

# The Muslim Next Door

## By: Abigail Davis

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So, I'm going to start out by telling you a little bit about Crescent Project. Crescent Project is a Christian Ministry that exists to mobilize and equip Christians to share the hope with Muslims. Our vision is to see the millions of Muslims in North America know the joy of following Jesus as then they extend his message to the nation. So, I want to share the gospel with my neighbor, who is a Pakistani Muslim, a Persian Muslim, an Indonesian Muslim, so that they can then share the gospel with their extended family that speaks their language, that is of the same culture. And they will probably have an easier job making those connections than I would who is of the American culture. So that's kind of our mission. We want to raise the Church up to reach the people that are here because they're here.

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We don't need to go anywhere. They're right here in our neighborhood, our backyard, our businesses, our schools, places like that. Let me also just say that if you have any questions during the talk, feel free to raise your hand and ask. You don't need to wait. I'll have a question-and-answer time at the end. But if I say something and you want to probe further, please feel free to do that.

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So, to give you a little information about Muslims in North America, approximately 7 million Muslims live here, divided between Canada and the United States. California has 213 mosques,

pretty evenly divided between Northern and Southern California. In the last eight months, I think it was five new mosques open up. So, it's growing. The number of mosques are growing. In the US, 89 mosques are in the LA area with one in La Mirada, which I was surprised about. I'm a Biola grad, and when I was here, I don't think that mosque was there. Does anybody know where the Mosque is? In La Mirada?

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By Home Depot. By Home Depot? Yes, by Home Depot. It doesn't look like a mosque because it's in a strip mall. So, we think of mosque as having the domes and the crescent and the place for the call to prayer. But near my home church, there's a mosque that meets in a warehouse. And I thought a warehouse? And there's no sign and there's nothing to let you know that it's a mosque. And then I thought for a minute, wait, I go to a church that meets in a warehouse because that's where the space is. That's where it was available.

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And so, the Muslims are kind of following that same model. Muslims will say that Islam is the fastest growing religion, and 96% of that growth is biological. It is not the fastest growing religion based on conversions. Christianity is still the fastest growing religion based on conversions. And in the US, over 60% of conversions are among African Americans. And that's primarily into what's known as the Nation of Islam. And I think a lot of that happens in the prison system. So not only can we reach out to Muslims who are our neighbors, our coworkers, people who we meet at restaurants, but also if your church does any prison ministry, there is a way to reach Muslims in that venue as well.

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So, a lot of things have changed in the last ten years. Based on 9/11, based on the war in Afghanistan, based on the war in Iraq, based on just the way the world changes. And so how do we as Christians respond to Muslims, to what we see presented in the media about Islamic terrorism? Do we respond with fear or with love? Well, hopefully the answer to that question is obvious. We respond with love.

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Fear builds walls. I don't want to talk to you. I'm afraid of you. You might want to harm me. No, we don't want to build a wall between the lost and those who know Jesus. We want compassion. We want to build a bridge. We want to get connected to those people. Fear leads us to despise Muslims. If I'm afraid of someone, I'm not going to get to know them. I'm going to start disliking them. I'm going to hate them. I'm going to not want to interact with them. But compassion will lead us to love, pray for and reach out to Muslims.

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The Bible has much to say on this. A few verses. Fear of man will prove to be a snare. But whoever trusts in the Lord is kept safe. And there is no fear in love. But perfect love drives out fear because fear has to do with punishment. The one who fears is not made perfect in love. Jesus tells us not only to love our neighbors, but to love our enemies and to pray for those who persecute us. We are supposed to go out into the world and make disciples of all nations. All nations are coming to this country, people of all nations.

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So, they are there in the text. It is a command. It is what we are supposed to do. So, in doing this, there's a number of different ways that we can share the gospel. Reach out to people. What we focus on at Crescent Project is building bridges, building those relationships, finding commonalities between Christianity and Islam. So, as you are getting to know a Muslim, as you are looking into, how can I reach that Muslim that lives next door? How can I reach if you're a teacher, the Muslim student that's in my classroom, their parents, if you frequent Muslim restaurants, Pakistani restaurants, Persian restaurants, the people in the restaurant, the waiters and waitresses, the owners, what can I do? Be sincere and genuine.

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We want you to go out and build a friendship, build a relationship with them. Don't view this Muslim person as a project. View them as a potential friend and be authentic. You can tell when someone is not being authentic with you. You can tell when they're trying to get someone, something from you. So be genuine, build a friendship, be respectful of Islam and Muhammad. My job takes me to talk to a number of Christians. What I do is I raise awareness about the Muslims that are in the US. And I try and get churches involved in sharing the gospel with their neighbors. And people who have studied a little bit about Muhammad will say things like, well, Muhammad was a pedophile. He had a bride that was nine years old. Well, you know what? Maybe that's not the thing we want to say to a Muslim. They hold Muhammad in high regard. And so, if we are trying to build a bridge, we're going to be respectful of Mohammed. We're

going to say Muhammad said some great things about Jesus. Do you know those things that he said about Jesus and find those passages in the Quran where Muhammad talks about Jesus?

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So, you're going to be respectful, you're going to be an ambassador for Christ. I love this biblical analogy that we are ambassadors for Christ. Think of an ambassador in a foreign country in another country. Are they there pounding it into those national people's heads how great the US is and what a fantastic country, and they have to come to the US, and they have to become a US citizen? No, they're there being respectful, being a representative of the United States, introducing people to US culture to what the United States is like, helping them to come and visit our country, but not being forceful and not being rude.

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So, we as an ambassador of Christ are a representative of Christ to the lost world, and we are respectful and we are the best representative of Christ that we can be while not forcing Christ on people, but just representing him to the best of our ability. And then as you're talking, I just think this is fantastic to do when you're witnessing to anyone ask questions about their questions. So many times, Muslims will say to Christians, if you're having a conversation with them, they'll say, well, don't you believe in three gods? And one of the best responses to that is, well, who do you think we believe in?

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Their response is, well, God, Jesus, and Mary. No, no, we do not believe that Mary was a God. Mary was human. She was blessed, but she was not a God. So, make sure that you're asking questions about their questions so that you fully understand what they're getting at. No, we believe in one God, one God. We don't believe in three gods, one God that has three parts but one God.

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So that may be the same thing. If they have questions about our scripture, if they have questions about our behavior and why Christians dress the way they do or why they drink or why they act a certain way, make sure you fully understand what they're asking before you respond with your answer, those are just some general thoughts. The other thing with Muslims that we talk about is using sensitive language. And this is partially because Islam is a political religion and because of the history between Christianity and Islam. So, the word Christian has some negative connotations in their mind. They can think of the Crusades. If they're Middle Eastern Muslims, they think of America as a Christian nation. And some of the things we produce as a nation, like Sex in the City and gangster rap and things like that, don't really show that we are a Christian nation. And so, it's best to avoid the term Christian and use the term follower of Jesus. They understand that I'm a follower of Muhammad. They follow different traditions, different Imams or the Sunnis and the Shias will follow different people.

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And so, you can say I am a follower of Jesus as opposed to. I am a Christian because Britney Spears says she's a Christian. And while I do not want to judge Britney Spears' heart, her actions

do not line up with my actions. And so, she's a Christian and I'm a Christian. You know what? I'm just going to say I'm a follower of Jesus, and that will just help avoid certain issues and situations. Muslims have a problem with the term Jesus is the son of God. What does that mean? That God came down and had sex with Mary? What does that mean? They have a hard time with that concept. They understand that there's the word of God, and they understand that there's the spirit of God. And so, refer to Jesus, in John one where it says the word became flesh, you can refer to Jesus as the word of God. And that's something that they may be able to get a better grasp of. Instead of using the term church, you can use the term community or kingdom of God. That's something that they're familiar with, especially if they're practicing Muslims. They would be familiar with those things.

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The Arabic word for community is Uma and it is something extremely important in Middle Eastern culture. And so, the fact that it's one of the things that is a stumbling block to a Muslim becoming a believer in Jesus because they think that they will lose their community, they'll be kicked out of their family, they will kind of just be ostracized. And so, they don't want that to happen. So, we need to show them the Uma of following Jesus, that there is a community, that there is the Church that can become their new community. And so, they understand that concept, the family of God, the Uma, the community, the Kingdom of God. And then when we're talking about extremists, the terrorists, the radicals, whatever word you want to use when you're talking to the Muslim, it's probably not good to use those words terrorist. I heard some people who are Western use the term Islamist. That's an appropriate word when you're talking with a Muslim to describe someone who is in that extreme radical category.

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I was reading a book written by a Muslim who used the term Puritan to describe the extreme followers and Muslims, those who promote violence and plan the attacks that happen around the world. So, to use that sensitive language, avoid words like terror and use words like Puritan or Islamist, or even ask the Muslim, what sort of word do they use to describe that sect of Islam? Okay, when you're talking to a Muslim, you can use the Quran to help bridge the gospel, to build a bridge between what they believe and leave them to Jesus. So, you can follow the example of Paul in Acts 17. He is in the city of Athens talking with people and he finds the statue to an unknown God. And so, he starts telling them about this God that they don't know, that they're worshipping. And in that he uses a couple of lines from Greek poetry, non-biblical texts, but it was something that they were familiar with culturally.

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So, when you're witnessing to a Muslim, when you're sharing the gospel with them, you can use the Quran to introduce them to Jesus. There's numerous examples, numerous passages in the Quran and in the Hadith, the Hadith is not the divine word, come down from the angel delivered to Mohammed, but it is other sayings of Muhammad. So, there's numerous passages which point to Jesus. In the New Testament, there's 133 references or quotations taken from Jewish and Greek nonbiblical literature. So, it's something where the writers were using culturally relevant things that the Gentiles could understand to lead them to Jesus. And there's different methods associated with using the Quran. Let me just encourage you, if you are talking with a Muslim and you are using the Quran, make sure that you have a good understanding of what you're



doing, that you're not just let me pull this verse out and let me pull this verse out, but that you take the time to learn what it is that the Quran is saying, because you never know whether something is taken in text, in context, out of context, just be careful with that, but definitely use it. There's a lot of books out there that describe bridges and that have verses from the Quran and will describe how you can use them. There's something called the camel method that takes one verse from the Quran and extrapolates it and uses it to point the way to Jesus.

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However, much of the Muslim world has never read the Quran. Muslims believe that the language of God, the language of heaven, is Arabic. And so, the Quran is not translated willingly into very many languages because it will lose the meaning when it's translated. So, the Muslim world that is non-Arab speaking, which is over 80% of the Muslim world, is not Arab. They may not have the Quran in their own language. So, they are not as familiar with it as an Arab might be. They only know what their Imam has taught them. So, while this is effective and pointing out that, look, Muhammad in the Quran talks about Jesus, it may be something that they as Muslims are unfamiliar with.

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What you can do is you can find common beliefs, something that Muslims and followers of Jesus share. So, we believe that God is Holy, merciful, all powerful, all knowing. They have 99 names for God, that they have beads that they recite in prayer, and they go over the 99 names of God. If I'm remembering correctly, we would probably agree with 97 or 98 of those names. Yes, that is a name for God. Yes, that is a name that I believe that God has. You can find those similarities to

make that connection, to say we believe similar things. Not everything is the same, but we believe similar things.

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They believe that God has a purpose for our lives. That's what we believe. Use that as a jumping off point for a conversation. What do you think God's purpose is for your life? Especially if you know Muslims who are college students. That's a common question that's talked about among college students. What am I going to do with my life? What is God's plan? What is his will for my future? Hey, if they think that God has a purpose for their lives, stick with that.

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They believe that sin separates us from God and that God is Holy and I am not. And so, I'm separated from him. They believe that now. They believe that they will get to heaven based on good works. And so as long as at the end of the day when they die, their good deeds outweigh their bad deeds, well then, they'll get into heaven. Someone once said, well, my name is Mohammed. So, if I'm 50 50, I'll get in because my name's Mohammed. Well, gosh, my name is not Mohammed. And what if I'm at 50 50 but to tell them then my sin separates me from God too. But I have a connection to God through Jesus, that he is what bridges that separation, that he is Holy, and he is the one that connects me to God. They also believe Jesus sits at the right hand of God. They have a belief in Jesus, not the same one we do. And that is a significant area of difference between the two religions. But talk with them about that, who they think Jesus is, and then point them to the scriptures so that they can learn and find out for themselves.

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I was talking with a young girl who is a Muslim. She was fully covered. She was hanging out at McDonald's on a Friday afternoon, having lunch after their Friday service that they go to. And I was talking with her. She's a teenager. I think there were two or three cousins. They were the only girls at their school that were covered. So, we were talking about that and just talking about what that was like, talking about their beliefs. We were talking about Jesus. And she said good things about Jesus. But then she said, well, now Jesus didn't really die on the cross. He fainted and then he was revived.

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Oh, no. My friend and I were able to pull out our Bible and say, why don't you read this passage? She read the passage, well, that's not what they taught me in my class. And it started her thinking, what have they been teaching me? And she asked for a Bible to read because she wanted to read the Bible. She was trying to be as educated and knowledgeable as she could. She was trying to gain all this knowledge. Well, heck, yes let me give you a Bible. Let me send you one so that you can read more about who Jesus really is.

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So, they have a belief in Jesus. They've been taught some false things about Jesus. If we go in and show them the truth in actual scripture, this is what the scripture says. That can be a steppingstone that will then lead them to ask more questions and want to know more about Jesus. And then a common thing that you can do just in cross-cultural situations is holidays. Use holidays to build bridges between the two religions.

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There are two holidays. I'll actually start with the one on the bottom first because that may be the one, you're most familiar with. Ramadan. Ramadan is a month long. It rotates every year because it's based on the lunar calendar. So, in 2008, it was in September. And if you don't know, Ramadan is a month of fasting. So, from sunrise till sundown, they don't eat. The most devout Muslims will not even drink. They will even spit out their saliva. Then once sundown hits, feast! They feast like they haven't eaten in two weeks, and they gorge themselves.

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And then the next morning, sunrise, no eating, or drinking. And then another feast the next day. So, this goes for about a month. Well, the focus on Ramadan is too fast for Holiness, to purify themselves, to pray, to be focused on God, which is similar to the reasons why Christians fast. But many Muslims just go through the motions. It's very ritualistic. So, if it is during Ramadan, you can talk with them about what they're doing and why are they doing it. And I find one of the best ways to just bring up the conversation is just to be inquisitive, to pretend like I don't know very much. Now, someone told me, is that true? Or asked them just why they are fasting? What are they getting out of it? What's the reasons why I'm doing it to be Holy? Is that working for you? Are you feeling more Holy? Is it working? What really makes a person Holy?

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And have a discussion on that get into those philosophical discussions about Holiness, about God, about what we're commanded to do, what the purpose is for fasting, point them to the

passage in Isaiah where it talks about the type of fast God truly wants, an end to oppression, bringing about justice and those types of things and talk about that kind of fast. And how does that relate to Islam? And a lot of times Muslims, you would think a month of fasting, they must lose a lot of weight because they feast all throughout the night. They end up gaining weight during the month of Ramadan. And that just makes me go, what's going on there? It's a little bit of just depriving yourself for a little bit. And they watch the time. And if sundown is at 6:12, it's right at 6:12, they start eating. So, it's a great opportunity just to talk to them about that holiday and why they do things.

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The other holiday that is a really great bridge is Eid al-Adha. Now, Eid al-Adha is the Arabic word for sacrifice. And it also is based on the lunar calendar. So, it changes throughout the year. From year to year, the date changes. Well, Muslims believe that Abraham took his son up on the mountain to sacrifice, but that God provided a ram in place so that his son didn't have to die. Well, fantastic. Can I tell you about Jesus, the lamb that God provided so that we don't have to die? It's a clear connection. It's a clear connection throughout the Muslim world. I don't know how often it happens in the US, but throughout out the Muslim world on this holiday, they actually sacrifice a goat or a ram or a lamb or whatever. And the whole family gets together and it's this huge celebration. So, I was talking with this woman who ministered in Turkey for years, and she was at an Eid al-Adha celebration, and the person asked her, do they have this sacrifice in Christianity?

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And her answer was very simple. She said, well, you know, we used to, but because of Jesus, we don't have to do this anymore. And then they started thinking about that, and it's just a simple open door to let them ask more questions about this. Now, one of kind of the pitfalls with this is that Muslims believe Abraham took Ishmael up to the mountain as a sacrifice. That's not what followers of Jesus believe. We believe that Abraham took Isaac to the mountain to sacrifice. The best thing is to not even get into that debate. You don't want to get into a debate on who are the chosen people of God. The Jews, the descendants of Ishmael, the sons of Isaac, avoid it altogether.

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Abraham took his son to the mountain. God provided a ram to take the place, so his son did not have to die. That's what we believe. That's what they believe. And it avoids the whole political, emotional side-tracking discussion that won't lead them to a discussion on Jesus but could end up distracting them elsewhere. Now, maybe down the road you can have a conversation about that, but it's not something that you need to do immediately. You can just avoid that pitfall.

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Some final thoughts before I take your questions. First of all, you don't need to be an expert on Islam. You need to be an expert on Jesus. I was at a conference one time, and this woman asked me, well, how can I reach some Muslims in my neighborhood? Well, what kind of Muslims live in your neighborhood? Where are they from? I don't know. Well, are they Persian? Because if they're Persian, you don't want to have an Arabic themed Ministry fair for them because the Persians and the Arabs, they don't like each other. And I was just kind of addressing all these

different topics, and I saw her eyes get bigger and bigger and bigger, and she just thought, I don't know, I don't know, I don't know. And so, from then on, I thought, when I give these talks, I need to make sure that I express this you do not need to become an expert on Islam. You're not there to teach them about Islam. You're there to tell them about Jesus.

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So, you need to be the expert on Jesus. You need to be able to answer their questions about Jesus. You need to know how Jesus has made a difference in your life, made a difference in your life, so that then you can tell that to them so they can experience this knowledge of who Jesus is and how he can change their life. And then be available. I was really struggling with, I just recently moved to California, and I've lived here before, moved back, and I was living in a new neighborhood, not where I was going to land permanently, but I was looking for Muslims and I couldn't find any. I was like, this is my job. I'm supposed to be reaching out to Muslims, telling the churches how to do this. I need to be an example.

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And I could not find a single Muslim. I was like, Lord, I just, they're not where I'm going. They're not hanging out at Starbucks, they're not out at the beach. I'm like, where in the world are they? So, I'm out with my dad one day, and we go to his bank, which is not the Bank I normally go to. And the woman assisting us clearly has a Middle Eastern name. My dad says, where are you from? She says, oh, I'm Persian, I'm from Iran. My dad says, oh, we just got back from a trip to Egypt because he and my mom had gone there for vacation. Oh, the vice President of her bank is Egyptian. She comes out, this other Armenian Lady who speaks Arabic and

Hebrew and all different sorts of things comes out. I know she's Middle Eastern. Sitting in another office. I can tell, just kind of looking at her face and guessing, there's a lot of Middle Easterns here. And I knew there was another Persian that worked there because my dad had told me about her. And I thought, here they are. They're white-collar workers.

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They're not hanging out at Starbucks at 2:00 in the afternoon because they're out working. And so, it was me being available and saying, Lord, where are they? Help me find them. I want to talk to one. And there I was at the bank, and I found them. I've since been invited to the Egyptian woman's daughter in law's baby shower. And we're going out to lunch again soon. And it's like a little ministry has just propelled from me walking into the bank with my dad.

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So be available. Ask God to bring Muslims across your path and even just greet them. I was shopping at Costco, and they have the little servers that give you samples of food. This woman is covered. So, I'm like, I'll practice my Arabic on her. So, I go up, grab a little sample. Salam Alai Kum. She responds, Alake [inaudible 00:32:13] it's like, you lost me. I don't know any more than that. And she was like, well, why did you greet me that way? Well, I saw that you were covered and so I guessed that you were a Muslim. I've been learning Arabic or trying to, and I thought I would practice. She goes, oh, are you a Muslim? No, I'm like, I'm not covered. I'm in a T shirt. And it's like, no, no, I'm a follower of Jesus.

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And then she started talking to me. About Islam and why women cover their heads. And you better watch out for those boys because it's like, okay, thank you. But it was just me being available, seeing a Muslim woman taking that step, greeting her in the standard Muslim greeting, and getting a response. Now we're not the best of friends, I haven't seen her again, but it was a step. I'm sure I could go by that Costco at that same time, continue to go by her table, get her samples, and build a relationship.

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But also, in being available, there's the story of the Samaritan woman at the well in John four. If you have your Bibles, you can turn there to get the exact scripture. But this I love. Do you know the story? Jesus sitting at the well. The disciples have gone to buy food. The Samaritan woman comes up. What does Jesus say to the woman? I think I heard it. Can you get me a drink of water? How does she respond? Sure, no problem. You are a Jew. I'm a Samaritan woman. How can you ask me for a drink of water? He asks her a physical question. He asks her for some help. She responds, turning the conversation into a spiritual one. You're a Jew? I'm not a Jew. And then he talks about living water. And then she turns the conversation to talking about your ancestors say this, my ancestors say this. Where are we going to worship? She's the one that's impelling the conversation, propelling it in a spiritual direction. And Jesus just walks along right there with her.

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And so, a lot of times that's my prayer, Lord, I want to say hello. Ask them where they're from, ask them what they do for a living, Lord. Put it on their hearts to turn the conversation spiritual,

to ask me the spiritual question. Muslims are spiritual people. They have a belief in God. They do. For a devout Muslim, it will impact the way they dress, the food they eat, who they will marry, where they will live, what kind of job they will have. Very similar to Christians. My belief in God affects who I marry, the type of work I do, where I live, what I eat and drink, what I wear, the way I behave. There's a lot of similarities there.

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You will be amazed at how easily the conversation turns spiritual because they are spiritual people. They are not afraid to have a spiritual conversation. We find a lot of Westerners, a lot of people who were born and raised in the United States, they don't want to have a spiritual conversation. The name of Jesus will be offensive to them. It's different with Muslims. They are open to spiritual conversations. So just be available, greet them, say hello. Hey, I was at this conference, and I heard this woman talking about Muslims. Are you Muslim or can you tell me something about your faith? They may say, I don't really have very much faith. There's a lot of cultural Muslims, people who claim to be Muslim but don't go to the mosque very much. Or they may say, oh, would you like to come to mosque with me? We have a service on Friday at noon. You can come and join us and pray with us. Going and praying in the midst of Muslims. Sure, I could do that. Yeah.

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So just be available to what God is doing, what he has called you to do. Some references for you, just some tools if you're interested in learning more information. The book Building Bridges is the sign-up sheet going around for the okay, fantastic. Building Bridges. I don't know how many

different kinds of bridges you can build, but it takes a Bible verse from the Torah, from the Psalms, from the Gospels, and from the Quran. That all address how man is sinful. That all address how God is Holy. That all address how God will provide a way for Salvation. And the author describes the Quranic text and some of the other texts. So, it's great at giving you those steps and tools to use a Muslim heart. By Ed Hoskins. He's a doctor who served in Lebanon. For many years, and this was a book he wrote reflecting on his time there of things he wished he knew about Muslims but was never taught. So, it talks a little bit about that sensitive language, what language to use, how to dress, what Muslims think about different things.

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And let me just put this disclaimer out there. A Muslim in Lebanon is going to be different from a Persian Muslim, different from a North African Muslim, different from a Southeast Asian Muslim. They're all going to be different. But you will find similarities among them. Adha al'iinjil. That's what I talked about. It's a book that we have that explains the connection of the sacrifice to Jesus. Adha means sacrifice. Al'iinjil is the Arabic word for gospel or New Testament. And it's written if you open it as an English Speaker would open it. It's in English. If you open it as an Arabic Speaker would open it, it's in Arabic, same book. So that's real helpful.

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And the Crescent Project, we put out a DVD study called Bridges and the Muslim Ministry here at Biola is using it right now. So, I know it is available for students to use, but it talks about some of the things that I talked about today, how to build bridges, how to be an ambassador, gives you

some background on the Muslim faith and gives you baby steps to take on how to go out and witness to Muslims.

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And then there's the website, which is not affiliated with Crescent Project at all, reachinginternationals.com and it has just valuable tools, numerous tools dealing with different religions, different cultures, different methods for reaching out. So, any people group that you're interested in talking to, you can check out that website. Are there any questions? I don't think it's inappropriate. I think it's something you want to be cautious about. If they are a devout Muslim, you want to be really careful about where you take them to Church. They have clearly different views on the way women should dress. And they consider their scripture to be Holy. You don't put it on the ground. You don't put it on a seat where your butt is. No. So for them to go to a typical Christian Church, if they're a devout Muslim, they may be very shocked.

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There are some in this area, Southern California, there are Arabic churches, and there is, I think, an Afghan Church in Los Angeles. So, you can look and find if there are any churches that reach a demographic that Muslims may be more comfortable with. You could try that if they are a cultural Muslim. A lot of Persians, they call themselves atheists. Take them to Church. Sure. Especially if they were born and raised in the US and they come from a Muslim family, you can probably take them to Church without any problems.

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So, you want to be careful and cautious when you do that.

[00:41:44.860]

[Student asks a question: inaudible 00:41:44] Sure. Definitely give them a heads up and say, hey, just so you know, this is what a church is like in the US. Yeah. And as with anything that you're doing in terms of witnessing to others, pray about it and see, is this the right time and what would be the right church to invite this Muslim to? Absolutely. I would do the same thing with my unchurched friends who are non-Muslim. I would say, okay, now let me tell you what's going to happen at church. This is what Church is like. If they've never been before, they won't know what communion is. They won't know why people are raising their hands. They won't get all that. I would do that with anyone.

[00:42:34.970]

[Student asks a question inaudible 00:42:34] Right. This is about Muslim food. If they're offering you food, then you're like, I don't know what that is, or I don't know that I can eat this. My philosophy is, unless you're a vegetarian, suck it up. Maybe not literally suck it up, but you got to eat it. You got to do it. It will do amazing things. If they see you trying their food, they'll love it. Now you can say, oh, I really liked this. It was okay. Can I have more of this for the rice or something simple, something that you do like.

[00:43:21.670]

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But if you're a vegetarian, if you have issues, if you eat only a certain way, well, of course, stick with those guidelines. But if you're just a picky eater, my philosophy is trying and get over that.

Okay, well, it's 445, so I don't want to keep you beyond the time. Thank you for coming.