism would "contradict" Islam, and mock Islam. Also, the fact that ghusl is commonly undertaken when a convert takes the Shahādah means that its use as a form of baptism (which would break the allegiance made to Islam through the Shahādah) would I suggest, be a particular source of irritation to the Muslim community.

(v) Wudū' and ghusl have nothing to do with Christianity

Christians must not assume that the use of wudū' and ghusl as a mode of baptism for converts from Islam, would be well received. In fact, I would anticipate that the use of such modes of baptism, particularly in countries where Islam is the predominant religion, would result in far greater opposition to the Christian faith than is currently the case when converts are baptised in accordance with the established Christian modes.¹

(vi) On account of having an Islamic background and because of (Islamic) cultural reasons, the use of wudū' and ghusl as baptism may be acceptable to a minority of Muslims

This possibility became apparent in the interviews. See item 7:a on page 124 where four respondents indicated that once a convert from Islam embraces Christian-

ity, it is up to him (and the Church) to decide how to be baptised. I suggest that Western individuality and freedom within a secular society, does allow for the use of Islamic modes of washing for baptism. However, this possibility has to be tempered with the view also expressed, that leaving Islam is to leave behind the beliefs and actions of that religion. See item 7:b on page 125.

(vii) The real problem with the use of wuḍū' and ghusl as baptism is that the act of "baptism" irrespective of its mode, is an action of Shirk

It is not the mode as such, which is the stumbling block to baptism. It is what baptism stands for. Baptism by any mode will be offensive to a Muslim community. My research reveals stronger objection to the use of wuḍū' and ghusl as baptism for converts from Islam, than possible approval of these modes. See response 6:a on page 124.

(viii) The use of wuḍū' as baptism does not have *real* meaning

See page 141 where the response to the use of wuḍū' as baptism was:

I don't see any point in doing it. Its not on a similar level.

The conclusion I arrived at from this response was that "if wuḍū' is contextualized as a mode of Christian baptism, for the Muslim academics I interviewed it does not come across to them as an action having *real* meaning." Now in view of the outline given on *Relevance Theory* it is clear that the proposal in hand is not contextually viable. First, because baptism has no place in the Islamic community. Secondly, because the use of wuḍū' as baptism does not comply with the need for relevance in that particular usage of wuḍū'.

On this basis I conclude that the use of wuḍū' and ghusl as baptism would result in a considerably **negative reception**, particularly if the practice were to take place within a Muslim community and to the knowledge of Muslims generally.

The research does not however, end with the above understanding. The next section will consider the following matter:

Conclusions Concerning the Harmony between Islamic Forms of Purification, and Baptism by (a) Immersion, (b) Pouring, and (c) Sprinkling, in the Light of the Findings from the Focus Group Interviews to Determine Muslim Perception Concerning Baptism and Exegesis of Scripture Concerning the Link, if any, Between the Meaning and Mode of Baptism

In what ways would wuḍū' and ghusl be in harmony with the Christian use of immersion, affusion and aspersion? Having completed the focus group interviews and exegesis on the link if any, between the meaning and mode of baptism, the conclusions are now presented:

(i) Islam provides for a variety of modes for purification

Islamic purifications may take place with or without water. It also takes place without the supervision or presence of the Clergy. Islamic purification provides for both a major and a minor ablution. In this respect these modes provide a certain compatibility between the Islamic washings and the different modes of baptism. Consider the following:

<u>Islamic washings</u>	<u>Christian baptism</u>
Wuḍū' is a partial washing. (A minor ablution)	Affusion is a partial washing, by pouring.
Ghusl is a complete washing, or shower.	Immersion is a complete wetting.
Tayammum is a dynamic equivalent for wuḍū'.	No similar event in Christianity.

(ii) The Imam of the main mosque in Birmingham referred to ghusl as baptism

This fact came to light in a Baptist newspaper article.² As forms or modes, the Islamic ghusl and the Christian immersion, have some similarities. However, in terms of *meaning* and *purpose*, they are not compatible and not similar as I have attempted to demonstrate in Section IV chapter 2 and Section V chapters 1-3.

(iii) The exegesis of Scripture reveals that the significance of Baptism is not compatible with the purpose of wuḍū' ghusl and tayammum

The Islamic purifications are a preparation for prayer. They are to be repeated once *tahara* or the state of purification is broken. Baptism, on the other hand, is a once only event.

Furthermore, the meaning of baptism is not compatible with the meaning ascribed to wuḍū' ghusl and tayammum. In addition Muslims claim to obtain holiness via the use of their purifications and as we have seen earlier, according to this research this is not the meaning of baptism. Some Christians believe that baptism provides this. However, I have argued in this research that this is not the case.

(iv) Within Scripture there is no link between the way in which water is used for baptism and the benefit of being joined to Christ by faith

Islamic purification rites and Christian modes of baptism are not compatible because both groups of events come with their own religious preconditions and background. This is made clear, in the Qur'an where in Surah 2:138 there is a reference to baptism and with it a sharp denial by Muhammad as to the benefit of baptism. The exegesis already undertaken on Surah 2:130-141 demonstrates the demarcation between Christian baptism and the baptism of Allah. See pages 326-331.

In view of the above four conclusions, my findings reveal that there is no overall harmony between wuḍū' and ghusl and the Christian modes of immersion, affusion and aspersion.

Conclusions with Respect to a Combination of Biblical Conversion & Baptism, each without any addition beyond their Essential elements, and the Contextual Receptivity of such converts from Islam were they to retain an Islamic identity within their present community

Is there a contextually acceptable form of conversion and baptism for converts from Islam, where only the essential elements of conversion and baptism are given and where these converts are able to remain as a part of the *Islamic* community? My conclusions are as follows:

(i) Even with only the essential conversion elements, a convert from Islam is no longer able to be *Islamic* within his or her community

Repentance for sin, faith in Jesus Christ as Lord, regeneration by the Holy Spirit the third person of the Trinity and baptism in water as commanded by Christ together place the convert outside the ummah or community of Islam.

Such a believer in Christ may remain as part of his ethnic community but he or she is no longer a part of the *Islamic* community in terms of its religious connotation and orientation.

A conversion which is not to Western Christianity but to Christ, and which does not extract the believer from the established family ties or larger (Islamic) group, will nevertheless by the act of conversion create a difference between that Christian and his or her Mosque community. Essentially what causes offence is not the forms in which "Christianity" is expressed but the **radical difference in belief** and the occasion of baptism which formalised those differences.

(ii) Islam does not encourage nominalism

My findings reveal that Islam does not separate saying the creed or Shahādah from belief in that creed. Furthermore, according to the evidence in Appendix I, *An Account of an Address Given after a Mosque Service, in which Those in the Congregation who Remained to Listen were Exhorted to Work for Growth by Extending Islam within their Local Community in the United Kingdom*, Muslims will notice that certain members of the Ummah are not attending the Mosque prayer times and not observing the fast of Ramadhan, etc. Such persons are eventually challenged as to their commitment to Islam.

Nominalism within Islam is not promoted, and adherence to a form of Islam while at the same time being baptised and believing in Christ as Lord, will not be acceptable behaviour. Islamic reaction to this *combined approach* would no doubt vary depending on the country in which it were to take place.

(iii) The law of Apostasy is still officially in force within Islam

The evidence of this law was established in the group focus interviews. See page 116, response 9:a. Even where only the essential conversion elements are present and where only the essential elements of baptism are present, or even where baptism were to take place by the use of wuḍū' or ghusl -- nevertheless the receptivity in terms

of the requirements of the Law of Apostasy will be the same as that in which the convert adopts the cultural forms of western Christianity.

The above three conclusions for this section establish that there is no contextually acceptable form of conversion and baptism for converts from Islam. Even where only the essential elements of conversion and baptism are given and where such converts attempt to remain *Islamic* and also to be *Christian* in belief and action, such essential and yet minimal Christian beliefs and action is not acceptable to Islam.

Final Conclusions for the Chapter and for the Dissertation

These conclusions are set out in two sections. First, the final conclusions concerning dynamic equivalent conversion and baptism. Secondly, some conclusions concerning the wider implications of this research.

(i) Conclusions concerning dynamic equivalent conversion and baptism for converts from Islam

Can a *dynamic equivalent* be found for conversion and baptism for converts from Islam? This research has considered the conversion equivalent proposed by Teefer, known as *Tentative Believers*, and found that this does not comply with the biblical requirements of conversion, nor with what may effectively be called a dynamic equivalent of the same.

Similarly, the proposed use of the Islamic purification rites, wuḍū' ghusl and tayammum, were found not to comply with the biblical requirements for baptism, nor with what might accurately represent a dynamic equivalent in terms of the linguistic and theological understanding of that term.

(ii) Some conclusions concerning the wider implications of this research

The United Kingdom has become a multi cultural and multi faith society. Schools and colleges teach Religious Education, and often do so from the premise that all religions are equally valid. I shall refer now to the way in which the research findings support or deny this premise. This will help to establish the basis for a common understanding between Christians and Muslims, and the likelihood of accommodation in terms of change between one religion and another.

My findings are as follows:

- *What added insight is provided for the Churches in U.K. with respect to the past discussion and even division with respect to the mode of baptism? See the question outlined on page 44. The mode or modes of baptism appear to reflect the time factor for baptism. Where baptism is viewed as a representation of death to the old*

nature, in order to first establish some evidence of sanctification (to be sure that the candidate for baptism is born again of the Spirit of God), this time factor; together with a particular exegetical interpretation of Romans 6:1-14, predisposes some churches to provide baptism only by immersion. However, Churches which do not require evidence of sanctification prior to baptism, tend generally to baptise by aspersion or affusion.

- *To what extent is it possible to combine Islam and Christianity?* See the question outlined on page 59. My research reveals that an individual may not hold a joint allegiance with **both** Islam and Christianity. The presuppositions behind both faith communities precludes the combination of Islamic structures with the essential elements necessary for conversion and baptism. See also Appendix C introduced on page 59, *A Hypothetical Combination of Different Religious Structures*. In essence, a religion which is of grace (Christianity) cannot be compatible with a religion which is of works (Islam).

NOTES

¹By way of illustration, take the case of Malaysia where the Government have forbidden Christians to use Arabic/Islamic terminology as borrowed words within the translations of the Bible. In this case, the words in question are common words to both faith communities. Were it then to be proposed that wuḍū' and ghusl be used as modes of Christian baptism, the contextual receptivity would I suspect, be far greater in opposing the new innovation.

²Part of the article is as follows:

Day the Baptists met the Muslims

And this is the baptistry, Imam...

By Clinton Bennett

BAPTISTS made contact with the mosque next door by inviting their Muslim neighbours to a guided tour of their church.

Now they've been invited to have a look round the mosque...

Highgate Baptist Church in Birmingham's inner ring was built in 1968 when that area of the city was redeveloped.

Since 1975, Highgate's neighbouring place of worship has been Birmingham's Central Mosque.

The Mosque, built in traditional Islamic style, with imposing dome and elegant minaret, is the oldest of Birmingham's four purpose built Muslim prayer houses.

When Paul Walker, minister of Highgate, invited the members of the mosque's management committee to a tour of Highgate's premises, the mosque's Imam (prayer-leader) and Khatib (preacher) turned up. And they were fascinated by the open baptistry.

"Do you baptise Christians from other churches if they want to join you?" they wanted to know.

The Khatib said, "We also have a form of baptism for new converts...

Does your baptism come from the Bible?... There are many similarities between our religions..." (Underlining added).

Clinton Bennett, "And this is the baptistry, Imam..." *The Baptist Times*, Leeds, U.K: 16th. May, 1985, page 88.

APPENDIX A

TERMINOLOGY ASSOCIATED WITH DYNAMIC EQUIVALENT BELIEF

The purpose of this Appendix is to explore the technical terminology associated with *dynamic equivalent belief*. To illustrate the change, a number of quotations are provided. Items 1-4 below are all quotations:

① (ALL KNOWLEDGE IS INCAPABLE OF OBJECTIVE PROOF),

i.e., **Subjectivism: Descartes, Kant:**

Descartes, whose fundamental certainty is the existence of himself and his thoughts...this was only the first stage in a development, through Berkeley and Kant, to Fichte, for whom everything is only an emanation of the ego. This was insanity, and from this extreme, philosophy has been attempting, ever since, to escape into the world of everyday common sense.

With subjectivism in philosophy, anarchism in politics (and in the church) goes hand in hand...Subjectivism, once let loose, could not be confined within limits...¹ (The words in brackets are added by this writer.)

② CULTURAL RELATIVISM
BIBLICAL RELATIVISM

Nida:

Cultural relativism means that the values expressed in any culture are to be both understood and themselves valued only according to the way the people who carry that culture see things.²

(Nida's relativism in doctrine was a logical outcome of the proposal he made in *Customs and Cultures* in 1954.)³

③ CHRISTIAN ETHNOTHEOLOGY:

Kraft:

Theologizing is a matter of dynamic equivalence transculturation and of witness to Christianity in terms of culture. All theologizing is a culture-bound interpretation and communication of God's revelation.⁴

Christian ethnotheology would, for example, examine all of the basic formulations of Christian theology to determine just which of these formulations represent eternal truth and may, therefore, be presented to the Christians of another culture (or subculture) as essential to Christianity...⁵

④ "INCARNATIONAL THEOLOGY":

Tippett:

Each of them is writing Ethnotheology, or as it is sometimes called, 'Incarnational Theology.'⁶

The different stages are illustrated below:

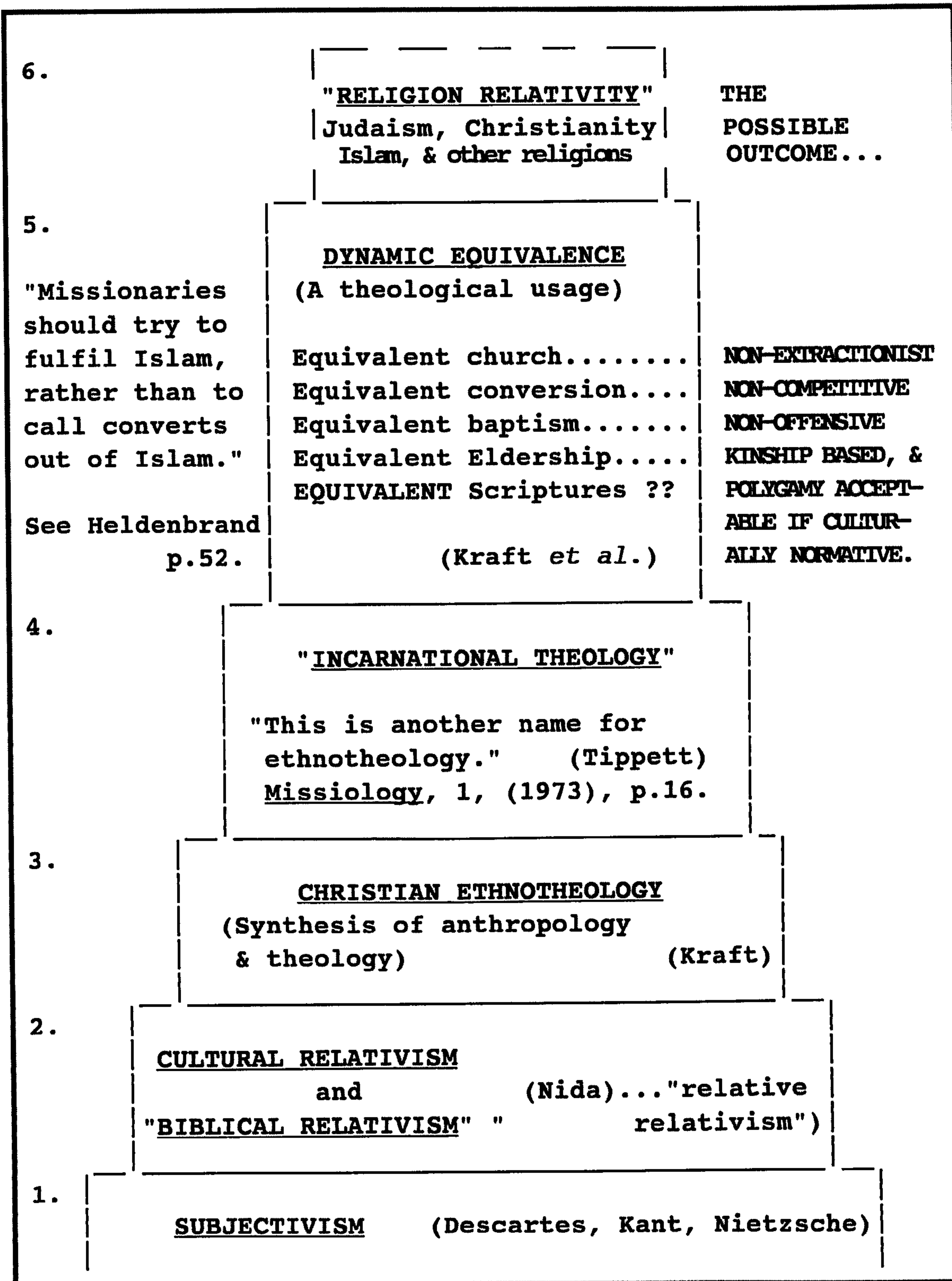


Illustration 21: The terminology and direction of dynamic equivalent belief.

⑤ DYNAMIC EQUIVALENCE:

Here references are provided for the first five items.

- Equivalent Church:⁷
- Equivalent conversion:⁸
- Equivalent baptism:⁹
- Equivalent eldership:¹⁰
- Equivalent worship, doctrine, witness & behaviour:¹¹
- Equivalent (other) Scriptures.

As yet *equivalent Scriptures* is not a proposal. However, in so far as the Qur'an is considered to be a useful **bridge** to Christian belief, to that extent it has become a subsidiary "Scripture." The day may come when dynamic equivalence is applied to other scriptures, so as to give them *equal* validity with the Bible.

Heldenbrand, an astute thinker concerning contextualization within the context of Islamic, understands the direction which Kraft is taking to be one in which "Missionaries should try to fulfil Islam, rather than to call converts out of Islam."¹² The Illustration above is supported with the following additional comments.

Comments on the Illustration:

As this appendix refers both to the change and progression in terminology, some comment is in order concerning positions which dynamic equivalence will logically lead to. For section ⑤ the following projection is made:

- CHRISTOLOGY – Christ would become "one Christ among many." He would not be denied to be the Christ. However, he would not be exalted above the founders of other religions.
- SOTERIOLOGY – Soteriology would become "man centred." Salvation would become salvation by works for all religions, since all religions would become equal, therefore all men must have an equal opportunity for self-redemption.)
- ECCLESIOLOGY – The church would take the form of "All existing Religious Corporations."
- ESCHATOLOGY – This would become a "Now Age" rather than a New Age. The kingdom of God would become what men and women can make it *on earth*.

"Religion Relativity," section ⑥, is the logical outcome of subjectivism applied to the *field* of religion. The fact that it is applied to Christianity, logically leads to its application to the combination of religions.

Concerning section ④, the link between incarnational theology and dynamic equivalent belief is *most interesting*. It was Nida who gave his view that biblical revelation is not absolute, and that all divine revelation is essentially incarnational.¹³ By this he excludes as divine a word or message which has not "been translated into life." This position would exclude the Word of God from being His word, in and of itself. In effect, the Word depends on the **one** who embodies the Word, in order to be translated into effective action. "Incarnational" theology does not place the Divine Word in to human context, but it *reduces* the Divine Word to the human context devoid of divinity but empowered by humanity. Therefore it is little wonder that "incarnational theology" gives birth to dynamic (cultural) equivalence.

END NOTES

¹Bertrand Russell, *History of Western Philosophy*, (London: George Allen and Unwin Ltd., 1961), 21.

²Eugene Nida, *Customs and Cultures*, (Pasadena, California: William Carey Library, 1986), 49.

³Richard L. Heldenbrand, *Christianity and New Evangelical Philosophies*, (Warsaw, Indiana: Words of Life, 1989), 39.

⁴Charles H Kraft, "Dynamic Equivalence Theologizing", eds. Charles H. Kraft and Tom N. Wisley, *Readings in Dynamic Indigeneity*, (Pasadena, California: William Carey Library, 1979), 258.

⁵Charles H. Kraft, "Towards a Christian Ethnotheology", *God Man and Church Growth*, ed. A. R. Tippett, (Grand Rapids: Eerdmans, 1973), 112.

⁶A.R. Tippett, "For Such a Time as This," *Missiology*, 1 (1973), 16.

⁷Charles H. Kraft, "Dynamic Equivalent Churches: An Ethnotheological Approach to Indigeneity, in *Readings in Dynamic Indigeneity*, eds. *ibid.*, 87-111.

⁸David Teeter, "Dynamic Equivalence Conversion for Tentative Muslim Believers", *Missiology* 3, (July 1990), 305-313.

⁹Pradip Ayer, *Theology and Practice of Jesus' Initiatory Sacrament*, (An Adaptation of its practice for the Muslim community church), Secundrabad, 500 855 India, n.d. (circa 1992).

¹⁰Kraft, "Dynamic Equivalent Churches...", *Ibid.*, 105-106.

¹¹Kraft, *ibid.*, 101-102.

¹²Richard L. Heldenbrand, *Current Issues in Foreign Missions*, Ministry To Muslims Project, rt. 8 Box 227, Warsaw, Indiana, (1985).

¹³Eugene Nida, *Message and Mission*, (New York: Harper and Brothers, 1960), 225-226.

APPENDIX B

PHILOSOPHICAL ASSUMPTIONS CONCERNING THE NATURE OF GOD/ALLAH

This information is fundamental to the presentation of the five dynamically equivalent words in section (vi) of Chapter 1. Reference is necessary here, concerning the framework of Greek philosophical thought, in which Western Christianity discusses the substance and nature of God. This Greek world view of God, is the background to contextualization of the biblical meaning of the Son of God, the Trinity, etc.

(i) Preliminary comments

As mentioned above, in this Appendix I am drawing the readers attention to the Greek philosophical assumptions concerning the idea of substance in the Godhead. These considerations centre around the greek word οὐσία and its related word the verb of existence, εἶμι to be. In section (iii) below, we shall observe that the Eastern/Islamic concept of creation has to do with the Arabic verb كان *kāna*, to be. Allah's speech, is linked to the Muslim philosophical understanding of created substance. In effect what is, is what is spoken.

There was considerable discussion in the middle of the 4th century, concerned the Hypostatic union, that is, the union of the divine and human nature's of Christ. In part this altercation relates back to the words in Hebrews 1:3, where Christ is said to reflect τῆς ὑποστάσεως the "reality," the nature of God.

The debate centred around the words *homoiousios*, or [like substance], made up of the Greek words ὁμός like, and οὐσία substance or being. Also under discussion was the term, *homoousios* [the same substance]. In the year 381 the Council of Constantinople accepted as orthodoxy the phrase *homoousion τῷ πατρὶ*, that (Christ Jesus) is of the same substance with the Father.

In assessing a dynamic equivalent of the terms the Son of God and the Trinity, the equivalent word or words in each case, (within the Arab/Islamic) world view, may benefit by the brief assessment which this Appendix offers. The area of research is not new. A philosophical understanding of the nature of the Trinity, and discussion concerning substance and the Godhead is not unknown to Islam. Refer to the early Islamic work by Abū 'Īsā al-Warrāq, and in particular his section on "*The generation of the Son from the Father.*"¹

(ii) Christ in the form of God

The Greek term μορφή or *form*, is used in Philippians 2:6, where it says that Jesus Christ was ἐν μορφῇ θεοῦ "in the form of God." The Christian teaching was

God was in Christ, (2 Corinthians 5:19), which required a union of the divine and human natures.

Christianity refers to Christ being "Of one substance with the Father." In popular Western thinking the word substance has to do with form. Substance is what is *seen*. In order to refer to the $\mu\omicron\rho\phi\eta$ of God, we consider the following dialogue, taken from John Chapter 14. The biblical wording reveals the way Christ conveyed a knowledge of the Father to his disciples:

"Lord, we don't know where you are going, so how can we know the way?" v. 5
 Jesus answered. "I am the way, the truth and the life. No-one comes to the Father except through me. If you really knew me you would know my Father as well. From now on you do know him and have seen him." v.6-7
 Philip said: "Lord, **show** us the Father and that will be enough for us." v.8
 Jesus answered, "...Anyone who has seen me has seen the Father. How can you say, "Show us the Father." v.9
 "Don't you **believe** that I am in the Father and the Father is in me?"
 "**The words** I say to you are not just my own. Rather it is the Father living in me who is doing his work." v.10

Jesus' Aramaic thinking related seeing to hearing. Following our Western, philosophical (Greek) way or thinking, we say "**Seeing is believing.**" but Jesus presented it as "**Seeing is hearing.**" When we speak of "seeing is believing," we mean by this, that reality is what we see, we touch. That which has material substance is proof or reality. So in speaking of the existence of God, we use the word Persons with respect to the Trinity for the word persons conveys the idea of identity, and to some extent, of substance. Christians speak of *one God in three persons*.

However, Jesus showed the personality and existence of his Father to the disciples in the following way:

Seeing (me) Knowing me verses 7 & 10	=	Believeing (me) verses 10-11	=	(Seeing me by) the words. verses 10-11
---	---	---	---	---

Therefore, in an Eastern/biblical world view which Jesus Christ presented, sight is not by substance, (the Greek perspective). Sight is by belief and by **Words**. It was not the physical description of Christ which was significant, otherwise to know the Father would require that we know more details about Christ's actual appearance. This is not the case, since the substance of the Father is not physical, for "God is spirit", John 4:24.

In Islam we find a different situation. The nearest Islam knows of incorporating a divine and human nature is in terms of prophethood. Allah was *with* Muhammad otherwise we cannot account for the Quranic knowledge of the *deity*. Muhammad never claimed to be Allah, but in so far as Islam has elevated prophethood² to that extent the nature of Allah is revealed by his messenger.

(iii) The Eastern "Arab/Islamic" concept of Divine Substance: A Word entity

In Islam:

The Ka'bah is a symbol of the oneness of Allah and of the unity of the Muslim 'Ummah.³

The Ka'bah is the only symbol of Allah. Not his people, the *Ummah*, but his house, the focal point of worship. However, in terms of substance, Allah is what *is not*. That is, he is not what can be thought of, for this would be to make an idol of the substance in which he is thought of. By Quranic definition, Allah is without partners, so he is without *substance*.⁴ To associate with Allah any substantial existence would be adding to the nature of Allah, and this cannot be.

However,³ while Allah is without substance, he is not without the capacity of speech. The Qur'an speaks of Jesus as *Kalimat Allah* or the Word of Allah. I referred earlier to the Arabic verb كان *kāna*, *to be*. In terms of Allah's action, this is a key concept in Islam. To create we are told, Allah only needs to say كن *kun*, and it will be. Similarly, it is the prophetic **word** function which bridges the gap between the unknowable substance of Allah (if there is any substance), and "seeing" and submitting to Allah.

From a Christian perspective, in the biblical data of John chapter 14 we saw that those who heard the **words** of Jesus Christ, had seen the Father. These words were the means of **believing**, and so the focal point of **seeing** God.

God the Father has no substance, he did not beget Christ by a physical act as in human copulation. He is seen and known by his words. However, I find here that

there is some agreement between the Hebrew/Jewish and the Arab/Islamic concepts of Deity. In summary form this may be stated as:

"Hearing is Seeing."

Therefore, for a suitable dynamic equivalent within an Islamic/Middle Eastern context, the $\mu\omicron\rho\varphi\eta$ of God is through a word picture, contained in a Holy Book. This paradigm is both accurate and culturally acceptable.

Islam places great importance on the books, even to the point of publicly declaring "Read Al-Qur'an the last Testament."⁵ Islam is a word based religion. The words of the Qur'an reveal Allah, and for the Christian the words of Jesus Christ reveal The Father.

When Jesus said, "I and my Father are One," he could not have been speaking of *bodily* oneness, for the Father does not have a body. Within the Godhead there is oneness in terms of what is said and done. This is underscored by Jesus' words in John 14:10 where in the context of the ministry of Jesus Christ, the words and works of Jesus are the words and works of the Father.

(iv) The Implications of the above,
within the present context

God the Father spoke from heaven, confirming the person and work of the Lord Jesus Christ. See Matthew 3:17. "This is my Son, whom I love; with whom I am well pleased." To convey this (equivalent) heavenly message to men, the Father spoke in words understood by his hearers.

Biblical dynamic equivalence is word based. It is not through symbols (a non verbal system), but through crafting together words which accurately *reveal* the concepts or persons concerned. The substance of the Father within the Trinity, the person of Christ as the Son of God, all these are word based.

There are biblical words whose literal translation in Arabic would automatically convey the wrong meaning to the hearers. Those who interpret the Bible in transcultural communication, must do so by presenting the substance of the unseen by words which *as far as is possible* avoid confusion, while at the same time conveying the original meaning. However, God's word is propositional, and ultimately these propositions will stand even if they contradict the opinions of men.

END NOTES

¹Abū 'Īsā al-Warrāq's "Against the Trinity." Edited and translated by David Thomas, (Cambridge: Cambridge University Press), 1992. The work contains a section on "The Generation of the Son from the Father", see pages 163-171. Thomas' translation also outlines the early Islamic allahological investigations concerning the Trinity, see pages 3-8, as well as "The teachings of the Christian Sects", as understood by Abū 'Īsā al-Warrāq, see pages 67-79. It is interesting to note that his investigations clarified some of the misunderstanding generally held by Muslims on the nature of the Trinity, to the extent that though al-Warrāq remained a Muslim, he was considered heretical by his fellow believers.

²Abu Bilal Kirkary, "Prophetic Movement," *The Quranic Phenomenon*, (Indianapolis: American Trust Publications, 1987), 27-37.

³Dawud Olatokunbo Shittu Noibi, "The Ritualistic and Symbolic Dimensions of Islam," *Dialogue and Alliance*, (Spring 1990, Vol. 4. no. 1.), 61-70. Quotation from page 63.

⁴See F. A. Klein, *The Religion of Islam*, (London: Curzon Press), 1979. Klein speaks of "Tauhid, the science of the Unity of the Godhead (علم التوحيد) or science of the articles of belief, or dogmas. Page 37. However, Allah is spoken of in the following terms:

God is holy, free from physical blemishes...the God of the Quran - holy, pure spirit, transcendent, possessor of the most perfect attributes.

The above quotation is from Mohammad Zia Ullah, *Islamic Concept of God*, (London: Kegan Paul International 1984), 59. Allah is "spirit" and so without substance in terms of body, blemishes or imperfect attributes. This does not explain, however, the moral character of Allah. Ullah quotes the Quranic verse (13:40), "Allah effaces whatever He pleases and establishes whatever He pleases."

⁵Within the United Kingdom, these words not uncommonly appear on bill boards displayed on Mosques.

APPENDIX C

A HYPOTHETICAL COMBINATION OF DIFFERENT RELIGIOUS STRUCTURES

This Appendix provides a visual presentation of Kraft's understanding concerning "a recombination of religious allegiances" with secondary religious structures.

Explanation concerning the Illustration on page 537:

The first presentation (1) is Kraft's hypothesis:

<u>Culture α</u>	+	Jewish/Christian knowledge of God (<u>Religion ω</u>)	=	The intended "Islamic Faith" (<u>Adopted mode $\alpha\omega$</u>)
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This gives...

Arab cultural structures	+	Monotheistic Judaism and Muhammad's new religious elements	=	A <i>MODIFIED</i> ISLAM
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The second presentation (2) is a hypothetical outline as to how in 622 A.D., a recombination would have worked out. This follows the suggestion by Kraft combining a Judaeo-Christian knowledge of God, with Arab cultural structures and the "reforming" religious motif of Muhammad.

Jewish, (<u>religious structure ω</u>)	+	Arab, "Islamic" beliefs in Allah (<u>Religion α</u>)	=	(<u>Adopted mode $\alpha\omega$</u>) Monotheistic, with O.T. and Qur'an as Scriptures & Muhammad as "Messiah"
---	---	--	---	---

This would give...

Jewish religious structures. Synagogue style of worship.	+	"There is no god but Allah, and Muhammad is his Prophet." & the Pilgrimage to Mecca.	=	Monotheism, The Five Pillars of Islam and the Qur'an.
---	---	---	---	---

The third presentation (3) is based on Kraft's hypothesis quoted below:

I believe, however, that it would be thoroughly biblical to work towards a recombination of Christian allegiance with so-called Muslim religious structures.

(Kraft, *Dynamic Equivalent Churches*, p 118).

$$\begin{array}{l} \text{Muslim,} \\ \text{(religious} \\ \text{structures } \alpha) \end{array} + \begin{array}{l} \text{Christian beliefs} \\ \text{Faith in Christ.} \\ \text{(Religion } \omega) \end{array} = \begin{array}{l} \text{Christian-"Muslim"} \\ \text{??} \\ \text{(Religion } \alpha\omega) \end{array}$$

This would provide...

$$\begin{array}{l} \text{Islamic} \\ \text{structures} \end{array} + \begin{array}{l} \text{Christian} \\ \text{conversion} \end{array} = \begin{array}{l} \text{"Christian" faith} \\ \text{supported by Islamic} \\ \text{religious structures.} \end{array}$$

Therefore, hypothesis (1) is:

$$\text{Cultural Structure} + \text{Religion}^1 = \text{Religion}^2$$

and

Hypotheses (2) and (3) has developed as:

$$\text{Religious Structures} + \text{Religion}^1 = \text{Religion}^2$$

A critique:

My understanding is from a Biblical perspective. To be Muslim (by birth and belief) and a Christian (in terms of New Birth and and limited 'theology'), is an irreconcilable position. The "religion" ($\alpha\omega$) in hypothesis (3) will need to be modified and redefined so that the religious structures are **compatible** with Christian conversion. The data commented on above is now presented in diagramatic form:

HYPOTHETICAL COMBINATION OF DIFFERENT RELIGIOUS STRUCTURES

STRUCTURE α	NEW STRUCTURE $\alpha\omega$	STRUCTURE ω
A SET CULTURE OR MODE OR A SET RELIGIOUS POSITION.	A CHANGED OR ADOPTED MODE	A SET CULTURE OR MODE OR A SET RELIGIOUS POSITION
<p><u>Muhammad's goal?</u></p> <p>Arabian cultural structures → → →</p> <p>(Kraft's hypothesis)</p> <p>1.</p>	<p>→ → → → →</p> <p>His proposed Islamic faith</p> <p>↑ with Jewish and Christian "God"</p> <p>↑ allegiance...</p> <p>← ← ← ← ←</p>	<p>→ → → → → → →</p> <p>Jewish/Christian knowledge of GOD.</p> <p>↓</p> <p>↓</p> <p>↓</p> <p>← ← ← ← ← ← ←</p>
<p>← ← ← ← ← ← ←</p> <p>↓ Arabian/Islamic knowledge of god</p> <p>↓</p> <p>↓</p> <p>→ → → → → → →</p>	<p>← ← ← ← ← ← ←</p> <p>Monotheistic, & O.T. Scriptures and the Qur'an. ↑</p> <p>(With Mohammed as the Messiah?) ↑</p> <p>→ → → → → → →</p>	<p><u>A convert from Judaism?</u> A hypothetical test case 622/623.</p> <p>← A Jew with his own religious structures</p> <p>2.</p>
<p><u>A Muslim keeps his religious structures</u> → → →</p> <p>(Kraft's hypothesis)</p> <p>3.</p>	<p>→ → → → → → →</p> <p>↑ Christian "muslim"</p> <p>↑</p> <p>?</p> <p>↑</p> <p>← ← ← ← ← ← ←</p>	<p>(then he converts to Christ)</p> <p>→ → → → → → →</p> <p>↓</p> <p>Christian allegiance: ↓</p> <p>Faith in Christ as Saviour and Lord. ↓</p> <p>↓</p> <p>← ← ← ← ← ← ←</p>

Illustration 22: A visual presentation of Kraft's recombined religious structures.

Had Kraft written of "A Christian-muslim" this may have indicated Christian conversion and some Muslim (with a small "m") structural/cultural life-styles. This possibility is considered against the ruling in Acts chapter 15, which is entitled by Richard Rackham, "Confirmation of Gentile liberty by the whole church."¹ This is an example of Biblically approved "restructuring."

ACTS 15 COMPONENTS IN CONVERSION AND RELIGIOUS RESTRUCTURING (1)		
Biblical Reference (Acts 15)	From Christianity (Hebrew culture) To Christianity (among Gentiles)	From Biblical Christianity to Christian belief for ex. Muslims
v. 7.	"The Gentiles should hear the word of the Gospel and believe." N.K.J.	Muslims "should <u>hear</u> the <u>word</u> of God and <u>believe</u> ." N.K.J.
v. 8.	<u>Belief</u> and <u>conversion</u> ... is "acknowledged by giving them the Holy Spirit... purifying their hearts by faith..." N.K.J.	<u>Converts from Islam</u> are: Recipients of the Holy Spirit, and have "hearts purified by faith" in Christ Jesus as Lord.
v. 11.	"Through the grace of the Lord Jesus Christ we shall be saved in the same manner as they" NKJ	If Muslims are saved it will be by the same grace in Christ Jessus.
v. 14. Amos 9:11, 9:12.	"God...visited the Gentiles to take out of them a people for His name." N.K.J.	God, through the grace of the Lord Jesus Christ, takes " <u>OUT OF THEM</u> a people for His name." N.K.J. THEY LIVE AMONG MUSLIMS, BUT ARE A PEOPLE WITH A NEW NAME. (The Way) ?

ACTS 15 COMPONENTS IN CONVERSION AND
RELIGIOUS RESTRUCTURING

(2)

Biblical Reference (Acts 15)	From Christianity (Hebrew culture) To Christianity (among Gentiles)	From Biblical Christianity to Christian belief for ex. Muslims
v. 19	"We should not trouble those from among the Gentiles who are turning to God N.K.J.	We "should not trouble those from among the (Muslims) who are turning to God." N.K.J. alt.
v. 20.	"Abstain from things . . . polluted by idols... sexual immorality... things strangled... and from blood." N.K.J.	<u>Christians out of Islam</u> are to "Abstain from the idolatry of ?, of sexual immorality, things strangled, and from blood" N.K.J.
v. 23.	"To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia...." N.K.J.	"To the brethren who are (of the Muslims) in and" N.K.J. alt.
v. 1.. v.24	<u>Grace plus works</u> ... "You cannot be saved <u>without</u> circumcision and keeping the law." <u>NECESSARY</u> ?? NO!	<u>Grace plus Islamic structures</u> ... In effect saying, "Muslims (can) be saved <u>and</u> keep Islamic cultural structures.... <u>OPTIONAL</u> ?? ISLAMIC STRUCTURES BUT NOT ISLAMIC BELIEF AND ISLAMIC PRACTICE. i.e., "abstain from" N.K.J.

ACTS 15 COMPONENTS IN CONVERSION AND
RELIGIOUS RESTRUCTURING

(3)

Biblical Reference (Acts 15)	From Christianity (Hebrew culture) To Christianity (among Gentiles)	From Biblical Christianity to Christian belief for ex. Muslims
v. 1.. v. 24	<p><u>Grace plus works...</u></p> <p>(i) Any doctrine and <u>acts</u>, which "earn merit" for the participant, would undermine "justification by faith" for the believer...</p> <p>(ii) See conclusions in SECTION VII</p>	<p><u>Grace plus Islamic structures...</u></p> <p>This is what I am probing in this research....</p> <p>(i) Can a Muslim pretend to embrace Islam outwardly, but inwardly believe on the Lord Jesus Christ?</p> <p>(ii) Saved, but express this faith through Islam?</p>

END NOTES

¹Richard Belward Rackham, *The Acts of the Apostles*, (London: Methuen & Co. Ltd. 1910), 238. Acts chapter 15 was a watershed decision. It provides a **summary** of Biblical teaching when Jewish believers considered the needs of Gentile Christians. Rackham says, "The particular subject of debate -- circumcision -- had only a temporary significance, but the principles involved were fundamental and perpetual." (Underlining added).

APPENDIX D

THE EFFECT OF BAPTISM ON ORIGINAL SIN

The purpose of this Appendix is to respond to the comment in one of the focus group interviews that "Children are born sinful, but by baptism an element of purification takes place." Also, the comment that baptism is "To wipe away your sins." See response 5b on page 97.

The following outline is presented, based on the *Bampton Lectures* of 1929 given by Norman Powell Williams. For the sake of clarification the following outline separates his comments on natural birth and baptism into two sections:

NATURAL BIRTH	THE NEW BIRTH
"derived from his first or natural birth (Nicodemus) is in some way sinful or pre disposed to sin." ¹	"and in the new birth, which is to be mediated through 'water and the Spirit' would certainly have been understood by the Evangelist's readers towards the end of the 1st century A.D. to be Christian Baptism." ²
Original sin: "Of man's disordered instincts...the most violent and the least amenable to the commands of reason and of God is the reproductive instinct ... We thus arrive at an equation : 'concupiscence' = sexual passion: an equation which determines his (Augustinian's) view as to ... the mode of transmission of the malady of the soul. In as much as sex feeling of the kind now experienced by fallen man is for Augustine intrinsically sinful, it follows that <u>the very act of begetting a child inevitably stains it with 'original sin,'</u> that is, the sin of our parents." ³ (Words in brackets and underlining added).	Baptismal regeneration: Of Romans 6:1-11 Williams says "the dominant thought is that of the saving effect of baptism." ⁴ Williams goes on to quote Professor Kir-sopp Lake: " <u>Baptism</u> is for St. Paul and his readers universally and unquestioningly accepted as a mystery or sacrament <u>which works ex opere operato</u> ...it would seem that this sacramental teaching is central to the primitive Christianity to which the Roman Empire began to be converted." ⁵ (Underlining added)

It is understandable therefore, that Muslims may assume that baptism is used to create a clean nature and to remove the stain of sin. Such an opinion would agree with Williams who in his lectures went on to say:

Baptism is assumed by St. Paul to be a cathartic and therapeutic rite, the logical parallelism...which unites the sick soul to the strong stainless Redeemer-God, conferring upon it, through a mystical death and resurrection, the heavenly gifts of healing, purity and inward peace."⁶

In response the following 3 questions may be asked:

(i) How is original sin transmitted?

Is original sin transmitted by the father of the child, when conception takes place? This view might be sustained, in view of the words of David, in Psalm 51:5, "Surely I was sinful at birth, sinful from the time my mother conceived me." Alternatively when Adam sinned all who were part of Adam were part of his sin. That is, all mankind were made guilty along with Adam for all his descendants (though not yet born) were partakers of his guilt for he was the Federal head of the race. It could be said that *original sin* was transferred to all because he was *all of mankind*. That as there was then no separate existence for his descendants the nature and guilt of sin became inherent in the human race.

(ii) What is the Lord Jesus Christ teaching in John 3:5?

The word water may be a *euphemism* for sperm and conception. Verse 5 refers to water and the Spirit, and verse 6 may be understood to add to each of these so that water = 'flesh gives birth to flesh,' and the Spirit = 'the Spirit gives birth to the Spirit.' If this interpretation is correct then Nicodemus was being told that he *already* had a physical birth, but what he needed was *a* birth from above, a *new* birth not by human conception but by the Spirit.

(iii) Is Baptismal regeneration taught in the Bible?

1 Corinthians 15:29 has been used in support of this view. "If the dead are not raised at all, why are people baptised for them?" However, here Paul is not saying that *he* believed that baptism accomplished eternal life. He simply relates what others believe, without affirming it himself.

However, the teaching of Christ in John chapter 3, taken together with the rest of the Gospel, does not lend itself to the assumption that chapter 3:5 has water baptism in mind. For example John 6:35-40 and John 6:63-66.

END NOTES

¹Norman Powell Williams, *The Idea of the Fall and of Original Sin*, The Bampton Lectures 1929, London: Longman Green and Co. Ltd., 1929, 98-99.

²Williams, *ibid.*, 99.

³Williams, *ibid.*, 366.

⁴Williams, *ibid.*, 135.

⁵Professof Kirsopp Lake, *Earlier Epistles of St. Paul*, 1911, p. 385, cited by Williams, *ibid.*, 135.

⁶Williams, *ibid.*, 136.

APPENDIX E

A FOCUS GROUP INTERVIEW: HOW CONVERTS ARE INCORPORATED INTO ISLAM, AND MUSLIM PERCEPTION CONCERNING CHRISTIAN BAPTISM

Question 1. If a Christian becomes a Muslim is there any ceremony in the home or in the Mosque, to indicate that he is now a Muslim?

Question 2. If yes, could a Christian become a Muslim and not take part in that ceremony?

Question 3. What is the minimum change in belief or deed, by which a Christian could become a Muslim?

Question 4. Are you aware of any ceremony Christians have, by which they indicate an adult has become a believer and follower of Jesus Christ as Lord?

Question 5. Very few Muslims become Christians. However, if a member of your community (Ummah) became a Christian and was baptised, can you explain the meaning of baptism?

Question 6. Is there any other form or way baptism could take place which would be more preferable to you, should a member of your community (Ummah) become a Christian and ask for baptism?

Question 7. Is there anything else you would like to tell me concerning Christian baptism?

APPENDIX F

A FOCUS GROUP INTERVIEW: WUDŪ', AND GHUSL AS "BAPTISM"

Question 1. Is there any secular/non religious use of wudū', within the Islamic community?

Question 2. Is there any secular/non religious use of ghusl, within the Islamic community?

Question 3. If an atheist (someone who does not believe in God, and has no religion) came to believe that Jesus Christ is LORD, and is converted to Christianity -- If he or she were to use wudū' in place of Christian baptism, how would you respond to this?

Question 4. If for question 3 you would not approve of this use of wudū', as an indication of obedience and commitment to Jesus Christ as Lord in Christian baptism, please explain why this is so?

Question 5. If an atheist (someone who does not believe in God, and has no religion) came to believe that Jesus Christ is LORD, and is converted to Christianity -- If he or she were to use ghusl in place of Christian baptism, how would you respond to this?

Question 6. If for question 5 you would not approve of this use of ghusl, as an indication of obedience and commitment to Jesus Christ as Lord in Christian baptism, please explain why this is so?

Question 7. If a member of your community, a Muslim, were to (only once) use a "Christian form" of wudū' in place of baptism, as an indication of his/her commitment to Jesus Christ as LORD, how would you respond to this?

Question 8. If for question 7 you do not approve of a Muslim using a "Christian form" of wudū' in place of baptism, as an indication of his/her commitment to Jesus Christ as LORD, please explain why.

Question 9. If a member of your community, a Muslim, were to (only once) use a "Christian form" of ghusl in place of baptism, as an indication of his/her commitment to Jesus Christ as LORD, how would you respond to this?

Question 8. If for question 7 you do not approve of a Muslim using a "Christian form" of ghusl in place of baptism, as an indication of his/her commitment to Jesus Christ as LORD, please explain why.

Section 2. Additional questions for open ended comment and discussion.

A What purpose does wudū', ghusl and tayammum have, in Islam?

B Does wudū', ghusl and tayammum contribute to holiness before God?

APPENDIX G

CONVERSION: A PRESENTATION FROM NON-REFORMED THEOLOGICAL WRITINGS IN CHRISTENDOM

In this Appendix, I am sampling information on conversion from non-reformed theological writings and assembling it in credal form. All are statements from various authors though not all the authors agree with each other. The purpose of this Appendix is to present a different position to the reformed opinion expressed in Section III chapter 1. In this manner, the theme of conversion will not have been presented in an incomplete way.

Due to a lack of space in this Appendix, I am only offering a minimum of comment and explanation. For further elucidation, the reader is referred to the relevant chapters in the works quoted. In addition, a useful source is the *Handbook of Religious Conversion* edited by H. Newton Malony and Samuel Southard.¹ The reader is referred to the chapter by Donald K. McKim, "The Mainline Protestant Understanding of Conversion", on pages 123-136 in the handbook.

The use of terms

A word of explanation is needed with respect to the terms used here for conversion and spiritual change. In this Appendix the **meaning** given to the biblical terminology is not necessarily the same as within the reformed faith. For example, conversion here may refer to psychological changes and nominal religious adherence, or it may refer to biblical conversion as understood by a conservative evangelical understanding of the New Testament message. New birth may be understood differently as a rebirth in terms of a rejection of the *self life*.

The statements

The statements are numbered [1] to [22], and fall into five categories which are, (i) A general position, 1-7, (ii) Conversion and the human will, 8-11, (iii) The time at which conversion takes place 12-13, (iv) The method by which conversion takes place 14-18 and (v) The elements of conversion 19-22.

Section 1: A General position

[1] Through conversion there is
"a resolution of personal conflict
in returning to God"²

V. Bailey Gillespie relates conversion to the establishment of one's personal identity. Here she does so following a quotation from the New English Bible, Ephe-

sians 1:3-6. Then, with the context of a believer's *destiny* as being united to Christ, conversion is viewed as a resolution of conflict, a return to God, and of self integration due to the new found knowledge that the convert is now "again in the kingdom of God."³

[2] "Conversion forces the person to reorganise himself or herself at the deepest level of self-understanding and limits"⁴

According to the writings of Erik Erikson⁵ conversion has to do with "the identity crises of youth and with specific events in psychosocial history."⁶

Gillespie takes this up, and under a chapter division entitled *The Cycle of Life*, she considers conversion as that inner change which brings about a reorganisation of the convert's *ego-identity* and a way in which his or her need of "recentering of newness"⁷ may take place. Conversion is therefore a reorganisation of life, normally by a young adult. It is a reorganisation which has to do with one's personal satisfaction *within* the society. This follows on to the next credal point:

[3] Conversion is a "positive concept of fitting and finding a place among the family of God and in the world"⁸

Here there is an attempt by Gillespie to give a New Testament answer to the question, "Who am I?" Christian conversion has to do with meeting psychological needs, as well as providing acceptance as sons or daughters through Jesus Christ. This is part of the data found in the chapter *Identity: The way to become*. Gillespie devotes 29 pages to establishing conversion in terms of a *relationship* with mankind and with God.

[4] In conversion, "the process of identity is dynamic, as its definition is itself"⁹

According to Gillespie, in conversion there is a mixing of one's outside environment with one's personal development. The psychological content of *conversion* is such that the "psychosocial" nature of identity is said to be forever changing. Gillespie goes on to add:

Identity does not have an age, for it is a process...beginning in infancy...and striving to be validated at the very end of life called 'beyond identity.'¹⁰

For Gillespie, conversion is part of the *cycle of life* and is psychological and not spiritual. It is not only on going but progresses to an *after life* beyond the identity which is established in this life. This leads on to the next credal statement:

[5] "The New Birth concept in scripture provides a New Testament allusion to this process of identification (in Scripture)"¹¹

Gillespie refers to John chapter 3 and Jesus' words to Nicodemus about being born of the Spirit and of water. She sees the reference to water as a possible reference to human birth, to the breaking of water. Concerning life after death she adds:

If you want the kingdom, Nicodemus, you must believe in God who provides you both models of identity, and a means of attaining the unrealized. (underlining added).¹²

Conversion, therefore, is by believing in God and provides a spiritual and psychological identity. It is an identification with God and with the people of God, a belonging to the people in God's kingdom.

[6] "Conversion can be short lived or abortive"¹³

Krailsheimer refers to the difficulty of maintaining the Christian life, as a convert. Sometimes conversion is ended, and the convert reverts to his or her old way of life. Conversion does not always last.

[7] Muslims need not be converted for "we (Roman Catholic) Christians can no longer look upon Islam as a path to hell...we should view it as one possible path to eternal life"¹⁴

Following dialogue with Muslims in Tehran, Hans Küng wrote that in terms of salvation, there is no need for Islam and Christianity to seek converts from each others faith community. He wrote that in both faiths a valid personal identity can be found with men and with God. Therefore, conversion from Islam *to* Christianity is not necessary.

Section 2: Conversion and the human will

[8] "The conversion experience (is) an entirely private affair"¹⁵

Of the twelve conversions Krailsheimer documents, she says "They were no more converted by another person than Paul had been."¹⁶ She does allow that other people may be a catalyst, but each conversion is personal in that it is restricted to *that* individual. On this basis, any group conversions within Christianity or otherwise,¹⁷ are numerous *individual* conversions.

[9] Conversion results in a "Practical recognition of a fellow human being, as a brother in Christ, independent of disease or any other social stigma (and is)...a real conquest of self"¹⁸

So writes Krailsheimer of St. Francis of Assisi. The case in point was his *willingness* to kiss a leper and acknowledge that this man too was a brother in Christ. Krailsheimer refers to this under the heading, "Conversion is a real conquest of self."¹⁹ It is overcoming a natural revulsion for the unlovely in society.

[10] "The strident assertion of self-will and pride is not to be stilled (by conversion) in an instant, and the decision to replace love of self by love of God, even aided by the sacraments and wise spiritual mentors, may take long and painful effort to implement"²⁰

This quotation forms part of the conclusion to Krailsheimer's work on conversion. She believes that there *is* a change of disposition in conversion, but that this change is not so complete that all self love is erased. Some converts reveal an on going struggle against self. She notes also, that conversion is a *decision*, and is a move towards God aided by administration of the sacraments.

[11] "We must *not* assume that a deeply systematic rationalization is necessary or intrinsic to religious conversion"²¹

In *Conversion to Christianity*, the introductory chapter by Robert W. Hefner, is entitled "The Rationality of Conversion." In this chapter he indicates that conversion is a "systematic reorganization"²² of personal meanings and an adjustment of self-

identification. As such, conversion does not require a high degree of rational preparation. It is a reorganisation, it *does* require the use of the mind, but this rationality is not a deep rooted requirement for conversion.

Section 3: The time at which conversion takes place

[12] "Conversion is something that is prolonged over a whole life time"²³

This is an observation by Thomas Merton (1915-1968). He added, "My conversion is still going on."²⁴ Conversion is an on going process. Hawkins refers to Merton's conversion under the heading of *Sacramental Conversion*.

[13] "The call of Christianity is to accept his (Christ's) love by responding to it. The response may be sudden or gradual, his offer remains constant"²⁵

Krailsheimer states that in conversion it is the love of God, not the wrath of God, which is significant. She rejects the concept of God's wrath as "impossible."

Conversion is likened to the relationship between parent and child, or between friends. For meaningful relationships to exist, mutual trust is required. So God also sustains conversion through love not through force or anger.

Section 4: The method by which conversion takes place

[14] "Religious conversion, like intellectual & moral conversion, entails self transcendence"²⁶

Frances Schüssler Fiorenza is a Roman Catholic theologian. This quotation provides a Roman Catholic perspective on conversion. Conversion is viewed as a human phenomenon, and is dependent upon the convert.

Here there is no direct reference to the work of the Holy Spirit. The emphasis is on *self effort*, and on the comparison between intellectual and moral transformation.

[15] "It is common place that conversion, of whatever kind, follows a period of emotional confusion and disturbance, often, but not always, accompanied by intellectual doubts"²⁷

This quotation also forms part of Krailsheimer's concluding chapter. It comes as part of a final summary and links conversion to a period of emotional bewilderment.

However, in conversion an unsettled mind is not always caused by intellectual doubts. The emotional difficulties concerning conversion do not always have to do with *belief* but with the practice and the consequences of or those new beliefs.

[16] "Implicit in the idea of conversion is that of forsaking the past unconditionally and accepting in its place a future of which the one certain thing is that it will never be the same again"²⁸

In her introduction on conversion, Krailsheimer introduces the theme that conversion is both an *idea* and an *event*. Beginning as an idea, it goes on to be a *change*, and the person anticipates that life will never be quite the same again.

Conversion can also be spoken of an object in itself, a *concept* which is made personal and which will modify the future life of the convert. By way of example, a criminal may cease his life of crime or an affluent person may adopt a life style of poverty, hardship and ignominy.

[17] With conversion, "One should be wary of interpreting too literally converts' reports of voices and visions"²⁹

Reports of supernatural instrumentality in conversion are to be minimised. Krailsheimer asks, "Can these assertions be proved?" For her the proof of change is the *spiritual aura* of the person who received these visions or voices.

[18] "Conversion is often described as rebirth, an entering upon a new life with past erased, but such a definition is in many ways misleading. Repentance, *metanoia*, conversion, implies total change, but of priorities, not of components of life and personality"³⁰

Conversion is related to priorities. It does not concern the basic nature or the personality of the convert.

Krailsheimer refers to the past life as *erased*, so that there is a distinction between what was before, and what is experienced now. This change has to do with priorities,

the old life is at first rejected root and branch - but subsequently reintegrated into the old framework.³¹

That which takes place is the destruction of self love, though *self* itself is not removed. The essential personality is reformed, finding a new vehicle of expression in the convert's new way of living.

The elements of conversion: Section 5

[19] "The most necessary feature of religious conversion, is not a deeply systematic reorganisation of personal meanings but an adjustment in self-identification through the at least nominal acceptance of religious actions or beliefs"³²

By conversion there is an adjustment in the way in which the convert views himself or herself. This change, (based on a new view of self), becomes the current reference point in life. In bringing this about, the *minimum* requirement is a nominal acceptance of religious behaviour and of religious tenets. This change becomes:

a new, though not necessarily exclusive, reference point for our identity."³³

[20] Connected with conversion is the work of the Holy Spirit.
"The Holy Spirit convinces of sin"³⁴

The 1966 World Conference of Evangelism in Berlin, produced two volumes of official reports. In one of the reports, Dr. Pache, Principal of a Bible College in Lausanne, Switzerland, presents this statement linking the work of the Holy Spirit and conversion. (The Berlin conference covered all aspects of evangelism, but from a *pre-dominately* non-reformed position.)

[21] "Exposition (of Scripture) is the best (method of) evangelism.
It is still true that the Spirit of God takes the Word of God to make a child of God"³⁵

The evangelical, Protestant view of conversion is based in Scripture. The Word of God does have a part in conversion. This quote by Herbert W. Arrowsmith of the British and Foreign Bible Society in Sydney, is in line with James 1:18, where scripture is linked to conversion.

[22] With conversion is a knowledge of sin. "The sin of which...people are convinced varies greatly and is in some cases complicated by intellectual doubts"³⁶

Krailsheimer indicates that with conversion, there is a need for conviction of sin. The nature of this conviction will vary, as there is no one norm for this process to take place. What is basic, however, is that all who are converted will have an awareness of Christ's saving love though this does not remove the need for some conviction of sin. Conviction is an element in conversion even though the extent of conviction is not prescribed.

END NOTES

¹H. Newton Malony and Samuel Southard, eds., *Handbook of Religious Conversion*, (Birmingham, Alabama: Religious Education Press, 1992).

Kim had a section on Theological Images, pages 130-135. He lists these images as:

New Birth. With reference to Billy Graham and the New Birth, John chapter 3. Pages 130-131.

Transition. With reference to Horace Bushnell who spoke of a convert growing up as a Christian. Page 131.

Education. With reference to Liberalism. Page 131.

Renewal. With reference to Karl Barth who said, Christians are those "who waken up." and "Conversion means renewal." Page 132.

New Being. With reference to Paul Tillich who said, "participation in the New Birth is regeneration." Page 133.

New Identity. With reference to Marjorie Suchocki. She said that where Christ is added to ones past, so the past is felt in a new way. Page 133.

Liberation. With reference to political, economic and spiritual oppression. Page 133.

Reorientation. With reference to Reuther. Conversion is from sexism. Page 134.

²V. Bailey Gillespie, *The Dynamics of Religious Conversion*. (Birmingham, Alabama: Religious Education Press, 1991), 13-134.

³Gillespie, *ibid.*, 133.

⁴Gillespie, *ibid.*, 145.

⁵Some of Erikson's works are: *Childhood and Society*, (New York: Norton, 1950), *Young Man Luther*, (New York: Norton, 1958), *Insight and Responsibility*, (New York: Norton, 1964), "Identity and Life Cycle" *Psychological Issues*, 1:1 New York Universities Press, 1952,

⁶Gillespie, *ibid.*, 144.

⁷Gillespie, *op. cit.*

⁸Gillespie, *ibid.*, 133.

⁹Gillespie, *ibid.*, 146.

¹⁰Gillespie, *ibid.*, 147.

¹¹Gillespie, *ibid.*, 160.

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- ¹²Gillespie, *ibid.*, 161.
- ¹³A. J. Krailsheimer, *Conversion*. (London: SCM Press, 1980). 158-159.
- ¹⁴Hans Küng, "A Christian Scholar's Dialogue with Muslims" *The Christian Century*, October 9, 1985: 893.
- ¹⁵Krailsheimer, *ibid.*, 159.
- ¹⁶Krailsheimer, *ibid.*, 159.
- ¹⁷For an example of group conversions from Christianity to Islam, see Andrew Wingate, "A Study of Conversion from Christianity to Islam in two Tamil Villages" *Religion and Society*, Vol. 28, No. 4, December 1981. Pages 3-36.
- ¹⁸Krailsheimer, *ibid.*, 24-25.
- ¹⁹Krailsheimer, *ibid.*, 25.
- ²⁰Krailsheimer, *ibid.*, 160.
- ²¹Robert W. Hefner, "The Rationality of Conversion," *Conversion to Christianity*, Robert W. Hefner, ed. (Berkeley: University of California Press, 1993), 17.
- ²²Hefner, *op. cit.*
- ²³Anne Hunsaker Hawkins, *Archetypes of Conversion. The Autobiographies of Augustine, Bunyan & Merton*. (London: Associated University Presses, 1985, 140.
- ²⁴Hawkins, *op. cit.*
- ²⁵Krailsheimer, *ibid.*, 4.
- ²⁶Francis Schüssler Fiorenza, from chapter 1, *Systematic Theology, Roman Catholic Perspectives*. eds. Francis Schüssler Fiorenza & John P. Galvin. (Dublin: Gill & Macmillan Ltd. 1992), 50.
- ²⁷Krailsheimer, *ibid.*, 154.
- ²⁸Krailsheimer, *ibid.*, 5.
- ²⁹Krailsheimer, *ibid.*, 157.

³⁰Krailsheimer, *ibid.*, 162.

³¹Krailsheimer, *op. cit.*

³²Hefner, *ibid.*, 17.

³³Hefner, *op. cit.*

³⁴Dr. Pache, "The Holy Spirit and Evangelism" *One Race, One Gospel, One Task*, Vol I, World Conference of Evangelism, Berlin, 1966. Official reference volumes, eds. Karl F. Henry & Stanley Moonyham. (Minnesota: World Wide Publications, 1967), 79.

³⁵Herbert W. Arrowsmith, "The Use of Scripture in Evangelism" *One Race, One Gospel, One Task*, Vol II. World Conference of Evangelism, Berlin, 1966. Official reference volumes, eds. Karl F. Henry & Stanley Moonyham. (Minnesota: World Wide Publications, 1967), 15.

³⁶Krailsheimer, *ibid.*, 158.

APPENDIX H

A BIBLIOGRAPHY ON ISLAMIC DA'WAH

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APPENDIX I.

THE ACCOUNT OF AN ADDRESS GIVEN AFTER A MOSQUE SERVICE, IN WHICH THOSE IN THE CONGREGATION WHO REMAINED TO LISTEN, WERE EXHORTED TO WORK FOR GROWTH, BY EXTENDING ISLAM WITHIN THEIR LOCAL COMMUNITY IN THE UNITED KINGDOM.

Date: 18th. July, 1995.
Place: Central Mosque, Dewsbury, U.K.
Time: 8.05 to 8.40 P.M.
Attendance: Approximately 150, all males.

The speaker spoke in Urdu. His message was translated into English for a group of 35 or 40 who needed English to follow the message. In this group were younger men of Asian descent, whose parents were from Pakistan, India, or South East Asia.

Style: The speaker remained seated, but spoke enthusiastically, using a number of illustrations and antidotes. He concluded his message with a call for action, (to which most gave their assent in a murmur of voices.) This verbal response was followed by a "call for action" and dedication, in which the congregation were asked "Who will come to the Mosque each Thursday afternoon, beginning next Thursday then each Thursday for the next four months, for special meetings at which non-Muslims or non-practising Muslims, are invited."

Response: Representing different Mosques in Yorkshire, small groups of 4 or 5, or 6 or 7, mostly older men, stood to affirm their willingness to participate in these meetings, for the promotion of Islam.

The Content of the Message:

To my knowledge, no particular passage of the Qur'an was used. If it was used, it took place during the few minutes prior to my joining the group. (I joined the meeting at the invitation of some of the senior members of the Mosque.)

Themes from the Message:

A. Practical help must be given to non-Muslims and non-practising Muslims, in order to encourage them into the faith of Islam.

B. We were exhorted to give our time, and if necessary, to take a day off work, in order to spend time with non-Muslims, in order to see them converted to Islam. We were reminded that we would want to see the whole world experience the benefits of Islam.

C. We were told that we were to speak of these special meetings on Islam to boys out playing in the fields, to those we meet at College, at work, or wherever. To those we talk to over the phone.

D. We must do our part to convert others, and Allah will do his part. However, once one is converted, that is not the end, faith comes before conversion and follows on from conversion.

E. We are to spread the message of Islam to all the world. All the world needs the faith we have.

F. There is need of improvement, of added growth in all the Mosques. If in a Muslim area of 200 homes, only 50 are represented in the Mosque, we must not be content. We are to go after the non-practising Muslims and non-Muslims, to see them come regularly to worship.

Climax of the Message:

The urgency of the speaker increased, fervour and zeal were very evident. He sincerely believed in the cause he presented, and he appeared to gain considerable support for his ideas.

Someone, presumably an appointed delegate from the leadership, stood and wrote down the names of those who responded to the "appeal." I understood that those who indicated their dedication to Islam, would serve in the outreach ministry of their local Mosques. Towards the end of the address I left the room.

Peter Back

APPENDIX J

THE MEANING OF BAPTISM AS UNDERSTOOD BY A SELECTION OF WRITERS IN THE 19TH CENTURY.

In the following pages I present some different opinions on the *meaning* of baptism. The views of those who adhere to baptism by pouring or sprinkling are reported in the left hand column, and the views of those who adhere to baptism by immersion are reported in the right hand column. This procedure will assist me to identify the different theological views on baptism. It will be seen, that in a number of cases a writer from one or other of the positions is responding to evidence produced by a person or persons of the opposite opinion. This way of setting out the facts, will I hope, help to achieve added clarity. For each of the selected authors I shall give the date of the publication and the relevant page numbers where these views on the meaning of baptism may to be found.

Baptism by sprinkling or pouring

Baptism by immersion

Greville Ewing, An Essay on Baptism.
1823.

" Irenaeus and Justyn Martyr, and others of the oldest Greek Fathers, usually called Baptism, Regeneration, because it was a sigh of Regeneration... That he (Justyn Martyr) explaining how the Christians dedicated to God those who were renewed by Christ...did not mean to confound Baptism and Regeneration is evident, because he is describing how Christians dedicated to God those who were "renewed by Christ," Tit. iii. 5,6...where "the washing of Regeneration" is explained to be "the renewing of the Holy Ghost."

Page 54-55.

"But among Christians, βαπτίζειν, applied to that solemn symbol of initiation, by which we are engrafted into Christ, retains its name. . . to Baptize."

Ewing, Page 74.

Ralph Wardlaw, A Dissertation on the Scriptural Authority Nature and Uses of Infant Baptism. 1825.

Those baptised are to be regarded as "visible subjects of the reign of Christ."
Page 127.

Ralph Wardlaw, A Reply to the letter of the Rev. John Birt, to Dr. Wardlaw, on some passages in his "Dissertation on Infant Baptism." 1825.

"You know that the precise point which I could not concede...was that the principles of paedobaptism involved the sentiment of the exclusive salvation of baptized babies, children of believing parents, dying in infancy, consigning all others, so dying, to perdition.
Page 30.

David Livingstone, LMS Candidate Papers. Date 1838

"Baptism is an ordinance of Christ whereby believers and their children are admitted into the visible church."

William Judd, A Review of Professor Stuart on Christian Baptism. 1836.

"The Apostle here asserts that baptism *buries* the subject, and that burial and rising again are an emblem of his death to sin, and resurrection to a new life of holiness. The Apostles represent this to be the import of baptism in all cases."
Page 74.

"Immersion is not a mode of baptism, a mere circumstance of the rite; it is the rite itself."
Page 93.

Gorham and the Bishop of Exeter

1847-1848

A Religious Encyclopaedia or Dictionary of Historical, Doctrinal and Practical Theology with the Encyclopaedia of Living Divines, edited by Philip Schaff, Vol. II. Page 890.

Mr Gorham denied spiritual regeneration to be conferred by the sacrament of baptism or that infants were made thereby members of Christ.¹

Joseph Samuel C. P. Frey, Essays on Christian Baptism. 1843.

With reference to Mark 16:15-16 Frey writes. "Hence the Evangelist Mark has the following order: First commission -- preaching, believing, baptism, and salvation...their several works in their several places and order. Their *first* task is by teaching, to make disciples, which are by Mark called believers. The *second* work is, to baptize them, whereto is annexed the promise of their salvation. (Underlining added).

Pages 45-46.

Alexander Carson, Baptism its Mode and Subjects. 1844.

(In response to Ewing and Wardlaw).

"As in Christ's death, we have died with him; so in baptism, we are figuratively put into the grave alone with him...in baptism we are buried with Christ... Baptism is an emblematical action. The likeness (to death) is intentional, and the action performed is symbolical. Baptism is an emblem also of newness of life." Page 143.

"Baptism...shows in a figure, that union with Christ in his death, burial and resurrection which we have by faith."

Page 256.

Thomas L. Davidson, Lectures on Baptism and Communion; being a reply to the Rev. John Wood's Manual on Christian Baptism. 1858.

We believe in 'one faith, one Lord, one baptism'...we believe baptism to be a public profession of faith in Christ, of fidelity to Christ, and trust in Him - a "putting on Christ;" and (quoting F. G. Hibbard a Methodist) "Valid baptism

Dr. Charles Hodge, The Mode and Subjects of Baptism. 1861.
(A response to Carson).

Baptism, its Design, Subjects, Mode and Importance. (No author listed).
1862

Edwin Hall, An Exposition of the Law of Baptism, (A response to Carson).
1864.

"The command to baptize refers to the *thing done*, rather than to the *mode* of doing it: viz., to a *ritual purifying by some manner of application of water...*
Pages 18-19.

"It is a sacred application: a ritual application: denoting a ritual purifying."
Page 21.

James W. Dale, Classic Baptism, an Inquiry into the Meaning of the Word. BAITIZΩ 1867.

Christian baptism is the work of Christ which is "capable of thoroughly changing the character, state and condition" of the Believer upon confession of faith in Jesus Christ as Lord, this being visually portrayed by ones baptism. (Words outside the quotation added for clarity).
Page 354.

James M. Chaney, William the Baptist.
1877

Baptism is "the rite of initiation into the Church (and signifies) our union with Christ." It is the visible expression that "we are buried with him by being un-

they consider essential to constitute visible church membership."
Pages 21-22.

Baptism is intended as "a figurative representation of our being washed from our sins *in* the blood of Christ, as well as of the resurrection of the Saviour and of our own resurrection."
Page 92.

Thomas Jefferson Conant, The Meaning and Use of Baptizein. 1864.

"The act which (baptizein) describes was chosen for its adaptation to set forth, in lively symbolism, the groundthought of Christianity. The change in the state and character of the individual was total; comparable to death, as separating entirely from the former spiritual life and condition." Page 189.

ited with him" on the basis of his death and on the appropriation of that work to those who believe, by the Spirit of God, at the time of regeneration." The meaning of baptism is "the cleansing of the heart...that is not baptism which is outward in the flesh, but baptism is that of the heart, in the Spirit, and not in the letter."

Pages 57-58.

Douglas D. Bannerman, Difficulties about Baptism: a Handbook. 1898.

"There is also general agreement so far as the symbols and symbolic actions in Baptism are concerned, that these represent the washing away of sins, cleansing or purification through the blood of Christ, and the power of the Holy Spirit, union with the Lord Jesus Christ in His atoning death and risen life, and consecration to Him and to His service." Page 23.

W. J. Lowe, Baptism its Mode and Subjects. 1899.

"Baptism is beyond all question a symbol of purification." Page 52.

William Shirreff, Lectures on Baptism, 1884.

T. G. Rooke, The Doctrine and History of Christian Baptism. 1894.

"baptism is the sign of initiation into the spiritual Kingdom of Christ, and that it means nothing more or less than that the person who receives it is now to be reckoned as united mystically to Christ. (Underlining added). Page 2.

END NOTES

¹ In 1847 Dr. Henry Phillpotts, Bishop of Exeter, refused to licence Gorham to his living at Bramford-Speke. The case went to the Privy Council which upheld the position that Anglican clergymen were not obliged to believe in baptismal regeneration. As a result of the ruling, men such as H. E. Manning and R. I. Wilberforce seceded to the Roman Catholic Church.

APPENDIX K

DATA FROM THE 19TH CENTURY, IN SUPPORT OF ASPERSION, AFFUSION AND IMMERSION

ASPERSION

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
1	A	<p>"That, βαπτίζω has any responsibility for the FORM of the act effecting primary baptism, or for the MANNER of applying the agency securing secondary baptism, is an error...βάπω: (means) To affect by the particular influence of colouring matter (<i>without the act of dipping</i>); e.g., <i>to sprinkle</i> blood; <i>to squeeze</i> a berry; <i>to bruise</i> by blows. βαπτίζω: (means) To affect by any controlling influence (<i>without the condition of mersion</i>); e.g., <i>to sprinkle</i> poppy juice; <i>to pour</i> water on hot iron; <i>to drink</i> intoxicating liquor.</p> <p style="text-align: right;"><u>Dale, pages 352-353.</u></p>
2	A	<p>With respect to βαπτίζω, a new paradigm was introduced by Dale. According to him βαπτίζω does not necessarily means to immerse or to pour. Dale says, "the meaning (is) - Condition: (1.) Condition of complete inrusposition; (2.) Condition of complete influence;" <u>Dale, page xxii.</u></p> <p>And, "Whatever is capable of thoroughly changing the character, state, or condition of any object, is capable of baptizing that object; and by such change of character, state or condition does, in fact, baptize it".</p> <p style="text-align: right;"><u>Dale, page 354.</u></p>
3	A	<p>"Mark vii.4... You will see on the margin of the R. V., 'Some ancient authorities read "sprinkle themselves," instead of "baptize themselves.'" That is the reading of the Vatican and the Sinaitic MSS., both of them have very high authorities. It may not have been the original reading, but a gloss or interpretation added at a very early date. But, if so, it was a correct interpretation of what 'baptizing themselves' meant in this connection -- namely, 'sprinkling themselves,' with water."</p> <p style="text-align: right;"><u>Bannerman, pages 33-34</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
4	B	<p>"Hebrews ix.8-10...The service of the tabernacle in O. T. times is here described as consisting, among other things, of 'divers washings' (literally baptisms). The context, (See verses 13 and 19-22 where Moses took the blood and sprinkled both the book and all the people...) shows that...these 'baptisms' therefore were in point of fact <i>sprinklings</i> and not <i>immersions</i>."</p> <p style="text-align: right;"><u>Bannerman, page 38</u></p>
5	B	<p>"In the Greek translation of Ecclesiastes 34. 25, it is said: 'He that baptizeth himself after touching of a dead body, if he touch it again, what availeth his washing ?' Now the manner in which this baptizing after touching a dead body was performed, is perfectly clear from a reference to the law of Moses. 'Whoso toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord, and that soul shall be cut off from Israel: because the water of purification was not <i>sprinkled</i> upon him, he shall be unclean.' Because he was not baptized for the dead, by the sprinkling of the water of purification, he shall be unclean. The ninth and twentieth verses of this chapter reveal the same method. Josephus also describes it: 'When any persons were defiled by a dead body...they sprinkled with the water of separation, both on the third day and on the seventh, and after that they were clean.' Sprinkling, then, was their method of purifying themselves on such occasions. Yet this ceremony is described by the Greek word <i>baptize</i>, one or two hundred years before the Christian era."</p> <p style="text-align: right;"><u>Hodge, pages 7-8.</u></p>
6	B	<p>"If we therefore follow the Scripture pattern, or the pattern of the Greek of the Apocrypha, in fixing the proper idea of the word "baptize" as used to denote the sacred use of water in a religious ordinance, we shall entirely omit all reference to mode, and fix our thoughts upon the intent and the import of baptism; the substance and not the shadow. Baptism a WASHING, a PURIFYING. The word being thus used in the New Testament to denote a ritual washing or purifying (which it never signified in classic Greek); being moreover where the mode of purifying was either sprinkling or pouring...I think we have clearly -- and established beyond the possibility of successful denial -- <i>a generic and peculiar New Testament use of the word; in</i></p> <p style="text-align: right;"><u>Cont.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
6	B Cont	<p><i>which use baptize primarily denotes a ritual purifying by some manner of application of water, which is called 'the WASHING of water:' and secondly it denotes an inward purificating by the Holy Spirit, called 'the WASHING of regeneration.'</i></p> <p style="text-align: right;"><u>Hall, pages 123-124.</u></p>
7	B	<p>"1. Baptize is used with a peculiar but generic reference to this purifying, without any reference to mode. But the words 'sprinkle' and 'pour' are not so used. Their use in the New Testament is not limited to the sacred use of water; and they refer to a mode; while the word baptize in the New Testament refers to none. They cannot therefore be interchanged with 'baptize.' as though they were synonymous with it. The word 'wash' is so interchanged, because it so far accords with baptize as not to refer to any particular mode.</p> <p>2. It is not true that the words wash, sprinkle, pour, are not used in the New Testament <i>with reference</i> to baptism. As often as anything is said in the New Testament in allusion to a mode of baptism, these words are inevitably used. As to the word <i>wash</i>, the Scriptures refer to baptism as the 'washing of water;'...As to the word <i>sprinkle</i>, the prophets describe the purifying which they foretell, as a sprinkling: 'So shall he sprinkle many nations'...But where do you read of the <i>immersing</i> of (with) 'water,' or of the <i>immersing</i> of many 'nations' or of the <i>immersing</i> of 'regeneration,' or of the <i>immersing</i> 'of (in) the blood of Christ?' Nowhere in the word of God: ...if it be so, that baptism is nothing but immersion, and that immersion is all essential to it; why is it that we never read of the 'immersion of regeneration' -- or of a promise, then I will immerse you in 'clean water and ye shall be clean'? -- or of the immersion of the blood of Christ?"</p> <p style="text-align: right;"><u>Hall, pages 123-126</u></p>
8	B	<p>"In translating the word <i>baptize</i>, therefore, we must have a word which possesses two qualities: 1st. It must denote a sacred application of water in ritual purifying; 2nd. It must not limit the application to any one mode. To wash of to purify, comes nearer to the true idea than either the words sprinkle or immerse; and they are the only</p> <p style="text-align: right;"><u>Cont.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
8	B Cont.	<p>words which can be employed with exclusive reference to a mode of baptizing, consistently with the truth of the Bible. Yet neither <i>wash</i>, nor <i>purify</i>, has the exact and full signification, by the common acceptance of these terms. To <i>wash</i> did not originally, in our language, mean a ritual purification, much less did <i>immerse</i> have that meaning; and <i>to purify</i> does not in the common use of our language signify necessarily an application of water...But after all, when the new idea of baptism came into the minds of the old Britons, they needed either a new word, or a new adaptation of an old word to express the idea. They wanted a term which should express <i>a ritual purifying by some manner of sacred application of water</i>: and it mattered not what word they employed...providing they might agree respecting what word should express the idea.</p> <p style="text-align: right;"><u>Hall, page130</u></p>
9	C	<p>"the use of βάπτω in Rev. xix. 13. 'And he was clothed with a vesture DIPPED (say our translators) in blood:-- ἱμάτιον βεβαμμένον αἵματι --properly, 'a vesture BESPATTERED, SPRINKLED, SPOTTED, or STAINED with blood.' In this case, evidently, the vesture was not <i>popped into</i> blood, but the blood was <i>popped upon</i> the garment, and thus it was <i>baptized</i> with blood. Accordingly, the Vulgate very properly renders the passage, 'et vestitus erat veste ASPERSA sanguine.' The passage is precisely parallel to Isa. lxiii.2,3. '...and their blood shall be SPRINKLED upon my garments, and I will STAIN all my raiment.' It is often said that βάπτω corresponds to טָבַל commonly rendered <i>to dip</i>, or טָבַח to sink: I conceive that the above is a clear instance of its corresponding to הִנִּיחַ , <i>to sprinkle</i>. What is called <i>sprinkling</i> in the one clause, is called <i>staining</i> in the other; from which we learn that the <i>staining</i> is not, in this instance, the effect of immersion, but of <i>sprinkling</i>."</p> <p style="text-align: right;"><u>Ewing, pages 30-31.</u></p>
10	C	<p>Isaiah 52:15. "if we examine the passage, we see that the Eunuch had some idea of baptism; he felt that it was his <i>duty</i> to be baptized. From this it would follow that Philip had given him some instruction on the subject. But the burden of his instructions, as we learn,</p> <p style="text-align: right;"><u>Cont.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
10	C Cont	<p>was <i>an exposition of the portion of Scripture he was reading</i>. We infer, then, that the passage read must have contained some reference to baptism...Now let us see if we can find anything in the passage that could have suggested the subject of baptism. Yes, in the immediate context,...we find 'So SHALL HE SPRINKLE MANY NATIONS.'...He had asked Philip what the prophet meant by saying <i>many nations should be SPRINKLED</i>, and Philip explained to him the necessity of the <i>Spirit's work</i>: and how the water of baptism was the <i>symbol</i> of that cleansing, <i>descending</i>, or being <i>sprinkled upon</i> those who trust in Jesus."</p> <p style="text-align: right;"><u>Chaney, page 81.</u></p>
11	C	<p>"1 Pet. i. 2, 'And sprinkling of the blood of Christ.' You never read of his '<i>immersing</i> many nations,' nor of the 'immersion of the blood of Christ,' no, never, in the word of God. But the IMPORT of baptism by water is the same cleansing away of sin by the blood of Christ. The washing away of sin is effected -- not by the water -- but by the blood of Christ. Baptism by water signifies this washing away of sins. Thus, 'Arise, and be baptized, and <i>wash away</i> thy sins.' Acts ii.38."</p> <p style="text-align: right;"><u>Hall, pages 50--51.</u></p>
12	C	<p>"Baptism is the only ritual application of water under the Christian dispensation; and the only figure chosen to represent the spiritual cleansing by Christ is sprinkling. This is the only use of water foretold by the prophets, even in figure."</p> <p style="text-align: right;"><u>Hall, page 74.</u></p>
13	E	<p>"And if, in regard to one sacrament, the original and uniform sense of the term employed to denote it is not preserved, why may not the same be true in regard to the other? A spoonful of water sprinkled or poured on the subject, is as near an immersion, as a crumb of bread or a sip of wine is to an oriental supper."</p> <p style="text-align: right;"><u>Hodge, page 3.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
14	E	<p>"There are frozen regions, where immersion is a large part of the year nearly or quite impractical. Many are sick; many are in such a state of health that they cannot go abroad, much less be immersed, especially in winter, without endangering their lives." <u>Hall, page 94.</u></p>
15	E	<p>"From the very day that baptism was first administered at Rome, or in the Latin tongue, the word baptize was at once adopted into the Latin tongue by a transfer from the Greek... At all events, while there was a common Latin word for immerse and for submerge (these two English words were taken from the Latin), - - Jerome and the Christian world with him, did not employ either <i>submergo</i> or <i>immergo</i> but <i>baptizo</i>. Now the Baptists affirm that the whole Christian world were Baptists at that time, <i>i.e.</i>, that they considered baptism to be synonymous with immersion, and practised accordingly...if this is so, immersers first led the way in 'transferring' the word baptize, instead of translating it by a word in common use." <u>Hall, page 146.</u></p>

AFFUSION

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
1	A	<p>βαπτω = <i>to dip</i>, (cf. John 13:26) and βαπτίζω = <i>to cleanse or purify by washing, to "baptize"</i>.</p> <p>"When βαπτίζω has, with all fidelity, secured appropriate condition (i.e. of purity or a state of baptism) for its object, do not interpose upon it the alien act and impracticable duty of performing, also, the act by which that condition is affected." (Words in brackets added for clarity).</p> <p style="text-align: right;"><u>Dale page 352.</u></p> <p>In other words,</p> <p>"To substitute βάπτω for βαπτίζω, overtly, none dare to do; to retain, verbally, βαπτίζω, and give it the meaning of βάπτω, is to do covertly what none venture to do overtly.</p> <p style="text-align: right;"><u>Dale, page (ix).</u></p> <p>Dale indicates that these are two separate words, and that they are not interchangeable as some suggest:</p> <p style="padding-left: 40px;">Βαπτίζω expresses an act, a definite act; mode, and nothing but mode,- <i>to dip</i>. Βάπτω, primarily, expresses an act, a definite act; mode, and nothing but mode,- <i>to dip</i>.</p> <p style="text-align: right;"><u>Baptist Postulates,</u> <u>Dale, page (v).</u></p> <p>However, Dale is saying that Βαπτίζω is the <i>result of the act</i> of βαπτω and not the act itself, and that the word baptize is not defined by its <i>modes (which vary)</i>, but by the <i>concept</i> of cleansing or purifying, and identification as one of Christ's.</p> <p style="text-align: right;"><u>See Dale, page 352</u></p>
2	A	<p>"Another evidence that these baptisms were not by immersion, is found in the interchangeable use of the words 'wash' and 'baptize' as equivalent to each other. Mark 7:3."</p> <p style="text-align: right;"><u>Hodge, page 9.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
3	A	<p>"For Βαπτισμός, (the word used for Baptism in Mark vii. 4-8, Heb. vi. 2 and ix. 10, and by Josephus of John's Baptism, *) Grimm does not give 'immersion' as a meaning at all, but only 'washing, purification, effected by water.' He gives immersion as one of the meanings for βάπτισμα, a kindred word...The general result, then, is this: according to the lexicons, βαπτίζω has several meanings -- immerse, wash, wet or moisten, wash away, cleanse or purify. Which of these meanings it has in a particular case, or class of cases, depends on the context, or the usage of the writer or group of writers.</p> <p>When we turn to the writers who used Hellenistic Greek we find that this word, especially as employed by Jewish writers on religious subjects (and all the N.T. writers, it is to be remembered, were either Jews or Proselytes), <u>means to wash or purify with water for some religious purpose, in whatever way the water was applied.</u> It may be putting the thing or the person into the water -- i.e. by immersion; or it may be by putting the water upon them -- i.e. by pouring, wetting, or sprinkling." (Underlining added).</p> <p style="text-align: right;"><u>Bannerman, page 32-33.</u> *Josephus, Antiquities, 18, 5,2.</p>
4	A	<p>"John verily baptized WITH water.' The meaning of the word, as here used, depends on the signification of the preposition translated 'with.' The inference from the English would be that water was <i>applied to them.</i>"</p> <p style="text-align: right;"><u>Chaney, page 39.</u></p>
5	A	<p>"The mode of baptism is not to be determined by the heathen or classical usage of the words employed in regard to the ordinance. Appeal is sometimes taken to this usage as though it were final in the matter...Bapto, baptizo, baptismos, etc., ... are often used in the sense of pouring upon, washing, cleansing, dying, staining, etc., without regard to any particular mode of application...these words have not the exclusive and uniform meaning he (Alexander Carson) would force upon them."</p> <p style="text-align: right;"><u>Hodge, pages 2-3.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
6	A	<p>"Now whenever εἰς and ἐκ correspond to each other, the extent of the one must measure the extent of the other. The point of departure to return cannot be different from the point of arrival in going. In other words, if εἰς signify <i>to</i>, then ἐκ must, in the same connection, signify nothing more than <i>from</i>. Thus in Acts viii. 38-39. I give the whole meaning of κατέβησαν ἀμφοτέροι εἰς τὸ ὕδωρ, when I say, 'they went down together to the water.' I also give the whole meaning of ἀνέβησαν ἐκ τοῦ ὕδατος, when I say, 'they went up from the water.'"</p> <p style="text-align: right;"><u>Ewing, page 78.</u></p>
7	A	<p>"When Peter was directed to angle for the fish from which he was to get the tribute money, the order was, (Matth. xvii. 27.) πορευθεὶς εἰς τὴν θάλασσαν βάλε ἀγκίστρον, 'having gone to the sea, throw in your hook,' &c. It will not, I believe, be supposed that Peter would find it necessary to go <i>into</i> the sea, under the water, in order to cast his hook."</p> <p style="text-align: right;"><u>Ewing, page 190.</u></p>
8	B	<p>"In the Septuagint, the word (βάπτω) is found in...4 Kings v. 10. compared with 14. πορευθεὶς λουῖσαι ἑπτὰκις ἐν τῷ Ἰορδάνῃ--καὶ κατέβη Ναιμὰν καὶ ἐβαπτίσσατο ἐν τῷ Ἰορδάνῃ ἑπτὰκις κατὰ τὸ ῥῆμα Ἐλισαίε..."Go wash seven times in Jordan-- and Naaman went down and dipped, "say our translators...It expressly says that, "Naaman baptized himself, "ACCORDING TO THE word of Elisha; that is, he did as Elisha bade him. But Elisha bade him "wash." In baptizing himself, therefore Naaman WASHED. 37-38.</p> <p style="text-align: right;"><u>Ewing, pages 36-37.</u></p> <p>Baptism (βαπίζω) "is <u>not washing, but a figure of washing.</u> This is true whatever way it is administered." (Baptism does not have to be immersion). We have also remarked the inaccuracy of calling Baptism sprinkling." (Underlining and words in brackets added).</p> <p style="text-align: right;"><u>Ewing page 17.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
9	B	<p>What then do I conceive to be the scriptural form of the ordinance of baptism? It is the pouring out of water, from the hand of the baptizer on the turned up face of the baptized. This I conceive to be the only scriptural mode...</p> <p>Although the word <i>Baptize</i>, which is a greek word, occurs in the original text of the New Testament, it is not the word which must have been originally applied to the ordinance... Hebrew was a mixed dialect of Syriac and Chaldee. The Syriac translation of the New Testament is generally allowed to be the most ancient which is extant, and is supposed to have been made in the first century. In this translation, all the words for <i>Baptizing</i>, <i>Baptism</i>, and <i>Baptist</i>, are taken from the Hebrew word, עִמַּר, which signifies <i>to stand, continue, subsist; to cause or make to stand, to support as a pillar, to set up as a pillar, to set or raise up, to place, present, establish</i>. It is the same word also which is used for baptism, in the Arabic version. . . It was in all probability the very word originally used by John the Baptist as the name for the new ordinance he administered...To return to the word עִמַּר, I ask: Is it intended that any allusion should be understood in it to the setting up of pillars, to the placing, presenting, or establishing, of "gold, and silver and precious stoned." in the building of the Lord...would the use of this name, for this ordinance...throw light on...Saul's desire to "arise and be baptized," Acts xxii. 16. and ix.18; or of the many Apostolic descriptions of the Church of Christ, to whit...that it is the pillar and ground of truth, 1 Tim. iii. 15..."</p> <p style="text-align: right;"><u>Ewing pages 18-20.</u></p>
10	B	<p>Consider next the baptism of Saul of Tarsus...After instructing him awhile. he says, 'And now, why tarriest thou? Arise and be baptized'; and forthwith, 'having stood up', he was baptized. Was it by immersion? The only evidence claimed in the affirmative is again the alleged meaning of the word <i>baptize</i>. Nothing else favours it. All the circumstances are against it. There in the house, standing up, without delay for place or preparation, without going out or coming in, he at once enters the service of Christ. To <i>suppose</i> that there was a pool in the</p> <p style="text-align: right;"><u>Cont.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
10	B Cont.	<p>house, or that they went elsewhere to find one, in his weak state of body, after fasting three days and nights, and that no allusion would be made to these circumstances, is to take liberty of supposing just what we please to supply the weak places of an argument.</p> <p style="text-align: right;"><u>Hodge, pages 15-16.</u></p>
11	C	<p><u>A conversation between a Presbyterian and "William the Baptist. (Acts 9:18f)</u></p> <p>P. -- "If you will examine your Greek Testament, you will see... The word translated '<i>rose</i>,' is a <i>participle</i>, meaning '<i>rising</i>,' or '<i>standing up</i>.' <i>He received sight forthwith</i>, and RISING or STANDING UP, he was baptized..."</p> <p>W. -- "I can readily see how it would give great weight to those entertaining your views of baptism."</p> <p style="text-align: right;"><u>Chaney, page 86</u></p>
12	C	<p><u>A conversation between a Presbyterian and "William the Baptist." (Based on Romans chapter 6).</u></p> <p>P.-- "What do you understand by '<i>buried with</i>'?"</p> <p>W.-- "I have examined the passage in my Greek Testament, and found no word corresponding to the preposition '<i>with</i>'; the verb is a compound, made up of the verb signifying '<i>to bury</i>,' and the word signifying '<i>with</i>,' or together with as a prefix. It means '<i>buried together with</i>'; that is, both burials were one -- the burial of Jesus and his people; they were buried together.</p> <p>P.-- "To be '<i>buried together with</i>' implies more than <i>one</i> person, and you say the reference is to '<i>Christ and his people</i>.'"</p> <p>W.-- "That is manifestly the meaning."</p> <p>P.-- "Then the Apostle's statement is that, as '<i>Christ's death is our death, so his burial is our burial</i>.'"</p> <p style="text-align: right;"><u>Cont</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
12	C Cont.	<p>W.-- "Such is his statement."</p> <p>P.-- "And how are we buried with him?"</p> <p>W. -- "The Apostle says, <i>'by baptism.'</i>"</p> <p>P.-- "Look again."</p> <p>W.-- "<i>By baptism into his death.</i>"</p> <p>P.-- "And do you think this statement is equivalent to <i>'by baptism into water?'</i>"</p> <p>W.-- "I have always so understood it."</p> <p>P.-- "But in the previous verse you had the expression, <i>'baptized into his death,'</i> and you gave the only possible interpretation of it as it there stands. This second statement is an <i>inference</i> from that, which forewarns us the Apostle is about to apply the fact there stated. In the former statement, <i>'baptized into his death'</i> means to be so united to him that <i>his</i> death becomes <i>ours</i>. Here it must mean the same thing, and it must mean we are buried with him by being united with him (by the Spirit, at conversion)."</p> <p>W.-- "That seems to be a legitimate inference, and the only possible interpretation."</p> <p>P.-- "But where is the reference to <i>the mode of baptism?</i>"</p> <p>W.-- "I always thought it was there...I confess I do not see it..." <u>Chaney, pages 57-58.</u></p>
13	C	<p>Acts x.47: "Can any man <i>forbid the water</i> that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ." "The expression is interesting," the late Dean Alford says in his commentary on the passage, "As showing that the practice was <i>to bring the water to the candidates, not the candidates to the water.</i> This...is rendered certain when we <u>Cont.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
13	C Cont.	remember that they were assembled 'in the house.'...the baptism was by sprinkling or pouring, and not by immersion." <u>Bannerman, pages 37-38.</u>
14	C	<p>"The ordinance of Baptism is the pouring out of water from the hand of the baptizer...it is connected with the preaching of the Gospel under the Gospel dispensation, and particularly relates to the work of the Holy Spirit...uniformly represented as <i>poured, inspired, and made to fall from above.</i>" <u>Ewing, page 46.</u></p> <p>"The Holy Ghost fell upon all them which heard the word...and they of the circumcision which believed were astonished... because on the Gentiles also, ἐκκέχυται, was POURED OUT the gift of the Holy Ghost...the Holy Ghost FELL ON them as ON US at the beginning. Then I remembered the word of the Lord... ἐβάπτισεν ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ, 'but ye shall be BAPTIZED WITH the HOLY GHOST'...Is it credible, that a word which signifies the motion of body (water) upon body, in ANY DIRECTION, should, when applied to represent both the figure and the reality of a DESCENT FROM ABOVE, be meant to be understood of motion in an opposite DIRECTION...instead of DESCENDING FROM ABOVE, be understood to RISE FROM BELOW, till the subject be swallowed up by it?" (Word in brackets added for clarification). <u>Ewing, page 53-54.</u></p>
15	C	<p>"Isaiah xxi. 4. ἡ ἀνομία με Βαπτίζει, 'iniquity <i>overwhelms</i> me.' Here, the idea of <i>plunging into</i> is excluded. The subject of Baptism is viewed as having something <i>poured</i> or <i>brought upon</i> him. He is not <i>popped into</i> the baptizing substance, but it <i>pops upon</i> him." <u>Ewing, page 39.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
16	C	<p>"Compare the promises in the passages...Acts i. 5, Acts xi. 15f and Acts x. 47f...The Scripture symbols for the Spirit in His gracious operations are dew or rain coming down from above, not a pond or pool into which men are to plunge." <u>Bannerman, page 37.</u></p>
17	C	<p>Romans vi:3, 4. "The Saviour died and lives. The believer, in virtue of his union with the Saviour, died and lives. The burial that is spoken of is purely incidental and subordinate. Burial is only death sealed and certified. There is nothing in burial that is not in death...The gist of the whole passage is that the believer does not continue in sin, because he died to sin and has entered upon a new life in which sin is not the dominant power. And that change has come through union with Christ...How did the believer come to be united with Christ? By baptism we are told. 'All we who were baptised into Christ Jesus were baptised into His death.' And what kind of baptism is that which brings us into union with Christ? Clearly not water baptism. Union with Christ is completely independent of water baptism. A man may be united to Christ who has never been baptised with water..." <u>Lowe, page 47.</u></p>
18	C	<p>"In the passage from Colossians (2:12) the Baptism that is spoken of is identified with Circumcision, 'the Circumcision not made with hands,' and, therefore, spiritual. In Galatians iii. 27, we read: 'As many of you as were baptised into Christ have put on Christ.' This shows us that it is the Baptism of the Spirit that is referred to, for nothing short of Spirit Baptism leads to the 'putting on' of Christ in sanctification. Indeed that is plainly stated in 1 Corinthians xii. 13: 'For by one Spirit were we all baptized into one body.' So that to say that by water baptism we are baptised into Christ is to teach Baptismal Regeneration." <u>Lowe, page 48.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
19	D	<p>Blessèd Jesus, here we stand, Met to do as Thou hast spoken; And this child, at thy command, Now we bring to Thee in token That to Christ it here is given, For of such shall be His heaven.</p> <p>Therefore hasten we to Thee; Take the pledge we bring, O take <i>him</i>; Let us here Thy glory see, <u>And in tender pity make <i>him</i></u> <u>Now thy child</u>, and leave <i>him</i> never, Thine on earth and Thine for ever.</p> <p>Now upon Thy heart it lies, What our hearts so dearly treasure; Heavenward lead our burdened sighs; <u>Pour</u> Thy blessing without measure; <u>Write the name we now have given</u>, <u>Write it in the book of heaven.</u></p> <p style="text-align: right;">Benjamin Schmolck, 1672-1737; tr. by Catherine Winkworth; 1829-78. <u>The Methodist Hymn Book</u>, no 752. (Underlining added).</p>
20	D	<p><u>Arise</u>, and be baptized, <u>And wash</u> thy sins away; Thy league with God be solemnized, Thy faith avouched to-day.</p> <p style="text-align: right;"><u>Edward Henry Bickersteth</u>, 1825-1906. <u>Methodist Hymn Book</u>, No. 754. (Underlining added)</p>
21	E	<p>"Josephus uses (βαπτίσων)...concerning Aristobulus the brother of Mariamne, who was drowned through Herod's instigation at Jericho, by certain Greeks who enticed him into the water to swim, and then under pretence of play, <i>immersed</i> him</p> <p style="text-align: right;">cont.</p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
21	E cont.	<p>or <i>kept him under water</i>, till he died...in his Wars of the Jews, B. I. chap. xii. 2. "The young man was sent to Jericho, and there, according to his orders, being <i>immersed</i> in a fish pond, he came to his end:" βαπτίζομενος ἐν κολυμβήθρα.</p> <p>These I conceive to be genuine instances of <i>Immersion</i> baptism...a continued and permanent immersion; in remaining under water...It is impossible then to apply such examples as a rule for Christian Baptism...According to their views, Baptism is a <i>twofold</i> symbol, representing <i>two</i> things, of distinct and equal importance. The <i>immersion</i> and the <i>emersion</i> are both of them parts of this symbol: the first representing the <i>death</i>, and the second the <i>resurrection</i> of Christ. Now, if this be the case, the word βαπτίζω is a name for the <i>one half only</i> of their ordinance of Baptism. It entirely fails them as to <i>the other half</i>. A word may have various meanings, but it cannot have two of them at the same time. If, therefore, this word <i>pops them down</i>; it certainly cannot give any warrant, or suggest any literal or figurative meaning, for <i>their popping up again</i>."</p> <p style="text-align: right;"><u>Ewing, page 42-44.</u></p>
22	E	<p>"The validity of the other sacrament, the supper, does not depend on the form of its administration...It may be received standing, sitting, kneeling, or reclining; in connection with the ordinary repast or without...And the fact is, we believe, that not a Christian denomination on earth even pretends to celebrate it precisely as it was instituted by our Lord. Why then should the form be of so much importance in regard to baptism?"</p> <p style="text-align: right;"><u>Hodge, page 1.</u></p>
23	E	<p>"Known and practised among the Jews, baptism was not administered by immersion, but by applying the water or other element to the person or thing, <u>by pouring or sprinkling</u>. We might indeed call upon our Baptist brethren to show that these baptisms were always by immersion. This, according to their exclusive principles, they are bound to show." Otherwise the claim made by them, is invalidated.</p> <p style="text-align: right;"><u>Hodge, page 6.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
24	E	<p data-bbox="617 501 1813 719">"It cannot be contended that Baptism by immersion has any resemblance to the death of Christ. The Saviour was not drowned. He died on the Cross. And dipping has no resemblance to death by crucifixion."</p> <p data-bbox="1508 722 1792 771" style="text-align: right;"><u>Lowe page 49.</u></p>

IMMERSION

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
1	A	<p>Βάπτω. Classical Usage. Βάπτω, <i>bapto</i>, signifies to dip, plunge, immerse. 'All lexicographers and critics of any note.' says Prof. Stuart, 'are agreed in this.'</p> <p style="text-align: right;"><u>Judd page 1.</u></p> <p>"βαπτίζω. Classical Usage. βαπτίζω, <i>baptizo</i>, in classical use, signified <i>to dip, to plunge, to sink</i>. This, on fair examination, will be seen to be its only meaning...Pindar, Pyth. 2. 139, describing the impotent malice of his enemies, compares himself to the cork upon a net in the sea, which on account of its buoyancy, will not sink...' οὐ βαπτίζομαι, <i>I am not baptized</i>. As the cork, οὐ δύνει, does not sink, so am I <i>unbaptized</i>...' <i>Wetting, washing and sprinkling</i>, are all out of the question here.</p> <p style="text-align: right;"><u>Judd, page 21.</u></p> <p>The Sybiline verse, "Thou mayest be <i>baptized</i>, βαπτίζη, O bladder, but it is not thy fate to sink.' This example, though not noticed by Prof. Stuart, has been often triumphantly adduced, as though it were conclusive proof that <i>baptizo</i> means something less than immersion. The oracle declares that the bladder may be <i>baptized</i> but it will not <i>sink</i>, i.e. it may be forced under the water, so as to be immersed, yet, instead of sinking, the force is no sooner removed, than it rises again to the surface. Immersion, so far from being an incongruous meaning here, is indeed the <i>only</i> sense that suits the connection.</p> <p style="text-align: right;"><u>Judd, page 24.</u></p>
2	A	<p>"Dr. Valpy says...'The primary meaning of 'en' is <i>in</i>;' after which he adduces twelve examples in proof, and although in some of these examples 'en' is translated <i>with</i>, the learned doctor shows that the idea is literally <i>in</i>-- e.g. 'en <i>stephanois</i>, adorned with chaplets (<i>i.e. in an array or adornment of chaplets</i>)...From these examples of the use of the preposition 'en' with the dative, as well as from hundreds of examples which might be cited, it will be obvious to the reader that the primary idea of the preposition 'en' is that of <u>being 'encircled, surrounded, or enclosed in, or within, any given space,</u>' or element. (Underlining added).</p> <p style="text-align: right;"><u>Davidson, page 72.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
3	A	<p>From Classical Greek, Conant lists 168 examples where the word baptizein is used. He then says: "From the preceding examples it appears, that the ground-idea expressed by the word is, to put under water (or other penetrable substance), so as entirely to immerse or submerge; that this act is not always expressed in the literal application of the word and is the basis of its metaphorical uses. The ground idea is expressed in English...by the terms...to immerse, immerge, submerge, to dip, to plunge, to imbathe, to whelm." <u>Conant, page 105.</u></p>
4	A	<p>"In all, the word (baptizein) has retained its ground-meaning, without change...not an example has been found when the word has any other meaning. <u>Conant, page 105.</u></p>
5	A	<p>"There is no instance, in which it signifies to make a partial application of water by <i>affusion</i>, or <i>sprinkling</i>, or <i>to cleanse</i>, <i>to purify</i>, apart from the literal act of immersion as the means of cleansing or purifying. *When part of an object is said to be immersed, the word is applied to that part alone, and the rest of the object is expressly excepted from its application." <u>Conant, page 106.</u></p>
6	A	<p><u>Aesopic Fables; fable of the mule.</u> "One of the salt-bearing mules, rushing into a river, accidentally slipped down; and rising up lightened (the salt becoming dissolved) he perceived the cause, and remembering it; so that always, when passing through the river, he purposely lowered down and IMMERSED (BAPTIZED) the panniers." <u>Conant, page 38.</u></p>
7	A	<p>"With the prep. <i>in</i>, denoting <i>locality</i>, or the element <i>in</i> or <i>within</i> which the act takes place. <u>Conant, page 110.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
8	A	<p>"Mark 1:9...Jesus...was...baptized of John into the Jordan, ἐβαπτίσθη...εἰς τὸν Ἰορδάνην. Mark here says, not merely that Jesus was baptized <i>in</i> the Jordan; but that he was baptized <i>into</i> the Jordan, The grammatical construction, then, shows that John, at least in this case, practised immersion...That εἰς sometimes denotes locality merely, is admitted; but that it ever properly denotes instrumentality, and especially after a verb of motion, cannot be proved...That the baptism of Jesus was performed in the stream, is indeed incontrovertibly (sic) proved by the immediately following verse: 'And straightway <i>coming up out of the water</i>, he saw the heavens opened, etc.'" <p style="text-align: right;"><u>Judd, page 44-45.</u></p> </p>
9	A	<p>"Bell. I. 22, 2, speaking of the death of Aristobulus, who was drowned by order of Herod, says that he was sent by night to Jericho, and there perished, βαπτιζόμενος, <i>being baptized</i> in a pool. In Ant. xv. 3, 3, there is an allusion to the same transaction, where it is said that they kept pressing him down, and, βαπτίζοντες, <i>baptizing</i> him till he was quite suffocated. This baptism must of course have been by immersion. Drowning could not have been effected by either <i>wetting, washing, or sprinkling.</i>" <p style="text-align: right;"><u>Judd, page 25.</u></p> </p>
10	A	<p>Herodotus, 2, 47, relates that an Egyptian considers the touch of a swine so polluting, that if he happens to come in contact with one, he goes immediately to the river and plunges, ἔβαψε, himself, with his very clothes. <i>Bapto</i> is here used precisely like <i>baptizo</i>, to denote the immersion of a person in water.</p> <p style="text-align: right;"><u>Judd, page 6.</u></p> <p>"Maimonides, a celebrated Jewish commentator of the twelfth century, says, that whenever, in the law, washing of the flesh, or of the clothes, is mentioned, it means nothing else than the dipping of the whole body in a bath; for if anyone dips himself all over except the tip of his little finger, he is still in his uncleanness, Hilcoth Mikva. c. 1. 2." (Quoted with reference to Ecclesiasticus 31:2.) <p style="text-align: right;"><u>Judd, page 35.</u> Cont.</p> </p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
10	A Cont.	<p>"Athenæus, 7, cites from an ancient author, 'Ah wretched me, that I should be first dipped, ἀπεβάφθῃ, over head and ears in brine like a pickled herring.' <i>Bapto</i> can here signify nothing less than total immersion."</p> <p style="text-align: right;"><u>Judd page 8.</u></p>
11	B	<p>"Usage of the Septuagint and Apocrypha: βαπτίζω, <i>baptizo</i>, in the Septuagint, signifies <i>to dip, plunge, immerse, or sink.</i> (In) 2 Kings 5:14...The prophet had directed (Naaman) to go and wash in the Jordan; and this he did, by plunging himself into the river. It is allowed in all lands, that the Hebrew word, of which <i>baptizo</i> is a translation, admits here of no other meaning but <i>dipping</i>. Prof. Stuart renders the passage, 'Naaman went down, and <i>plunged himself</i> seven times into the river Jordan.'" <p style="text-align: right;"><u>Judd, page 32.</u></p> </p>
12	B	<p>"The <i>Old Syriac</i> or <i>Peshito</i>, is acknowledged to be the most ancient version extant. It was translated as early as the beginning of the second century, where Syriac and Greek were both perfectly understood; and in the very country where many of the apostles spent most of their lives. This version uniformly renders <i>baptizo</i> by <i>amad</i>, which all authorities agree in its ordinary meaning to be identical with immerse...The same is true of the Ethiopic or Abyssinian, the Amharic, the Armenian, both ancient and modern, the Coptic, the Arabic, the Persian, the Turkish version, translated from the third to the seventeenth centuries."</p> <p style="text-align: right;"><u>Frey, pages 120-121.</u></p>
13	C	<p>"Lev. 14.15,16, 'And the priest shall take some of the log of oil, and <i>pour</i>, ἐπιχέει, it into the palm of his own left hand, and he shall <i>dip</i>, βάψει, his right finger from the oil that is in his left hand, and shall <i>sprinkle</i>, ρανεί, of the oil with his finger seven times before the Lord.' Here, of the three distinct actions of <i>dipping, pouring, and sprinkling</i>, <i>bapto</i> denotes only that of dipping; each of the others being expressed by an appropriate verb.</p> <p style="text-align: right;"><u>Judd, page 18.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
14	C	<p>"while <i>louo</i> was used by the prophet in the direction given to Naaman, as recorded in 2 Kings, v, 10. that v. 14 'tells us specifically <i>how</i> this washing was actually performed -- <i>i. e.</i> by immersion' the verb <i>baptizo</i> being used in the latter verse."</p> <p style="text-align: right;"><u>Davidson, page 64.</u></p>
15	C	<p>"Acts 1:5. 11:16. Would it convey an adequate idea of the effects of the Spirit, to represent the apostles as <i>sprinkled</i> with it? ...Though the gift of the Spirit is called sometimes a pouring and a sometimes a baptism; yet the calling is not called baptism, nor is baptism called a pouring. The element may be poured into a bath, and yet the subjects be immersed. The pouring and the baptism are distinct transactions."</p> <p style="text-align: right;"><u>Judd, pages 75-76.</u></p>
16	C	<p>"Acts 10:47-48. The Jewish believers who accompanied Peter from Joppa, were the only persons present, who could be supposed to have objections to any of the proceedings; and their objections would not lie against the use of a <i>river</i> or a <i>bath</i>; nor yet against water <i>being brought into the house</i>. Their only possible objection must be against those Gentiles being baptized into the Church. The Jews had hitherto scrupulously avoided all religious association with Gentiles...(and) would have trembled at the thought of their being admitted without further ceremony into the church..."</p> <p style="text-align: right;"><u>Judd, page 68.</u></p>
17	C	<p>Acts 16:33-34. "and after baptism, the company <i>returned to the house</i> (v.34). After instruction had been given to them <i>in the house</i>, baptism was performed, and after baptism, <i>the company returned to the house</i>. Did they not leave the house in order that the baptism might be administered? And why did the administration of baptism require them to leave the house, if it <i>were not that they might go to a bath or other place convenient for immersion?</i>"</p> <p style="text-align: right;"><u>Davidson, pages 157-158.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
18	C	<p>Romans chapter 6: "To be baptized into Christ's death is not merely to be baptized into the faith of his death, but into our own death with him...it is our own death with Christ that the apostle is proving by our baptism into Christ's death." <u>Carson, page 143.</u></p> <p>Romans chapter 6. "That baptism has a likeness to death, is put beyond question in this passage, from the phrase, <i>buried with him through baptism into death</i>. Here it is burial <i>by</i> or <i>through the means of baptism</i>. <u>What buries us into death? It is baptism</u>. But the death into which baptism buries us must be a figurative death. It is faith that buries us truly into Christ's death. <u>But the death and burial here spoken of, are effected, not by faith, but by baptism</u>...The phrase, <i>buried by baptism into death</i>, imports that we die with Christ in baptism, as well as we are buried with him. <u>Nay, it is by burial we die</u>. We are supposed to be <i>buried into death</i>. And the figure is well fitted for this purpose. To immerse a living man, affords an emblem of death as well as for burial. <u>The baptized person dies under water, and for a moment lies buried with Christ</u>." (Underlining added). <u>Carson, page 157, a</u></p> <p>"As I observed before, it is by baptism, and not by faith, they are here said to be buried; and, therefore, the burial must be a figurative burial, (i.e. under water, as in a grave)...It is burial with him <i>in</i> baptism. This burial, then, takes place, not in believing, but in baptism. We are buried with him when we are baptized, and <i>by</i> the act of baptism...<i>in</i> baptism we are buried...and <i>by</i> baptism we are buried." (Words in brackets added for clarity.) <u>Carson, page 157, b</u></p>
19	C	<p>Romans chapter 6. "Dr Wardlaw understands the apostle is speaking of the connection that believers have with Christ by faith, and that they are here said to be dead and buried with him and risen with him, not by a likeness to him in these things in baptism, <u>but merely by faith</u>...If this death is the death by faith, and yet nothing but a figure, then our security against living in sin, according to the apostle, is nothing but a figure. <u>A figurative death is no security</u> <u>Cont.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
19	C Cont.	<p><u>against sin...</u>(According to Wardlaw) The spirit of the apostle's reasoning on this verse would be..."Know ye not that as many as have believed on Christ, are figuratively viewed as having died with him?' This figure would be a weak figure against living in sin. It must be a real death (in baptism) that will secure against sin. Now, how different is the apostle's argument in our (Baptist) view! This must be a real death, otherwise there is no argument. How then are we dead? By faith in Christ we are dead, but in baptism this truth is exhibited in figure...To be baptized into Jesus Christ imports the being baptized into the faith of his death as our substitute; but to be baptized into his death imports, that by baptism we are exhibited as dying along with him. The death in baptism is a figurative death, founded on the real death by faith...The Christian has a real death and burial and resurrection with Christ by faith. He has all these also, in baptism, by figure. Baptism is a proof of death, because it has no meaning otherwise.</p> <p style="text-align: right;"><u>Carson, pages 159-160.</u></p>
20	C	<p>Romans chapter 6 and Colossians chapter 3:3 "The Apostle here asserts that baptism <i>buries</i> the subject, and that this burial and rising again are an emblem of his death to sin, and resurrection to a new life of holiness. He represents this to be the import of baptism in all cases. He is not speaking of one mode according to which some were baptized while others might be baptized in another; but of the mode as exemplified in all. What he affirms, he affirms of baptism as baptism, and not as an occasional or particular mode of administration...The description of baptism here given by the apostle, absolutely excludes pouring and sprinkling. These ceremonies have not the most distant resemblance to a burial, and cannot be considered in any respect whatsoever an emblem of death and resurrection."</p> <p style="text-align: right;"><u>Judd, page 74.</u></p>
21	C	<p>The verb ἀναβαίνω can signify to emerge. "But this verb is used to denote emersion from water, in the Epistle of Barnabas, Sect. 11. 'There was a river, and, ἀνέβαινω ἐξ αὐτοῦ, out of it rose beautiful trees, etc.'...Another (example) may be found in Rev. 13:1, 'And I stood upon the sand of the sea, and saw a beast rising up out of the sea, ἐκ τῆς θαλάσσης ἀνάβαινον.'</p> <p style="text-align: right;"><u>Judd, page 48.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
22	D	<p>2 Once in <u>floods</u> of wrath the Lamb <u>Sank, and call'd it baptism;</u> <u>Overwhelm'd</u> was he indeed, That his chosen might be freed.</p> <p>4 [One with Christ, our living Head, We were each considered dead; With him, too, we rose again, And with him must ever reign.]</p> <p style="text-align: right;"><u>Gadsby's Hymns, No. 658.</u> <u>A Selection of Hymns for Public Worship,</u> <u>by William Gadsby. (Underlining added.)</u></p>
23	D	<p>1 Do we not know that solemn word, That we are <u>buried with the Lord;</u> Baptized into his death, and <u>then</u> Put off the body of our sin?</p> <p>2 <u>Our souls receive diviner breath,</u> <u>Raised from corruption, guilt, and death;</u> So <u>from the grave</u> did Christ arise, And lives to God above the skys.</p> <p style="text-align: right;"><u>Gadsby's Hymns, No. 432.</u> <u>A Selection of Hymns for Public Worship,</u> <u>by William Gadsby. (Underlining added.)</u></p>
24	D	<p>4 Water the body laves, And, if 'tis done through faith. The blood of Jesus surely saves The sinful soul from death.</p> <p>5 Water no man denies, But, Brethren, rest not there; 'Tis faith in Christ that justifies, And makes the conscience clear.</p> <p style="text-align: right;"><u>Cont.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
24	D Cont	<p>6 Baptized into his death, <u>We rise to life divine,</u> The Holy Spirit works the faith, And water is the sign.</p> <p style="text-align: right;"><u>Gadsby's Hymns, No. 863.</u> <u>A Selection of Hymns for Public Worship,</u> <u>by William Gadsby. (Underlining added.)</u></p>
25	D	<p>1 Precious Jesus! Here we are, Come to <u>witness</u> and declare We are thine, redeemed with blood, Call'd and <u>proved the sons of God.</u></p> <p>5 No, dear Saviour, we will go In the watery grave <u>to show</u> We are buried with our King, And we raise his praise to sing.</p> <p style="text-align: right;"><u>Gadsby's Hymns. No. 649.</u> <u>A Selection of Hymns for Public Worship,</u> <u>by William Gadsby. (Underlining added.)</u></p>
26	D	<p>1 <u>Around Thy open grave,</u> Lord Jesus, <u>Thine open grave we stand,</u> With hearts all full of gladness, To keep thy blest command: So Thee in faith we follow, And trace thy path of love, Through the strange solemn waters Up to thy throne above.</p> <p style="text-align: right;"><u>Cont.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
26	D Cont	<p>4 <u>Into thy death baptized</u> <u>O let us with Thee die;</u> And clothe us with Thy risen life, <u>And wholly sanctify;</u> <u>So, freed from the old nature,</u> And ransomed by thy blood, May we pass on to glory, Alive with Thee to God.</p> <p style="text-align: right;"><u>James D. Deck, The Baptist Church</u> <u>Hymnal. (Pub. 1927. Underlining added).</u></p>
27	D	<p>1 <u>With Christ we share a mystic grave,</u> <u>With Christ we buried lie;</u> But 'tis <u>not in the darksome cave</u> By mournful Calvary.</p> <p>2 <u>The pure and bright baptismal flood</u> <u>Entombs our natural stain;</u> New creatures from the cleansing wave With Christ we rise again.</p> <p style="text-align: right;"><u>The English Hymnal, No. 339.</u> J. M. Neale, 1818-1866. (Underlining added).</p>
28	E	<p>1. Cor. 10.2. "The passage of the Israelites through the Red Sea wonderfully agrees with out baptism...for in baptism, when performed in the <i>primitive</i> manner, by immersion and emersion; <i>that</i> when they descend into the midst of the sea, <i>this</i> when they went out and came in to the opposite shore."</p> <p style="text-align: right;"><u>Frey, page 126.</u></p>
29	E	<p>"The communication of the Spirit is not only represented by affusion or pouring out, but by a rushing, mighty wind--and hence...it might as well be argued that the mode of baptism must resemble a <i>rushing</i> or a <i>blowing</i> as that it should be sprinkling or pouring</p> <p style="text-align: right;"><u>Cont.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
29	E Cont	<p>of water. Thus the very extent to which the principle leads, exposes its fallacy..."</p> <p style="text-align: right;"><u>Davidson, pages 56-57</u></p>
30	E	<p>"If Christ had wished to enjoin <i>pouring</i> or <i>sprinkling</i>, the language would have furnished definite terms for either of these actions. If he had wished to employ an ambiguous term...the language would have afforded a variety of such terms. But instead of employing a word that was understood to denote <i>pouring</i>, or <i>sprinkling</i>, or even one whose meaning was <i>ambiguous</i>, he selected one that was always and everywhere acknowledged to mean <i>immersion</i>."</p> <p style="text-align: right;"><u>Judd, page 42.</u></p>

APPENDIX L

THE MEANING OF BAPTISM AS UNDERSTOOD BY A SELECTION OF WRITERS IN THE 20TH CENTURY.

In the following pages I present some different opinions on the *meaning* of baptism. The views of those who adhere to baptism by pouring or sprinkling are reported in the left hand column, and the views of those who adhere to baptism by immersion are reported in the right hand column. For each of the selected authors I shall give the date of the publication and the relevant page numbers where these views on the meaning of baptism may to be found.

Baptism by aspersion or affussion

Baptism by immersion

<p>Robert Ayres, <u>Christian Baptism</u>. 1906</p>	<p>P. W. Grant, <u>Christian Baptism</u>. 1900. "We deem it most consistent to regard the initiatory rite of baptism as...symbolic of the union of the believer with Him in His life, death, burial, and resurrection." Page 126.</p> <p>G. H. Pember, <u>The Lord's Command</u>. 1904.</p> <p>James Hair, <u>Baptist Principles and Present-Day Problems</u>. 1904.</p> <p>Benjamin Wills Newton, <u>The Doctrine of Scripture respecting Baptism</u>. 1907. "Baptism is not merely an act of confession on our part, or a rite by which we visibly enter the communion of God's people; it is also on the part of God towards us His seal and sign of a work which His grace has effectually accomplished for us in his death and resurrection by His Son." (Page 9) . "(Col. 11.12.) These words, 'BURIED WITH HIM IN BAPTISM,' sufficiently show, that <u>in order to preserve the figure on which the typical significance of baptism altogether depends, it is necessary that the baptized person should be placed under the waters, as if therein buried.</u>" (Underlining added). Page 13.</p>
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Benjamin B. Warfield, Selected Shorter Writings,

circa 1915

Prof. Candish, The Sacraments.

circa 1920.

"Baptism a washing." Page 54.

"Baptism is a token given by God of complete accomplishment to that complete deliverance from sin which it represents, i.e. regeneration and a new life through the death and resurrection of Christ." Page 61

H. G. Marsh, The Origin and Significance of New Testament Baptism.

1941.

"In Paul's doctrine of baptism there are three main conceptions. These are concerned with cleansing from sin, the gift of the Spirit, and union with Christ."

Page 134.

"We may assume that primitive Christianity interpreted the relation of baptism to forgiveness in terms which made the rite a visible expression of something already accomplished."

Page 191.

Philip Mauro, Baptism.

1914.

"Baptism, then, is not a symbol merely of burial with Christ, but of **resurrection also** with Him. In fact, the being joined in the likeness of His resurrection ("**like as**") is the principle thing... Thus we arrive at the fact that Baptism represents the Resurrection."

Page 36-37.

"The suggestion is that the resurrection is what gives baptism its significance, and that apart from resurrection it would be meaningless." Page 44.

A. J. Nixon, "The Mode of Baptism", The Baptist Times.

1928

F. C. Bryan, ed. Concerning Believers Baptism.

1943.

"Baptism, administered upon profession of faith, is the earnest of a new life, ruled by the Spirit of Jesus." Page 18.

R. L. Child writes of "The Practice of the Apostolic Church" Pages 13-20.

A. C. Underwood, pages 58-64, writes of the comparison of New Testament baptism with that of his present day (Baptist) appreciation of the rite, which he said: "makes the baptism of a believer merely declaratory and by reducing the sacrament to a mere sign and a bare symbol it turns us all into ritualists and legalists." Page 61.

G. Henton Davies writes: "In this

Karl Barth, The Teaching of the Church Regarding Baptism. 1948.

"Christian baptism is in essence the representation of a man's renewal through his participation by means of the Holy Spirit in the death and resurrection of Jesus Christ." Page 9.

"As the Holy Spirit is the agent of this union (of man with Jesus Christ)... water baptism is the *μυστήριον ἀναγεννήσεως*, the *sacramentum regenerationis*." Page 12.

W. F. Flemington, The New Testament Doctrine of Baptism. 1948.

"That the action of washing with water could so naturally be used to symbolize moral cleansing ..." So, proselyte baptism became the fore runner of Christian baptism. Page 3.

Oscar Cullmann, Baptism in the New Testament. 1950.

"The parallelism between 'being baptised' and 'dying with Christ,'...is traceable through the whole of the New Testament...the two expressions 'you were baptised' and 'another was crucified for you' are treated as synonymous. This uniformity of expression shows us also that it belongs to the essence of Christian baptism...that it is Christ that operates, while the person baptised is the passive object of his deed."

Page 15.

"As Paul in the sixth chapter of Romans shows, this means that our individual participation in the *death and resurrection of Christ* results from baptism."

Pages 13-14.

Ergatees, The Scripturalness of Infant Baptism and of Sprinkling in Baptism.

circa 1950.

"the command to baptise is a simple and single command to wash with

moment of believing baptism God has hidden a unique moment of eternal life for you. (Underlining added). Page 11. In baptism "it is such a short moment... a moment of perfect living, of being at one's best without knowing it, of meeting God." (Underlining added).

Page 11.

A. Gilmore, ed. Christian Baptism,

1950.

Alexander Rattray Hay, The New Testament Order for Church and Missionary. circa 1950.

"Baptism testifies through its symbolism to all that has been accomplished in the believer through the death and resurrection of Jesus Christ. The water of baptism is the symbolic tomb into which the whole being is submerged to rise again 'in newness of life.'"

Page 310.

water, in order to symbolise the purification wrought by the Holy Ghost." (Quoting A. A. Hodge). Page 21.

John Murray, Christian Baptism. 1952.
"Baptism signifies and seals union with Christ and cleansing from the pollution and guilt of sin." Page 9.

Baptism and Confirmation Today, 1955.

"the focus of a creative action of God whereby a man is made one with Christ in his death and resurrection, cleansed from his sin, admitted into the fellowship of the Ecclesia, which is Christ's body, given the adoption of Sonship to the Father, and sealed with the Holy Spirit unto the day of redemption." Pages 5-6.

Neville Clark, An Approach to the Theology of the Sacraments, 1956.

"In baptism the disciple enters into the whole redemptive action of his Lord, so that what was once done representatively for him may now be done in actuality in him; he is incorporated in order that he may be crucified." Page 31.

The Biblical Doctrine of Baptism, The Church of Scotland, 1958.

"The New Testament links Baptism as the washing away of sins with cleansing in the blood through the death of Christ."

Page 22.

Paul Rowntree Clifford, The Christian Life, A Book about Baptism and Church Membership. 1954

Baptism is a Special Means of Grace.
"He has given this pledge of His Presence and His grace to the Christian Church...baptism is His seal of acceptance as well as our seal of faith and belief." Pages 22-23.

Johannes Warns, translated by G. H. Lang, Baptism, Studies in the Original Christian Baptism. 1957.

"'A fine confession before many witnesses,' (1 Tim. 6:12) is baptism, of which one needs not be ashamed." Page 48.

D. W. B. Robinson, The Meaning of Baptism. 1959.

"The truth is that in the New Testament, *baptizo* does not mean to dip: it means to perform the rite of baptism.

Page 5.

"in my baptism God entered into a covenant with me...God took the initiative and came to me. Baptism was His covenant sign."

Page 13.

R. E. O. White, The Biblical Doctrine of Initiation. 1960.

"The spiritual fact in baptism was the heartfelt confession or invocation of Jesus as one's Lord... The confession of Jesus' Lordship is plainly a crucial matter for Christian initiation..."

Pages 146-147.

Thomas Swan, Water Baptism.

circa 1960.

J. A. Motyer, Baptism in the Book of Common Prayer. 1961.

"Article 27 says explicitly that 'baptism is also a sign of regeneration or new birth'...at every point, regeneration is declared to be the particular grace of baptism."

Page 12.

Martin E. Marty, Baptism. 1962.

"Baptism works the forgiveness of sins; indeed baptism is the forgiveness of sins. 'It overcomes and takes away sin.' (Luther's *Large Catechism*, IV, 83)."

Page 34.

Stanley Edwin Anderson, Your Baptism is Important. 1960

"No person in the New Testament was told to depend on his baptism for salvation. For baptism is a symbol of salvation, not its seal; an ordinance, not a sacrament; an act of consecrated Christians, and not the means of making people Christians. (Matt. 28:19; Acts 2:41)." (Underlining added).

Page 22.

Rudolf Schnackenburg, Baptism in the Thought of St. Paul. 1964.
"Baptism bespeaks a comprehensive act of reception (Acts ii. 41)..."
Page 3.

Edmund Schlink, The Doctrine of Baptism. 1972.
"Through baptism 'into the name of the Lord Jesus' the person is assigned to the Lord Jesus... 'the candidate is stamped as property of the Kyrios and placed under his protection. This is proved by the use of the term "seal" which Paul clearly presupposes, for baptism.' (R. Bultmann)."
Pages 42-43.

T. E. Watson, Baptism not for Infants. 1962.

G. R. Beasley-Murray, Baptism in the New Testament. 1962

"Baptism in order to be *in/into* Christ."
Page 128

G. R. Beasley-Murray, Baptism Today and Tomorrow. 1966

"Baptism is essentially a picture, a witness, a sign of the salvation wrought by the Lord and our share in it by grace."
Page 17

A. Gilmore, Baptism and Christian Unity. 1966.

"Baptism is the expression of one's faith by immersion."
Page 76.

J. K. Howard, New Testament Baptism. 1970.

"Baptism was regarded as the normal and necessary corollary of repentance and faith in Christ; a man believed and then he was baptised into Christ and His Church...the essential nature of the baptism was that it was 'into Christ'. "
Page 50.

Erroll Hulse, Baptism and Church Membership. 1972.

"Union with Christ is the main thing symbolized. This union is a union with Him in His death, burial, and resurrection (Rom. 6:4-6)...We are justified on account of our union with Christ by faith. Being united with Christ in his death, the atoning merit of that death is imputed to us ...(and) We now live a life of obedience and holiness, being united to Christ in His resurrection. His life is our life. We are now joined to Him. These truths are beautifully portrayed in the water burial of baptism...Believer's baptism also symbolizes the washing away of sins. (Acts 22:16)."
Pages 5-6..

Jay E. Adams, Meaning and Mode of Baptism. 1975.

"Baptism basically has to do with 'merging' or 'identification'". Page 34.

Getting the Baby Baptised, Anglican Information Office, Sydney, circa 1980.

"Baptism is a picture of the experience of adults when they ask for God's forgiveness...1 John 1:9...Baptism is (also) a visual reminder of God's promises and God's grace." Col. 2.

Donald A. Dunkerley, Baptism - Of Infants? By Sprinkling? circa 1980.

"Baptism is a sign that God offers us a Saviour and promises to cleanse us if we believe in Him." Col. 6.

David Kingdon, Children of Abraham. 1973.

Ray Hubbard, Spiritual Baptism.

1973.

"The emphasis in the baptismal rites is upon the subjective experience of the believer...(the emphasis) is sacramental, rather than symbolic...(Baptism, in Col. 2.12) should retain its instrumental force in order that baptism (based upon the fact that a believer is considered to have died in the actual death of Christ) may signify the commencement of the believer's spiritual union with Christ."

Pages 164-156.

Hugh M. Riley, Christian Initiation,

1974

Donald Bridge and David Phypers, The Water that Divides, 1977.

"Baptism is baptism into Christ and his Body the church on earth." Page 183.

Stuart Allen, Baptism, circa 1980.

Louisville Consultation on Baptism, Faith and Order Paper 97, A Baptist Theological Journal, 1980.

"Galatians 3:26-27 is of foundational importance since it signifies the fundamental element of baptism as relating to union with Christ ...baptism then is said to mean 'putting on' Christ as one puts on a garment...Colossians 2:12 may be viewed as an authentic commentary on Romans 6:3f.: In baptism you were buried with him, in baptism also you were raised to life through your faith in the active power of God."

Page 64.

The Lima Declaration

Baptism, Eucharist and Ministry,
World Council of Churches, 1982

"It can be summarised in the following three sentences which are interdependent:

— The central meaning of baptism is incorporation in Christ, and participation in his death and resurrection.

— In baptism, the Spirit of Pentecost both gives and is given, so that we are united to Christ and with each other.

— Baptism is fundamental and constitutive for membership in the body of Christ and cannot be conceived apart from faith, personal commitment and life-long growth.

Gunter Wagner, "Baptism from Accra to Lima," page 15 in *Eccumenical Perspectives on Baptism, Eucharist and Ministry*, ed. Max Thurian, Faith and Order Paper 116, Geneva: WCC, 1983.

Josef Smolík, "Baptism -- Source of Witness" 1983.

"Baptism (is) incorporation into the body of Christ." Page 214.

John Legg, Children of the Covenant, Infant Baptism in the Congregational Tradition. 1984.

"baptism, (is) the New Testament equivalent of circumcision." Page 2.

"Baptism...is a sign and seal of the Covenant of Grace...of his ingrafting into Christ, of regeneration, of remission of sins..." (Savoy Declaration, chapter 29.), quoted on page 16.

Duane E. Spencer, Holy Baptism, Work Keys Which Unlock the Covenant. 1984.

"To baptize means to be brought into *union* with, to be *identified* with, and have *fellowship* with (Christ)."

Page 156.

The Lima Declaration

Baptism, Eucharist and Ministry,
World Council of Churches, 1982

"It can be summarised in the following three sentences which are interdependent:

— The central meaning of baptism is incorporation in Christ, and participation in his death and resurrection.

— In baptism, the Spirit of Pentecost both gives and is given, so that we are united to Christ and with each other.

— Baptism is fundamental and constitutive for membership in the body of Christ and cannot be conceived apart from faith, personal commitment and life-long growth.

Gunter Wagner, "Baptism from Accra to Lima," page 15 in *Eccumenical Perspectives on Baptism, Eucharist and Ministry*, ed. Max Thurian, Faith and Order Paper 116, Geneva: WCC, 1983.

Erroll Hulse, The Testimony of Baptism. 1982.

"Baptism is the confirmation of regeneration, regeneration being the baptism in the Holy Spirit which brings the believer into union with Christ, this union finding its expression in the faith of the believer." Page 20.

"Romans:6:1-6: The most striking feature in this passage is not that the believer in his baptism is laid in his own grave, but that through that action he is set along side Christ in his. ...Historic and momentous happenings were enacted in our immersion." (Underlining added). Page 21.

Abram G. Konrad, "Baptism: Method or Meaning?" Direction. 1985.

"Baptism signifies an inner experience of faith in Jesus as the Christ; it is a public demonstration of a commitment to follow Jesus as Lord within the

Henry A. G. Tait, James Philip, and William Still, Three Studies on the Biblical Basis of Infant Baptism. 1985.

"Baptism and circumcision are, as far as their internal meanings are concerned, the same. In this rite our bodies are washed with pure water. This speaks of the cleansing from sin which our souls receive in the blood of Jesus."

Page 4.

C. G. Kirkby, Signs and Seals of the Covenant, A Review of the Doctrine of Christian Baptism. 1986.

"baptism has been appointed by God as the sign and seal of the Covenant in this Christian era in the place of circumcision..."

Page 179.

Gordon Kuhrt, Believing Baptism.

1987

"Baptism is desirable as a symbol of blessings but does not convey them."

Page 94.

Yet, "Baptism effects what it signifies, in the context of Faith."

Page 84.

Cont.

community of other believers." (Underlining added). Page 6

About Baptism, Newton Fellowship Baptist Church. circa 1985.

"Baptism is the outward sign of a previous inward cleansing from all sin by the blood of Christ. Baptism pictures our identification with and participation in Christ's death and resurrection. Baptism is a public demonstration of an inward decision to follow Christ and obey Him." Col. 3.

Victor Jack, Believe and be Baptized, 1986.

"OUR IDENTIFICATION WITH JESUS CHRIST. This is the main and deeper meaning of baptism...In baptism we are identified with Jesus Christ in His three great acts that secure our salvation -- His death, burial and resurrection."

Page 20.

Michael Green, Baptism. 1987.

"Baptism means death to the person I once was, self centred, unforgiven, alienated from the life of God. Good-bye to all that. It means that as the waters closed over me in baptism God has closed the account for all my past life...And death *means* death...What is more in my daily life I can enter more into victorious living because Christ has conquered death. That is also part of the 'I have been baptised.'"

Pages 49-50.

Death and Burial of the Old Man, in Reformation Today. 1988.

"Christian baptism symbolises the burial of the old self and the resurrection of the new self Romans 6:1-6 and Colossians 2:11-12. But what exactly did the Christians at Rome under-

Baptism, Eucharist & Ministry 1982-1990. WCC. 1990.

"Baptism according to the BEM is for the forgiveness of sins." Page 111.

Frederick S. Leahy, Biblical Baptism, 1992.

"The element is water, and that indicates the fundamental significance of baptism, which is *cleansing*."

Page 17.

Cont.

stand by this reference to baptism? Paul says it was burial." Page 9.

"Therefore to be baptised into Christ's death means that I am plunged into the death of Christ in such a way that the whole of his death was my death too... The death we died in baptism was a death ratified and sealed by burial (under water) which portrays in the most vivid way imaginable that I have died...I know the place and can take my friends there and show them the burial spot of the old me." (Words in brackets added). Page 10.

Murray Adamthwaite, "Baptism is Immersion!" Reformation Today, 1989.

The Baptist Confession of Faith 1689, Updated with English notes and proof texts, by Peter Masters. 1989.

A. E. Flaxman, How Do I Become a Christian? circa 1990.

"...baptized into christ and into his death (Rom. 6:3,4). This God-given plan, put into action by these Romans, made them 'free from sin' (Rom. 6:17, 18)." Page 14.

What Evangelicals Believe, ed. Andrew Anderson. 1992.

"*Baptism is a symbol of union with Christ. It is by faith that we are joined to Christ. (Gal. 2:20), but Baptism is a wonderful demonstration of what is involved in that relationship. Just as Jesus Christ has died and risen, so every Christian has died and risen (Rom. 6:3-4). The old life has died, ended and been buried (Rom 6:6).*

Pages 46-47.

Philip H. Pfatteicher, "The Burial of the Dead: The Completion of Baptism,"
1993.

"The burial of the dead, therefore, must be seen in relation to Holy Baptism; it is the completion of the process, the other end of what happens at baptism, the culmination of the work of the Holy Spirit..."

Page 187.

Richard P. Carlson, "The Role of Baptism in Paul's Thought," 1993.

"All who are baptized experience a transformation so that their former existence in sins dominion is negated."

Page 258.

Michael Kimmitt, "Baptism: Its Mode"
1994.

"Scripture associates baptism with cleansing."

Page (2).

Tom Wells, "Objections to Immersion Answered." Reformation Today. March April. 1993.

Timothy George, "The Reformed Doctrine of Believers' Baptism," Interpretation. 1993.

"Baptisms basic New Testament meaning as the decisive transition from an old way of human life to a new way, as an act of radical obedience in which a specific renunciation is made and a specific promise is given." Page 243.

Tom Wells, "Objections to Immersion Answered," Part 2, Reformation Today, May-June. 1993.

Tom Wells, "Objections to Immersion Answered," Part 3, Reformation Today. July-August. 1993.

Wayne Grudem, Systematic Theology. 1994.

"Baptism...very clearly pictures death to one's old way of live and rising to a new kind of life in Christ...Sometimes it is objected that the essential thing symbolised in baptism is...purification and cleansing from sins...Both washing and death and resurrection with Christ are symbolised in baptism."

Pages 968-969.

APPENDIX M

DATA FROM THE 20TH CENTURY IN SUPPORT OF ASPERSION
AFFUSION AND IMMERSION

ASPERSION

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
1	A	"Quoting Heraclides of Pontus: 'When the mass of iron, drawn red-hot from the furnace, is baptized (<i>baptizetai</i>) <i>with</i> water...' ...There is no preposition expressing into in the original, but only the simple noun in the dative case, which is properly rendered ' <i>with water</i> ,' the dative being the instrumental case. Immersionists have referred us to the blacksmiths shop, where we may any day see him 'dipping his hot iron in the water.' That may be so, but we do not see him 'draw a mass of glowing iron from a furnace' and treat it in that fashion, for he knows well that an explosion may take place which might cost him his life." Page 39. <u>Ayres, pages 39</u>
2	A	"From Plato's <i>Euthydemus</i> , "Socrates says: Καὶ ἐγὼ γνοῦς βαπτίζομενον τὸ μειράκιον, 'I, seeing the lad being baptized [i.e. stupefied] with the questions, and wishing to give him respite...said in order to console him...' By his imposition he rescued the lad. Clinias was not 'dipped into' the questions; they were <i>put to</i> him, or we might say, <i>showered upon</i> him, thus baptizing him." <u>Ayres, pages 21.</u>
3	A	From a text by Menander, <i>Let women in a ring Wipe thee, and from three fountains water bring, Add salt and lentils; sprinkle then thyself. Each one is pure, who is conscious of no sin.</i> There was nothing to show that the person was required to go into the water: rather, the water was brought to the person - pure fountain-water...was sprinkled upon the person, 'sprinkle then thyself' - or as Plutarch puts it, 'Baptize thyself <i>at sea</i> , and <i>remain seated on the shore</i> throughout the day,'...The preposition <i>eis</i> was necessary because motion to the place was first necessary." <u>Ayres, pages 28-29.</u>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
4	A	<p>SUMMARY OF THE EVIDENCE</p> <p>"We have examined more than sixty examples of the use of the word under discussion...An impartial consideration of the whole list leads to the conclusion that the classical <i>baptizo</i> was generally employed to express effect, most frequently of a destructive character; or some material change in the character or the relationship of the subject to which it was applied."</p> <p style="text-align: right;"><u>Ayres, pages 50-51.</u></p>
5	A	<p>Is the water poured or sprinkled on the person - which is consistent with the translation <i>with</i> or is the person immersed in water - which is consistent with the translation <i>in</i>? Now Greek prepositions are tricky, even for an expert. A glance at the Englishman's Greek Concordance shows that the normal translation is <i>in</i> but <i>with</i> occurs as do <i>among; at; by; on; unto</i> etc. A good example of the use of <i>with</i> is in 1 Cor iv.21. where Paul uses the phrase <i>en rabdo</i> which is translated 'with a rod' and where <i>in</i> would be quite inappropriate. To translate then <i>en udati</i> as with water seems quite in keeping. The correctness of this translation is strengthened by the fact that in the parallel phrase in Luke's gospel the Greek <i>en</i> is omitted. This then requires the dative <i>with</i>...it seems quite appropriate to reject the translation <i>in</i> and use <i>with</i> as in our common translation.</p> <p style="text-align: right;"><u>Kimmitt, page 6.</u></p>
6	C	<p>"Could the Old Testament shed some light on this (the mode of baptism)? John 3:25...They were discussing the baptism of John and the baptism by the disciples of Jesus. John spoke of these as purifyings, thus indicating that they stood in the tradition of Old Testament purifying ceremonies. The book of Numbers explains how the purifyings were to be performed: 'And thus shalt thou do unto them to cleanse them: sprinkle water of purifying upon them...' (Num. 8:7)."</p> <p style="text-align: right;"><u>Dunkerley, column 2.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
7	C	<p>" Hebrews 9:10-13. In verse 13 one of these lustratory ordinances is expressly stated to have been performed by sprinkling...when we bear in mind that here a lustratory rite of the old economy is contrasted in respect to its efficacy with the finality and perfection of the blood of Christ and when we remember that it was precisely this thought of relative inefficacy that prompted the reference to 'divers baptisms', it becomes exegetically impossible to exclude this rite, or these rites from verse 13, from the scope of the 'divers baptisms'. And this means that a lustratory rite performed by sprinkling can be called a baptism.</p> <p style="text-align: right;"><u>Murray, page 21.</u></p>
8	C	<p><i>The Sprinkling of the Blood of Christ.</i></p> <p>"Baptism symbolises, represents, and seals the application to us of the blood of Christ for the removal of the guilt of sin. The figure used in the New Testament for this application of the blood of Christ is that of sprinkling (Hebrews 9:13, 14, 22; 10:22; 1 Pet. 1:2). It would be strange if the baptism with water which represents the sprinkling of the blood of Christ could not properly and most significantly be performed by sprinkling."</p> <p style="text-align: right;"><u>Murray, page 24.</u></p>
9	C	<p>Romans 6:3-5.</p> <p>"in terms of our union with Christ we are said to be 'buried together', 'planted (or grown) together, and 'crucified together'. The last two expressions symbolise our union with Christ as much as does 'buried together'. We cannot arbitrarily select one of these figures of speech and insist that it teaches the mode of baptism, while ignoring the other figures employed. None of the other figures illustrates the mode of baptism and it is unwarranted to insist that the terms 'burial' and 'resurrection' do.</p> <p style="text-align: right;"><u>Leahy, page 39</u></p>
10	C	<p>1 Corinthians 10:2.</p> <p>"Observe! On this occasion the Israelites were not 'poured' upon, but they were 'sprinkled' (Psalm 77:17, in context - water from the glory cloud)."</p> <p style="text-align: right;"><u>Spencer, page 153.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
11	C	<p>"Then will I sprinkle clean water on you and ye shall be clean.' What need for this ado about immersion? How appropriate that a Priest of the Levitical order should use those sprinklings and washings of Old Testament usage which all point forward to the 'taking away of the sins or the world.'"</p> <p style="text-align: right;"><u>Kimmitt, page 6.</u></p>
12	D	<p>O Father, in Thy loving heart We know our children have a part; We <u>sign them</u> in Thy threefold Name, And <u>by the sprinkled water</u> claim Thy covenant in Christ revealed, To us and to our children sealed.</p> <p style="text-align: right;"><u>Ella Sophia Armitage, 1841-1931.</u> <u>Congregational Praise, No. 289, (Published 1970,</u> <u>underlining added).</u></p>
13	E	<p>"the derivation of the name Aenon is given by Strong as 'place of springs'. It would be singularly difficult to immerse even one person in those springs with which I am acquainted!"</p> <p style="text-align: right;"><u>Kimmitt, page 7.</u></p>

AFFUSION

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
1	A	<p>"There need be no question then that טבַּל means to dip and so also does βάπτω which is the Greek rendering. Furthermore, that βάπτω may also sometimes refer to immersion there need be no question. This appears in Leviticus 11:32. The question is whether טבַּל and βάπτω necessarily refer to immersion and that they therefore mean to immerse. It can easily be shown that טבַּל and βάπτω do not mean immersion. That is to say, the dipping denoted by טבַּל and βάπτω is not always equated with immersion. The fact that dipping is not equivalent to immersion needs to be stressed at the outset.</p> <p style="text-align: right;"><u>Murray, page 10-11.</u></p>
2	A	<p>"Daniel 4:33."This...instance is actually an intensive use of <i>bapto</i> similar to what we shall find in a common use of <i>baptizo</i>. It is worth noticing, therefore, how the intensive force of the verb can displace altogether the primary idea of dipping. The king's body was not dipped at all. The dew in point of fact descended on it. But as the context shows, the verb indicates a certain effect rather than a particular motion."</p> <p style="text-align: right;"><u>Robinson, page 5.</u></p>
3	A	<p>"A good example of the distinction between <i>bapto</i> and <i>baptizo</i> in their literal senses is the one we had in their respective application to a ship. Euripides in the <i>Orestes</i> uses <i>bapto</i> of a ship when he means that it pitches, i.e., it dips its prow in and out of the water. But when <i>baptizo</i> is used of a ship it means that it either becomes waterlogged or sinks.</p> <p>In none of these instances of <i>baptizo</i> in ordinary Greek, literal or metaphorical, is the action of dipping implied at all. For to dip is to lower an object into a fluid and then withdraw it. But <i>baptizo</i> does not necessarily imply a lowering motion. Nor does it imply a withdrawal from the medium concerned."</p> <p style="text-align: right;"><u>Robinson, page 6.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
4	A	<p>"Matt iii. 16, the preposition occurs which says only that 'they came away from the water,' Perhaps the closest parallel to Mark i. 9 in the New Testament is John ix. 7, 'Go, wash at the pool of Siloam,' where the preposition designates merely the place at which the washing was to be done, the washing of the eyes only being in question."</p> <p style="text-align: right;"><u>Warfield, page 343.</u></p>
5	B	<p>"The Eunuch's exclamation, (in the original) <i>tina hudor</i>, 'a little water' shows his surprise at the discovery. We might remember that this was the 'dry season' and this desert country."</p> <p style="text-align: right;"><u>Adams, page 48.</u></p>
6	B	<p>"In an interesting <i>Fragment of an Uncanonical Gospel</i> discovered in 1905 and dated in the second century A.D. by Grendell and Hunt, Jesus is rebuked by a Pharisee for walking in the Temple 'not having washed and your disciples not having been baptized in regard to their feet.' Jesus replies, "But I and my disciples, whom you say have not been baptized, have been dipped in the waters of eternal life.' Here persons are said to be baptized when only their feet are washed."</p> <p style="text-align: right;"><u>Robinson, page 8.</u></p>
7	C	<p>"Apparently the sprinkling with 'the water of separation' was to cleanse him from the pollution of the dead body, and the bath, to cleanse him from the uncleanness which the 'water of separation' seems to have brought upon all who were concerned with it. (Num. xix. 1-22). Now what the Son of Sirach declares is that anyone, after having had 'the water of separation' sprinkled upon him, touches the corpse again, he cannot profit by the subsequent bath...The act of purification from the dead body, which was by sprinkling, is here distinguished, as a 'baptism' from the subsequent bath, which is designated, in accordance with the usage of the Greek Old Testament, a 'washing.'"</p> <p style="text-align: right;"><u>Warfield, page 347.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
8	C	<p>"Leviticus 14:6, 51. It is obvious that a living bird cannot be immersed in the blood of another bird. It may be dipped in such blood but such dipping could not be immersion. Here is a case where βάπτω is used to denote an action that cannot be construed as immersion. And so βάπτω does not <i>mean</i> immersion.</p> <p style="text-align: right;"><u>Murray, page 11.</u></p>
9	C	<p>"Joshua 13:15. In verses 15 and 16 we are told that, when the feet of the priests were dipped in the brink of the river, the waters stood and rose up in one heap. Surely, the kind of contact with the water, mentioned in verse 13, satisfies the terms of verse 15. To demand more for dipping than the resting of the soles of the priest's feet in the water would be indefensible."</p> <p style="text-align: right;"><u>Murray, page 14.</u></p>
10	C	<p>"Baptism bespeaks a comprehensive act of reception (Acts ii.41), whereas washing singles out a particular effect that then takes place, cleansing from sin...In Acts xxii the causative meaning is plain: 'Get yourself washed!' (See Blas-Debrunner...)...The aorists support a once for all, foundational act in the past..."</p> <p style="text-align: right;"><u>Schnackenburg, page 3.</u></p>
11	C	<p>"What is new and unusual is the idea that the Church as a whole has received this bath. In Eph. iv.4 the author (Paul) views baptism as a means of securing the Church's unity. (Cf. 1 Cor. xii.13). The entire Church has received <i>one</i> baptism; following on the sacrificial death of Jesus, and based upon it, this indicates the deep concern for the Lord for his Church. In Eph. v.26 baptism gains a more profound significance: <u>it is not only a lustration but a spring of divine glory, not a mere means that lies to hand but the work of Christ himself.</u>" (Underlining added).</p> <p style="text-align: right;"><u>Schnackenburg, page 7.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
12	C	<p>"βαπτίζειν is a technical term for baptizing in water, even where εἰς is used along side it, as 1 Cor. 10.2 makes clear...And we have already seen that it is a mistake to identify the implications of baptism with its nature. The interpretation of βαπτίζειν εἰς in Romans 6.3, Gal. 3.27 as = βαπτίζειν εἰς τὸ ὄνομα is assented to by J. Weiss...W. Bartsch...M. Barth...Schlier... Schnackenberg." (The goal of baptism is to be <i>in</i> Christ, which is accomplished by being baptized <u>into the name of Christ</u>, rather than being baptized into "death" in water). Words in brackets added.</p> <p style="text-align: right;"><u>Beasley Murray, "Baptism in..." page 129.</u></p>
13	C	<p>"the baptism of fire, referred to in the texts cited above, (Matt. 3:11, Luke 3:16) received its symbolic fulfilment, to say the least, in the cloven tongues of fire that sat upon the disciples at Pentecost (καὶ ἐκάθισεν ἐφ' ἕκαστον αὐτῶν). If this is baptism with fire or, to say the least, the external symbol and sign of the baptism with fire, this baptism cannot be adjusted to the motion of immersion. But to the notion of immersion this phenomenon must be adjusted if the Baptist argument is correct and that baptism means immersion.</p> <p style="text-align: right;"><u>Murray, page 24</u></p>
14	C	<p>1 Corinthians 12:13. "it is not the rite of baptism that is in the foreground but rather the idea of union with Christ. 'Being baptised into' is a way of expressing 'union with'...The rite of baptism is the sign and seal of this union...The Baptist <u>argument from similitude</u> to the burial and resurrection of Christ has been shown to rest upon an arbitrary selection of one or two texts, and the invalidity of this selection is demonstrated by the very passage which appears to give the strongest support to the contention. βάπτισω, we must conclude, is one of those words which indicate a certain effect without itself expressing or prescribing the particular mode by which this effect is secured." (Underlining added).</p> <p style="text-align: right;"><u>Murray, pages 32-33.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
15	C	<p>Romans 6:10. "it is important to note that it is the Christ-event that gives meaning to the rite of baptism, and not vice versa. For Paul, Christ's death, not our baptism, negates sin. Likewise Christ' <u>death is a once-for-all-time event that is not repeated in baptism.</u> (Underlining added).</p> <p style="text-align: right;"><u>Carlson, page 258.</u></p>
16	C	<p>"Quite literally in Romans 6:4 and Colossians 2:12 we are said to have been <i>entombed</i> with Christ. There has been co-burial with Christ and co-resurrection. Professor W. G. T. Shedd insists that, despite the opinion of some commentators, this term (entombed) has no reference to the rite of baptism, 'because the burial spoken of is not in water, but in a sepulchre...Entombment, consequently, is not the emblem of baptism, but of death.' Baptism, however, is a sign that the believer is already united to Christ, and has already died and risen with Him."</p> <p style="text-align: right;"><u>Leahy, page 39.</u></p>
17	C	<p>"All believers have been 'baptized into Christ'. We must therefore inquire as to what sort of baptism Paul had in mind here, and it would seem that the answer is to be found in his first epistle to the Corinthians chapter 12 verse 13. 'For by one Spirit are we all baptised into one body'...It is a baptism <i>by</i> the Holy Spirit, not to be confused with baptism <i>with</i> the Holy Spirit such as was manifest on the day of Pentecost. It is by means of the gracious ministry of the Spirit that each individual believer is joined to the mystical body of Christ...This essential and vital work of the Spirit is called baptising into Christ...So we must inevitably conclude that Paul is <i>not</i> referring to water baptism in this passage. Nor is he referring to it in Gal. 3:27, nor in Eph. 4.5, in which places reference is again being made to the activity of the Holy Spirit in uniting the believer to the Lord Jesus Christ." (Therefore, in Rom. 6:3-6, the symbolism does not refer to a mode of baptism.) Words in brackets added.</p> <p style="text-align: right;"><u>Kirkby, page 113-114</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
18	C	<p>Romans 6:2-6. "We are represented as having been hung on the cross together with Christ, and that phase of our union with Christ is represented by our baptism into Christ not one whit less than our death in him and our burial with him, not one whit less than our being planted with him in the likeness of his death and our being raised with him in the power of his resurrection. When all of Paul's expressions are taken into account we see that burial with Christ can be appealed to as providing an index to the mode of baptism no more than can crucifixion with him. And since the latter does not indicate the <i>mode</i> of baptism there is no validity to the argument that burial does."</p> <p style="text-align: right;"><u>Murray, page 31.</u></p>
19	C	<p>Romans 6:3 and Galatians 3:27. "It would be just as legitimate to insist that there is a reference to the mode of baptism in Galatians 3:27 as in Romans 6:3. But in Galatians 3:27 the figure used by the apostle to set forth the import of baptism into Christ has no resemblance to immersion. It is the figure of putting on a garment. The plain inference is that Paul is not alluding to the mode of baptism at all. And neither is he in Romans 6:2-6."</p> <p style="text-align: right;"><u>Murray, page 31.</u></p>
20	C	<p>"Baptism is not in the last resort into the death of Christ but baptism into Christ...In baptism the disciple enters into the whole redemptive action of his Lord...he is incorporated so that he may be crucified." (Baptism into Christ is not a mode but an effect. As Christ is no longer in the grave, the concept that baptism is a <i>union</i> with him under water, is a denial of Christ's resurrection and a misconception of what spiritual union with Christ means). Words in brackets added.</p> <p style="text-align: right;"><u>Clark, page 31.</u></p>
21	C	<p>"Romans 6. Here it is stated that through Baptism Christians participate in Christ's own death and resurrection, and do not merely imitate, or in any sense re-inact it. It is important to notice that S. Paul is here dealing primarily with a question relating to Christian behaviour, and that he introduces the reference to Baptism in order to make his argument clear."</p> <p style="text-align: right;"><u>Torrence, page 25.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
22	C	<p>"Romans 6. "Paul did not write, 'We were buried through baptism into death', but 'We were buried <i>with him</i> through baptism...' Paul's first thought in this passage (and he has others!) is not that the believer in his baptism is laid in his own grave, but that through that action he is set alongside Christ Jesus in <i>His</i>; in baptism he is reckoned as occupying that grave as he was not before, just as an effective relationship with the Lord on the cross is assumed which did not exist before...Thus Bornkamm said, 'It is of decisive importance that Paul never described baptism in the sense of a relationship or analogy between Christ and the baptized. He does not say, As Christ died on the cross, so we died in baptism...He described the event that takes place in it as dying with and being raised with Christ (Col. 2.12) The death that the baptized and Christ die is only one, i.e. the death of Christ Himself.' ('Die neutestamentliche Lehre von der Taufe', <i>Theologische Blätter</i>, 1938, vol. XVII, Sp. 235)."</p> <p style="text-align: right;"><u>Beasley-Murray, "Baptism in..." pages 130-131.</u></p>
23	C	<p>"In Rom 6:5 we are told that we have been planted together. Paul tells us in Eph. 2:6 that not only are we raised up together (with Christ) but we have been made to 'sit together in heavenly places in Christ Jesus'. Not <i>all</i> these things are represented by baptism. So this causes us to query the notion that baptism is a pictorial representation of our union with Christ; bearing in mind that Paul makes no reference to baptism in his above mentioned statement in Eph. 2."</p> <p style="text-align: right;"><u>Kirkby, page 113.</u></p>
24	C	<p>Romans chapter. 6. "we might expect him to continue in 6:1-14 by saying that, in baptism, we are also raised with Christ. In 6:4b, however, Paul does not say this, and the reason is that, to his way of thinking, <u>only Christ has been raised</u>. The resurrection of Christians comes at the Parousia...our resurrection with Christ...remains a future anticipation and does not, through baptism, become an accomplished reality.</p> <p style="text-align: right;"><u>Carlson, pages 258-259.</u></p>

IMMERSION

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
1	A	<p>"To dip or to immerse can be synonyms." <u>Wells, page 32.</u></p>
2	A	<p>"the Greek Orthodox Church practices immersion for their infants. To them baptism literally means to dip or submerge." <u>Hulse, "The Testimony..." page 27.</u></p>
3	A	<p>"A careful look through John Murray's book yields no definition (of baptizo) as such. Murray...writes, 'The rite of baptism consists in washing...' <u>Wells, page 26.</u></p> <p>(However) "A careful reading of Murray shows that in his view the Hebrew term <i>tbl</i>, wherever it is translated by <i>bapto</i> always means <i>to dip</i> or <i>to immerse</i>. But, in his view, <i>to dip</i> is the much more common meaning. What are we to make of this? Two things seem clear from Murray's discussion: first in his judgement, these words speak of mode. He does not say as much, but in limiting the meaning to either immersion or dipping, the effect is to tell us that the words describe the mode. But the second thing is equally important. The mode in both cases of dipping and immersion is the same. It is the act of putting something down into the liquid...<i>Bapto</i> means to place an object into a liquid. And that means that it refers to mode. <u>Wells, page 27.</u></p>
4	B	<p>"Ezekiel 36:25. Then will I sprinkle clean water on you'...the words are utterly irrelevant (to the present context of baptism); for they refer to the preparation of Israel for the Millennium, after the return of the Lord, and have nothing to do with our dispensation. Besides which, the Lord has commanded us to practice immersion." <u>Pember, pages 53-54.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
5	B	<p>"Can archaeology decide an issue of doctrine?" ...we believe in <i>Gramatico-historical</i> exegesis, that a text must be illuminated by its historical background...Moreover, Christianity is an historical revelation, and comes into a real historical and geographical context." <u>Adamthwaite, page 30.</u></p>
6	C	<p>"the flowing waters of baptism...have nothing whatsoever to do with the ceremonial water mixed with the ashes of the red heifer. The ceremonial waters were a mixture of ashes and water, thus exhibiting their own distinct testimony, of a life slain and wholly offered up in the fires of God's wrath. There is not the remotest connection between the sprinkling with hyssop of this water of atonement and the waters of Jordan in which Namaan dipped seven times, and in which John baptized our Lord. <u>Hulse, "The Testimony..." page 33.</u></p>
7	C	<p>"Isaiah Lii. 15. 'So shall He sprinkle many nations.'... But in the passage before us, the construction is quite different. For 'many nations' is the accusative to be taken directly after the verb, and there is no preposition, neither is there any reference to water. We are, therefore, compelled to translate, 'So shall He startle many nations.' literally, 'make them leap up (with terror).' <u>Pember, pages 54-55.</u></p>
8	C	<p>Ez. ch. 36."Believer's baptism is the consummation of the new covenant. The proof of the new covenant is that a person shows that the writing of God's laws have been engraved on his mind and heart." <u>Hulse, "The Testimony...: page 27.</u></p>
9	C	<p>"Most important for our understanding of Mark 7:4 is the fact that such miqva'oth have now been found in connection with private homes of New Testament times. Adamthwait (p 34) concludes from these facts 'there is every reason to suppose that when a Pharisee... or a common person for that matter, came from the maelstrom of the market place, he passed through his domestic miqveh to cleanse (cont.)</p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
9	C cont.	<p>himself from the defiling contacts of the crowd before settling himself to a meal or to study the Torah."</p> <p style="text-align: right;"><u>Wells, page 30</u></p>
10	C	<p>"The sense 'immerse' is appropriate and probably required for the word in several New Testament passages. In Mark 1:5, people were baptized by John 'in the river Jordan' (the Greek text has <i>en</i>, 'in,' and not 'beside' or 'by' or 'near' the river."</p> <p style="text-align: right;"><u>Grudem, page 967.</u></p>
11	C	<p>"Acts ii. 17. 'I will pour out my spirit upon,' is the clear and literal statement of a fact. For the baptism of the Spirit comes from God, as so is poured down upon us from on high: whereas, if we desire the baptism in water, we must, of our own free will, descend into the baptistery or the river, and bow our head beneath the flood; for the latter is administered by man and not by God, and represents death and burial voluntarily shared <u>with Christ.</u>" (Underlining added).</p> <p style="text-align: right;"><u>Pember, page 53.</u></p>
12	C	<p>"Rom. 6:4, 'buried with him by means of (<i>dia</i>) baptism unto death,' has its complement in resurrection in Col. 2.12, 'You were raised by means of (<i>dia</i>) faith,' therefore as Paul has 'in (<i>en</i>) baptism' as the complement of this in Col. 2.12, <i>en</i> may be substituted for <i>dia</i> in Rom. 6.4, which would then read, 'therefore we were buried with him by means of (<i>en</i>) baptism into (<i>eis</i>) death.' <i>En</i> would then give the means, and <i>eis</i> the element in which we were placed in Christ (in his death). Relating this to 1 Cor. 12.13a (with its <i>en...eis</i> construction) we have 'for by means of (<i>en</i>) one Spirit we were all baptised into (<i>eis</i>) one body."</p> <p style="text-align: right;"><u>Hubbard, page 151.</u></p>
13	C	<p>"it is here that <u>the idea of a likeness</u> of the symbol of baptism to the reality of the symbolised death and burial, as the resurrection of Christ and His professing people, has laid hold of countless minds...whether Baptist or Paedobaptist."</p> <p style="text-align: right;"><u>Grant, page 125.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
14	C	<p>"Baptism...signifies to us that we have died and been raised in ANOTHER. 'Buried with him' (i.e., with Christ) 'in baptism, wherein also ye were raised...' (Col. ii. 12.) These words, 'BURIED WITH HIM IN BAPTISM' sufficiently show, that <u>in order to preserve the figure in which the sufficiency of baptism altogether depends</u>, it is necessary that the baptized person should be placed under the waters, <u>as if therein buried</u>...It is very evident that sprinkling cannot supply the <u>type of burial with Christ</u>." (Underlining added).</p> <p style="text-align: right;"><u>Newton, pages 13-14.</u></p>
15	C	<p>"But what exactly did the Christians in Rome understand by this reference to their baptism? Paul says it was a burial The word baptism is the best word to use to describe a burial because it conveys the concept of totality...Baptizo conveyed more than the idea of dipping and submerging, it went further to give the idea of perishing or destruction, the sinking of a ship.</p> <p style="text-align: right;"><u>The Death and Burial of the Old Man, page 9.</u></p>
16	C	<p>"to be baptized into Christ's death means that I am plunged into the death of Christ in such a way that the whole of his death was my death too...Here we have the ultimate expression to denote the decease of the old self. The burial was a burying out of sight of the old life. <u>The old self is not only dead, he is buried!</u>...<u>My baptism was the literal burial</u> signifying the reality of the death that has taken place. Although there is no tombstone I know the place and can take friends there to show them the burial spot of the old me...(Yet) the old man met his decease in that moment of union with Christ..." (Underlining added).</p> <p style="text-align: right;"><u>The Death and Burial of the Old Man, pages 10-11.</u></p>
17	C	<p>"Romans 6:1-6. The most striking feature of this passage is not that the believer in his baptism is laid in his own grave, but that <u>through that action</u> he is set alongside Christ in his. This is something that has happened in the past...These historic momentous happenings were enacted in our immersion...He can never be what he was</p> <p style="text-align: right;">Cont.</p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
17	C cont.	<p>before because <u>that person</u> has been put to death...When did the change take place?...It took place when by faith he received Christ. Behind his faith, which justifies him and motivates him, is the work of the Holy Spirit in regeneration." (Underlining added). <u>Hulse, The Testimony... pages 21-22.</u></p>
18	C	<p>Rom. 6. "Some again maintain that this passage really proves nothing (re. the mode)...We simply reply that we can only act on the principle that it is safest and best to follow just as Scripture is found, <u>or is believed</u>, to lead." (Underlining added). <u>Grant, page 125.</u></p>
19	C	<p>"1 Cor. xv. 29 'Else what shall they do if the dead rise not? Why are they then baptized for the dead?' The suggestion is that the resurrection is what gives baptism its significance, and that apart from resurrection it would be meaningless." <u>Mauro, page 44.</u></p>
20	C	<p>"the adjective 'various' (Heb 9:10), much urged by paedobaptists as only applicable to various sprinkling rites, this will refer to immersions in the miqveh for various purificatory purposes: from contacts with lepers, Gentiles, corpses, etc. Only when we realise the extensive use of the miqva'ot in Second Temple times, in connection with the Temple ritual, can we appreciate the import of these 'various baptisms'. <u>Adamthwaite, page 36.</u></p>
21	C	<p>"Rev. xix. 13 ...the perfect participle passive of <i>bapto</i> is rendered by 'sprinkled' instead of by 'dipped,' 'soaked,' or, far more probably, by 'dyed.'" <u>Pember, pages 13-14.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
22	C	<p>"The erudite Jews of the Talmud period distinguished the bath house and ordinary bathing from the bathing place appointed for purposes of ritual and legally prescribed washings...The legal regulation for the ritual bath prescribed that it must contain at least forty sea (that is, about 170 gallons) of spring, river, or rain water.</p> <p>Wherever the ritual bath took place <i>it took place by immersion...</i></p> <p>'To descend to the dipping' is the standard expression for a ritual bath."</p> <p style="text-align: right;"><u>Johannes, pages 46-47.</u></p>
23	C	<p><i>"The Miqva'ot: Jewish Immersion Pools for Purification...</i>Rabbis stipulated a minimum of 47 inches depth to enable total immersion of the candidate, preferably in the standing position. Steps led down into the pool (minimum six) the person descending on the left, emerging on the right and making sure at this point not to touch 'unclean' people on their descent..."</p> <p style="text-align: right;"><u>Adamthwaite, page 31.</u></p>
24	C	<p>"the presence of the miqva'ot at or on the Temple site (the ones in the Temple itself were of course destroyed in AD 70) helps us understand the logistics of baptising 3000 people on the day of Pentecost. If as La Sor believes, these pools, e.g. at the great southern staircase, were where the Pentecostal converts were baptised, and since there were a considerable number available each with a flight of steps into and out of the pool, the whole task could have taken not more than an hour, and that without demur since there was abundant water available and they were for use by every Temple worshipper.</p> <p style="text-align: right;"><u>Adamthwaite, page 37.</u></p>
25	C	<p>"Christian baptism follows the practice of the Jewish <i>tebilah</i>. Immersion is also suggested by such passages as Acts 8.38, 39 together with the use of the Middle Voice at Acts 22.16; 1 Corinthians 6.11 and 10.2. Paul; is commanded, 'Get yourself baptized', the Corinthians are described as those who 'got themselves washed', and there and there is a close parallel here to the Jewish phrase 'to take the baptismal bath'.</p> <p style="text-align: right;"><u>Howard, page 46</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
26	C	<p>"the word miqveh means not only 'a collection of water' but 'hope' ...precisely this combination of hope and purification appears in 1 John 3:3, likewise in Romans 6 there is a combination of baptism into Christ and the certainty of sharing in his resurrection (Rom. 6:3,5). We could cite the connection of 'one hope of your calling' and baptism in Ephesians 4:4, 5."</p> <p style="text-align: right;"><u>Adamthwaite, page 39.</u></p>
27	C	<p>" Jesus adopted John's (baptismal) practice as his own...Thus Jesus in the Great Commission needed only to command baptism for all professing disciples (Matt 28:19) without further comment or explanation. The apostles would know exactly what he meant, viz. the ritual immersion or purification-cum-initiatory baptism taken over from John...One should observe that Judaism itself quickly adapted the miqveh for initiatory use as well as purificatory. All Jewish proselytes were immersed in the miqveh, a fact which has led to theories of Christian baptism deriving from this procedure."</p> <p style="text-align: right;"><u>Adamthwaite, page 39.</u></p>
28	C	<p>"Research has revealed that with Jewish proselyte baptism it was essential that every part of the body was in contact with the water. Apparently Christians followed this idea. Apparently there was a stripping off of old garments, the naked one immersed, and then a white robe placed on the candidate as he emerged from the water, a symbol of being clothed with Christ."</p> <p style="text-align: right;"><u>Hulse, "The Testimony..." page 20.</u></p>
29	C	<p>"it appears eminently reasonable to conclude that the dispute about purification among John's disciples concerning this familiar rite, which they then used interchangeably with baptism. Thus when Berkhof, in arguing for baptism = sprinkling, declares that the Reformed Theology finds the symbolism of baptism in purification, quoting inter alia John 3:25-6, we can agree on that symbolism <i>but insist that for precisely that reason the mode is immersion according to the Jewish practice at the time!</i></p> <p style="text-align: right;"><u>Adamthwaite, page 39.</u></p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
30	D	<p>1 A mighty mystery we set forth, A wondrous <u>sign</u> and <u>seal</u>; Lord, give our hearts to know its worth, And all its truth to feel.</p> <p>2 <u>Death to the world we thus avow</u>, Death to each sinful lust; The risen life is our life <u>now</u>, The risen Christ our trust.</p> <p style="text-align: right;"><u>G Rawson, The Baptist Church Hymnal,</u> (1929, No. 489. Underlining added).</p>
31	D	<p>1 <u>Buried with Christ!</u> Our glad hearts say <u>Come see the place where once He lay.</u></p> <p>2 Risen with Him! Allured by love, Henceforth we seek the things above.</p> <p style="text-align: right;"><u>William W. Sidey, Baptist Church Hymnal,</u> (1929, No. 502. Underlining added).</p>
32	D	<p>3 By Thy direction led, With gladness we confess That we to sins dark power <u>are dead</u> And risen to righteousness.</p> <p>4 The <u>closing waters hide</u> Our former world and we, <u>Seeking through death our Saviour's side,</u> <u>Rejoice to die with thee.</u></p> <p style="text-align: right;"><u>John Thomas, 1900. Grace Hymns, (Published</u> 1977, No. 466. Underlining added). 1</p>
33	E	<p>".....Thus, both in the Classics and in the Septuagint, whether it is to be understood literally or figuratively, <i>baptizo</i> always retains the meaning, or the underlining meaning, of immersion...How then can Christian believers tell us, that, although the Lord used a word (cont.)</p>

<u>No.</u>	<u>Focus</u>	<u>Findings</u>
33	E cont.	<p>which can only signify 'to immerse,' He really intended us to carry out His directions by 'sprinkling' or 'pouring on!'"</p> <p style="text-align: right;"><u>Pember, pages 21-22.</u></p>
34	E	<p>"The central meaning conveyed in the symbolic expressiveness of baptism into Christ (burial and rising again) is removed by the substitution of pouring or sprinkling which can never <u>symbolize union</u>...What began with a river can now be contained in a bottle. (Underlining added).</p> <p style="text-align: right;"><u>Hulse, "The Testimony..." pages 25-26.</u></p>

APPENDIX N

RELEVANCE THEORY IN RELATION TO LINGUISTICS AND DYNAMIC EQUIVALENCE IN TRANSLATION

Relevance theory is the name given to certain principles of communication. Gutt expresses the theory in the following terms:

1. Communication works inferentially: The communicator produces a stimulus from which the audience infers the thoughts she intends to communicate. Coding may or may not be involved...there is obviously the need for some constraints that will enable the audience to know which inferences are the intended ones.¹

2. The crucial notion which enables people to know which inferences the communicator intended is *relevance*. What is relevance? For an utterance to be relevant it need not only be new (in some sense), but it must also link up with the *context* in some way...The technical notion by which relevance theory captures the link-up between an utterance and its context is called *contextual effect*: in order to be perceived to be relevant, an utterance must have contextual effects...In relevance theory, context is understood as "the set of premises used in interpreting an utterance." [Sperber and Wilson], as such, it is in relevance theory, a psychological notion.²

One of the entailments of this principle is that, in order to be communicable, the informative intention must yield adequate contextual effects for the addressees. This in turn means that whether or not the informative intention can be communicated to an audience depends on the contextual knowledge available to them. In view of these facts, the assumption often made in translation circles that any message can be communicated to any audience regardless of their background knowledge seems untenable.³

3. For a long time theoreticians operated with notions like "fidelity" and "faithfulness," without however, being able to give theoretical accounts of these concepts. Attempts at defining "fidelity"...turns out to be too strong - strict identity is rarely possible in translation...so a notion weaker than identity was needed. Thus the notion of "equivalence" was introduced, and found wide acceptance. Unfortunately, the notion of "equivalence" has not so far fared much better than "fidelity." It has not been possible to find a generally acceptable definition of translation equivalence.⁴ (Underlining added).

From the above data it will be seen that in the field of translation, dynamic equivalence has attempted to produce a *fidelity* in translation, but even to define the term has not been a simple matter. When the concept is taken over into the area of religion, the end result is, in my opinion, little better. Gutt makes some helpful comments on the matter of successful communication in translation. He writes:

(The) cause-effect nature of communication means that the first question in translation is not what we *want* to communicate by our translation but what we reasonably *can* communicate. In other words, translators need to address the issue of *communicability* squarely, which has been largely ignored... (and),

Communicability is critically dependent on context. In concrete terms, a translation can communicate the full intended meaning of the original only if the receptor audience has access to the full context envisaged by the original communicator. Any approach to translation that believes the communication of the full meaning can be achieved by a good translation alone, *regardless of receptor context*, is doomed to failure.⁵

I see therefore that *relevance theory* is a further progression to fidelity translation or what was subsequently called "equivalence". In view of the above data and my research in terms of dynamic equivalent conversion and baptism, I make the following observations:

1. Since communication works inferentially, any theological communication based contextualizationally on principles or events in Islam, has an inherent risk that it may be understood in a way in which the user did not intend.

2. The crucial notion which enables people to know which theological inferences the communicator intended is *relevance*. In terms of relevance for a contextualized baptism for converts from Islam, I do not see that this has any relevance at all. Where certain washings are used, for example *wuḍū'* and *ghusl*, *these* may be seen to be relevant, but not, I believe in terms of the Christian meaning of baptism. The reason for this is that the context of baptism is an avowal of faith in a Triune God. It is a denial of Islam and ultimately a rejection of Muhammad as the supposed last Prophet. Therefore the context of baptism is predisposed to annul a favourable relevance in this case. My research reveals that within Islam generally there is sufficient comprehension concerning the significance of baptism so that *in any form or mode*, it becomes unacceptable.

3. Just as there is no generally acceptable definition of translation equivalence, this too is reflected in the proposed *theological* usages of the concept. Furthermore, this approach to conveying information linguistically has moved on, and *relevance theory* is now the gateway by which theoreticians approach the cross cultural problems of communication. Unfortunately, relevance theory has not yet found its way into the areas I have presently researched.

4. The issue of *communicability* of a dynamic equivalent baptism for converts from Islam, has to be faced squarely. It is not possible to come up with suggestions such as the use of *wuḍū'* and *ghusl* as baptism, without assessing the *communicability* aspect first of all.

5. Any approach to the implementation of a dynamic equivalent conversion or baptism for converts from Islam which acts *regardless of receptor context*, is doomed to failure. The receptor context is shown to be opposed to any rejection of Islam, no matter how it is presented.



END NOTES

¹Ernst-August Gutt, *Relevance Theory, A Guide to Successful Communication in Translation*, (Dallas: Summer Institute of Linguistics, Inc., and New York: United Bible Societies), 1992, 21.

²op. cit., 21.

³Gutt, *ibid.*, 35.

⁴op. cit., 35.

⁵Gutt, *ibid.*, pages 67-68.

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