Liberty University School of Divinity

Are Christian College Students Equipped to
Share their Faith with Their Muslim Friends?:
A Plan of Action

A Thesis Project Submitted to
The Faculty of Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

by
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Acknowledgments

ABSTRACT

Are Christian College Students Equipped to Share Their Faith with Their Muslim Friends?: A Plan of Action

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According to Pew Research Center, the U.S. Muslim population will double by 2030. Training the church to reach this group of people is vital. This project proposes that the Christian college is the best resource to train students to reach their Muslim friends and neighbors for Christ because these institutions have at their disposal a rich reservoir of resources that are vital to providing the biblical, theological, missiological, sociological, and cross-cultural knowledge that is necessary to be effective witnesses for Christ. The project also identifies four important components to successful ministry to Muslims. The four components include spiritual vitality, cultural intelligence, evangelistic acumen, and countering Islamophobia This project will measure those four areas to see how well colleges are preparing their students to reach Muslims. The thesis will conclude by offering a plan of action.

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CHAPTER 1: INTRODUCTION

These are exciting times when it comes to seeing Muslims coming to Christ. From Islam's inception in the 7th century until the 19th century, there were individual conversions, but there were, according to David Garrison, no community movements of God. Garrison defines a move of God as being at least 1,000 baptisms or 100 church plants in one locale, within a 20 year period.[1] This type of move took place among Muslims for the first time during the 19th century. Then in the 20th century it happened eleven times. However what took place in the first decade of the 21st century was simply amazing. By 2011 there had been 69 such moves of divine inspiration in a ten year period.[2]

These moves have taken place all over the Muslim world. Countries like Malaysia, Indonesia, Iran, and large geographical areas like East Africa, North Africa, West Africa and the Middle East have all witnessed large scale conversions of Muslims to Christianity. Now that there has been a significant population increase of Muslims in the U.S., is America the next place such a move takes place? If so, Christian colleges may play a vital role in that move. Only time will tell. But in the meantime, it is important to discover whether Christian colleges are preparing students to reach this potential harvest.

How well are Christian colleges equipping their students to reach their Muslim neighbors and friends with the gospel? The hope is that this study will help Christian college administrators, campus leaders, campus ministry leaders and campus staff answer the

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[1] David Garrison. *A Wind in the House of Islam: How God is drawing Muslims around the world to faith in Jesus Christ* (Monument: WIGTake Resources, LLC, 2014), 116-117, Kindle.

[2] Ibid, 329-330.

aforementioned question and formulate a strategy to prepare students on their campus to share

their faith with their Muslim friends. Opportunity to do so abounds because Islam is the fastest

growing religion in the United States and the world. Worldwide, at the beginning of the 20th

century, Islam represented just 12.5% of the world's population, while Christianity represented

34% of the world's population. At the end of the 20th century, Islam grew to over 20% of the

world's population, while Christianity decreased slightly to 33%.[3]

In America, Islam has grown astronomically to about seven million people and counting.[4]

While there is considerable ambiguity as to exactly how many Muslims there are in the U.S.,

what can't be denied is the amazing growth that has taken place. With such growth, the Church

must have a response. What is the best way to prepare the body of Christ to reach Muslims? The

writer of this thesis believes that the Christian college is a mostly untapped resource and is

perhaps the best tool at the church's disposal to reach this harvest.

The Statement of the Problem

The purpose of this research project is to determine how well Christian college students

are being equipped at their respective Christian colleges to reach their Muslim friends and

neighbors for Christ. The importance of the study lies in the fact that Christian colleges play a

strategic role in preparing the body of Christ to faithfully proclaim the gospel to this people

group. These institutions have at their disposal a rich reservoir of resources that are vital to

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[3] Timothy Tennet, "Introduction to Islam," Lecture, Biblical Training, https://www.biblicaltraining.org/introduction/Islam (accessed March 25, 2016).

[4] According to Richard Ostling, "There's hot dispute over how many U.S. Muslims there are, and Bagby's work raises that issue. Claims have ranged from 877,000 adults (in the 1993 National Survey of Religious Identification) to 9 million of all ages (asserted by certain Muslims). Bagby asked a sample of mosque leaders to estimate attendance at the annual Eid festivals, thus not just regulars but the communal equivalent of Christians who show up on Christmas or Easter. From that, he projected 2.6 million 'mosque participants,' up from 2 million in 2000. Bagby thinks if non-affiliated ethnics are added the total "should be closer to the estimates of up to 7 million." Quote taken from an article titled "U.S. Muslims: Where? How Many?" *Patheos*. accessed on May 11, 2016. Richard Ostling, http://www.patheos.com/blogs/religionqanda/2013/05/u-s-muslims-where-how-many/

providing the biblical, theological, missiological, sociological, and cross-cultural knowledge that is necessary to be effective witnesses for Christ to Muslims. Such knowledge helps to equip students in four main categories, namely spiritual vitality, cultural intelligence, evangelistic acumen, and the resistance to remaining relationally indifferent to Muslims (i.e. Islamophobia, which is a word that will be defined later in this thesis project).

Statement of Limitation

The research for this project will be limited to Christian college students on two Christian college campuses. Therefore, the research results in this study do not represent the beliefs or attitudes of Christian university students toward Muslims students throughout the nation. It does not take in account denominational characteristics or any theological diversity that may impact views toward Muslims. It also does not represent the preparedness of Christians across the spectrum of college campuses to share their faith with Muslims.

Theoretical Basis for the Project

The goal of this study is twofold. First, the study will help discover how effectively Christian colleges are equipping their students to reach their Muslim friends and neighbors. Second, this research project will help formulate a plan to equip university students to more effectively share the Christian faith with their Muslim friends and neighbors.

To determine how effectively students have been equipped to reach Muslims, four areas will be measured. First, what are the students' level of spiritual vitality? The importance of students experiencing spiritual vitality in their walk with God goes without question. Jesus said to the disciples shortly before going to the cross, "I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing"

(John 15:5). Clearly, Jesus assumed that effective Kingdom building would be directly proportionate to the level of spiritual vitality.

To assess students' spiritual vitality, a few questions will be asked, such as: Does the student have a gospel-centered vision of the Christian life? Is the student actively growing in his or her faith? To be passionate about reaching people for Christ presupposes that the student is passionate about God.

Second, what is students' cultural intelligence level? Muslims are very racially and ethnically diverse, so having the skill to relate to persons from a different culture is imperative. As a result, cultural intelligence is necessary because most Muslims are going to come from an ethnic group different than the ethnic group of the typical Evangelical in America. So for Evangelicals to effectively minister across the cultural divide will require them to learn to be proficient in effectively communicating cross-culturally.

Third, what is the student's level of evangelistic acumen? Given the theological, cultural, and missiological challenges to evangelism that this people group poses, the Christian college serves as the best resource to train people to meet these challenges. The study will ask such questions as: Do they know how to share their faith and answer the basic questions that will inevitably be asked? Does the student have a basic understanding of the Islamic faith? Does the student have an adequate knowledge of his or her own faith? Does the student have a basic understanding of the Bible and essential doctrine?

Last, does the student have a level of Islamophobia, a term that later will be critiqued, that would result in fear over love for Muslims? The Christian college is uniquely equipped to assist Christians to overcome cultural and religious indifference. Unfortunately, the main hindrance to effectively sharing one's faith with Muslims, is the fear of Muslims, despite the

fact that God has not given his people the spirit of fear (I Timothy 1:7) and the commission to reach them (Matt. 28:16-20). Thus, the spirit of fear or indifference can be overcome. This portion of the study attempts to find out if Christian college students are largely Islamophobic, indifferent, or accepting of Muslims.

Statement of Methodology

Chapter 1: Introduction

This chapter shows how relevant and important the topic of reaching Muslims for Christ on college campuses is to the success of the Great Commission. In this chapter the researcher will introduce his ministry setting, what led him to pick the topic and an introductory formulation of the project. The introductory section will show how Muslims have always had at least a limited presence in the United States but became more of a presence as a result of the upsurge in immigrants coming to America after the passing of the Hart/Sellers Act in 1965. This Act opened the floodgates, allowing many more immigrants to come to the U. S. to study and work. This impacted the university, and now many Muslims come to the United States to pursue education. The study will spend considerable time explaining why the Christian college is the best place to train people to advance the Kingdom among Muslims. The stated goal of the study is to evaluate how well Christian colleges are training students to reach this harvest.

Chapter 2: Spiritual Vitality

This chapter is geared toward defining and describing spiritual vitality that comes as a result of living out a truly gospel-centered life. The gospel cannot be lived out simply as a set of truths to be believed but needs to be an experiential reality in one's life. Such a life can only be lived as a result of ongoing corporate renewal and keeping the gospel as a focus of one's

life. This chapters shows that a life that focuses on God, the cross, the community, and eternity is essential for spiritual vitality.

Chapter 3: Cultural Intelligence

This chapter focuses on the necessity of acquiring a higher level of cultural intelligence (CQ) in order to effectively minister in a multicultural environment. The four steps in CQ formulate the rubric of multicultural interaction in this chapter. This will help people involved in this type of ministry to grow more effectively in their cultural intelligence.

Chapter 4: Evangelistic Acumen

This chapter focuses on having an evangelistic acumen. To be effective reaching Muslims, four skills need to be developed to increase one's acumen. First, one must know the essentials of the Christian faith. Second, one must have a working knowledge of the Islamic faith. Third, one must be able to analyze and deconstruct a worldview. Fourth, one must be able to relate to Muslims for the purpose of sharing the Christian faith.

Chapter 5: Level of Islamophobia

This chapter will help analyze and determine if students are fearful (i.e. Islamophobic), indifferent, or accepting toward Muslims. Islamophobia can mean two things, namely the term can mean simply the fear of Muslims or it is used as identity politics. This thesis embraces the former definition while rejecting the latter. Moreover, this chapter will give the tools needed to determine if one is operating on a basis of an unhealthy fear or responding properly to their Muslim neighbors. Progressives often think that any criticism offered against Islam is a manifestation of Islamophobia. This chapter will sift through reasonable and unreasonable concerns in order to determine if one is falling prey to unhealthy fear (Islamophobia), a state that would hinder one's ability to effectively minister to Muslims.

Chapter 6: Implementing an Evangelistic Strategy to Reach Muslims

The final chapter will summarize the research displayed in the Final Project. This chapter will offer a strategy that can be implemented by campus ministry leaders to train students to lead their Muslim friends to Christ. It will suggest some possible strategies to assist in helping students experience an enriched spiritual vitality, cultural intelligence and an evangelistic acumen. The chapter will close by examining Islamophobia and offering strategies on how to transform fear into love.

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Literature Review

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The completion of this project requires an investigation and review of literature from four areas: spiritual vitality, cultural intelligence, evangelistic acumen, and Islamophobia or the irrational fear of Muslims which compels people to be repelled by Muslims rather than having a genuine love for them. The four areas I have chosen hopefully will bring to light insight that is necessary for the evangelization of Muslims on college campuses.

Review of Literature on Spiritual Vitality

The lack of spiritual vitality is one of the problems that stem from a sinful condition. This problem is not only true for the non-Christian, since everyone is born spiritually dead, but for the Christian as well.

Even after a Christian is converted, because of the sinful condition, he or she forgets the riches he or she has in the gospel.[5] The gospel is a set of truths that one comes to know and understand more and more, after being converted, like the death, burial, and resurrection of Christ, yet the gospel should not remain only a set of truths. These truths need to become an

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[5] Timothy J. Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (city of publication: Zondervan, date), 1239, Kindle.

experiential reality in one's life.[6] In the Book of Ephesians Paul explains how the truths of the

gospel can be experienced. He does so at the beginning of his letter by outlining the riches

believers have in the gospel (Eph. 1:3-14). However, he doesn't stop there. Paul then prays for

the Ephesian believers that the Holy Spirit would continue to illuminate the truths that they

already have in the gospel. It is this ongoing revelation that brings about spiritual vitality which,

in turn, leads believers to want to share the gospel with their friends.

The prerequisite for a robust, gospel-centered vision of the Christian life is spiritual

vitality which is brought about by spiritual renewal. In *Campus Ministry: Restoring the Church

in the University Campus,* Doug Dickey sifts through historical data to chronicle how God has

moved and brought spiritual vitality to students on college and university campuses from its

inception in America to where it is currently.[7] Such information regarding the fostering of

spiritual renewal is priceless for analyzing what has and has not worked in the past. This kind of

information helps to discern the direction that needs to be taken in the future to spiritually

revitalize Christian university students.

Justin Christopher's book c*ampus Renewal: A Practical Plan for Uniting Campus

Ministries for Prayer and Mission*, offers his experience in bringing about spiritual renewal on

his college campus.[8] Christopher has served for years as a campus minister at the University of

Texas through Campus Renewal Ministries. He shares how he has made inroads of spiritual

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[6] Ibid, 1034-1035.

[7] Doug Dickey, *Campus Ministry: Restoring the Church in the University Campus,* (Kearney: Life Change Media, 2013).

[8] Justin Christopher, *Campus Renewal: A Practical Plan for Uniting Campus Ministries in Prayer and Mission,* (city of publication: Campus Renewal Ministries, 2010), 675-679, Kindle.

renewal with the vision to impact every student on campus. In the book, he offers a workable model by offering a vision for campus renewal and strategies to further that goal.

The Cross Centered Life: Keeping the Gospel The Main Thing by C. J. Mahaney addresses the sinful human tendency of believers to forget the resources found in the gospel.[9] God calls on believers to identify the foundation on which life is centered. Is it the cross or something else? One of the features of sinful flesh is to rely on rules to justify self before, and even after, one is saved. Mahanney offers ways to avoid acquiescing to this tendency. He lays out truths that show how to resist condemnation, offers a strategy for basing one's faith on God's Word and not feelings, and how to make the cross central to one's life. By making the cross central, believers can experience the spiritual vibrancy that God intended.

Center Church: Do balanced, gospel-centered ministry in your city by Timothy Keller is a tour-de-force in addressing gospel-centered ministry.[10] This book is Timothy Keller's magnum opus offering a holistic understanding of gospel-centered ministry. He begins by offering a gospel-centered theology and the need for continued gospel renewal in the life of the believer and church. From there he equips the reader to minister in the city by imparting a vision for it and offers lessons on how to contextualize one's ministry. He finishes the book by offering a comprehensive understanding of a missional community.

Having an understanding of gospel-centered ministry is important, but knowing how to impart this truth to others is another matter. With a discipleship goal in mind, Jonathan Dodson's book *Gospel-centered Discipleship* offers a blueprint for making disciples that centers

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[9] C.J. Mahanney. *The Cross-Centered Life: Keeping the Gospel the Main Thing,* (Colorado Springs: Multnomah Books, 2002).

[10] Keller, *Center Church* 1377-1378.

discipleship around the gospel.[11] The tendency among Christians is to designate the essence of discipleship to be either spiritual growth or evangelism. This book seeks to broaden the idea of discipleship beyond the pendulum of either spiritual growth or discipleship. A gospel-centered model embraces both. Dodson shows not only how one can live out the gospel-centered life, but also how this model can be transmitted to other believers.

The *Gospel-Centered Life*, written by Steve Timmis and Tim Chester, shows how ordinary Christians can lead lives that are truly extraordinary by examining gospel-centered change, gospel-centered perspectives, and how to live out gospel-centered lives.[12] The authors break down the book into three parts. Part one focuses on how gospel-centered change is to take place, essentially by living a life for God and others with the twin goal to change one's own life. Part two focuses on having a gospel-centered perspective that looks up to God, back to the cross, around at the Christian community, and forward to eternity. Part three then focuses on having gospel-centered lives. When one's life is centered on the gospel, it affects how decisions are made, relationships are lived out, friendships are developed, what is held dear, and how suffering is handled.

Literature Review on Cultural Intelligence

The Muslim population in America is incredibly diverse. According to a Pew Research study, the distribution of ethnic diverse categories were fairly evenly distributed with 30% of Muslim Americans reporting their race as white, 23% as black, 21% as Asian and 19% as other

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[11] Jonathan Dodson. *Gospel-Centered Discipleship*. (Wheaton: Crossway Press, 2012).

[12] Steve Timmis and Tim Chester, *Gospel-Centered Life* (Purcellville: The Good Book Company, 2011), Kindle.

or mixed race. Only 6% of those polled said their ethnicity was Hispanic. Given this level of diversity, a certain skill set is needed to reach Muslims.[13]

The skill set that one cannot do without if one hopes to reach Muslims on college campuses is what David Livermore calls cultural intelligence. The research in this area was first developed by Soon Ang and Linn Van Dyne who sought a research-based way to measure the ability to relate and work across cultures. The concept has been developed most thoroughly by Livermore.

In *Cultural Intelligence: Improving Your CQ to Engage our Multicultural World,* David Livermore offers insights on how to work effectively with people across national and ethnic cultures and backgrounds.[14] Subsequent works by Livermore have also proved to be most helpful in developing CQ. In this book, he uses this strategy to help Christians further God's Kingdom by equipping them to minister effectively across national, ethnic, and organizational cultures.

Livermore's other volume, *The Cultural Intelligence Difference: Master the One Skill You Can't Do Without in Today's Global Economy*, he echoes what he has been stating for years, namely the urgency for people to cultivate cultural intelligence in order to function successfully in the global world. In this book Livermore's main thesis is to offer strategies to increase one's cultural intelligence.[15] His research-based approach has helped thousands achieve their goals.

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[13] Pew Research Center. *Muslim Americans: No Signs of Growth in Alienation or Support for Extremism, accessed on July 24, 2016, http://www.people-press.org/2011/08/30/section-1-a-demographic-portrait-of-muslim-americans/*

[14] David Livermore, *Cultural Intelligence: Improving your CQ to Engage the Multicultural World,* (Grand Rapids: Baker Academic, 2009).

[15] David Livermore, *The Cultural Intelligence Difference: Master the One Skill that you can't Live without in Today's Global Economy,* (New York City: AMACOM, 2011).

This strategy works well for Christians who are attempting to impact the Muslim population for Christ.

The Cultural Map: Breaking Down the Barriers of Global Business, by Erin Meyer, is a secular book that focuses on the business world; however, it is also helpful for the world of ministry.[16] Meyer looks at the ways various cultures perceive the world. Different cultures view things like communication, evaluation performance, persuasion, the process of making a decision, etc. much differently. Meyer offers an analytical framework that helps one understand interactions in a diverse community.

In order to glean a theological grounding on evangelizing across cultures, *Perspectives: On the World Christian Movement - A Reader*, edited by Ralph D. Winter and Steven C. Hawthorn, offers 136 articles written by a myriad of different missionary experts covering a wide range of topics.[17] The book is broken down into four different sections that cover the differing perspectives needed to be a successful missionary. The first section lays the groundwork for a biblical perspective. Next, the historical perspective is introduced in order to show how the gospel expanded over the entire period of the church age. This section also introduces the reader to pioneers who God has used over the centuries. It finishes with outlining the status and future of the world Christian movement. Section three offers very helpful advice on how to understand culture, how to communicate within different cultures, the role of identity in cross-cultural ministry, and how cultural change takes place through the gospel. The last section offers a strategic perspective on world evangelism by giving strategies on how to

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[16] Erin Meyer, T*he Cultural Map: Breaking through the Invisible Boundaries of Global Business*, (New York: Public Affairs Books, 2014).

[17] Ralph Winter and Steven Hawthorn, *Perspectives on the World Christian Movement: A Reader and Study Guide 4 Edition*, (Pasadena: William Carey Library, 2014).

transform communities, create church movements, and then offers case studies to help crystallize those concepts.

Literature Review on Evangelistic Acumen

In colleges and universities around the world, the minds of future leaders are being molded. How do Christians make an impact in that world? The cultural presuppositions that govern the thinking of the university is decidedly post-Christian, so the challenge is considerable. Stephen Lutz sets out to answer this question in his book, *College Ministry in a Post-Christian Era*.[18] Lutz's answer is to have a missional strategy that engages the culture and constructs a ministry strategy that not only is missional but focuses on equipping college students by focusing on evangelism, discipleship, and leadership with the hope of producing lasting spiritual fruit.

The book, *A Muslim's Heart,* by Edward Hoskins provides an overview of the basic tenets of Islam.[19] Hoskins gives an overview of the Muslim worldview by providing key contrasts to consider. This is one of the most important essentials to grasp given that the Western worldview is, in many ways, antithetical to the Muslim worldview. Knowing about a worldview is ineffective, however, without understanding how to communicate truth to the person living in that worldview. For this reason, Hoskins offers key relational tips and how to answer common objections Muslims may have about the gospel.

Edward Hoskin's other book, *A Muslim's Mind*, addresses the misconception among Westerners who see the Qur'an as the sole authority that dictates how Muslims think about their

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[18] Stephen Lutz, *College Ministry in a Post-Christian Era*, (Kansas City: Beacon Hill Press, 2011).

[19] Edward J. Hoskins, *The Muslim's Heart: What every Christian needs to know to share Christ with Muslims,* (Carol Stream: NavPress, 2000).

religion.[20] The Hadith, though not as authoritative as the Qur'an, impacts the daily life and

behavior of Muslims perhaps more than the Qur'an, their main holy book. Hoskins explains what

the Hadith is and what it teaches about important topics such as the character of Muhammad,

women and their roles, marriage, heaven and hell, Jews, Jesus, and Christians as well as

controversial topics such as Sharia Law and Jihad.

On a more practical level, *Connecting with Muslims: A Guide to Communicating*

Effectively by Fouad Masri explains how to relate effectively with one's Muslim friends, which

is paramount if one expects to make an impact in their lives.[21] Masri begins the book by defining

the Christian's role in the Great Commission as well as imparting tools for compelling

evangelism and strategies for building bridges with Muslims. From there, he imparts tools to

help Christians better relate with their Muslim friends. In doing so, Masri provides answers to

seven common questions Muslims typically ask: questions pertaining to Muhammad, the New

Testament, Jesus, who actually died on the cross, the Trinity, why Jesus died on the cross, and

the Gospel of Barnabas, which is touted as the real gospel. He finishes the book by exhorting the

reader to use the tools they have been given to reach their Muslim friends.

In another book by Masri titled *Ambassador to Muslims: Building Bridges to the Gospel*,

he expands on how Christians can fulfill their role as spokesman for God to the Muslim

community.[22] How to open and maintain spiritual conversations is a roadblock to evangelism

that many Christians face. Fouad Masri explains how to begin these types of conversations by

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[20] Edward J. Hoskins, *The Muslim Mind: What every Christian needs to know about the Islamic tradition,* (Colorado Springs: Dawson Media, 2011).

[21] Fouad Masri, *Connecting with Muslims: A Guide to Communicating Effectively*, (Downers Grove: IVP Press, 2014).

[22] Fouad Masri, *Ambassadors to Muslims: Building Bridges to the Gospel*, (Colorado Springs: Book Villages, 2012).

imparting tools for engagement. The biggest roadblock for Westerners is that the world of Islam is foreign to most in the body of Christ. Masri begins by introducing the reader to the Muslim world and why it is necessary to reach it for Christ. What is central to the book, however, is defining first what Christ's ambassadors are and then summarizing their beliefs and how Christians can build bridges with people who are part of this world.

Knowledge about successes around the world regarding ministry to Muslims is a great way to motivate people to share the gospel with their Muslim friends. In the book *A Wind in the House of Islam,* David Garrison shares story after story of how God is moving among Muslims around the world.[23] In the last few years, it has been reported that many Muslims have converted to Christianity from Islam. Garrison investigates many of these claims by traveling a quarter-million miles all across the Muslim world to verify them. He also attempts to find out what led these Muslims to come to Christ. What Garrison discovers is that many modes were used including dreams and visions, the Internet, and Christians who were not afraid to share their faith in the face of persecution.

A book that is helpful in examining worldview is David Noebel's *Understanding the Times: The Collision of Today's Competing Worldviews.*[24] This book focuses on six of the most influential worldviews held by Christians, Muslims, secularists, Marxist/Leninists, humanists, and postmoderns. The areas the author examines in each tradition's outlook are: theology, ethics, biology, psychology, sociology, law, politics, economics, and history. Thanks to Noebel's

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[23] David Garrison, *Wind in the House of Islam" How God is Drawing Muslims around the World into Faith in Jesus Christ,* (Richmond: Wigtake Resources LLC, 2014).

[24] David Noebel, *Understanding the Times: The Collision of Today's Competing Worldviews,* 2nd edition, (Chelsea: Summit Press, 2006).

descriptions of the philosophical and religious assumptions that each tradition possesses, the reader is equipped to better understand the competitive views of the world on the deepest level.

Josh McDowell offers a juxtaposition of the two respective faiths in his book, *Understanding Islam and Christianity: Beliefs that Separate Us and How to Talk about Them.*[25] McDowell utilizes his immense apologetic experience and his recent field research in the Middle East, with the help of Islamic scholar Jim Walker, to give the reader an understanding of Islam, an unfamiliar religion to many Westerners. He begins the book by addressing the similarities between what Islam teaches and what the Bible teaches about Jesus. He then contrasts key fundamental doctrines such as the person of Jesus, the relationship between the Father, Son, and Holy Spirit, the Trinity, the crucifixion, and many other topics.

In the book *Grand Central Question: Answering the Critical Concerns of the Major Worldviews* by Abdu Murray presents an examination of how different religious systems answer the important questions of human existence.[26] He narrows each system to the one central question that each tradition seeks to answer. He addresses the answers that secular humanism, Eastern religions and Islam offer and compares them to the answer the gospel offers. Each system is examined in the light of the Gospel's answer to the same question.

In *What Every Christian Needs to Know about the Qur'an,* James White does not rely on other writers to examine the text of the Qur'an but delves into the text, using it as his primary source to explain the meanings of this sacred book.[27] He begins by offering a brief introduction

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[25] Josh McDowell and Jim Walker, *Understanding Islam and Christianity: Beliefs that Separate Us and how to Talk about Them, (*Burleson: Harvest House Publishers, 2013).

[26] Abdu Murray, *Grand Central Question: Answering the Critical Concerns of the Major Worldviews, (*Downers Grove: IVP Press, 2014).

[27] James White, *What Every Christian Needs to Know about the Qur'an.* (Ada, MI: Bethany House Publishers, 2013).

to the Qur'an then tackles key Islamic concepts such as Shirk, the Mithaq, and the Fitra. The focus then turns to the Qur'an in relation to the Trinity, Jesus, the cross, salvation, the corruption of the gospel, and the supposed prophecies in the Bible about Muhammad.

The book titled *Engaging the Muslim World* by Juan Cole seeks to bring clarity to the polarization of the topic of Islam, particularly the perspective many Americans seem to have.[28] He brings his far left perspective to examine the truth about energy independence, how to differentiate between Muslim activism and Muslim radicalism, and what he considers the fear mongering of the West. The book is helpful in that it offers a juxtaposition of these matters with more conservative perspectives.

The historical narrative that defines Islam is relatively unknown to the contemporary Westerner. Karen Armstrong seeks to combat what she sees as misguided and destructive stereotypes. In her book, *Islam: A Short History,* she seeks to counter those stereotypes with a historical analysis that acts as an apologetic for the Islamic faith.[29] Armstrong covers the material by starting with the beginnings of the faith and its founder Muhammad. From there, the author covers the development stage focusing on the first four Caliphs resulting in an effort to form a new world order and an Islam that is triumphant. Armstrong finishes the book by describing the effects of the arrival of the West.

In *Muhammad: A Prophet for our Time,* Karen Armstrong surrenders scholarly objectivity and offers an apologetic for the Islamic prophet Muhammad.[30] While details she offers in the book are quite helpful, some of the information has been conveyed in such a way

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[28] Juan Cole, *Engaging the Muslim World,* Rev Updated Edition, (New York: St. Martin's Griffin Press, 2010).

[29] Karen Armstrong, *Islam: A Short History,* (New York: Modern Library, 2002).

[30] Karen Armstrong, *Muhammad: A Prophet for our Time,* Reprint edition, (New York: HarperOne, 2007).

that it glosses over some troubling elements of Muhammad's life. Her analysis is broken down into four sections: Mecca, Jahiliyyah, Hijrah, Jihad, and Salam. Her work is helpful to understand some of the distortions regarding the historical Muhammad.

Literature Review on Islamophobia

In *The Cross in the Shadow of the Crescent,* Erwin Lutzer addresses two central concerns that many Christian leaders have regarding the massive influx of Muslims.[31] The first is "What freedoms are threatened due to Islam's growth?" The second, more evangelistic in nature, is "How can the church win Muslims to Christ?" He offers seven lessons for today's church that address the threat of Islam then follows with instructions for how the church can answer the Muslim challenge.

The rationale for the fear of Islam has an historic past in America. Given the deep rooted phobia that exists, what should the response be? In *The Fear of Islam: An Introduction to Islamophobia in the West,* Todd Green seeks to answer the question, "What do we do with Islamophobia?"[32] He begins by defining the term and laying out the historical foundations as to why it occurs as well as outlining the religious anxieties of those in the West. He sheds light on the conflict of colonialism and orientalism that is the seedbed for political and professional Islamophobia. The war of terror because of the "Islamic threat" is also addressed. He finishes the book by offering the unfortunate results of Islamophobia and ideas on how to combat it.

Strategies for dialogue are important in order to reach Muslims in the contemporary landscape, particularly in the university environment. In *Facing Islam: Engaging Muslims,*

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[31] Edward Lutzer, *The Cross in the Shadow of the Crescent: An Informed Response to Islam's War on Christianity,* (Burleson: Harvest House Publishers, 2013).

[32] Todd Green, *In the Fear of Islam: An Introduction to Islamophobia in the West*, (Minneapolis: Fortress Press, 2015).

Constructive Dialogue in an Age of Conflict, Alexander Pierce helps the reader answer the

question as to whether Islam is a peaceful religion or not.[33] He shows the rich diversity of types

of Muslims that exist around the world, and he rejects the monolithic stereotype that many

Westerners have of this religion. Pierce examines three dimensions of doctrine, syncretism and

piety to illuminate this diversity and shows how it works out in the everyday life of the Muslim.

The author then shows how to utilize this information to effectively dialogue with Muslims.

Given Islamophobia exists in the pluralistic environment of the university, John

Esposito's book, *Islamophobia: The Challenge of Pluralism in the 21st Century,* offers helpful

insight.[34] The challenge of pluralism is no secret to any thinking person living in America. The

election of JFK to the presidency of the United States signaled a watershed moment in American

history, the election of the first non-Protestant president. Religious institutions of all stripes have

sought to grapple with the ramifications of religious pluralism. In this book John Esposito

includes multiple experts who write the various chapters covering the subject matter.

The book begins by exposing the limits of multiculturalism to comprehensively tackle the

problem of Islamophobia. The book also shows the different manifestations of this phobia in

various European countries as well as the United States. The final section of the book portrays

the differing ways this phenomenon is manifested. The book fails to differentiate between

healthy fears versus phobic tendencies, however.

Biblical Basis for the Project

The call to evangelize is clearly conveyed in Scripture. Beginning in Genesis, one finds

the reason the Church is to evangelize. The plight of man's downward spiral into sin, beginning

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[33] Alexander Pierce, *Facing Islam: Engaging Muslims.* (Enumclaw: Redemption Press, 2014).

[34] John L. Esposito and Ibrahim Kalin, *Islamophobia: The Challenge of Pluralism in the 21st Century,* (New York: Oxford University Press, 2011), 644-652, Kindle.

with Adam, once in a perfect sinless state, began when Adam decided to disobey God and eat the fruit from the tree of the knowledge of good and evil. The terrible outcome was that sin came into the world, and, as a result, everyone born after Adam would have Adam's sin imputed to them. Consequently, every person born thereafter is born in a state of guilt before God and deserves punishment. This sinful state, into which each human is born after Adam, should not to be confused with an individual's sinful act, is called original sin.

The result of original sin, then, is that it affected mankind's nature and standing before God. His nature, once good, was now evil. He is now hopelessly enslaved to sin, and because of this nature, is naturally rebellious toward God. His natural inclination is not to do well. Thus, given the choice to do good or evil, he naturally chooses evil.

Man's standing before God was also affected because God's commands were violated, making each human guilty before God for breaking his law. With that guilt comes punishment, and punishment for sin is eternal damnation. Everyone who is born into this world has inherited original sin because Adam's sin was imputed to everyone born after him guilty before God, which deserves eternal damnation. There was no remedy in human terms for this malady; it is only through Christ one can inherit eternal life which then changes one's standing before God.

What's more, this disfavor with God resulted in alienation from Him. "In the case of Adam and Eve, trust, love, confidence, and closeness were replaced by fear, dread, and avoidance of God."[35] The moment they sinned, they hid themselves from God. Suddenly, this predicament created a situation where men and women needed to reconnect with God. Human efforts to do this birthed false religions, such as Islam, where men and women rejected God's provision of salvation and attempted to connect with the divine in their own way.

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[35] Millard J. Erickson, *Christian Theology*, (Grand Rapids: Baker Academic, 2013), 621.

As already stated of the Fall, there was no remedy to be found for man's condition. For that reason, God intervened and sent Jesus Christ His Son as a substitute to pay the penalty for the sinful state of mankind. God provided a way for the salvation of the world through Christ's death, life, burial, and resurrection. The death of Christ appeased the demand for punishment of sin. Christ died for the sins of mankind. In other words, He died in place of those who would one day receive Jesus Christ as Savior and Lord, some of which are currently Muslims today who haven't yet received Christ, but may in the future. Isaiah captures what takes places as the result of Christ's atoning death quite clearly, stating, "… he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted.[5] But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed" (Isaiah 53:4-5). This same idea of Christ being the substitute for the sin of the world is communicated many times in the New Testament.

After Christ died, the responsibility to carry the message of salvation lay at the feet of His Church. Jesus left the Church with the Great Commission which carries with it the responsibility to disciple people from all backgrounds and people groups, and even carry the gospel to the world. Of course, the world also includes Muslims. Since so many international students have come to study in the U.S., one could say that the world has come to the American university and each Christian student is called to fulfill that commission by sharing his or her faith.

Biblical References

Col. 1:6 – In this verse, Paul affirms the Colossian believers about how the gospel has changed their lives as it has taken hold and was bearing fruit. Furthermore, Paul uses hyperbolic

language in which to convey how the gospel had spread, not just in the hearer's locale, but across the world, making it a global faith.

Genesis 1-2 - The first two chapters establish what creation was like before the Fall. The book begins with explaining how creation came to be. Verse 1 declares that God created the heavens and the earth. Once 5

this is established, it is important to know how the writer meant for the reader to understand what he was writing. Genesis 1 mixes prose with poetry, and should not be taken literally, but Genesis 2 should. "Perhaps the strongest argument for the view that the author of Genesis 1 did not want to be taken literally is a comparison of the order of creative acts in Genesis 1 and Genesis 2. Genesis 1 shows us an order of creation that does not follow a 'natural order' at all."[36] Whereas, Genesis 2 does. For instance, in Genesis 2:5 it states, "When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground." The order of creation is followed.

Genesis 3 - In this chapter, the writer, most likely Moses, shows how the current state of the world came to be. The serpent, Satan, tempted Adam and Eve to defy God's edict of not eating from the knowledge of good and evil lest they die. First Eve succumbs to Satan's temptation, followed by Adam. The end result was separation from God. For the first time, this couple experienced guilt, shame and fear.

Ephesians 1:3-14 – In these verses the Apostle Paul outlines the resources believers have in the gospel. In verse 3, he calls these resources "spiritual blessings." These resources are freely given to the believer and can only be found in Christ, nowhere else. The blessings include

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[36] Tim Keller. "Creation, Evolution, and Christian Laypeople." *The Biblio Logos Foundation.* Accessed on March 23, 2016. http://biologos.org/uploads/projects/Keller_white_paper.pdf

election, adoption, redemption, forgiveness of sin, the revelation of God's purpose in history, sealing by the Holy Spirit and inheritance.[37]

Ephesians 1:15-23 – Paul's primary emphasis is to pray that the saints would grasp the incredible riches that have been supplied in Christ. For this to take place, according to Paul, the eyes of their hearts must be enlightened. To grasp the gospel fully in their hearts, and the riches that it offers, requires the illuminating work of the spirit because blinded by sin, one tends to forget the gospel. Paul further prays that the saints be aware that they have the power of God available to them, that they would know the greatness of God and the authority of Christ.

Heb. 11:1 – The writer of Hebrews offers a definition of faith before he endeavors to give examples of men and women of faith. Faith, then, involves both confidence and evidence. Thus, faith involves a firm confidence in God regarding what is being hoped for. A person of faith recognizes who God is and what He can do. He or she maintains a steadfast hope in the promises of God. Regarding the reference to evidence, it is not empirical evidence because the evidence is in "things not seen." Rather, what the writer is emphasizing is the believer's responsibility to grasp the reality of God's promises in the face of one's current circumstances.

Heb. 2:14 – Here Jesus takes on something that was not part of Him prior to His incarnation. He identifies with mankind by taking on the form of a man, while remaining fully God. The incarnation provided the means for Jesus to provide redemption. Jesus came into this world to die for the sins of mankind. Only through his death on the cross and subsequent resurrection could man be justified.

I John 3:15 – Hatred is a serious sin in God' eyes. To John, harboring hatred in one's heart is synonymous with murder and can lead to murder. Cases of murder are routinely talked

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[37] James Montgomery Boyce, *Ephesians: An Expository Commentary,* (Grand Rapids: Baker Books, 1997), 16.

about on national news programs, but what leads a person to murder another human being? John says it begins in his thought life, then it takes place in real time. John concludes that a person who hates has no part in the Kingdom of God.

II Timothy 3:16 – The Bible itself looks at the Bible as a divinely authoritative document. The Christian is to base his or her understanding of the Christian faith on the Bible. Therefore, since the Scriptures are God-breathed and don't rely on the wisdom of man, they are to be looked upon both as inerrant document or to be more precise, a document that has no errors, as well as being completely sufficient to provide the believer with the necessary knowledge of God and a way to live that pleases God.

II Peter 1:21 – In this verse Peter refers to the joint effort of the Holy Spirit partnering with man, to produce God's revelation, the Bible.

Acts 4:12 – In a pluralistic age, which characterized not just our current time, but the first century as well, the temptation to accept the idea to embrace all religions as equal was there. In the face of this temptation to capitulate to it, Peter exhorts believers to embrace the truth that salvation is found in no one else. Jesus provides the only path to salvation.

I Peter 4:10 – Since God dispenses gifts to every believer, every believer should expect to be gifted in some way that will help to extend God's kingdom. The Holy Spirit takes the talents we have been given and uses them. However, how they are used is also addressed in this passage. Believers are to use their gifts not to glorify themselves but instead to serve the body of Christ ad His Kingdom.

I Cor. 12 – In this chapter, Paul gives a more detailed rendering of the gifts. The gifts include wisdom, knowledge, faith, healing, working miracles, prophecy, discerning spirits, speaking in tongues, and interpretation of tongues. All of these gifts are to be used to minister to

one another in the body of Christ. Every believer has gifts which are to be used for mutual edification. Paul wants the Corinthian church to know that "there are many parts but one body" (I Cor. 12:20). The Church is to function as one body made up of many members.

John 3:16 – This is the most well-known verse in the Bible, and for good reason. John says that God loves the whole world. He doesn't just love the rich: he also loves the poor. He doesn't just love the Westerner; he cares about the Muslim living in the Middle East. He loves the whole world. Because of this love, God sent Jesus as the sacrificial death on the cross for the sins of the world. Therefore, God extends his love to all sinful humanity.

Matthew 28:16-20 – This passage is referred to as the Great Commission, but in reality, it is only one of the Great Commission passages. Other passages are found in Mark, Luke, John, and Acts. In this particular passage Matthew emphasizes three points. Disciples are to go, baptize, and teach in order to reach the world with the gospel.

<div align="center">

Conclusion

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In this introduction the researcher opened with a summary of what the project is about. Then the statement of limitations, statement of methodology as well as the theoretical basis for the project were laid out. All of these categories serve as a map to prepare the reader for what lies ahead in the project. The introduction finished with a lengthy literature review, which details the scholarly work on the subject. All of this aforementioned information now lays the groundwork for chapter one.

In chapter one the reader will be introduced to the researcher where he will share his current ministry setting and what led him to pick the topic in the first place. The bulk of the chapter, however, will deal with the introductory foundation of the project where the researcher

will outline why the Christian college plays such a strategic role in training men and women to share their faith with their Muslim friends and neighbors.

Ministry Setting

This is also a topic that coincides with what this writer does every day, namely teach church members to reach out and share their faith with Muslims. This writer's entry point into this ministry came about three years ago when he was asked to serve on a panel discussion to discuss world religions at a local high school. After the event ended, he looked down the row of people sitting at the table and noticed a gentleman who represented the Islamic faith sitting at the end. The presence of a Muslim at the event led the writer to realize that he had no Muslim friends. He introduced himself to the Muslim panelist and invited him out to lunch. The Muslim panelist responded with an enthusiastic, "Yes," which began a friendship with him that continues to this day.

This writer knew if he was going to be effective at sharing his faith with his newfound friends, he would need more training. A friend suggested he contact Brett Westbrook, who was a staff member for a ministry called *Crescent Project*. He and this writer met and discussed this ministry.

Soon after, this writer became interested in hearing more about *Crescent Project* sensing that God was tugging at his heart in this direction. Several more talks with Brett ensued over the next few months fueling his passion to reach Muslims for Christ and "restore the integrity of the Great Commission." [1] Finally, after much prayer, this writer decided to join the team and become a staff member–a decision that changed his life forever! Today he serves with *Crescent Project* as Southern Indiana Area Coordinator, with an area covering Indianapolis, Louisville, Terre Haute,

and Evansville. Though serving as Coordinator is an important church-training position, the ministry goes beyond the area churches.

This writer's heart is burdened for Muslims. He believes this burden is God-given because it was never something he would have ever considered before. Why this burden? It is not that the writer sympathizes with their cause. As a Christian, he is opposed to advancing Islam because the religion is antithetical to the message of the gospel. It puts people in spiritual bondage that will one day lead them to eternal damnation.

Despite these facts, God has laid a burden on this writer's heart for this group of people that stays with him every day. He has a special love for Muslims that he doesn't have for other groups of people.

One of the ways this harvest can come to fruition is through America's Christian colleges. Christian colleges are in the business of training their students to make an impact for the Kingdom through their secular occupations. I chose this topic to see how well those colleges are fulfilling this mandate. If they are not, I hope to make suggestions that will assist Christian colleges to train the next generation to win their Muslim friends to Christ.

Introductory Foundation

As has been previously mentioned, the Christian college plays a very pivotal role in training the next generation to impact the world tomorrow. Those colleges are the leading vehicle to train the Christians who will be working side by side and interacting with their Muslim colleagues when they enter the workforce. There is an immediate urgency to train Christians

because by 2030, the Muslim population will have doubled.[38] Unfortunately, right now, a very

small number of Christians have been trained to reach this people group.

The Urgency for Evangelism: The Growth of Islam

Muslims living in America is nothing new. The first Muslim, Ayuba Suleiman Diallo, an

African slave, arrived in America in 1730 or 1731.[39] As a result of the slave trade, others would

follow (approximately 500,000 by 1800). However, it would take little over a century for the

first American to convert to Islam. In 1846, Alexander Russell Webb, who was white, Protestant,

and middle class, garnered that distinction. There were also Muslim immigrants who arrived in

the latter part of the nineteenth and early twentieth century. Even so, as a result of new legislation

passed by congress the explosive growth of the Islamic tradition in America took place during

the second half of the twentieth century. Until then growth was slow but steady.

In 1965, then President Lyndon Johnson signed the Hart-Celler Immigration Act that

opened the floodgates for immigrants to the United States.[40] The Bill was in response to the

National Origins Act, which placed a quota on non--white immigrants limiting people from non--

European countries to emigrate to the U. S. The goal of the National Origins Act was "to

preserve the ideal of American homogeneity", according to the U.S Department of State Office

of the Historian.[41] As a result of the Hart-Celler Act, opportunities opened for people from many

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[38] Ihsan Bagbey, "The American Mosque 2011: Basic characteristics of American Mosques and Mosque Leaders," 2012, accessed March 28, 2016, https://www.cair.com/images/pdf/The-American-Mosque-2011-part-1.pdf

[39] Edward E. Curtis IV, *Muslims in America: A Short History,* (New York City: Oxford University Press, 2009), 1.

[40] Ibid.

[41]"The Immigration Act of 1924 (The Johnson/Reed Act)," Office of the Historian, accessed May 11, 2016, https://history.state.gov/milestones/1921-1936/immigration-act

non--European countries to immigrate to the U. S. "From 1966 to 1997, approximately 2,780,000 immigrated to the United States from areas of the world with significant Muslim populations."[42] When Johnson signed the bill into law, he said that it would not be revolutionary and would not restructure the lives of the American people. He couldn't have been more wrong.

To understand the impact immigration has made, one just has to look at the American university. Many Muslims who attend American universities are international students. "The United States higher education system is comprised of roughly 4,200 accredited postsecondary institutions, attended by 16 million students, of which 565,321 are international students."[43]

One can see God's hand in all of this as the U.S. is overwhelmingly the leading host country out of the more that 2 million students who study abroad around the world. "Among leading host countries, the U.S. share is 40%, and more than double the number hosted by any of the other leading hosts."[44] For over three centuries, God used the American church to reach beyond its borders to evangelize the world. Now, because of the aforementioned legislation, the world is coming to America. Consequently, Christians need to be equipped with the skills to reach Muslims.

Furthermore, American universities have a vested interest in attracting more students from outside the United States. They contribute over $13 billion dollars to the U. S. economy, play key research roles in academic programs, and serve as teaching assistants.[45] They also

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[42] Curtis, 73.

[43] Daniel Obst and Joanne Forster, "Perceptions of European Higher Education in Third Countries Outcomes of a Study by the Academic Cooperation Association," ACA, accessed July 22, 2015, http://www.iie.org/en/Research-and-Publications/Publications-and-Reports/IIE-Bookstore/Perceptions-of-European-Higher-Education 2.

[44] Ibid.

[45] Ibid.

play an important part in offering "diverse perspectives [to] help internationalize American classrooms and enhance the quality of teaching, research and discussion on campus."[46] Consequently, given the America's colleges' commitment to its success the number of international students will grow in the coming years given the concerted effort colleges around the country have made to recruit foreign students. More importantly, many of those students will remain in the United States to work.

This data reveals that there is a tremendous opportunity for the American Church to fulfill the Great Commission. One way to fulfill this commission to reach Muslims is for college-aged Christians to reach out to their Muslim colleagues who they will work alongside as they enter the workforce. To do this, they will need to be trained.

Historical Role of Christian Higher Education

American Christian colleges are an oftentimes unrecognized but vital resource when it comes to training men and women to make an impact in the Muslim world, whether it be at home or abroad. In sharing one's faith with Muslims, four main considerations are spiritual vitality, cultural intelligence, evangelistic acumen, and a love for Muslims. All of these can be nurtured and developed at the Christian college.

The birth of Harvard University in 1635 set the stage for future Christian colleges in America. Harvard began as an institution to train men for the ministry. Thus, Harvard provided the ethos for future institutions of higher learning to train students to make a difference in the world from a Christian perspective. Hundreds of colleges have followed suit and made their impact in America. Gary K. House describes impact well when he said, "The Christian college has influenced the nation both socially and politically, made a unique contribution to its history

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[46] Ibid.

and culture, and helped shape the development of higher education in America. An accurate assessment of the nation's history cannot be achieved without an awareness of the development of these institutions."[47] Those same colleges continue to make an impact today.

Given the unique position Christian colleges have in shaping students' lives for kingdom purposes, these institutions can be a place where students can develop spiritually, theologically, multiculturally, missiologically, apologetically, evangelistically, and intellectually. Each component helps students thrive in order for them to grow spiritually, increase their cultural intelligence, hone their evangelistic acumen, and avoid the temptation of Islamophobia.

A Place to Develop Spiritually

Christian colleges often get students when they are right out of high school. When the students get to college they are usually immature in their faith as one would expect from an 18 year-old in this stage of life. After all, this is the first time they have lived on their own, and church attendance may have been a requirement for membership within most families; now it is a choice. The hope is for Christian colleges to play an important role in their spiritual formation, or more specifically, their spiritual maturity.

Most importantly, spiritually mature Christians are the ones who make a difference for God's Kingdom and spiritually mature Christians are the ones who are most likely to make the greatest impact on the lives of their Muslim friends as well. So developing spiritually mature Christians will go a long way to making the impact among those in the Islamic community. The opportunity that the Christian university has to prepare the many people on their campus to begin their adult life as fruitful believers, is a tremendous responsibility given the key role

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[47] Gary K. House, "Evangelical Higher Education: History, Mission, Identity, and Future." *Catholic Education: A Journal of Inquiry & Practice*, (2003): 480, accessed May 12, 2016, http://digitalcommons.lmu.edu/ce/vol6/iss4/6

Christian colleges play in the lives of students, not to mention the worldwide advancement of

the Kingdom of God.

The desire of the Christian college is to prepare their students spiritually so they leave

college with a commitment to the vital elements of Christianity such as Jesus Christ, his word,

his church and to a lifestyle of godly living.[48] This is an ideal place in which to do this. Why?

David P. Setran, James C. Wilhoit, Donald Ratcliff, Daniel T. Haase, and Linda Rosema in

their paper *Spiritual Formation Goes to College: Class-Related "Soul Projects" in Christian*

Higher Education sum it up best.

> The college years represent a potential-laden opportunity for spiritual formation. In an
> ongoing study on the spirituality of collegians, for example, the Higher Education
> Research Institute (HERI) at UCLA discovered that students across diverse institutions
> have "very high levels of spiritual interest" and desire to spend ample time "exploring
> the meaning and purpose of life"[49]

So the opportunity is there to make a spiritual difference. It is a place where students can get an

informed outlook on the Bible and how to study it and read it. It is a place discipleship merges

with scholarship. When expressing his appreciation for the work of C. S. Lewis, Austin Farrer

wrote, "Though argument does not create conviction, lack of it destroys belief. What seems to

be proved may not be embraced; but what no one shows that ability to defend is quickly

abandoned. Rational argument does not create belief, but it maintains a climate in which belief

may flourish."[50] But most important, it is a place where students are shaped and molded into

Christ followers.

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[48] Roger Dudley, "Understanding the Spiritual Development and the Faith Experience of College and University Students on Christian Campuses," *JRCE*, Vol. 8, Issue 1. (1999): 5.

[49] David P. Setran, et al, "Spiritual Formation Goes to College: Class-Related 'Soul Projects' in Christian Higher Education," *CEJ*, series 3, vol. 7, no. 2 (2010): 401.

[50] Austin Farrer, "Grete Clerk," in *Light on C.S. Lewis*, comp. Jocelyn Gibb (New York: Harcourt and Brace, 1965), 26.

With that said, Christian colleges play an even more important role than many realize in the lives of their students given the spiritual state of students when they arrive at college. "By measures of both belief and practice, 18- to 25-year-olds are less religious than all other age groups"[51] because they "often lack purposeful engagement with Christian formation."[52] The Christian college can create the space where students can explore their faith commitments and take ownership of what they believe.

The college can help guide students to discover what it means to be committed to the historic Christian faith. Incumbent here is that these institutions of Christian higher education are also uniquely positioned to confront one of the main problems young students have, namely that "some see the rejection of Christian practice as one means of promoting individuation, differentiating themselves from their parents so as to carve out their own unique identities."[53] Hence, colleges not only serve as a means of spiritual maturity, but spiritual recovery too.

A Place to Develop as Whole Persons

Ethnocentrism is a key roadblock for Christians to share their faith effectively with their Muslim friends. Everyone has certain assumptions about the world. Sometimes those assumptions are formed by race, religion, or family background. Ethnocentrism is formed by one's own culture or ethnicity causing people to judge the value of another culture through the lens of their own culture. To be sure, such a stance creates many misunderstandings for the one attempting to communicate their faith cross-culturally, which proves to be a great hindrance to communicate one's faith. So the development as whole persons is crucial because students

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[51] Setran, et al, "Spiritual Formation Goes to College," 401.

[52] Ibid,

[53] Ibid

need to develop the intellectual, social, psychological, and spiritual elements of their person in order to change the deeply ingrained proclivities toward ethnocentric ways in which they evaluate relationships.

Christian universities have both the resources and the desire to foster racial and ethnic diversity that will assist in growing God's Church.[54] This is the environment where Christians can be nurtured and trained to reach the multi-cultural harvest that is present in the Muslim community. It is not just religion that separates, but ethnicity as well. To prepare students for future success as disciples of Christ, the Christian university aspires "to develop students as whole persons intellectually, socially, psychologically, and spiritually" who can relate with people cross culturally.[55]

For one thing, the intellectual component helps to provide the critique needed of one's own culture to reveal the hindrances to multicultural engagement. Oftentimes the hindrances are invisible to students because they have lived all their lives under certain cultural assumptions. For instance, if one has lived all his life in a guilt/innocence Western culture, they may not understand the dynamics of the honor/shame culture from which their Asian or Middle Eastern friends come. The Christian university can provide the intellectual content needed to foster better multi-cultural engagements. Unfortunately, the local church oftentimes does not have the resources to train people in this way, which puts the Christian college in a unique position to train the body of Christ to reach this harvest.

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[54] Allison N. Ash and Laurie A. Schreiner, "Pathways to Success for Students of Color in Christian Colleges: The Role of Institutional Integrity and Sense of Community," *Christian Higher Education*, 15:1-2, (2016): 39.

[55] Ibid.

The social component is also very important. If Christian universities are providing students opportunities for multi-cultural engagements among their increasingly diverse student body, then students will have the opportunity for the relational practice needed to interact in a culturally diverse world. Such practice will help students gain the relational skills and attitudes needed to be successful by helping students to apply the information they are receiving from the university as it seeks to develop diverse communities.

The psychological component, on the other hand, helps to give students the confidence to interact multiculturally. Lack of confidence is one of the leading hindrances to multicultural engagement. If they come from areas that are not culturally diverse, they may be plagued by self-doubt and need encouragement to develop such a skill. Trained faculty can prove to be a valuable asset to their development.

The most important component is no doubt spiritual. Students need both a heart and a theology for multicultural engagement. The Christian university is able to nurture their students' spiritual lives. Providing students the opportunity to hear great speakers that challenge students to dig deeper, be a part of small groups where they can interact with their peers, and have spiritual mentors can go a long way to develop a heart for God.

A Place to Develop Multiculturally

Coupled with the need to reject ethnocentrism is the need for students to develop multiculturally. Fortunately, cultural forces such as religious pluralism, multiculturalism, and immigration have caused Christian colleges to reevaluate what they are doing. They must offer a distinct Christian response to the cultural milieu in which they find themselves. To be sure, American Christian colleges have worked very hard at making the necessary changes in order to stay relevant and train men and women to work and minister effectively in the society in

which they find themselves. The Christian college has given some effort to repurpose itself to meet this goal by unearthing inadequate foundations that have stood for almost three centuries. Many schools have looked at Evangelicalism at a foundational level by seeking to understand the influences that took place at the movement's formation, because, to a large degree, they still shape what it is today.

As Christian colleges have made these changes, they have become a great tool in the hands of God to train the next generation of Christian leaders. One key change that is immensely relevant to training Christians to reach Muslims is to develop and train a diverse student body. This is a fact that has not gone unnoticed. In 1988, Dr. Myron Augsburger, president of the *Council on Christian Colleges and Universities* (CCCU) began a multicultural dialogue by bringing together Christian scholars and leaders to draw up a theology of inclusion. Later this group published a book on their findings. Then the organization created the Office of Racial/Ethnic Diversity to foster conversations by offering several conferences and workshops to address this issue.[56]

Muslims in America by and large are non-white, while the majority of Christian college students are white. Given our multicultural world here in the U.S., students in Christian colleges need to be taught how to build bridges by reaching out beyond their own culture and reach people who are not like them. Dealing with this problem is top priority at many Christian colleges and many are beginning to do what it takes to solve the problem. The best way to do this is to create multicultural campuses. Joel Perez offers his take on what needs to be done

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[56] Joel Perez, "Diversity at Christian Colleges: It's About Mission," *Christian Higher Education*, <u>Volume 12</u>, <u>Issues 1-2</u> (2013): 25.

when he states, "In order to appeal to a diverse student body, institutions of higher education need to consider ethnic diversity, not only in numbers, but also in how they approach diversity within the curriculum, campus climate, and institutional commitment."[57]

As Christian colleges make these changes on an institutional level by hiring a diverse faculty, examining and altering how they teach their subjects, recruiting a diverse student body and creating an ethos of diversity that is distinctly Christian, they will begin to train students on how to live out their faith in the diverse world in which they live. This atmosphere has a distinct advantage over the typical local curch. Churches can only draw people from the area in which their church is located. Christian colleges, on the other hand, are not hampered by such geographical boundaries. They have the opportunity to recruit regionally as well as nationwide. This makes the Christian college a fertile training ground to train college students on how to build culturally diverse relationships, which is a necessary skill students need to learn in order to share their faith with their Muslim friends.

A Place to be Trained Biblically and Theologically

Most Bible colleges and Christian liberal arts colleges as part of their core curriculum require a minimum number of credit hours in Bible and theology. Theology is defined simply as knowledge about God. More specifically in the Christian context, theology is about knowledge of the Christian God, and developing sound doctrine is essential to knowing God.

For the Christian, the Scriptures reveal who God is. Muslims, on the other hand, reject what the Bible says about God. They opt for a source of knowledge about God that comes from the Qur'an and the Hadith. Consequently, an Islamic understanding of God and man is in many

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[57] Ibid.

ways antithetical to Christian teaching because the place where they are getting their information about God is different.

Consider the typical subjects one will study in a systematic theology class: theology proper, biblical theology, Christology, Pneumatology, Soteriology, Theological Anthropology, Hamartiology, Angelology, Ecclesiology, and Eschatology.[58] Each theological topic covered offers a view of God and man that differs in important details from the Islamic perspective.

Typically, the Christians without some sort of theological background are at a definite disadvantage. It is important to know what historic Christianity teaches about the nature of Christ, the character of God, the nature of the Bible, the nature of humanity, the nature of sin and the essence of salvation. In this way, students would be familiar enough with what the Bible teaches about the aforementioned subjects in order to show their Muslim friends the scripture references so they could see for themselves. The Christian college, with their trained faculty, is the best place to acquire this kind of knowledge.

A Place to be Trained Missiologically

Yet, another reason the Christian university is at an advantage in training Christians to reach Muslims is most schools have faculty that have been trained in missiology. Missiology is a multi-disciplinary that incorporates several disciplines such as history, theology, anthropology, among other disciplines for the purpose of studying the mission of the church. Consequently, missiology, to be sure, should go hand-in-hand with theology. Unfortunately, all too often this is not the case. Harvie Conn laments the drifting apart of theology and missions. He says that theology that was pre-Constantinian did not divide theology and missions into categories that never intersect. He believes that "theology was shaped by the mission to the world." For

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[58] Wayne Grudem's Systematic Theology is a great resource to study this subject matter.

instance, "a mission motivation to reach the Greeks drove what we now call the church's theologians to in-depth study of Christology." This made missions "the mother of theology."[59]

In many churches, missiology is a foreign subject while theology is more readily embraced and often deemed to be important. The two are never put together. But if missions is the mother of theology, as Conn says it once was, then it should have its place too. The Christian colleges serve the church well here. They can counter the idea that theology is simply of theoretical discipline for theologians who live in the realm of ideas and abstractions, and instead do theology with missions in mind. Paul was a prime example of this fact. David Bosch states, "Paul was the first Christian theologian precisely because he was the first Christian missionary."[60]

This is where mission theologians can be a great service by using the tools of theology and equipping the church with tools of practical ministry because they "assume that mission is the central theme in God's acts on earth, and that all Christians are a part of that mission. They also assume that all people live in different historical and sociocultural settings, and the gospel must be made known to them in the particularity of their contexts."[61] Given that Muslims were born and raised many times in different historical and sociological settings, the mission theologian can offer much help in teaching and showing students how to minister to Muslims more effectively.

Christian Vocational Guidance

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[59] Harvey Conn, *The Urban Face of Missions: Ministering the Gospel in a Diverse and Changing World* (Phillipsberg: P&R Publishing, 2002), 12-13.

[60] Bosch. *Transforming Mission: Paradigm Shifts in the Theology of Missions*. (Maryknoll, NY: Orbis Books, 2011), 124

[61] Hiebert, *The Urban Face of Mission*, 93

The arena in which Christians graduating from Christian colleges will interact with Muslims is the workplace. So receiving Christian teaching cannot be emphasized enough. Craig T. Maier says that the vocational discernment that students receive from their liberal arts education helps "students to claim the God-given abilities, and vision that [Parker Palmer] calls their 'birthright gifts' and to realize their potential in a meaningful professional life."[62] God has a design for work and that design is first mentioned in the Book of Genesis. Work was a part of God's original design. Adam and Eve worked while in the Garden before the Fall. Before then, God is said to have worked, all through eternity past and in the present, and will so in the future. Consequently, work was not a consequence of the Fall, but the Fall did change work because sin had consequences. Work would be hard and not for enjoyment as it once was.

Work had a purpose and so did the people who performed the work. God was involved in creating the universe through work and supplies what the creatures need through this same means as He ministers His providential care. He also chooses to use men and women to care for the creation. When men and women work, it is meant to be an extension of God's providential care of the universe. He does it through the means of human action. For example, since people need to eat to survive, God supplies the food. And God uses the cook of the restaurant to cook the food that people eat. The cook is serving God's purpose as an extension of His providential care when he goes to work every day. People need good roads to travel on and health care to live. God uses people through their work to extend His providential care, which makes performing one's occupational duties doing God's work.

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[62] Craig T. Maier, "Pursuing Purpose on the Christian Liberal Arts Campus: Dialogic Education and Vocational Conversations" *Christian Higher Education*, Vol. *13* issue 3, (2014): 212

It is important that Christian college students learn that their vocation is also a ministry. When this takes place, work becomes a service rather than just trying to get a paycheck. But more importantly, since work is connected to ministry, one is called to influence one's fellow workers for the Kingdom. But when work is only seen as a way to make a living and nothing else, chances are one's ministry opportunities will be overlooked. Therefore, students need a good theology of work to be effective for the Kingdom, and the Christian college can help students establish this in their lives.

Conclusion

In this chapter, the researcher began by briefly outlining what led him to pick the topic he chose and then went on to describe his ministry setting. From there he introduced the foundation of the project. As he sees it, the Christian college is the best way to teach the next generation to reach Muslims for Christ. The resources that are available at the Christian college include spiritual, multicultural, biblical, theological, and missiological. Professors with expertise in these topics abound at the Christian university.

The purpose of this research is to determine how well Christian colleges are preparing their students to share their Christian faith with their Muslim friends. To the writer's knowledge, this is a first study of its kind. This study focuses on four areas that are pertinent to successful evangelism to the Muslim community. Those include spiritual vitality, cultural intelligence, evangelistic acumen, and Islamophobia. In the next chapter the writer will begin to examine the first of the aforementioned topics, which is spiritual vitality.

Chapter 2: Measuring Spiritual Vitality

Countless evangelistic programs have been developed over the years to assist the Church in fulfilling the Great Commission. Strategies such as *Evangelism Explosion* and *Alpha Courses* have had some positive results, but oftentimes only a small number of people are actually involved in doing the evangelism.[63] Many well-meaning people have gone through the training but within a few short weeks, fall back into old behavioral patterns. They resort to their previous humdrum, non-evangelistic way of living. What's more, many college students have sat through inspiring sermons and were challenged to leave their college experience with the commission to win the world for Christ. Yet, after a few weeks the inspiration leaves, only to return to the same humdrum life. Why? Lack of ongoing spiritual vitality is the missing, often overlooked, key element.

Spiritual Vitality Defined

If spiritual vitality is the goal, what then is meant by spiritual vitality? To begin, the word "vitality," according to *Merriam-Webster's Dictionary* means "a lively or energetic quality; the power or ability of something to continue to live, be successful, etc."[64] In conjunction with the word vitality is the word "spiritual," the adjective explaining and modifying the word vitality. The term "spiritual" represents the resources provided by Jesus' finished work on the cross and practically applied by the Holy Spirit to the gospel changed

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[63] Timothy Keller. *Session 1: Vision New England*, Lowell, MA, (2013), YouTube Video 53:38, Posted on Nov. 4, 2013, https://www.youtube.com/watch?v=Y9KKlqr09go accessed April 16, 2016.

[64] *Merriam-Webster Online Dictionary, s.v*. "vitality," accessed April 16, 2016, http://www.merriam-webster.com/dictionary/vitality

person. The spiritual produces vitality n the believer through Christ's life, death, burial, and resurrection.

The students experience spiritual vitality when they continue to grasp what Christ has done for them. Consequently, the gospel increasingly bears fruit in the believer's life (Col. 1:6). When the gospel is bearing fruit, it should move one to serve others more, love others more, and especially love all the world, regardless of tongue, tribe, or nation.[65] If there is true spiritual vitality, evangelism should logically. This is the rationale for the study done in this chapter. Conversely, if spiritual vitality doesn't characterize one's life, then "something is lacking in [one's] understanding, approach, and application of Jesus's sacrifice for [one's] sins."[66]

What is the Gospel?

If experiencing spiritual vitality means centering one's life on the gospel, what, then, is the gospel? Based upon the biblical foundation of I Corinthians 15, Graeme Goldsworthy defines it as "an event (or the proclamation of an event) of Jesus Christ that begins with his incarnation and earthly life, and concludes with his death, burial, resurrection, and ascension to the right hand of the Father. These are the historical events [that were directed] by God as His preordained programme for the salvation of the world."[67] The Apostle Paul shows that this plan was conducted in the mind of God long before the earth and mankind were created (2 Tim. 1:9). God foreknew that Adam and Eve would sin, thus when sin entered the world, the plan had already been conceived in the mind of God from eternity past. In the beginning, all of His creation was deemed to be good (Genesis 1-2). Then when sin entered the world (Genesis 3),

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[65] Robert H. Thune and Will Walker. *The Gospel-centered Life Participant's Guide* (City of Publication: New Growth Press, 2013), 2.

[66] Ibid, 3.

[67] Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation* (Downers Grove: InterVarsity Academic Press, 2010), 58.

everything changed. What were once perfect, namely man and creation, were now in ruin. The rest of the Bible (beginning in Genesis 3:15) records God's plan to redeem the world. Thus God's Word reveals that both man and his creation have been damaged by sin and the subsequent need for redemption emerged.

When Jesus came to earth, He came with a mission to set right what had been made wrong as the result of Adam's sin. God's creation had been corrupted, and it was through Him alone that His creation could be made right. He sent Jesus Christ to accomplish this task by redemption through the incarnation, substitution, and the eventual restoration of all things. In the incarnation Jesus took on human flesh, becoming fully human while remaining fully God. Only God himself could provide what was necessary to accomplish man's salvation. In the substitution, Jesus, as the Savior of mankind and perfect sacrifice, paid the penalty of sin.

This is why the cross and what Christ has accomplished should be so precious to the Christian. It is why he or she must continue to preach the gospel to himself or herself in order to apply by faith what Christ has already accomplished. The tendency is for Christians to forget the gospel. Tim Keller offers the needed reminder,

> The gospel is not just the ABCs but the A to Z of the Christian life. It is inaccurate to think the gospel is what saves non-Christians, and then Christians mature by trying hard to live according to biblical principles. It is more accurate to say that we are saved by believing the gospel, and then we are transformed in every part of our minds, hearts, and lives by believing the gospel more and more deeply as life goes on (see Rom 12: 1 – 2; Phil 1: 6; 3: 13– 14).[68]

When the gospel is applied, as Keller suggests, God's work of restoration begins to take hold in the life of the believer. When that happens, the believer is empowered to serve the purpose of proclaiming the gospel.

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[68] Keller, *Center Church*, 1083-1086.

The Gospel Must Be Restored

If spiritual vitality takes place when there is an ongoing deep grasp of the gospel, how well is the gospel understood and proclaimed in Evangelical circles today? The simple answer to that question is not well. J. I. Packer was right when he said, "The most urgent task facing evangelical Christianity today is the recovery of the Gospel."[69] It could also be said that the most urgent task facing Evangelical Christian colleges today is the recovery of the Gospel. It is interesting that something that is so foundational to Christianity and that so encapsulates its central message, could be lost. But it can, and more often than not has been, and needs to be restored.

The loss of the gospel is not a new phenomenon. In antiquity, as the Catholic Church embraced Pelagian heresies, it lost the gospel, and consequently the need arose to restore the gospel to the church. The Protestant reformer Martin Luther answered that call and countered the teachings of the Catholic Church by reestablishing the gospel. He began what is termed the Protestant Reformation.

In a similar vein, there needs to be a contemporary Reformation in order to restore the gospel. Martin Luther led the charge to reform the Catholic Church because she had drifted far from essential Christian teaching. "The Reformation was concerned with restoring the gospel to the church. The magisterial Reformers linked the Christological foundation of the church with its gospel, since it was the preaching of the gospel that mediated the saving presence of Jesus Christ."[70] This same postulate must be enacted today by Christian colleges if they hope to

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[69] J. I. Packer, Preface "God Centered vs. Man-centered Gospel" to *The Death of Death in the Death of Christ*, by John Owen, accessed May 17, 2016, https://verticallivingministries.com/tag/the-biblical-gospel-by-j-i-packer/

[70] Michael F. Bird, *Evangelical Theology: A Biblical and Systematic Introduction* (Grand Rapids: Zondervan, 2013), 41.

produce spiritually vibrant and gospel-centered Evangelical Christians that can reach Muslims for Christ.

The Reformation "bound the gospel to the center of the church as an ever-present and effervescent force with the church…"[71] Christian colleges need to do the same. What is needed is "a gospel-driven theology in order to yield a gospel-soaked piety and gospel-acting church."[72] These colleges must recapture what it means to be evangelical. Stanley Grenz offers a helpful reminder when he says,

> To be "evangelical" means to be centered on the gospel. Consequently, evangelical are to be gospel people. They are people committed to hearing, living out, and sharing the good news of God's saving action in Jesus Christ and the divine gift of the Holy Spirit, a saving action that brings forgiveness, transforms life, and creates a new community. As a gospel people, evangelicals continually set forth the truth that the center of the church is the gospel and that of the church, therefore, must be gospel-centered.[73]

While many factors contributed to the gospel's demise in America, one such factor is a decline of doctrine being taught and understood. Unfortunately, there often is a disdain for preaching doctrine and hearing doctrine preached. In his book *Young, Restless, Reformed: A Journalist's Journey with the New Calvinists*, Colin Hansen uncovers the rationale for not preaching doctrine and holding it dear to the heart of the church. He states with conviction, "We've so dumbed down the gospel [by devaluing doctrine] … in a good effort to reach as many people as we can that there's almost a backlash. It comes from this great hunger for a genuinely God-centered, transcendence-focused understanding of who God is and what God wants us to

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[71] Ibid.

[72] Ibid.

[73] Ibid.

do and what God has given us in Jesus Christ."[74] Doctrine, Hansen surmises, cannot be thrown

aside to reach people because, in order to reach those same people, the message of the gospel

must be properly communicated. When one understands the richness of what one has in Christ,

it comes as a result of understanding the gospel not just experientially, but intellectually as well.

Moreover, the doctrines such as the new birth, the depravity of man, justification,

sanctification, glorification all need to be proclaimed faithfully and taught accurately if the

gospel is to preserved. Each doctrine acts as a sign pointing to Christ and the need for his

sacrificial death on the cross. Thus, understanding doctrine should bring about humility,

reverence, and awe because one develops a God-centered as opposed to man-centered view of

the true and living God. J. I. Packer captures well the fallout when doctrine is not taught and

embraced which results in a man-centered view of God when he said,

> Without realizing it, we have during the past century bartered that gospel for a substitute
> product, which though it looks similar enough in points of detail, is as a whole a
> decidedly different thing. Hence our troubles; for the substitute product does not answer
> the ends for which the authentic gospel has in past days proved itself so mighty. The new
> gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a
> spirit of worship, and a concern for the church. Why? We would suggest that the reason
> lies in its own character and content. It fails to make men God-centered in their thoughts
> and God-fearing in their hearts because this is not primarily what it is trying to do. One
> way of stating the difference between it and the old gospel is to say that it is too
> exclusively concerned to be "helpful" to man—to bring peace, comfort, happiness,
> satisfaction—and too little concerned to glorify God.[75]

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[74] Collin Hansen, *Young, Restless, Reformed: A Journalist's Journey with the New Calvinists* (Nashville: Crossway, 2008), 21, Kindle.

[75] J. I. Packer, Preface "God Centered vs. Man-centered Gospel" to *The Death of Death in the Death of Christ*, by John Owen, accessed May 17, 2016, https://verticallivingministries.com/tag/the-biblical-gospel-by-j-i-packer/

The need to restore the gospel is particularly true given the current religious climate in America, especially as it relates to the college campus. In their book, *Soul Searching: The Religious and Spiritual Lives of Teenagers,* Christian Smith and Lelina Lundquist Denton uncovered that American teenagers follow a new religion, which they received from their adult parents. They found that American teenagers had ingested a view of religion which the authors call moral therapeutic deism. This religious creed is as follows:

1. A God exists who created and orders the world and watches over human life on earth.

2. God wants people to be good, nice, and fair to each other, as taught in the Bible and by most religions.

3. The central goal in life is to be happy and to feel good about oneself.

4. God does not need to be particularly involved in one's life except when God is needed to resolve a problem.

5. Good people go to heaven when they die.[76]

This new religion challenges their adherents to be a moral people by simply doing good, meaning they can be moral by their own self-effort. It teaches people that God desires to satisfy the therapeutic goal of feeling good about oneself in all of his followers. What's more, this view of God is not particularly interested in the affairs of people as a whole, just in the affairs of each individual. In other words, it is a religion about me, not about you. This new God doesn't demand repentance or obedience, nor does he require any sort of self-denial or encouragement to spend one's life for the service of another, not to mention sharing one's faith with others. To the contrary, this new deity wants people to feel good about themselves as well as live a life that is

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[76] Christian Smith and Melina Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford University Press, 2009), 3527-3532. Kindle.

personally rewarding, absent of any consequences. This new deity is a god of America's own making, not the God of the Bible. It is the view that teenagers have received from their parents. This is the teenagers' God; this is their parents' god; this is America's god, and this is the god embraced by many university students.[77] To counter this, Christian young people need to be continually renewed by the gospel if they hope to remain fruitful in their walk with God.

A Gospel Revolution

For college students to experience the spiritual vitality needed to make an impact in the lives of their Muslim friends, a revolution is needed. Not the type of revolution that calls for an overthrow of a government via an angry revolt, but the type of revolution that H. Richard Neibuhr called for when he said, "The great revolutions come not by the discovery of something that was not known before. It happens when somebody takes radically something that was always there."[78] The message of the gospel, as has already been shown, is that Jesus paid the penalty for humanity's sins through the life, death, burial, and resurrection of Jesus Christ. The result of the gospel changes the believer by enabling him or her to glean "a clear grasp of the gospel [which] displaces pride, overcomes despair, and grounds one firmly in the love of God."[79] The believer, as a result of repentance and faith, receives the benefit of having one's sins imputed to Christ as a result of his substitutionary work, and, as a consequence, the believer receives Christ's imputed righteousness that totally and completely justifies the believer.

What is Gospel-Centered?

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[77] Ibid.

[78] Quotes/Authors, accessed May 26, 2016. http://www.azquotes.com/quote/878901

[79] Dr. John David, *How Does the Gospel Transform Us?,* accessed May 26, 2016, http://www.gracechurchphilly.org/2010/01/23/how-does-the-gospel-transform-us/

Now that the term gospel is defined, how is the gospel applied to one's life? God intends His children to center their lives on the gospel, hence the term gospel-centered. The term simply means that one views all of life through the lens of the gospel, and their experience and walk with God flows from the gospel. Justification, sanctification, and glorification are all achieved through faith in the finished work of Christ, which constitutes the gospel. It is relying on the grace of God through the sacrificial atonement of Jesus Christ alone, revealed by the Word of God, and illuminated by the Holy Spirit.

The Holy Spirit reveals that salvation is achieved and the life of the Christian is faithfully lived out through faith alone in Christ's finished work. A life that is characterized by spiritual vitality involves rejoicing and treasuring everyday what Christ has done on the cross and what he did in the resurrection. If one is consistently living out the gospel-centered life, one will continually experience spiritual renewal, or more specifically gospel-centered renewal, and walk in the joy and victory that comes with salvation. He or she will have seen the power of sin broken in their lives, feel the joy of the Lord, and understand that Christ has forgiven them and justified them. Looking through life through such a lens will motivate people to share this same message with others.

As a result, gospel-centered renewal should be the heart cry of every Christian college campus because it is the missing element in the lives of Christian college students who are not engaging their unsaved friends with the gospel. Justin Christopher captures the essence of Gospel-centered renewal and its results when he says,

> The good news of Jesus's death and resurrection for our redemption coupled with His lordship over us is the only thing that can bring transformation in us and on our campuses. The vision of a transformed campus is what brings us together in partnership, but we will never see the work of transformation apart from the work of the gospel. The

gospel is at the center of our vision. Our vision is rooted in a dependence on God's work in us and His message through us.[80]

This Gospel-centered renewal results in effective evangelism. But, how does the gospel-centered life fuel the passion necessary for evangelism? To explain this it would be helpful first to offer the three essential elements for successful evangelism, borrowed from human anatomy - the heart, the head, and the hand. The heart motivates evangelism, while the head informs evangelism; the feet then do the evangelizing.

Being Evangelistic Starts with the Heart

Unfortunately, when training people for evangelism, the heart is often overlooked, which is why people lose their evangelistic fervor so quickly after being trained. The "how to" of evangelism might be there, but the "want to" often falls by the wayside. The assumption of this chapter is that if a person is truly gospel-centered and has experienced ongoing gospel renewal and transformation, he or she will have the heart motivation to want to reach people with the gospel.

Ongoing engagement with the gospel provides the heart motivation to reach people with the gospel because the gospel challenges the sinful heart commitments – pride, fear, pessimism and indifference -- that prevent people from sharing the good news of the gospel.[81] When Christians draw the link between the nature of the gospel and the logic of the gospel, natural organic evangelism takes place. For example, when pride prevents someone from sharing the gospel because they think they are morally superior to the other person, the gospel should humble that person because his righteousness is but filthy rags in the sight of God. The Christian

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[80] Justin Christopher, *Campus Renewal: A Practical Plan for Uniting Campus Ministries in Prayer and Mission* (Austin: Campus Renewal Ministries, 2010), 675-679, Kindle.

[81] Timothy Keller. *Session 1: Vision New England*, Lowell, MA, (2013), accessed April 16, 2016, https://www.youtube.com/watch?v=Y9KKlqr09go

is right before God only because of trusting by faith alone in what Christ has done. As a consequence, the nature of the gospel is that one is saved by grace through faith alone, and not by one's moral goodness. The logic of the gospel, then, says that the gospel of grace accessed through faith alone keeps the Christian from feeling morally superior.

If the Christian is afraid to share her faith because she fears being rejected, the logic of the gospel says she is already totally accepted by Christ. If Christ accepts her, her security should lie there. It shouldn't matter if the non-Christian accepts the message or not. If the Christian is pessimistic about his Muslim friend coming to Christ, the logic of the gospel says no one comes to Christ unless he draws her. Every salvation is a miracle. The Christian's duty is simply to share the gospel; it is God who decides who will accept the free gift offered. What's more, if the Christian attitude is one of indifference, the logic of the gospel is that since God loved us when we were unlovable, shouldn't the Christian do the same for her Muslim friend? Therefore, if ongoing gospel renewal is taking place in the heart, the Christian is more likely motivated to share her faith.

The How of Gospel-Centered Renewal

To best maintain spiritual vitality, believers should continually be renewed by the gospel. In Ephesians 1:3-14, Paul begins the chapter by summarizing the spiritual blessings that are part of the gospel. God's plan for His people is that they are chosen to be made holy, predestined for adoption, redeemed through Christ's blood by forgiveness of sin, and sealed by the Holy Spirit. This plan assures the believer that he or she is a child of God forever!

A few verses later, Paul's prayer in the book of Ephesians 1:15-23 shows the need for believers to experience continuing gospel renewal in their hearts. Paul understood that the gospel needed to be more than a creed to be affirmed, but more so, a doctrine to be lived out,

embraced by both the head and heart. This calls for a work of the Holy Spirit in the lives of believers in the form of gospel renewal. Gospel renewal takes place when "the great doctrines of the faith become real. … [People] find a renewed energy to pursue holiness in their daily living and are possessed by a new vision of God's glory. They begin to wait on God and pray strenuously that their minister would have a message which satisfies their new spiritual hunger", meaning that the Holy Spirit is doing the renewing work. [82] The point of the Spirit's work is to draw people closer in their relationship with God. As Martin Lloyd aptly once said regarding the Spirit's work, "... the hallmark of the work of the Holy Spirit is that He presents the Lord Jesus Christ to us, and brings us an ever-increasing intimacy with Him, and an enjoyment of his glorious presence."[83]

The problem for the Christian, in spite of being redeemed and having the Holy Spirit indwell him or her, is that the heart still has a tendency to waffle back and forth between loving and rejecting God. One's heart, even after being redeemed, longs to worship others things other than God. After all, the human heart is wicked and who could know it? (Jer. 17:9). So a continual renewal is required both at the individual and corporate level "because religion (I obey, therefore I am accepted) is so different from the gospel ("I am accepted through Christ; therefore I obey").[84] Since our hearts have the tendency to drift, provisions must be made at both the individual and corporate level in order for both individuals and a church to be motivated by the gospel. This requires that one respond appropriately.

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[82] Martin Lloyd Jones, "The Everlasting Covenant" (MP3 of sermon, London, England), accessed May 12, 2016, http://www.mljtrust.org/collections/book-of-ephesians/.

[83] Ibid.

[84] Keller, *Center Church*, 1505-1506.

Ongoing renewal is needed because the Christian heart's tendency is to respond to God in three ways, namely moralism, antinomianism, or through responding properly the gospel.[85] Hearts motivated by legalism seek moral improvement through human effort. This is moralism, and those who follow it live by works in the form of religious duty, making one's identity rooted in moral behavior. Paul warned against such thinking when writing to the Galatian church stating, "Let me ask you only this: Did you receive the Spirit by works of the law or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being perfected by the flesh? (Gal. 3:2-3). Moralism still needs to be resisted today.

Antinomianism, on the other hand, avoids God all together by seeking to justify oneself, ignoring God's demands and clinging to the idea that He forgives and doesn't demand obedience. The desire, whether acknowledged or not, is to live with no accountability to God.

However, there is a third option, the option that God desires, which is the gospel-centered outlook seeking to love God because He first loved us.[86] The proper response is captured beautifully by Robert Thune and Will Walker when they say,

> Many Christians live with a truncated view of the gospel. We see the gospel as the "door," the way in, the entrance point into God's Kingdom. But the gospel is much more! It is not just the door, but the path we are to walk every day of the Christian life. It is not just the means of salvation, but the means of our transformation. It is not simply deliverance from sin's penalty, but release from sin's power. The gospel is what makes us right with God (justification) and it is also what frees us to delight in God (sanctification). The gospel changes everything![87]

This is the framework that allows college students to flourish best, and Christian colleges are positioned to develop Christians who are steadfastly living out their faith. The Christian

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[85] Ibid, 458-459.

[86] Ibid, 379-380

[87] Thune and Walker, *The Gospel-centered Life Participant's Guide*, 2.

seeks to delight in God and obey Him based upon what Christ has already done. The goal of the

gospel is real change, not just moral change. What is the proper motivation for obedience?

Keller outlines the essence of gospel quite well:

> Gospel renewal is a life-changing recovery of the gospel. Personal gospel renewal means the gospel doctrines of sin and grace are actually experienced, not just known intellectually. This personal renewal includes an awareness and conviction of one's own sin and alienation from God comes from seeing in ourselves deeper layers of self-justification, unbelief, and self-righteousness than we have ever seen before. There is a new, commensurate grasp of the wonder of forgiveness and grace as we shed these attitudes and practices and rest in Christ alone for salvation. Perhaps we have previously said that we were "resting in Christ's work, not our own work" for salvation, but when we experienced gospel renewal, we have a new clarity about what it means in our mind and a new experience of actually doing it with our heart. Gospel renewal is a life-changing recovery of the gospel [88]

Although it is a difficult task fraught with spiritual warfare, in the end students will be

impassioned to pursue a relationship with God equaled by a passion to do His work. With such

twin passions, the Kingdom will be advanced in the lives of the students' Muslim friends.

Student Survey Results

The survey hoped to determine the percentage of Christian college students who are

living Christian lives marked by spiritual vitality. If spiritual vitality characterizes these

students, then they will have experienced salvation, live lives that are relatively free from

spiritual bondage, regularly experience the joy of the Lord, and will not chronically struggle

with feelings of guilt and condemnation. Students will be asked questions that will help to

evaluate if the aforementioned truths are operating in their lives.

If students are living gospel-centered lives, it might well be because someone taught

them how to walk with God. Consequently, students will be asked in this study if someone has

ever taken the initiative to disciple them. What's more, if they are experiencing gospel-centered

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[88] Keller, *Center Church*, 1239.

renewal, they very well may be sensing God's direction in their lives. Students will be asked this question too.

To be gospel-centered means one has a clear grasp of the gospel and an overwhelming sense of how it has transformed them. To have this sense, it seems that the Christian must have a sense of exactly what life was like prior to conversion. This was a question dealt with in this study.

The survey asked students if they clearly remembered what it was like not to have a relationship with Christ. The majority of the students answered no (55%) while the rest answered yes (45 %). Depending on one's position on the previously mentioned salvation question, this statistic would be interpreted differently. Consequently, some possible problems arise from this data. Perhaps some students were too young to even remember what life was like without Christ, while others might have embraced cultural Christianity and don't actually have a relationship with Christ. Fortunately, further questions in the survey suggest that the first point, youthfulness, is more probably true.

Another question was asked as to what age do students put their faith and trust in Christ. There seems to be a close correlation between when students were saved and how many students remembered what it was like not to have a relationship with Christ. Of the students polled, 63% of them came to Christ before graduating elementary school, and 18% of students came to Christ before the first grade. Only 37% of students surveyed were saved in middle school or beyond. The numbers support further statistics by *Nazarene Church Growth Research* of conversions that occurred earlier in life. According to their study, 85% of kids were converted between the age of 4 and 14, while only 10% were converted between 15 and 30 years-old.[89]

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[89] Southern Nazarene University, Data comes from Nazarene Church Growth Research, accessed on March 29, 2016, https://home.snu.edu/~hculbert/ages.htm

Actually, the students measured in this study are slightly older when their conversions take place.

The necessity of remembering one's unconverted state has been questioned. For instance, Michael Eastman says, "Our difficulty in starting with the Bible is that there is no theology of childhood [conversion] ... in Scripture."[90] In *Teaching for Spiritual Growth: An introduction to Christian education*, Perry Downs compares two schools of thought on this issue.[91] The first school of thought is what he calls the revivalist approach which focused on the doctrine of the depravity of man and the need to see oneself as sinful and if children "were old enough to repent properly, they must give their lives to Christ."[92] Later, Horace Bushnell offered another view, which focused on Christian nurture. He argued that a child should grow up being treated as a Christian instead of a sinner and may be converted at an early age "not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years."[93]

Even though these statistics were consistent with other data, the question does arise as to whether the kids were old enough to trust Christ as Savior. While it is entirely possible to be saved during that period in their lives, such a high volume of students being saved that early in life raises the suspicion of whether or not they were truly converted.

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[90] Michael Eastman, "The Child and the Kingdom — An Outline of Some Theological Issues," *Transformation: An International Journal of Holistic Missions* (April, 1997): 24.

[91] Perry Downs, *Teaching for Spiritual Growth: An introduction to Christian education* (Grand Rapids: Zondervan Publishing House), 205.

[92] Ibid, 205.

[93] Ibid.

This evidence demonstrates that a gospel-centered spiritual renewal experience is needed just in case there were false conversions. For some, renewal is needed so students can discover their need for conversion by unveiling the cultural Christian commitment absent of a true conversion experience. Not everyone involved in a church, Christian college, or a fellowship is a believer. This is why Tim Keller believes that renewal "consists not only of the renewal of true believers but also of the conversion of those within the covenant community who are only nominal believers."[94] For example, Acts 8:9-23 shows a baptized person who was still in need of conversion.[95] In light of the evidence, the call for self-examination is crucial to spiritual renewal. According to James Daane, when the person places himself or herself "under the light of God so his sins and weakness brought to view."[96] When one's true spiritual state is revealed, it cuts through the cultural Christianity one came to college with, and replaces it with a genuine response of repentance and placing one's faith squarely on Christ.

For others, renewal is needed because students still struggle with sinful flesh, often reverting to old sinful tendencies. There are three ways a Christian responds to God: through legalism, license, or the gospel. The two sinful default positions are legalism or license while the gospel response is most desired.

To measure where students are spiritually, the focus of this portion of the survey will mainly be on the fruits of having a gospel-centered vision. In the following paragraphs are the questions that were used to determine spiritual vitality.

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[94] Keller, *Center Church*, 1377-1378.

[95] Ibid.

[96] James Daane, "Self-Examination Expanded," *Reformed Journal 1*, no. 1 (Mar 1951): 3-5.

To determine if students were resting in the gospel by experiencing ongoing gospel renewal and not lingering in legalism or license, four questions were asked. The first question was whether students understood how the gospel breaks addictions. If Jesus came to break the power of sin over our lives, then this question is an important one because it provides an answer as to whether they understand the gospel beyond being saved and going to Heaven. Christ came to atone for the sins of mankind so humans could enter into a relationships with God. He dealt completely with the sin problem. Those who surrendered their lives to Christ were no longer required to overcome strongholds in their lives by mere human effort. They now have the power of the Holy Spirit to assist them. The gospel shows that Jesus did not deal with justification but also gave the Holy Spirit to achieve sanctification.

The research reveals that an overwhelming majority, 77%, said they clearly understood how the gospel breaks addictions, while 18% of students said they sort of understood how it worked, and 5% didn't understand at all. Knowing this truth is important because in order for the Christian faith to be faithfully lived out requires that Christians be supplied with a power source other than mere human ability (Acts 1:8). When Jesus was here on earth he taught the disciples that he would send them a helper, the Holy Spirit. It was clear they needed something beyond mere human ability to fulfill God's mission in their lives. According to Wayne Grudem, "The work of the Holy Spirit is to manifest the active presence of God in the world, especially in the church."[97]

If this statistic is true, then there is at least some understanding of how the gospel transforms a person's life. This is a welcomed sight given that often, when evangelicals hear the gospel, they relate it almost solely to justification. To them it is the process by which someone

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[97] Wayne Grudem, *Systematic Theology: An introduction to Biblical Theology* (Grand Rapids: Zondervan, 1995), 634.

can be justified before a holy God. That is only partially true. The gospel also deals with being transformed into Christ's image. This constitutes a holistic picture of the gospel. The writer of Hebrews advises his readers to return to the gospel over and over again, reflecting on what Christ has already done, which will bring about maturity and change. He states, "Leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God" (Heb. 6:1).

The second question asked was how often students felt the joy of the Holy Spirit. The assumption is that someone resting on the sufficiency of the cross and yielding their lives to the Holy Spirit will experience the joy of the Lord. If someone is consistently living their lives in legalism or license, he or she may be happy but won't consistently experience the joy of the Lord. This is because the joy of the Lord is a byproduct of living a gospel-centered life. An overwhelming 80% of students said they often experience the joy of the Lord, while 19% indicated that they do not experience joy often, and only 1% said they never do. This question assumes that students are able to distinguish between the joy of the Lord and mere happiness. Perhaps the high number who said they often experienced joy was due to this misunderstanding.

Questions 3 and 4 focused on how often students struggled with guilt and condemnation as well as doubting their salvation. These two questions were consistent with the previous two questions mentioned. Regarding guilt and condemnation, 76% of students said they sometimes struggled with this while 17% said they often struggled in this way. Only 7% said that they never struggled in this way.   Regarding doubting one's salvation, an amazing 55% of students said they never struggled with this issue, while 42% of students struggled in this way only sometimes. Just 3% said they did struggle with doubting their salvation.

It is clear from this survey that the overwhelming majority of students do not have an ongoing struggle with guilt and condemnation or doubting their salvation. While it could be that some of the students have embraced therapeutic deism, it's more likely that students are trusting in the sufficiency of Christ for their salvation. One contributing factor may in fact be that the schools surveyed were both Baptist in doctrine and embraced eternal security. If the school promoted the idea that one could lose salvation, the survey would have likely yielded much different results.

So far it has been revealed that the majority of students understand how the gospel breaks sinful habits, they have the joy of the Lord often and do not struggle with feelings of guilt or condemnation nor struggle with doubts about their salvation. To confirm this, students were questioned about whether they had clear direction on what God wanted to do in their lives. Of those surveyed, 92% said yes, while 8% said no. The assumption here is that if students are maintaining a gospel-centered life, they will have the Holy Spirit actively guiding their lives and will be aware of His leading.

The Leaders of Students Survey Results

The leaders of students were asked about students' church attendance. The question stated: "In your opinion, what percentage of students involved in your campus ministry attend church regularly?" The leaders polled said that the percentage of those who attend church over 75% of the time is only 14%. This means that 86% of students miss at least one Sunday or more a month. If true, the spiritual vitality may in fact be lower than the students' answers revealed. 52% of students attend church 50-74% of the time, while 29% of students attend church less than 50% of the time. Just 5% of students attend church less than 25% of the time.

There are a few ways to look at the numbers. Just because students don't attend church on Sundays does not mean they don't attend church at all during the week. The colleges polled have weekly mandatory chapels. What it does reveal is that there might be a significant number of students not involved in the life of a local church, which is a concern. If this is true, spiritual vitality would not be as high as the students' surveys suggest.

Conclusion

All of the information reviewed thus far suggests that the students answering the survey maintain a gospel-centered outlook on life and experience the fruits of it in their lives. In the next chapter, cultural intelligence will be measured because heart for God and a heart for the lost is not enough if one is hoping to reach people cross-culturally. Given the cultural barriers that exist, it is difficult to communicate the gospel in ways that can be understood. So having a high cultural intelligence will go a long way to overcome the barriers.

Chapter 3: Measuring Cultural Intelligence

When one looks at the Muslim population in the United States, one will quickly find the population is very culturally diverse. According to a Gallup poll, the Muslim demographic is 28% white, 35% African American, 1% Hispanic, 18% Asian, and 18% representing some other racial group other than those mentioned.[98] The need for the development of cultural intelligence is reflected in the numbers regarding Protestant racial makeup as it differs substantially from Muslims. According to Gallup, 76% of Evangelical Protestants are white, 6% of them are black, 11% are Hispanic, and 5% are Asian, or some other nationality.[99] When one delves into the numbers regarding the racial makeup of Christian colleges, one finds similar statistics.

The Incarnation and Cultural Intelligence

Fortunately, the Bible offers example after example of the Church communicating her message across different cultures. One example is the Apostle Paul when he ministered on Mars Hill. While he was sharing the gospel with religious pagans in Athens, his method for communicating his message to them was impacted by his cultural background. He was well acquainted with Greek culture and leveraged that experience by contextualizing the gospel in order to gain a hearing. He crossed over to the Greek culture and communicated in a way that his audience could relate.

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[98] Pew Research, *Muslim Americans: No Signs of Growth in Alienation or Support for Extremism,* accessed March 30, 2016, http://www.people-press.org/2011/08/30/section-1-a-demographic-portrait-of-muslim-americans/

[99] Ibid.

What is even more profound is that one finds this same effort of contextualizing the message exercised by God himself. "The author of Hebrews connects the incarnation with a long history of God contextualizing himself", as David Livingston points out, "in culturally intelligent ways."[100] God takes the initiative to communicate with finite creatures. "The author [of Hebrews] writes, 'In the past, God spoke to our forefathers … at many times and in various ways'"(Heb.11:1). "One of the unique traits distinguishing Israel's God from the others' gods was the way he personally communicated with his people in ways they could understand."[101] God calls the Church to do the same.

Incarnation and Contextualization

Contextualization ultimately relates the gospel to culture and, says Livingston, "the incarnation is the ultimate form of contextualization, the fullest embodiment of 'cultural intelligence.'"[102] In the incarnation, Jesus, the second person of the Trinity, the eternal preexistent Son of God, became flesh as he was immaculately conceived through the Holy Spirit inside the womb of Mary.

In the Book of Hebrews, the writer declares, "Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil" (Heb. 2:14). In this verse, the writer offers some critical insight as to the nature of the incarnation as he shows how Jesus took on the same flesh and blood as "the children" mentioned at the beginning of the verse. Flesh and blood is the natural state of the human being. It is the material substance in which people are created.

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[100] David Livingston, *Cultural Intelligence: Improving your CQ to Engage our Multicultural World* (Grand Rapids: Baker Academic, 2009), 33.

[101] Ibid.

[102] Ibid.

One sees God's original creation intent worked out in Gen. 2:23 as the text reveals that once Adam saw Eve for the first time, he said, "bone of my bones, flesh of my flesh" revealing that the first human beings were created to have flesh, which plays a part later in God's plan for redemption. While in the flesh, Adam sins and the rest of humanity inherits the punishment for that sin. To rectify this situation, God says he will bring humanity a Savior. Later, the Savior Jesus is revealed as "the Lamb of God take away the sin of the world!" (John 1:21).

To accomplish the saving work, Jesus, the preexistent Son of God, condescends in order to reach down to humanity by identifying with mankind by becoming in the likeness of sinful man, though sinless himself, while still retaining fully and completely his divinity. Since He was God, He existed prior to coming to earth, but took on this additional form. He did this so He could die for the sins of humanity by taking upon Himself the wrath our sin deserved. In sum, according to F.F. Bruce, "Our Lord … existed before his incarnation; [and in] a fixed point in time, by his own choice, 'he also himself in like manner partook … of the same' and so began to share fully the nature of those whom he chose thus to redeem."[103] This is one of the feats that qualified Him to accomplish mankind's redemption on the cross.

According to the author of Hebrews, "For it was fitting that he ... should make the founder of their salvation perfect through suffering" (Heb. 2:10). Thus Jesus, through the incarnation, was the founder of our salvation. The word founder, "given its full range of meaning, ... designates an individual who opened the way into a new area for others to follow, founded the city in which they dwelt, gave his name to the community, fought its battles and

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[103] F.F. Bruce, *The Epistle to the Hebrews Revised* (Grand Rapids: William B Eerdmans Publishing Company, 1997), 78.

secured the victory, and then remained as the leader-ruler-hero of his people."[104] This is the role

that Jesus willingly played for us.

By the incarnation, Jesus comes to reconcile sinful man to a holy God, through His

eventual death on the cross and subsequent resurrection. Yet, death on the cross would have

been something, Jews and Gentiles alike, would have rejected as God's way of restoring the

ability to have a relationship with Him that was lost in The Fall. According to the Apostle Paul,

"For the word of the cross is folly to those who are perishing …" (I Cor. 1:18). It was

foolishness to both Jew and Gentile alike. Such seeming foolishness required avenues of

engagement that the Jews could understand so the way of Jesus' death would be better received.

The Jews were already familiar with the role of the priest. The office was designed by

God and used by Jesus, at least in part, to speak to the people in a culturally intelligent way, so

the truth of the gospel, which was an incredible hurdle to overcome given the avenue of the

cross, could be understood through the role of the priest. The priest's duty was to offer a

sacrifice for the sins of the people. Christ, in turn, served as the Great High Priest, and offered

himself on the cross as the unique sacrifice to atone for mankind's sin. By using the role of the

priest, the people could better understand the message of the cross.

The Role of the Incarnation

What role does the incarnation play in Christian College students for reaching Muslims

with the gospel? Furthermore, what role does the incarnation play in seeing the necessity of a

development of cultural intelligence in order to foster evangelistic effectiveness? At least part of

communicating the gospel, is identifying with the culture of the people one hopes to reach.

Communication effectively across cultures involves employing different strategies for

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[104] J. Julius Scott, Jr., "Archegos in the Salvation History of the Epistle to the Hebrews," *JETS*, vol. 29, (1986): 52.

overcoming potential communication barriers. If not, one's ability to persuade is reduced, and consequently, the other person may never understand or receive the message they are to convey.

Yet, at the same time, simply identifying with the culture is not enough. The speaker must also stay true to the message. Therefore, when communicating the Christian message, one must testify of the life, death, and resurrection of Jesus Christ.[105] Also, there is a role that the incarnation plays in defining how the church is to approach evangelism. Christ came to earth in order to embody and convey a message of salvation, reconciliation, and redemption.

Once Jesus died and subsequently ascended back to Heaven, the Church, also understood as the Body of Christ, becomes the incarnate presence of Christ as they minister to a lost world through the empowerment of the Spirit. The Church then is left with the mandate to make known the glorious riches of Christ. This requires a mode of communication that seeks to take the concepts already understood by the culture, and use the concepts that are compatible with the Christian message as way to explain the gospel. The objective is to make the mission a reality by communicating the message in a culturally intelligent way. By employing cultural intelligence as an evangelistic strategy, the mission of reaching Muslims for Christ will more easily become a reality.

What is Cultural Intelligence?

If having cultural intelligence is the key to effective cross-cultural evangelism, what exactly is it? It is "the ability to interact effectively with people who are culturally different. It is the ability to generate appropriate behavior in a new cultural setting …"[106] With this definition

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[105] J. Todd Billings, "The problem with 'incarnational ministry': what if our mission is not to 'be Jesus' to other cultures but to join with the Holy Spirit? *Journal for Cultural Encounters*, 9, no. 2, (2013): 9.

[106] Harry C. Triandis. "Cultural Intelligence in Organizations," *Group & Organization Management, (Feb 2006): 21.*

in mind, a further breakdown of the two terms may help to garner an even more fruitful understanding of the term. First, the term culture connotes "the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving."[107] From this definition, culture is something all encompassing. It offers the shared set of values societies need in order to function. Or, as Daniel Bell defines this term, culture is "the effort to provide a coherent set of answers to the existential questions that confront all human beings in the passage of their lives."[108] It only makes sense that one acquire a skill that helps one function in a society where the individual does not hold the same shared values.

The term intelligence is defined by Merriam Webster's Dictionary as "the ability to learn or understand or to deal with new or trying situations."[109] Intelligence is also something that can be measured and developed. Cultural intelligence is needed because "an inescapable reality is that all humans are ethnocentric ... that is, they strongly feel that what is 'normal' in their culture is or should be normal everywhere."[110] Therefore, cultural intelligence is not just something one is gifted in and therefore cannot be developed. To the contrary, one can grow immensely in cultural intelligence. This is important since humans are, as just previously stated, ethnocentric by nature. When cultural intelligence is not developed, people think of others not like them

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[107] Accessed January 1, 2016, https://www.tamu.edu/faculty/choudhury/culture.html.

[108] Ravi Zacharias, *An Ancient Message, Through Modern Means, to a Postmodern World,* accessed May 26, 2016, http://rzim.org/just-thinking/an-ancient-message-through-modern-means-to-a-postmodern-mind, Originally taken from the following source: Daniel Bell, *The Winding Passage: Sociological Essays and Journeys* (Piscataway, New Jersey: Transaction Publishers, 1991).

[109] *Merriam-Webster Online Dictionary, s.v.* "intelligence," accessed May 11, 2016, http://www.merriam-webster.com/dictionary/intelligence

[110] Triandis, "Cultural Intelligence in Organizations," 21.

negatively. The tendency of human nature to stereotype people and thinking of them in negative ways because of cultural differences must be overcome.[111]

Acquiring Cultural Intelligence

Acquiring cultural intelligence makes evangelizing across cultures a greater reality because it addresses two issues by offering "(1) a coping strategy for unfamiliar situations and 2) Cultural Intelligence competence."[112] When communicating the gospel message, the person interacting with Muslims will run into several barriers such as social, religious, and communication barriers. These barriers greatly hinder the comprehension and receptivity of the message. So acquiring a higher cultural intelligence allows one to have greater effectiveness in communicating across a variety of cultures.   As one grows in CQ, one will "gradually be able to interpret the behavior of people from unfamiliar cultures as … [if one were] an insider in their culture."[113]

One may object at this point and say that if one wants to reach Muslims, just showing them the love of Jesus is enough. This is only partially true. Certainly, loving people like Jesus does makes for effective evangelism. However, as Thomas Stalter rightly observes, effective evangelism must be driven by love. He states, "The journey across the chasm of cultural differences begins with a desire to love people of difference but must move toward an ability to effectively express that love."[114] True love seeks to be involved in people's lives by socializing

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[111] Ibid.

[112] Thomas M. Stalter, "Cultural Intelligence: A Model for Cross-Cultural Problem Solving," *Missiology: An International Review*,37,no. 4 (Oct 2009): 544.

[113] Livingston, *Cultural Intelligence 22*.

[114] Ibid.

with them which takes a time commitment, sympathizing with them as they begin to let down their guard as the relationship deepens, and serving them while seeking to meet their needs.

Understanding how Jesus ministered is also important in understanding how the Bible intersects with cultural intelligence. Jesus went where the people were. He didn't minister from an ivory tower. This type of relational involvement requires a certain amount of cultural intelligence. Otherwise, this level of involvement between people of opposite ethnic and religious backgrounds causes friction, which impedes evangelistic effectiveness.

Crossing Barriers When Ministering to Muslims

The purpose of becoming culturally intelligent is to cross barriers which hinder the advancement of the Gospel by hindering the ability to enter into relationships with those who are very culturally different than the typical American Christian. Everyone, including the Christian, has been socially conditioned to function within one's cultural circle. Therefore, "culture is learned, not inherited. It is formed in us both through explicit teaching and through our observation and interaction with others."[115] As one studies culture it is clear that "people's behavior and mental processes [are] shaped in part by their social and/or cultural contact."[116] One's culture affects behavior and is motivated by sociocultural, generational, and religious cultural conditioning.

Sociocultural conditioning takes place when the norms, values, customs, and worldview is inherited from one's culture. Things like how one views time is culturally conditioned and needs to be understood to evangelize effectively. There are many other questions to ask. For

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[115] R. J. Sternberg, "The Concept of Intelligence and its Role in Lifelong Learning," *American Psychologist* 52, no. 10, (October 1997): 1032

[116] Ibid.

example, does this person operate from linear time or flexible time? How does one cultivate

trust? Does the person being evangelized come from a task-based or relationship based culture?

How about societal relationships? Does one favor individualism or collectivism? All of these are

important questions, and having answers for them is part of growing in cultural intelligence,

because these are "the means by which social and cultural continuity are attained."[117]

The second barrier is generational. It is too easy to look at Muslims through a monolithic

framework. No culture should be seen this way in the 21st century. The rapid change that takes

place in our information age means generations change rapidly too. The world is much more

interconnected and cultural values are being transferred to a much wider audience

geographically. The West is having an effect on many other cultures, not just Western cultures.

Therefore, when one interacts with a Malaysian Muslim, for example, one must also consider

that the 40 year-old Malaysian Muslim will have slightly differing values and norms than the 25

year-old Malaysian Muslim.

The third barrier is class. This is a barrier because, again, many look at the Muslims as

being monolithic with a picture of Muslims that is heavily non-Western, not viewing them as a

part of the middle class. This means they don't see Muslims as holding middle class values,

which is important to many Americans because many believe that the middle class is the

bedrock of democracy. In reality, the opposite is true of Muslims. According to Pew, a

comprehensive nationwide survey of Muslim finds that

> Americans find them [Muslims] to be largely assimilated, happy with their lives, and
> moderate with respect to many of the issues that have divided Muslims and Westerners
> around the world. Muslim Americans are a highly diverse population, one largely
> comprised of immigrants. Nonetheless, they are decidedly American in their outlook,
> values, and attitudes. Overwhelmingly, they believe that hard work pays off in this

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[117] John A. Clausen, ed, *Socialization and Society* (Boston: Little Brown and Company, 1968), 5.

society. This belief is reflected in Muslim American income and education levels, which generally mirror those of the general public.[118]

These facts should assist the Christian in deciding how to minister to Muslim friends.

The fourth barrier is religious conditioning. Islam, by its very nature, is a heavily regulated, law based religion. The principle idea governing behavior is *Sharia*, a word that means moral and religious law, serves as the distinguishing characteristic of this faith tradition. Adherence to *sharia law* is what helps them to function as a community of believers. It is the glue that holds the community together. "Most Islamic laws and traditions aim at preserving and protecting this sense of community. The worst thing that can happen to any Muslim community is a loss of honor. Anyone who oversteps the boundaries of accepted practice must be brought back for the sake of community."[119] So this becomes the interpretive lens through which one looks to understand the Islamic law code.

The law covers the religious aspect of life as well as everyday life. The law regulates what you eat and drink, what you wear, personal finances, even personal hygiene, including how one uses the restroom. It also instructs how to greet people, the rituals for eating, dressing and speaking, and how the genders relate to one another. Further, it regulates marriage and family life. However, most importantly, it governs how the community is to worship God. Each of these categories has detailed instructions to follow.

Having a working knowledge of the taboos of Islam is most helpful and is essential for developing cultural intelligence. For instance, drinking alcohol and eating pork are very much taboo. Drinking alcohol is considered a great sin by most Muslims because it is an intoxicant

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[118] Pew Research, *Muslims: Middle Class and Mostly Mainstream*, accessed January 5, 2015, http://www.pewresearch.org/files/old-assets/pdf/muslim-americans.pdf

[119] 119 Hoskins, *The Muslim Mind*, 28.

that alters the human consciousness, and dulls the faculties causing one to be susceptible to

indulging in what Christians call the flesh.[120] Eating pork is strictly forbidden, even eating any

of its derivatives such as hotdogs. If a Christian invites his or her Muslim friend out to lunch,

and orders alcohol or a pork dish, there is a very good chance that the Christian's ability to reach

this friend will be hindered. On the other hand, if the same Christian invites his or her Muslim

friend over for dinner, and prepares the meat properly by the butcher in the *ḥalāl* way, that

gesture could go a long way to show the love of Christ to the Muslim friend.

Can Cultural Intelligence be Acquired?

In all likelihood, American Evangelical Christians have a very low cultural intelligence

because the group is vastly white and has done little to understand or embrace cross-cultural

ministry as a group. This fact begs the question: Is there hope for change? Can one's cultural

intelligence be improved? The answer to that question is yes. Cultural intelligence, says

Livermore, "focuses on learned capabilities rather than personality traits"[121] as well as attaining

the "capacity to reformulate one's concept of self and others rather than just learning cultural

thinking and behavior."[122] In other words, the Christian can vastly improve his or her CQ

through training, mentoring and much effort.

In *The Cultural Intelligence Difference*, David Livermore outlines the four capabilities in

cultural intelligence then offers tools to assist the reader to develop strategies to improve each

capability. These capabilities that make up the total cultural intelligence quotient include CQ

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[120] Asad Tarsin, *Being Muslim: A Practical Guide* (Miami: Sandala, Inc., 2015), 189.

[121] Livermore, *The Cultural Intelligence Difference*, 5.

[122] Ibid.

Drive, CQ Knowledge, CQ Strategy, and CQ Action. Each capability builds on the other and formulates a complete strategy for crossing cultural barriers.

Survey of Students' Results

To determine the level of cultural intelligence of the students, five questions were asked. The questions cover the four capacities of cultural intelligence offered by Livingston. The purpose of the study is to discover areas in which students are lacking and areas where students have a firm foundation. The hope is that weaknesses in cultural intelligence will be revealed so there can be more concentrated development for students in those areas.

The first capability is CQ Drive. This represents one's drive to develop one's own personal interests and confidence with the goal of helping one to function well in differing cultural settings.[123] Most of what prevents Christians from building relationships and sharing their faith with their Muslim friends and neighbors is lack of drive to do so. Certainly, the commission is being faithful to Scripture, but the proper response to the commission is what's lacking. Consequently, one needs the wherewithal to cross the socio cultural, generational, and religious barriers that exist.

To test the capacity for CQ Drive, two questions were asked. The first question asked, "Do you enjoy learning about different cultures?" received an overwhelming 87% "yes," while 13% said "somewhat" and no one said "no." It is clear that most Christian college students are eager to learn about different cultures. This probably reflects the emphasis in the wider culture of diversity. In the past several years there has been an emphasis in education to include the voices and images of minorities in textbooks in order to develop an appreciation of the contributions from people who didn't come from the dominant culture. To do this, there was a

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[123] Ibid.

demand to train teachers and provide curriculum that would promote an inclusive multicultural society. This training had with it the goal that all voices must be heard.

Students understand that the world is turning global. In *The Next Evangelicalism: Freeing the Church from its Cultural Captivity,* Soong-Chan Rah points out that sociologists are predicting that by 2050, Whites will no longer be in the majority in the United States as they will fall below 50%. As a matter of fact, it may even be sooner, possibly by 2042, as later studies indicate.[124] The society as a whole is shifting to meet this demand, and the new generation of Evangelicals are heeding the call to grow in multicultural understanding. This is vital given the fact "since the incarnation shows the translation of the divine Word into the context of the world, [it helps] the gospel message to continue to go forth in various cultural contexts and [be] translated into various cultures."[125] Therefore, a shift here translates into being a sign for the better.

Historically as well as currently, there has been major resistance among Evangelical colleges and campus ministries to develop racially diverse communities.   Regarding Evangelical colleges, Karen Paredes-Collins says that Evangelical colleges are 84% white, which means that only 16% of students are minorities.[126] The numbers suggest that the lack of CQ Drive is an institutional problem as "many schools … do not identify campus diversity as an institutional priority, resulting in a lack of allocated resources or the basic policies and practices necessary to promote a multicultural learning experience for students."[127] However, this study

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[124] Soong-Chan Rah, *The Next Evangelicalism: Freeing the Church from its Cultural Captivity* (Downers Grove: Intervarsity Press, 2009), 14.

[125] Ibid, 137.

[126] Samuel Perry, "Social Capital, Race, and Personal Fundraising in Evangelical Outreach Ministries," *Journal of the Scientific Study of Religion* 52, no. 1 (Mar 2013), 164.

[127] Ibid.

shows that while the institutions may hold these views, the student body has been socialized under a different paradigm.

The other question that was asked pertaining to CQ Drive was if students enjoy interacting with people from a different culture. An interesting fact here is that 87% of students enjoy learning about different cultures, but 77% of students enjoyed interacting with people from different cultures, representing a 10% decline. The 10% drop represents students who enjoy learning about different cultures, while only somewhat enjoy interacting with people from different cultures. This means that the CQ Drive of students is not quite as high as the answers to the first question indicates.

There are many reasons for the 10% drop. For the sake of argument, the writer will use the example of interacting with Muslims. To begin, it could be attributed to fear. The fear of being rejected can be paralyzing, which might create hesitation to go any further into developing cultural intelligence. Another reason could be pride. The sentiment goes something like this: Muslims need to take the initiative and approach me. Such a sentiment is in direct contrast to the example of Jesus who considered Himself to be of no reputation. Then there is pessimism. The adage goes, Muslims will never convert to Christianity anyway so why try? This negative outlook views developing cultural intelligence as a waste of time.

While the first capability is drive, simple drive does not make the cross cultural engagement a success. Another key ingredient is CQ Knowledge. Livermore defines this capability as "the extent you understand the role of culture in how people think and behave and your level of familiarity with how cultures are similar and different."[128] The areas that are

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[128] David Livermore. The Cultural Intelligence Difference: Master the One Skill You Can't Do Without in Today's Global Economy (Kindle Locations 906-907). AMACOM. Kindle Edition.

needed to grow in knowledge are the sociocultural, generational, class, and religious realities

that govern the Muslim view of the world. This knowledge must continually be cultivated,

because, as Peter Drucker once wisely pointed out, "Knowledge has to be improved, challenged,

and increased constantly, or it vanishes."[129] Thus, acquiring knowledge is an ongoing project.

To test this strategy, students were asked whether they knew the cultural values and

religious beliefs of Muslims from various cultures. Only 26% said "yes" and 12% said "no."

The majority of students, 62%, said they "somewhat understood." When one compares how

much students enjoy learning and interacting with other cultures, there is a great drop off when

it comes to knowledge in this particular area. This information begs the question: Why is there a

gap when it pertains to Muslims?

Edward Said identified one possibility as being what he called "Orientalism…that is -

the propensity in Euro-American West to regard Asia in general and the Middle East in

particular as an exotic cultural construct that at once complements and defines the West."[130]

They are considered the "other" in the U.S., while many other religions have enjoyed the

transformation from the category of "other" or more to the point, outsider, to being more

accepted. For instance, Mormonism, Buddhism, and Judaism all served that distinction in

America's past, but now enjoy relative acceptance in the current religious pluralistic landscape.

Why?

Historically, there has been a fear of nonwestern religions in America. According to

Peter W. Williams in his book *American Religion*: *From their Origins to the Twenty-first*

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[129]Accessed March 30, 2016, http://www.brainyquote.com/quotes/quotes/p/peterdruck154448.html

[130] Peter W. Williams, *American Religion*: *From their Origins to the Twenty-first Century* (Chicago: University of Illinois Press, date?), 457.

Century draws from the wisdom of Edward W. Said as he explains why Orientalism is he

problem. Said believes that the Western fear of nonwestern religions comes by way of

Orientalism. He "offers a series of phrases formed by prefixing various words with 'Oriental' -

despotism, splendor, cruelty, sensuality, to suggest what the term *Orient* invokes for

'Westerners' at some level of consciousness."[131] The realities of suicide bombings, airline

hijackings, and increased knowledge of offensive passages in the Qur'an as a result of increased

access to the internet reinforces this fear and separates the people of the two faiths. This wall of

separation contributes to the lack of knowledge that exists among Christian college students.

Perhaps the Christian nation narrative, which defines American Evangelical identity, is

what contributes to the separation. Traditionally, Evangelicals not only insisted on this

hypothesis, but believed the US needs to be officially Christian, though the strength of this

position is waning in recent years.[132] The narrative began when the Pilgrims arrived in

Massachusetts in 1620 in search of religious liberty. From there, the Puritans arrived in

Massachusetts also seeking religious freedom. It was the Puritans who sought to establish the

idea of a Christian nation. Even though Puritan influence was short lived, its impact still lives in

the hearts of many Evangelicals today. Muslims, given the perception of them wanting to

subvert the Christian nation hypothesis, are seen as the enemy, or at least people from whom

Christians need to distance themselves.

This view is no doubt problematic because the idea of God working through a nation is

an Old Testament one. In the Old Testament, God raised up the nation of Israel to be a light to

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[131] Ibid.

[132] Mark A. Noll, Nathan O. Hatch and George M. Marsden. *In Search of a Christian America.* (Colorado Springs: Helmers & Howard Publishers, 1989) 1.

the nations. However, now that Christ has come, God works through His Church and not a nation. Therefore, both on historical and theological grounds, this hypothesis must be rejected.

Third, there is CQ Strategy. According to Livermore, this capability refers "To the extent you know what is going on in a cross-cultural situation and your ability to use that awareness to manage those situations effectively."[133] This is where the rubber meets the proverbial road. Knowledge is not enough if it is not utilized properly. The moment one interacts with a Muslim, one has the opportunity to engage in a culturally intelligent way. Knowing what to do is not enough; however, one must act in the moment, aware of the cultural dynamic taking place in real time and respond appropriately.

Basically, in this capability one seeks to apply what one knows in a real life situation. For example, one may be aware that a Muslim woman typically frowns upon shaking hands with a man, particularly one she doesn't know, in a public setting. Yet, the person in question, when he sees his Muslim colleague, must refrain from engaging in the typical greeting of a handshake of a female Muslim colleague, and, instead, perform the culturally appropriate greeting. But he must have the presence of mind to do so, when he finds himself in such a setting. An instant reaction like this takes time to develop where one acts instinctively in that kind of situation.

To test this capability, Christian college students were asked whether they knew the cultural values and religious beliefs of Muslims from various cultures. Of the students polled, 26% said "yes" and 12% answered "no, while 62% believed that they were "somewhat familiar" with Muslims' cultural values and religious beliefs. While the prior statistic on CQ Drive reflected an overwhelming desire to interact with Muslims, this desire is not met with training.

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[133] David Livermore. *The Cultural Intelligence Difference Specia*l Ebook Edition: Master the One Skill You Can't Do Without in Today's Global Economy (Kindle Locations 1323-1324). AMACOM. Kindle Edition

Typically, many Christian colleges do not offer classes that focus exclusively on Islam, nor do they have faculty with an expertise in it.

The last capability is CQ action, which "is the extent to which you can act appropriately in a culturally diverse situation. It includes your flexibility in verbal and nonverbal behaviors and your adaptability to different cultural norms."[134]This capability asks the question, what behaviors does one adopt in a particular cross-cultural situation? To effectively develop this strategy requires determining when to adjust your behavior to fit a given cross-cultural setting and by how much.

To test this capability two questions were posed. First, were students conscious of the cultural knowledge they had when interacting with people from different cultural backgrounds? Of the respondents, 56% said "yes" and 4% said "no", while 40% said they "somewhat agreed." In other words, did they feel they were able to take their cross cultural knowledge and apply it in real time when interacting with someone not of their culture? Since nearly half of students (44%) said "no" or "somewhat," which suggests that students probably have either had no or limited cross-cultural interactions. If they did, mere practice would make students more confident to respond "yes" rather than choosing the other options.

The second question asked whether students change their behavior when a cross-cultural interaction requires it. Numbers from the previous question were similar with one caveat. The yes responses (63%) grew by 7% while the no responses (12%) grew by 8%. The students who answered somewhat (25%) to the question declined by 15%. The numbers suggest students need training to meet the multicultural demands in general and also need the cultural intelligence to interact with Muslims in particular. To be sure, successful interaction across cultures requires it.

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[134] David Livermore. The Cultural Intelligence Difference Special: Master the One Skill You Can't Do Without in Today's Global Economy (Kindle Location 1708). AMACOM. Kindle Edition.

Students need to learn cultural intelligence skills such as seeing the need to suspend "judgment until enough information about the other person becomes available; paying attention to the situation while one is having a cross-cultural interaction; cross-cultural training that increases isomorphic attributions, appropriate affect, and appropriate behaviors."[135]

Leaders Survey Results

Leaders were asked one question that pertained to cultural intelligence. It asked what percentage of students that were involved in campus ministry enjoyed interacting with different cultures. Only 33% of leaders of students thought that students enjoyed interacting with people from different cultures, while 75% of students reported that they enjoy interacting with people from different cultures. Thus, the leaders are more pessimistic of students' desire to reach out cross-culturally.

Conclusion

Cultural intelligence is an essential skill for future success in ministry in America and ministering to one's Muslim friends in particular. The good sign found in the research is that students are eager to gain cultural intelligence. Another important element to consider in successfully sharing one's faith with Muslims is evangelistic acumen. Has one developed the skills to be successful? In the next chapter evangelistic acumen will be defined and measured.

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[135] Triandis, "Cultural Intelligence in Organizations," 20.

Chapter 4 - Measuring Evangelistic Acumen

The word competent is "having suitable or sufficient skill, knowledge, experience, etc., for some purpose; properly qualified."[136] Companies hire people based upon their competence to do a job. For instance, if a principal plans to hire another teacher for her school, she will perform a background check, call previous employers, and ask the person to come in for an interview. She will then interview the prospective teacher by asking him or her several in-depth questions in order to determine the person's competency to do the job. The principal knows that once she hires the teacher she has him or her for the entire year. There is no turning back.

Once the new teacher is hired, she will be expected to teach her students and will be evaluated to see how much her students have learned over the course of the year. The test scores reveal not just how much the students know but how much they have learned compared to the previous year. If the teacher is not competent, her students' scores will likely be lower or the same as the scores from last year. The principal must hire and continuously evaluate and develop a competent teaching staff if the school is to reach its goals.

The Islamic Belief System

Likewise, if college students are to be effective reaching their Muslim friends, they will need to reach a certain level of competence. Islam is a religious system that is in many ways antithetical to a Christian point of view. However, while the religion is antithetical to Christianity, something very important must be considered, namely the individuals that are involved in this religious system. Fouad Masri believes "Muslims today are the victims of a religious and ideological system that locks them in, controlling the subjects they are allowed to

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[136] *Merriam-Webster Online Dictionary, s.v.* "competent," accessed May 26, 2016, http://dictionary.reference.com/browse/competent?s=t

investigate, the questions they can ask, even the thoughts they dare to think."[137] In light of this, Muslims must be looked upon with compassion rather than suspicion.

Islam is deceptive for many reasons, and the person who desires to reach Muslims must be familiar with those ideas that contradict the Christian faith. Satan deceives by either telling people lies directly or using another person or a political or religious system to do it. His greatest effort to deceive is to distort who God is, who Christ is, what Christ's work has accomplished, and what the gospel is and does.

Perhaps its greatest sins are a distortion of God, of Christ, and the gospel. The Islamic view of God is that He is an undifferentiated unity who is maximally transcendent but lacks the qualities to develop intimate relationships with His creation. Christ, in the Muslim point of view, is merely a prophet; He is not divine and did not atone for the sins of mankind. Islam, as a result, denies the gospel, or more precisely, the efficacy of the death, burial, and resurrection of Christ. George Hass captures this idea well:

> Islam accepts Jesus as prophet, but denies his sonship and redemptive death on the cross. Islam believes in God the creator, but denies that he is a personal, loving father. Islam accepts the books of the Bible, but claims that they are no longer reliable and that the Bible that we have has been corrupted. Islam believes that there is a hell and a heaven, but provides no way to secure the believer's destiny except *jihad,* Martyrdom, or dying during hajj.[138]

The task of the evangelist, is help the Muslim unravel these lies and replace them with the truth of the Christian scriptures regarding these matters.

What Problems Need to be Overcome?

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[137] Fouad Masri, *Ambassador to Muslims*, 28.

[138] Georges Houssney, *Engaging Islam* (Boulder: Treeline Publishing, 2010), 82.

To begin, the salvation story is central to understanding evangelism. The student who has a high evangelistic acumen will understand why salvation is needed because he or she will have an understanding of sin. The Christian understanding of this doctrine is significantly different from the Muslim understanding of sin. Muslims reject the idea of original sin and embrace something very similar to a Pelagian view of sin. Both views espouse the idea that Adam's sin does not affect the human race, and as such, man can stop sinning if he chooses, by his own human effort. Such a view nullifies the need for the efficacy of Christ's saving work and the subsequent empowerment that comes by way of the indwelling Holy Spirit, which stems from His death, burial, and resurrection.[139]

The person who has a high level of evangelistic acumen will know that "the doctrine of sin … clarifies the central problem in theology's most vital theme - the relationship between God and humanity."[140] The salvation that God brought about in Christ seeks to reestablish a relationship between sinful man and a holy God. Without this robust understanding of sin, people will fail to understand the need for the gospel. This is indeed the central problem of the human race because it is what separates man from God. It is this understanding that should inform our evangelism.

Sin began in the Garden of Eden when Adam decided to reject God's command not to eat from the knowledge of the tree of good and evil. The moment Adam sinned, the ramifications were imputed to mankind, making everyone born after him to be infected with a nature to sin, thus inheriting what theologians call Original Sin.

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[139] For further study of this important distinction between Pelagius' heresy and the redemptive plan of Christ championed by Augustine, see the definitive classic, Philip Schaff, *Nicene and Post-Nicene Christianity – From Constantine the Great to Gregory the Great A.D. 311-590*, vol. 3 of *History of the Christian Church* (Peabody, Massachusetts: Hendrickson Publishers, Inc., 2006), 783-815

[140] Charles R. Swindoll and Roy B. Zuck, editors, *Understanding Christian Theology* (Nashville: Thomas Nelson, 2003), 723.

The ramifications of this predicament not only bring about separation from God, but they also pave the way for pride to emerge in the human heart, desires that compel humans to want to act contrary to what God desires, and the propensity to live in rebellion toward God. These characteristics manifest because the Fall results in mankind becoming spiritually dead as well as inheriting the condition from Adam called Total Depravity. Now mankind's mind, will, and emotions were bent toward doing evil.

Since God is a holy and just God, he has to judge sin if He is to remain consistent to His nature. The Apostle Paul declared, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth" (Rom. 1:18). Salvation then is God setting a plan in motion to save mankind from their predicament. God does this by rescuing us through the finished work of Christ. It was Jesus' death and resurrection that achieved our salvation. This is the message that the Christian is to proclaim.

Survey Results of Students

The overwhelming majority of Christian college students affirmed that a person cannot earn salvation by being good or doing things for other people because salvation is a free gift of God. Of the students studied, 93% of them affirmed the aforementioned idea, 4% rejected this idea, and 3% were not sure. While this question does not uncover the students' level of understanding of all the aspects of original sin and salvation, the creedal affirmation of it is strong among students.

Students at Christian colleges have the advantage of taking courses that expound basic doctrine, leaving the Christian college students more informed than other college-aged Christians. In a survey conducted by George Barna, he attempted to find out how many

Christians had a biblical worldview. The criteria for someone having such a view of the world, were that he or she must believe in absolute moral truth, the inerrancy of Scripture, the reality of Satan, a belief that salvation is a free gift that cannot be earned, that Jesus lived a sinless life, and that God is the supreme ruler of the universe. If respondents answered in the affirmative to all of these statements, they were deemed to have a biblical worldview.

The study found that only 9% of adults polled had a biblical worldview. When asked about whether it was possible to earn salvation, "only one-quarter of adults (28%) believe that it is impossible for someone to earn their way into Heaven through good behavior. Not quite half of all born again Christians (47%) strongly reject the notion of earning salvation through their deeds."[141] These are alarming statistics indeed, but not nearly as alarming as the statistics for the Mosaic generation, people between the ages of 18 to 23, in other words college-aged adults. Only one half of one percent of this group has a biblical worldview.[142] While the specific numbers regarding whether this group believes salvation is by grace alone, chances are very good that the number would be quite low.

When comparing this study to that of Barna's, either students are coming to college with a strong belief that salvation is by grace alone or the Christian college is doing a superb job in instilling these beliefs in their students. In any case, it bodes well in producing students who embrace a biblical worldview that equips them to minister to their Muslim friends.

The second problem that needs to be addressed is the fact that there are multifaceted consequences of sin. The Bible shows the outworking and consequences of sin in a plethora of

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[141] George Barna, "Barna Survey Examines Changes in Worldview Among Christians over the Past 13 Years," 2009, accesed on July 1, 2016, https://www.barna.org/barna-update/transformation/252-barna-survey-examines-changes-in-worldview-among-christians-over-the-past-13-years#.Vu__UEcyaSc

[142] Ibid.

ways: guilt, fear, and shame. This is because "sin is first of all a condition that is simultaneously judicial and moral, legal and relational."[143] Sin causes one to break the law causing guilt, while sin also causes us to be cut off from a relationship with God bringing about fear. What's more, sin damages the psyche by causing shame.

Every culture grapples with at least one aspect of the three effects of sin with the result that some cultures adopt an honor/shame view, while others, particularly those from a Western context, view culture through a guilt/innocence lens. Still others view culture via a power/fear lens.

People seeking to share the gospel cross-culturally should take note of these differences to be effective. This is because "for communication to be effective, people must be convicted of their sin."[144] This is where the conscience plays an important part in how the gospel is conveyed. Christians "must therefore learn what kind of wrongdoings are already bothering the people's consciences and emphasize these."[145] Typically, the Christian university student comes from a Western culture context that embraces a guilt/innocence culture where "individualistic societies (mostly Western), where people who break the laws are guilty and seek justice or forgiveness to rectify a wrong."[146] Yet, most Muslims they will converse with come from either an honor/shame culture or a fear/power culture. This requires the Christian be attuned to the cultural differences he or she will face while sharing the gospel with a Muslim friend

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[143] Richard Yates Hibberd and Evelyn Hibbert, "*Contexualizing Sin for Cross-Cultural Evangelism,*" Missiology 42, no. 3 (Jul 2014): 312.

[144] Ibid, 310.

[145] Ibid.

[146] "Understanding Guilt, Shame, and Fear Cultures,", accessed February 4, 2016, http://honorshame.com/understanding-guilt-shame-fear-cultures/

The statistics mentioned in the previous chapter are relevant here. When asked if students knew the cultural values and religious beliefs of Muslims, 26% of students believed they were equipped in this area. Training students on how to minister the gospel to a person who comes from an honor/shame culture takes great skill and training. The 74% of students who don't feel equipped are probably correct. Faculty, then, will need to be knowledgeable of how to prepare the next generation of Christians. Students need to know that the effects of sin produce more than guilt; they produce shame and fear as well. Therefore, the Christian must show the Muslim how the gospel addresses shame and not just guilt.

The third problem is doctrinal in nature. Muslims hold beliefs that are antithetical to Christianity. The Christian, then, must avoid the temptation to see the Christian and Muslim as serving the same God. While there are similarities in both beliefs, having similarities does not mean sameness. Both faiths are monotheistic, which means they believe there is one true and living God. However, how they view the one true and living God is different. Muslims believe that God is Unitarian in nature and is an undifferentiated being. The Islamic view of God is that He is one essence and one in person.

The study measured a myriad of different theological positions such as who God is, the nature of Jesus, the nature of Satan, the way of salvation, and the inerrancy of Scripture. Each of these doctrines are essential in determining whether Christianity and Islam serve the same God. Without a sound theological grounding, the Christian will not be able to respond to questions Muslims will pose.

The survey shows that students have a solid belief system that reflects a biblical worldview. If the students truly have a robust grasp of these doctrines, they will have a solid foundation upon which to build. Perhaps, the real test is whether these are beliefs the college

student truly understands or are a mere creedal affirmation of the doctrines. Further testing is needed to determine that answer. The belief systems of the two faiths are quite different, and the Christian should be thoroughly informed of those differences. For a Christian to be effective in evangelism, he or she must avoid the sin of syncretism by being thoroughly grounded in his or her faith.

Survey Results on Evangelistic Acumen

In the survey, questions were asked both about evangelism in general and Islam specifically. The intent of the questions were two fold. First, the survey asked students about how often they shared their faith, have they ever led someone to Christ and if they felt an obligation to share their faith. Second, the survey asked about questions specific to Islam.

An overwhelming majority of students (91%) felt it was obligatory for them to share their faith with people who believe differently, while 2% said it was not obligatory and 8% of students were not sure. However, despite the command to do so, only 20% of students said they did so often, while 50% said they sometimes share their faith. Almost a third (28%) said they rarely share their faith and 2% said they never do. This information is indeed encouraging if 70% of students share their faith at least sometimes.

What was most impressive about the survey was that 60% of students polled said they have personally led someone to Christ. This means that the majority of students who share their faith at least sometimes have led someone to Christ.

One can see from the aforementioned data that students seem to be prepared to share their faith with their friends. The question remains: are they prepared to share their faith with Muslims? The study found that only 30% felt they were adequately prepared, 18% felt they

were not prepared, and 52% felt they were somewhat prepared. Thus, 70% of students did not feel adequately prepared pointing to a definite need for training.

One of the great hindrances to effective evangelism is a lack of training. Many people fear the questions they will be asked if they engage their Muslim friends in a spiritual conversation about their faith. To be sure, the questions that Muslims are trained to ask Christians for the most part stump their Christian counterparts. Because of this lack of training, Christians do not feel properly prepared to converse about spiritual topics with their Muslim friends. This lack of training must be addressed if Christian colleges hope to see their students reach their Muslim friends.

There were two questions that addressed the student's knowledge of Islam. The question was posed as to whether the Qur'an was Islam's only holy book. A slight majority (51%) missed the question by answering it in the affirmative. Students were not aware that Islam also utilizes Hadith literature and the Prophet Muhammad's biographies to assist in interpreting the Qur'an. These works are essential to Muslims because they are required to not only follow the teachings of the Qur'an, but to also follow Muhammad's example.

The second question asked how many pillars of Islam they could name. Since the five pillars are the heart of the Muslim faith, this was an important question to ask. The students polled showed a definite lack of knowledge in this area. Just 16% of students could name all five pillars, while 62% could name only one or two. Other results showed that 19% of students could name at least three pillars and just 3% could name four.

Students scored relatively low on the knowledge of Islam's holy book and knowledge of the central tenants of their faith. Students were also asked on the survey if they were familiar with the differences between Islam and Christianity. 83% of students felt they knew the

differences while 17% did not. There are reasons to be skeptical about these particular results. Considering that the majority of students did not know the essential teaching of the Islamic faith, it would be very difficult to believe that they had enough knowledge to compare the two very diverse faiths.

The two remaining questions compared Christianity to Islam. The students were asked if Muslims view Jesus as simply a prophet and not God incarnate, was this a serious problem for the Christian. 92% said it was a problem, while 8% indicated it was not. This finding is a direct corollary of a solid theological base on the part of students revealed earlier in the chapter. Therefore, students seem to be prepared adequately in general theological questions.

The last question addressed whether students believed that Muslims and Christians had similar worldviews. The majority of students, 67%, said they did not agree that the two faiths shared similar worldviews, while 33% believed they did. This means that one third of Christian college students do not understand that the two faiths do not share similar worldviews.

While two thirds of students understood that Christians and Muslims do not share similar worldviews, it is doubtful that very many could articulate why this is so. This conclusion is based on the fact that on previous questions about the basics of the Islamic faith on the central teachings and holy book, students were not knowledgeable. It stands to reason that an understanding of Islam's worldview is sorely lacking in Christian college students.

Students need to know how Muslims and Christians differ in the following: the nature of God, the Bible, Jesus, salvation, judgment, sources of revelation, the nature of humanity, what is really wrong with humanity, and how should we live. The fact is, Muslims look at these issues very differently from Christians. Therefore, Christian college students need to be knowledgeable of these differences.

Leaders of Students Survey Results

This portion of the survey determined that the majority of Christian college students are not equipped to share their faith with their Muslim friends. The question was asked as to what percentage of students involved in their campus ministry are equipped to evangelize their fellow Muslim students. A disturbing 62% of the leaders felt that under 25% of students were prepared to share their faith, while the other 38% percent felt that between 25%-50% of students were prepared to share their faith with their Muslim friends. The most telling sign was that no one thought the majority of students were equipped to share their faith with Muslims.

Given the previous numbers were very low, what sort of openness to change might there be? The leaders were asked about what percentage of students involved in their campus ministry would be open to learning more about how to reach their Muslim friends for Christ. Of the leaders polled, 15% felt that under 25% of the students would be open to learning more about sharing their faith with their Muslim friends, while 52% of the leaders felt that 25%-50% of students fell in this category. Only 5% of leaders felt that 50-75% of students were open to learning more about sharing their faith with their Muslim friends, while 29% of leaders felt that at least 75% of students were open to learning more. Consequently, 64% of leaders felt that fewer than half of Christian college students were even interested in learning how to share their faith with Muslims.

Conclusion

This chapter has shown the relevance in developing one's evangelistic acumen. However, a high evangelistic acumen will only go so far. A very real problem in America, both inside and outside the church, as it pertains to Muslims, is that of indifference of Muslims, or as

some call it, Islamophobia. In the next chapter, this topic will be addressed as the level of

indifference toward Muslims is examined.

Chapter 5 - Measuring Islamophobia

The integrity of the Great Commission demands that Christian colleges have an understanding of the fear of Muslims. If not confronted, the body of Christ in America will continue to remain indifferent toward their Muslim friends and neighbors, which would result in not being able communicate the gospel to them in the context of a loving relationship.

So do students have an irrational fear of Muslims, or are they simply indifferent toward them, or do they maintain a very positive outlook toward Muslims? This question is what this chapter seeks to answer. But what lens does one use to evaluate such concerns? Does one draw upon a sociological or a moral framework?

The secular title given to this type of irrational fear, Islamophobia, as it is understood by most, is not the best way to describe or even understand the irrational view of Muslims. This is because it comes with philosophical and political baggage borrowed from sociology that is not exactly congruent with a biblical worldview. This term will need to be unpacked.

To understand this dilemma in more biblical terms, the writer will begin by identifying the philosophical presuppositions that undergird the term Islamophobia. Given the term Islamophobia is a sociological term, there are certain assumptions that govern the discipline that the Christian must know. Once this is done, the groundwork will be laid so the term as it is commonly understood can be rejected. This will provide the opportunity for a new way to understand the irrational perception of Muslims. The writer recommends that Christian colleges look at the problem through a moral framework. Looking at the problem through the Islamophobic lens means the remedy to such a problem is leftwing political activism.

Islamophobia and Sociology

To begin, Islamophobia as a concept draws its understanding from the discipline of sociology. Sociology, like all disciplines, has certain presuppositions that govern it just as science, law, and medicine. It also employs a purpose, so it is imperative for the Evangelical community to understand what the discipline sets out to do. In his book *The Sacred Project of American Sociology*, Christian Smith indicts the discipline with the following description:

> American sociology as a collective enterprise is at heart committed to the visionary project of realizing the emancipation, equality, and moral affirmation of all human beings as autonomous, self-directing, individual agents (who should be) out to live their lives as they personally so desire, by constructing their own favored identities, entering and exiting relationships as they choose, and equally enjoying the gratification of experiential, material, and bodily pleasures.[147]

Some words in Smith's description are illuminating. He shows that the discipline is committed to a "visionary project," and, as a discipline, is an instrument to "emancipate" the oppressed, promote "equality," and affirm "all human beings" as individual agents. In other words, sociology is a tool used to bring about social justice.

Christian Smith has much to say regarding the assumptions that this discipline brings. As he sees it, sociology draws different intellectual and social movements together to help provide the discipline's assumptions. For instance, it embraces the central tenets of Marxism, a philosophy that is "central to the discipline's theoretical canon, which provides sociology an analytically lambasting, teleologically revolutionary, and socially utopian edge that is centrally concerned with establishing equality …."[148] This is where the discipline's theoretical and analytical framework provides the sociologist the platform needed to further an

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[147] Christian Smith. *The Sacred Project of American Sociology*. (New York: Oxford University Press, 2014), 9. Kindle.

[148] Ibid.

oppressed/oppressor narrative on which to analyze the data. This, in turn, gives the oppressed group the tools to critique the oppressor, while at the same time remaining free from critique.

Secondly, progressive social reform has provided the discipline with the drive to operate as a social reform movement "that identified, publicized, and sought through rational and philanthropic social amelioration to correct many social ills."[149] Consequently, sociology tends to look for societal ills it can correct and uses the power of its discipline to correct those ills.

Piggybacking on that idea is sociology's embracement of American pragmatism, which carries with it "piecemeal solving of immediate, practical problems, however people define them."[150] Using this lens allows individuals to piecemeal their analysis so as to only focus on one certain group. Islam is singled out as being feared irrationally and this fear has been coined by the term Islamophobia, used much like the term homophobia in our society. Yet when other religions experiencing irrational treatment, the religions are not deemed worthy to be given the religious phobia symbol. It seems that Islam alone receives this unique status.

Other influences include the sexual revolution where sociologists saw it as their job to protect and defend certain marginalized groups, as well as other influences such as the social constructionist, post-constructionist, and post-modernists schools of thought.[151] These influences should alert the Christian to consider if the subject sociology has analyzed and cast judgment upon, is even true. This is not to say that sociology is not a useful discipline. To the contrary, it is a tremendous tool of analysis. Yet, for the Christian, such presuppositions ought to give pause and compel the observer to analyze the data more closely and with a biblical lens.

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[149] Ibid.

[150] Ibid.

[151] Ibid, 10.

The Concept of Islamophobia

With the philosophical framework well established, there needs to be a strategy to advance the cause. The term Islamophobia is used to meet political goals by utilizing "identity politics," which is defined as "political activity or movements based on or catering to the cultural, ethnic, gender, racial, religious, or social interests that characterize a group identity."[152] This kind of politic takes a group of people who are feeling oppressed, in this case Muslims, and allows them to engage in political activism designed to give them a political voice.

This is done by raising awareness of the problem of Islamophobia and by offering anecdotal arguments that reveal the oppression and marginalization of Muslims in order to persuade people of their oppression. The renowned scholars of Islamic studies, John L. Esposito and Ibrahim Kalin, in *Islamophobia: The Challenge of Pluralism in the 21st Century* tackle the problem of Islamophobia by showing this type of anecdotal evidence to make their case for the prevalence of Islamophobia. Evidence offered ranges from perceived slights to obvious cases of the irrational fear and even hatred of Muslims.

Even though the book attempts to offer a definition of Islamophobia, it is still ambiguous. Without a clear definition, much could be deemed Islamophobic. Islam would be shielded from even the legitimate criticism to which all other religions are subject. One can use the "Islamophobic card" as is often the case among students at major universities. It utilizes left wing political activism to advance its cause. For example, the book defines this problem as being cultural racism and laments the fact that it "remain[s] outside the domain of anti-racist legislation. Thus, in contrast to the Jewish and Sikh communities, Muslims do not have similar

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[152] *Merriam-Webster Online Dictionary, s.v.* "identity-politics," accessed February 23, 2016, http://dictionary.reference.com/browse/identity-politics

laws to protect them from Islamophobia, to require respect for Islamic beliefs or to prohibit

publication of religiously offensive materials."[153]

When referring to Islamophobia in America, it is thought that it is so entrenched in

American society that the threat of real physical danger looms. It is as if many Muslims' lives

are in danger, and society needs to be aware of the possibility of anti-Muslim vigilantism.

Charges that Islamophobia is on par with Anti-Semitism, and, if not dealt with, could, in the

long run, create something similar to another Holocaust, are unfounded. Yet, nowhere, really, is

there any hard evidence of vigilantism or any genocidal aspirations by Americans. As a matter

of fact, according to FBI hate crime data, violence toward Jews (62.4%) is far more likely than

violence toward Muslims (11.6%).[154] Political activists often conflate dangerous hatred

manifested by a few with people who are simply not familiar with Muslim culture and may be

fearful.

Islamophobia Shields the Religion from Critique

For example, oftentimes the activist who readily uses this term Islamophobia dismisses

the idea that there may be good reasons for rejecting Islam that are not rooted in fear, but reason.

Designating any critique as being rooted in fear shields the belief from serious examination.

Additionally, the term phobia suggests a mental illness of sort for the one experiencing

Islamophobia. In the therapeutic culture that is present in America, this is a powerful tool to

silence critics.

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[153] John L Esposito and Ibrahim Kalin, *Islamophobia: The Challenge of Pluralism in the 21st Century* (New York: Oxford University Press, 2011), 418, Kindle.

[154] Accessed on June 16, 2016, https://www.fbi.gov/about-us/cjis/ucr/hate-crime/2012/topic-pages/victims/victims_final

The problem is that the concept of Islamophobia is conflated with other social categories where identity politics is utilized. The term can be used to advance social justice for Muslims. Therefore, it is "important to note that Islam is not a race, it is not a skin color, and it is not a sexual orientation. It is a religion. It is a set of beliefs and practices. And anyone should be able to question the legitimacy of any set of ideas, any set of beliefs and practices."[155] The problem with how activists use the term is that they utilize identity politics, which borrows Marxist categories of oppressed/oppressor binaries in which to evaluate everything. Consequently, under identity politics, those religions that enjoy the oppressed mantel will be shielded from critique.

To be sure, in Islam there are inherent problems in its history, its holy book, and the contemporary expression of the religion. However, to draw conclusions about its torrid and violent early history is thought to be rooted in some sort of phobia. But when the same is deduced from Christianity and the Crusades, for example, it's seen as an honest historical analysis with modern implications. "Critics [of the term Islamophobia] lambast the fact that in reality there is no equivalent terminology in existence to describe those who critique other ideologies and religions."[156] This is true and does not help open dialogue about Islam.

While Muslims must not always be seen as an enemy, for the Christian it is imperative that Islam be seen as a false religion because in the end, it is about truth. Given the sociological categories of in-group and out-group, in our society Christians are prevented from declaring the religion of Islam to be a false one. If they do, they are perceived as using the power of the in-

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[155] Michael Stone, "Distinguishing between Islamophobia and a Rational Critique of Islam", accessed February 22, 2016, http://www.examiner.com/article/distinguishing-between-islamophobia-and-a-rational-critique-of-islam

[156] Leim Deacon, "Critiquing Islam or Islamophobia?" *Huffington Post,* March 20, 2014, accessed February 20, 2016), http://www.huffingtonpost.co.uk/liam-deacon/islamophobia_b_4973979.html

group to condemn the out-group. Hence, if Christians make claims of exclusivity, this may be thought of as engaging in Islamophobia.

The Irrational Fear of Muslims

What word or phrase will replace Islamophobia? The workable definition the researcher proposes is, put simply, the irrational fear of Muslims. It represents the tendency to see Muslims from a monolithic framework, relegating them as a group to be a threat to civil well-being. This mindset comes by way of negative and derogatory stereotypes that are reinforced by culture and the media. It intentionally conflates any violence in the Middle East and associates it with Muslims in America. Unfortunately, Evangelicals, all too often, are the forerunners in believing this rhetoric and even promote it.

Fear and Hatred of Muslims is Real

The fear and hatred of Muslims is now being revealed in the 2016 Presidential elections with Donald Trump. Trump and his surrogates stereotype Muslims to be Middle Eastern terrorists and do what they can to fan the flames of fear. Trump's popularity reveals the level and scope of fear and hatred of Muslims. Such attitudes, when foolishly embraced by Christians, prevent building relationships that allow the gospel to be shared. This has resulted in bias and a certain degree of marginalization of Muslims in American society.

In part, this is due to the Americans' perception of Muslim culture as a barbaric force antithetical to the Western tradition of civility. It is reasoned that Islam "is an oppressive force that not only influences but also determines the individual and collective thinking and behavior of Muslims."[157] For example, whenever a Muslim does something wrong that is newsworthy, his religion is

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[157] Esposito and Kalin, Islamophobia, 644-652.

indicted with him. The Muslim is not seen as acting independently of his faith. Conversely, when a

Muslim in the media is seen as doing something good, it is never attributed to his or her faith.[158]

The media, of course, is partially to blame for helping create an irrational fear of Muslims. Citing

a 2007 study; the book *Islamophobia: The Challenge of Pluralism in the 21st Century* "shows that

the Western media coverage of political conflicts and communal violence in Muslim-majority

countries is more than ten times as much as that of issues such as education, culture, economic

development, citizenship, religion, and ethics."[159] The same bias is certainly here in America.

Evangelicals do their part in fostering irrational fear and even hatred. When one peruses

apologetic sites on the internet, even for a few minutes, one finds Evangelicals quoting verses

from the Qur'an with the goal of inciting fear or hatred. This does nothing to further the gospel

nor does it bring Muslims closer to Christ.

Moral Framework

So, if a sociological explanation is inadequate, what interpretive framework should the

Christian adopt? Daniel Brown believes the fundamental interpretive framework as to what

constitutes what many call Islamophobia is a moral one. The problem with Islamophobia lies in

the fact that the term "identifies the symptoms rather than the disease."[160]

Probably moral language and not sociological language should be used to describe the

irrational fear of Muslims because "moral language is universal."[161] It is always wrong to hate,

engage in irrational fear, misrepresent others, etc. This is fundamentally what the term

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[158] Ibid.

[159] Ibid.

[160] Daniel Brown, "The Trouble with Islamophobia," *Cultural Encounters 7,* no. 1 (2011): 117-119.

[161] Ibid.

Islamophobia promotes. However, the same characteristics can be manifested by Muslims toward other religions, especially Christianity. Muslim activists will quickly point out anecdotal evidence of behaviors that are evidence of fear or hatred toward Muslims but are themselves blinded by the overt hatred of Christians in Muslim dominated countries. So the phobia is only allowed to be one sided.

The problem with Islamophobia is that it is "used as a blunt instrument" to correct societal wrongs, much like homophobia is designed to castigate people who have views that are not accepting toward homosexuality.[162] It is morally wrong to hate homosexuals, but it is not morally wrong to oppose the behavior. In fact, it is morally right to do so. Likewise, it is morally wrong to hate Muslims, but it is morally right, at least from a Christian point of view, to gracefully oppose the teachings of Islam. Yet, Muslim activists use the term to either dissuade or vilify anyone who may have an unfavorable view of some part of Islamic teaching.[163]

Using moral language helps to draw truths directly from Scripture to counter the irrational fear or hatred of Muslims. For example, the statement, "all Muslims are terrorists," is bearing false witness. When someone, particularly a person who claims to be a Christian, spews their anti-Muslim hate on the Internet, Scripture counters this with "Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him" (I John 3:15). Hence, in this interpretive lens, God's Word defines the sin and not the trite theories of sociologists.

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[162] Ibid.

[163] Amyn B. Sajoo, "Fitting Islamophobia into an Historical Pattern," *Journal of Muslim Minority Affairs 34,* no. 2, (2014): 193.

Furthermore, when the act of countering Islamophobia is used to advance Islam, and avoid any sort of critique of the belief system, this too must be judged on moral grounds. This same moral language is what also holds the Muslim accountable for holding the same attitudes and behaviors toward other religious groups.

Identifying the Root Causes of the Irrational Fear of Muslims

To begin, one must define the term by asking the question: What are the root causes of the irrational fear of Muslims? Fernando Bravo Lopez recognizes a real problem here given the historical progression of the term. He asks the following question: Are "Muslims being rejected and discriminated against owing to their skin colour, their ethnic origin or their religion? Or was it a mixture of all these elements?"[164] The scholarly literature suggests that there are at least three theories as to what causes the irrational fear of Muslims. They are (1) realistic threat theory, (2) social identity theory, and (3) cognitive capability theory. All of these theories posit an in-group/out-group analysis and offer some semblance of truth, while at the same time should not be seen as offering holistic answers. Instead, they offer only pieces of the puzzle.

Integrated Threat Theory

First, integrated threat theory attempts to describe the components that cause a perceived threat between the in-group (majority community) and the out-group (minority community). While these threats can be either realistic or symbolic, threats are felt by the in-group toward the out-group which then led to feelings of anger, resentment and even hatred. Such feelings cause caricaturing and stereotyping of Muslims so as to justify one's feelings. These twin cancers of

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[164] Fernando Bravo Lopez, "Toward a Definition of Islamophobia: Approximations of the Early Twentieth Century*," Ethnic and Racial Studies 34,* no. 4, (2011): 34

thinking become a way to predict how people will behave. E.g. Muslims are always against women, women are always oppressed, Muslims secretly wish to kill all Christians, etc.

The threat usually involves "political and economic power or the physical and material well-being of the in-group."[165] In the case of Islamophobia, the ingroup consists of Americans, generally white Americans, and the outgroup members are Muslims who are mostly non-white. The theory largely deals with attitudes toward immigrants, but is also used in the case of Muslims given their non-white demographic makeup and their religion being seen as a physical threat to the well-being of the community. One example, "according to this theory, [is that] when the resources are limited, competition over these resources may fuel discrimination, prejudice, and even conflict within the group competing for them."[166] Because of this threat, Americans are hostile toward Muslims.

These threats do not necessarily have to be based in reality; there only has to be a perceived threat by the ingroup. Since many Muslims are immigrants to the West, this may explain why many Americans are anti-Muslim. They are perceived to be competitors for jobs among other important social services.[167] Thus, this theory attempts to describe the integral perceived threats between differing social groups.

The same threat exists over personal safety, which is probably a greater threat to people than the economic one just mentioned. For example, when a suicide bomber terrorizes people in some distant country, as the thinking goes, this will likely happen in America as well because of

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[165]Amyn B. Sajoo, "Fitting Islamophobia into an Historical Pattern," *Journal of Muslim Minority Affairs 34,* no. 2, (2014): 193.

[166] Ibid.

[167] Sabri Ciftci. "Islamophobia and Threat Perceptions: Explaining Anti-Muslim Sentiment in the West," *Journal of Muslim Minority Affairs* 32, no. 3, (September 2012): 296.

all the Muslims who live here. It is this threat that fuels much of the immigration rhetoric. America needs tighter security so she can be safe from Islamic terrorists. Such fear may lead to caricaturing all Muslims as being terrorists. If all the Muslims were removed, then America would be safe.

Symbolic threat, on the other hand, seeks to identify perceived threats between social groups. "Rather than a perceived realistic threat, this approach argues that people are worried about symbols, national unity, or cultural values. Increasing the numbers of 'out-group' members may lead to an increased feeling of cultural threat directed toward the 'in-group' values."[168] The in-group sees the outgroup as a threat because the people in the outgroup may obliterate the present culture, as the Muslim culture is seen as anti-Western and people in the in-group may fear losing what it means to be American.

Social Identity Theory

Second, there is social identity theory. "Social identity theory argues that social group membership forms the basis of a positive self-identity."[169] The white working class is a social group that has a very strong identity in Americanism and would be a strong proponent of the idea that America is a Christian nation. It is a group not cognizant of the racial institutions that hold back minorities from advancement. They seem to be the most predisposed to Islamophobia because Islam poses a threat to their religious or national identities including attachments to ethnic and religious groups or nation.

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[168] Ibid.

[169] Ibid, 296-297.

Social identity leads people to compare their in-group to the out-group or more specifically, an "us vs. them" mentality.[170] The two leading identities that represent in-groups, when applying this theory to Islamophobia, are national origin and religion. If, for example, one perceives America to be a Christian nation, and perceives Islam as religion that poses a threat to that identity, then that may fuel Islamophobic attitudes. People who hold these beliefs may "be inclined to strengthen their positive attitude towards their own country and people and to attribute more negative characteristics and develop a more negative attitude towards out-groups within the country or abroad."[171] Since Muslims generally have national origins other than America, and have a faith that is antithetical to the predominant religion in America, Christianity, then Muslims would be considered outsiders.

Individuals that would be predisposed to Islamophobia, according to this theory, are people who fear Muslims for patriotic or religious reasons.[172] People who mesh the patriotic and religious aspects together, implies the theory, are people who believe America is a Christian nation against which Islam poses a double threat of religion and nation.

Cognitive Capability Theory

Third, there is cognitive capability theory, which "implies that attitudes about different ethnic groups are more likely to be negative at low levels of education and knowledge."[173] The person who is more educated is less likely to exhibit Islamophobic beliefs since the educated

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[170] Sajoo, "Fitting Islamophobia into an Historical Context," 1.

[171] Henk Dekker and Jolanda van der Noll, *Islamophobia and its origins: A Study among Dutch Youth,* Paper prepared for presentation at the IMISCOE Cross-Cluster Theory Conference: Interethnic Relations: Multidisciplinary Approaches Workshop: The Role of Emotions in Interethnic Relationships of Muslims: Feminism and Masculinities, May 15, 2009, accessed February 15, 2016, http://imiscoecrosscluster.weebly.com/uploads/4/6/9/4/469440/jvdn_imiscoe.pdf

[172] Ciftci, "Islamophobia and Threat Perceptions," 296.

[173] Ibid.

person is exposed to more ideas and is forced to have justification for his or her beliefs. This helps to prevent this tendency toward Islamophobia. The statement that all Muslims are terrorists would have to be backed up by evidence because the educated person would feel obligated to justify his or her position.

Conversely, "Selznick and Stienberg argue that prejudice depends on cognitive simplification of the world and in the lack of knowledge and at low levels of education generalizations can be applied to all members of the out-group."[174] There is a lot of merit in this belief. The person who has the tendency to oversimplify is one who refuses to do any sort of genuine analysis or suspend judgment in order to properly analyze the situation. As it pertains to Muslims, the thinking that all Muslims are terrorists, is a gross oversimplification that caricatures an entire people group in order to stifle their influence.

Questions to Ask

College leaders and administrators are left with the daunting task of preparing students to reach Muslims. The three theories just mentioned laid a foundation that helps to explain what motivated the irrational view of Muslims. The aforementioned information should provide Christian college leaders, administrators, faculty, and staff focus areas that need correction. Below are four questions to ask.

1. How do Christian colleges teach students how not to caricature or stereotype?
2. What should students' attitudes toward Muslims be?
3. How can students reject the Americanism of their parents in favor of a global, Great Commission mindset?
4. What can Christian colleges do to teach their students not to oversimplify issues that pertain to Muslims and not to adopt attitudes which are antithetical to the Christian gospel?

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[174] Ibid.

Once armed with the proper questions, it is now up to the Christian college administrators and student leaders to formulate a plan to help students form a gospel-centered perspective of their Muslim friends and neighbors.

Survey Results

The research seeks to uncover three things. First, do Christian college students have beliefs that will reinforce stereotypes that would cause Christians to maintain an unhealthy fear of Muslims? The perception of how many Muslims live in the Middle East and how Muslims love America will be measured. If Christians believe that most Muslims come from the Middle East and most Muslims really don't like America, then these beliefs will most likely cause a disparaging view of Muslims.

Second, have Christian college students ever had a Muslim friend? If students have not had any real life experience with a Muslim, then the only evidence they have to go on is what they hear in the media, what they read, or what they hear from friends.

Finally, two questions will be asked to determine what students' perceptions are when they come in direct contact with a Muslim. Students are asked about suspicions and feelings when direct relational contact is made.

The question this chapter seeks to answer is this: Are the majority of Christian college students Islamophobic, simply indifferent toward Muslims, or accepting of Muslims? Discerning the answer to this question will assist both college administrators and the Christian Church as a whole to know if there is hatred toward Muslims or just simply a lack of love manifesting itself in indifference.

Americans' perception that the vast majority of Muslims come from the Middle East is an important one because it can caricature people as something they are not. While many

Americans believe most Muslims come from the Middle East, the opposite is true. Such a view is somewhat understandable given that is where the religion originated. However, the vast majority of Muslims worldwide, over 80%, do not live in Middle Eastern countries. According to a Pew Research poll, "A majority of the Muslims globally (62%) live in the Asia-Pacific region, including large populations in Indonesia, India, Pakistan, Bangladesh, Iran and Turkey." Surprising to most, India will be the largest Muslim country "by the year 2050 (while remaining a majority Hindu country), with more than 300 million Muslims."[175]

If the majority of Muslims are believed to be native to the Middle East, several Middle Eastern stereotypes will be attributed to Muslims in general. Many Americans envision the Middle East to be home to people who live in sandy deserts and create societies that foster backward notions about women. They are also seen as being heavily opposed to Western advancements and incubators of anti-Western sentiments that allow terrorism to flourish.

Do Evangelical Christian college students see Muslims in this light? Of the students polled, 77% of them believed the total number of Muslims who are indigenous to the Middle East was below 25%. On a positive note, this information suggests that there is not a significant Middle Eastern stereotype that the majority of Muslims are Arabs. However, 23% of students do believe there are more Arab Muslims worldwide than there actually are. Consequently, these students need to be better informed in order to reduce misconceptions of Muslims.

When looking at what percentage of Muslims actually loved America, 66% of students believed Muslim do love America. This finding is significant because it shows that there are not significant chronic feelings of Islamophobia, as it is called, among Evangelical college students.

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[175] Michael Lipca, *Muslims and Islam: Key Findings in the U.S. and around the World,* Pew Research Center, accessed March 25, 2016, http://www.pewresearch.org/fact-tank/2015/12/07/muslims-and-islam-key-findings-in-the-u-s-and-around-the-world/

If one feels love for America, one expects those who do would want to assimilate into the culture. Therefore, one can draw a somewhat direct corollary between the two statistics. When one compares the findings of Christian college students in this study with those of American Muslims by Pew Research, one finds that "on balance, … Muslims coming to the U.S. should try and adopt American customs rather than trying to remain distinct from the larger society. And by nearly two-to-one (63%-32%) Muslim Americans do not see a conflict between being a Muslim and living in modern society."[176] The 66% cited from the college students who said Muslims love America, seems to be in sync with this research, showing that the Evangelical College students were representative in their responses.

Having a Muslim friend is a key to having healthy perceptions of Muslims. Students were asked if they have ever had a Muslim friend. A surprising 41% said they had while 60% said they had not. The word surprising is used because the Muslim population is only 1-3% of the total population.

The study did not delve any deeper as to the level of the friendship. For instance, were they good friends or were they casual friends? Nonetheless, this is a very good sign. It suggests that this age group may be intentional in reaching out to Muslims. But much more needs to be studied to get a definitive understanding. The point of this question was to get a general feel as to how many students have had positive interactions with Muslims their age.

The study also asked if students would be open to having a Muslim friend. 91% said yes, 8% said they would have to think about it. Only 1% of students said they would not be open to a friendship with a Muslim. This also shows that there is not a strong phobia regarding Muslims.

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[176] Pew Research, *Muslim Americans: Middle Class and Mostly Mainstream,* accessed March 25, 2016,, http://www.pewresearch.org/files/old-assets/pdf/muslim-americans.pdf

Perhaps many have just lacked the opportunity to befriend a Muslim since 60% of the students said they have never had a Muslim friend, but the overwhelming majority would be open to it.

The last two questions deal with feelings toward Muslims whom students did not know. This statistic points to the likelihood of Christian college students building a relationship with a Muslim they didn't previously know. The findings seem to tell why more Christians do not interact with Muslims. The first question asked when they came in contact with a Muslim: do they feel automatically suspicious? Almost 3 in 4 said no, while 24% admitted that they were sometimes suspicious. Only 3% answered the question in the affirmative. If Islamophobia was the root issue, this number would be much greater than it is.

Conclusion

This thesis began by asking the question as to whether Christian colleges are training their students to share their faith with their Muslim friends and neighbors. To examine this question, four important categories were measured, namely spiritual vitality, cultural intelligence, evangelistic acumen, and Islamophobia or indifference toward Muslims. In this last chapter, the researcher will offer some solutions as to ways the Christian colleges can better train students.

Chapter 6 - Implementing an Evangelistic Strategy to Reach Muslims: A Plan of Action

This thesis has measured four elements that are critical to prepare Christian college students to share their faith with their Muslim friends and neighbors. However, measuring something is not the same as changing something. In this chapter, the writer will suggest ways to improve those four aforementioned essential elements and propose how to implement them on the Christian college campus.

A Plan of Action for Spiritual Vitality

To effectively bring about the gospel renewal needed to revitalize Christian college students and promote spiritual vitality to fuel the fire for evangelism in general and evangelism to Muslims in particular, requires a workable, yet comprehensive strategy. The strategy the writer will propose through his thesis, borrowing from Tim Keller, is four-fold: a plan to bring about renewal by (1) praying for gospel renewal, (2) planning for gospel renewal, (3) preaching for gospel renewal, and (4) understanding the project of gospel renewal.[177]

Praying for gospel renewal is where the quest begins for students to experience a high level of spiritual vitality. Administration, faculty, students, and staff are all part of the prayer force needed. All great moves of God have begun through prayer. It was prayer that brought about the First and Second Great Awakening in America. Later it brought about the Welsh and Azusa Street revivals. Perhaps a good reference for how to approach revival is the Puritans.

What do most people think when you hear the word renewal? Some believe it to be dramatic manifestations of God's Spirit, while others see it as God's sovereign act to bring people to repentance. The theme of renewal can be attributed in great part to the Puritans. Their

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[177] Keller, *Center Church*, 1821-2158.

quest for renewal began when the Puritans were still in England, eventually bringing this emphasis to America in the beginning of the seventeenth century. Men such as John Winthrop would lead a group of Puritans to America from England. However, before setting sail to America, Puritans unsuccessfully attempted to reform the Church of England. They sought greater purity of doctrine and worship, thinking that the Anglican Church, because it embraced many Catholic ideas, had become corrupt. This reform was met with much resistance from the Church of England, which included intense persecution. Consequently, Puritanism was shaped, in many ways, by those trials and tribulations that it faced at the hands of the mother country. Desperate times called for desperate measures, and these experiences caused the Puritans to seek reformation by seeking personal revival.

They became hungry for renewal and wanted so much to see God revive the Church of England and reform it. If you have ever been in a church that held a high view of doctrine and was desperate to see a movement of God, you probably understand the Puritan mindset. To them, reform and revival were synonymous. While the Puritans were in England and later in America, they wanted to create a society that glorified God by becoming the model Christian culture. To aid in this reform endeavor, the hearts of the people had to be changed. This meant that their hearts needed to be made right, and the way to do this was for God to bring personal revival.

Spiritual renewal, as J.I. Packer sees it, is "a work of God by his Spirit through his word bringing the spiritually dead to living faith in Christ and renewing the inner life of Christians who have grown slack and sleepy."[178] Renewal thenceforth brings a dramatic change in the lives of God's people as well as the places they live. This was the Puritan vision. Their understanding

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[178] J. I. Packer, *The Quest for Godliness: The Puritan Vision of the Christian Life* (Wheaton.: Crossway Books, 1990), 2.

of revival was much different from the contemporary talk of revival that permeates today's church where hyper emotionalism rules the day with little change expected in the heart. The Puritans viewed revival as a heightened awareness of sin leading to truly repentant hearts; it is where a joy fills the believer's soul, and a deep, permeating love for God becomes evident to all. This theme was reflected in a great part of their writings. Prayer, directed by the sovereign hand of God, is the only way this type of renewal takes place.

The second step is to plan for gospel renewal.[179] The plan should involve three things. To begin, there needs to be a rediscovery of the gospel for the students. Some students come to college not fully understanding the gospel, while others may come to college unconverted. Some have been in church all their lives and get lulled into the status quo while others come fired up for God. In any case, an emphasis on the new birth and salvation through grace alone is where gospel renewal begins immediately following renewal oriented prayer.

Once the gospel is discovered, students must be encouraged to apply it by taking the truths they have learned and making them an everyday part of their Christian experience. This can be done through preaching in chapel, training, small groups, and conversations with fellow students, faculty, and staff. The school culture needs to be permeated with the emphasis of applying the gospel to one's life.

Once the gospel is proclaimed and applied, now gospel innovation can take place. The Spirit of God brings about the renewal for which the people have been praying. Students are motivated to live holy lives and share Christ with the world. As it pertains to Muslims, students begin to think of ways they can reach out to their Muslim friends.

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[179] Keller, *Center Church,* 74.

Third, the speakers in chapel should strive to preach for gospel renewal. The power of the pulpit is one of the best tools to transfer a message of gospel renewal to the body. Keller offers five important characteristics that define preaching for gospel renewal. They are "(1) preach to distinguish between religion and the gospel, (2) preach both the holiness and the love of God to convey the riches of his grace, (3) preach not only to make the truth clear, but also make it real, (4) preach Christ from every text, and (5) preach to both Christians and non-Christians at once."[180]

These points should be reviewed often to see if what is being proclaimed is reflected by these commitments. Hopefully, the praying, planning and preaching of gospel renewal cause the finished product, gospel renewal, to abound. If it happens, students will humble themselves and confess their sins, have a compassion and zeal for the lost, and strive to seek the face of God.[181]

Cultural Intelligence Plan of Action

Globalization is on display in America. To remain effective in the new world, is the American church ready? Are Christian colleges ready to handle the diversity? Probably not. Therefore, major adjustments will need to be made.

The effect of "globalization means the cultural exchange and influence can occur more frequently and on a much larger scale."[182] Are Christian colleges producing students that can be successful, not just at their occupation, but as ambassadors for the gospel in a multicultural world? Christian students need to be prepared to impact in the midst of increasing globalization, given the opportunities for evangelism that exists. The Church must learn to interact with people

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[180] Ibid, 74-77.

[181] Ibid., 73

[182] Soong-Chan Rah, *The Next Evangelicalism*, 128.

of different cultures. "The great promise of globalization is that individuals, people groups and nations can share their culture, their values and their way of life with others in a proactive and positive way."[183] Will the church be able to do it in culturally intelligent ways?

Professors in Christian colleges will need to make adjustments in order to prepare students to meet the demand that modernity brings. Original research has usually not been the quest for Christian colleges. The job of the professor is to synthesize the information in their respective academic fields and teach it to students. However, to make an impact on a racially, ethnically, and religiously diverse America will require more than synthesizing information. It will take a comprehensive look at reimagining all of the disciplines to fulfill a gospel-centered purpose. Missiologists will have to work together with Christian sociologists and anthropologists to join their disciplines together to create answers for today's multicultural world. Since the Christian college has operated historically in America as a white institution that ministers to white Christian it will need to make some changes. Colleges will need to teach students how to advance the gospel in their cultural context. In order for this to happen, Christian colleges will have "to break off the shackles of Western, white captivity of the church, and each culture and people group must be willing to take on the task of translating the gospel message for their own unique language and cultural context."[184]

To bring about such change, the repurposing project involves a deepened understanding of the current cultural milieu, and redefining the educational goals of the Christian college.

Maintaining an effective Christian voice in a global society requires graduating students who are culturally intelligent. To make an impact for the Kingdom in the 21st century, students

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[183] Ibid.

[184] Ibid.

must learn to converse with people who come from a variety of cultural contexts. This is where David Livermore's work on this subject becomes very beneficial. Christian colleges would do well to educate their faculty and student body regarding the four points of cultural intelligence and teach them how to interact better with people who come from cultures not their own. Nelley Garcia Murillo is correct when she says, "If we do not learn to dialogue with our context, we are dancing with danger, not only of being irrelevant, but also of being unable to offer necessary training to students who should be enabled to move forward in a world that is constantly becoming more complex."[185]

This requires producing world Christians instead of just producing American Christians. Great strides are needed to make this type of transition possible. It starts by adding value to other cultural contributions. Acquiring the cultural intelligence necessary to converse with people from different cultures is important but so is appreciating the cultural contributions of others, especially those people that are of the Christian faith.

Unfortunately, American Christianity is still hampered by her colonial past. The European colonialism that took place between the 16th-20th centuries sought to build colonies in Africa, Asia, and North and South America. Then when the United States gained independence from England, it too became a colonial power. The European colonial tradition continued where the United States would extrapolate the natural resources of other countries in order to enrich its own. While it sought by force to import goods and services from other countries, at the same time it exported its religion, Christianity, to the world. It built one-sided paternal relationships with the indigenous peoples where it sought to superimpose Western culture onto the world. The indigenous populations were deemed as having nothing of cultural value to offer.

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[185] Nelly Garcia Murillo, "Christian Higher Education in a Global Context: Implications for Curriculum, Pedagogy, and Administration," *Evangelical Review of Theology* 36, no. 1 (2012): 5.

The problem that continues to show its face is the colonial tendency to assume Western culture is Christian. This tendency has shown itself in the American mission strategy since William Carey began the Missions Movement a few centuries ago. Not only were Americans and Europeans exporting Christianity, they were exporting a very Westernized version of the faith. To many, Western civilization was Christianity. Consequently, American Christian colleges need to step back and take a fresh look at the faith. In doing so, it may offer a more robust understanding of the Christian experience, which will help to reach the global harvest, especially the Muslim people.

Now non-Western cultures have developed their own Christian cultures, especially the global south, which is where the majority of Christians now live. They have become the hub of world Christianity. They have developed Christian interpretations of their societies and cultures where Western cultures may be able to learn. "Rather than resist the de-centering of Western Christianity, U.S. Christian higher education can embrace this de-centering in order to emerge more fully from the tangled history of Christianity and Western culture that produced a kind of colonialism …

1. to deepen appreciation for modes of knowing and sense-making that are non-Western
2. to claim these opportunities within the narrative arc of the Christian story.[186]

Thus, American Evangelicalism would do well to examine non-Western scholarly and Christian resources, and sift through them to find cultural truths and cultural artifacts that might enhance the Western Christian experience.

Evangelistic Acumen Plan of Action

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[186] Stephen C. Johnson, et al, "Global Christianity: Examining the Role of Christian Higher Education in the Changing Landscape - A Review Essay," *Christians Scholars Review.* (2013): 421

To train Christian college students to reach Muslims is a daunting task. To effectively accomplish this mission calls for a few questions to be considered. First, what is the best way to train college students in masse with introductory material that will assist them to have a working knowledge of how to share their faith with their Muslim friends? Second, if a college plans to create a class that has as its purpose to equip students to effectively reach Muslims for Christ, what needs to be a part of the curriculum? Questions such as this need to be considered: what knowledge needs to be gleaned, what skills need to be developed, and what strategies need to be employed to reach Muslims with the gospel. Last, since the world is now "flat," according to Thomas Friedman, referring to globalization, there needs to be a strategy that is conducive to effectively make an impact on the flat world. So does the Christian university have a plan in place to accomplish that goal? Are issues like multicultural hurdles being addressed? Are students learning to live out their faith in a world where religious pluralism is the decided-upon orthodoxy?

In lieu of the questions, the strategy to train Christian college students to reach their Muslim friends will consist of two phases: (1) take advantage of the building blocks that already exist on the college campus and supply students with a top-of-the-line DVD curriculum and (2) create a holistic college level class that prepares students for Muslim ministry.

Phase #1 - The Small Group

Bible colleges, Christian liberal arts colleges, and seminaries have a rich reservoir at their disposal. They have the building blocks already in place that allow for small groups to readily form. Bible studies, prayer groups, clubs, activity groups are already a functioning part of these institutions, so one just needs to provide training, locate the right leaders, and walk alongside those group leaders in order to make a significant impact in training people to engage their

Muslim friends with the gospel. All that is needed is that the Christian college be given the right resources to train their students.

Given the need is great to reach Muslims with the gospel, and given that a Christian trained to reach this harvest is a rarity, it is best to train as many people as possible, albeit at an entry-level competency, in order to begin to reach the masses. Of course, this begs the question: how? Especially on a college campus, the best way to train in masse is via the small group. This statement is true both logistically and pedagogically. It is true logistically in that the small group dynamic provides for several learning units to be created, and hence several people involved in the learning process, without being saddled by the administrative burden of presenting large group events. The staff demands, as well as the giftedness that is required, are simply too much to ask.

The statement above is also true pedagogically. College students simply learn best in groups. Mark A. Lamport and Mary Rysenburger correctly point out that "spiritual growth does not come merely from the mastery of facts. With an output orientation, genuine learning of biblical material is measured not by sermons heard or verses memorized but by life application. The group process of ... small group learning, with its interpersonal connection and sharing of real life situations, has great potential to foster such genuine learning."[187] Small groups, then, provide the educational format to join education and relationship. Big group formats simply do not provide the relational component for the practical learning that is needed to train Christians to reach their Muslim friends.

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[187] Mark A. Lamport and Mary Rynsburger, "All the rage: how small groups are really educating Christian adults: Part 2: augmenting small group ministry practice--developing small group leadership skills through insights from cognate theoretical disciplines," *Christian Education Journal.* 5.2 (Fall 2008): 391.

To implement level-one training, three things are needed. First, one must utilize the right materials. The materials should be able to engage the college student as well as be practical, resourceful, and biblical. Materials should be practical in the sense that they are not heavy on theory and geared toward immediate application with the layperson in mind. They need to be resourceful in the sense that the training needs to offer tools to deal skillfully with situations one might encounter in ministry to Muslims. Materials should be biblical in that the content of the course should be based in biblical truth. At the same time, when considering the bible-based materials, an entry-level understanding is the goal of the small group study.

To engage the college student, all progressive mediums of education and communication should be considered. This is especially true considering that the "arising generation, since its very young age, perceives technologies in everyday life as a natural part of its existence and controlling the technologies as a commonplace, which is not needed to be learned."[188] Such exposure to technology creates certain expectations that need to be met in order to engage the learner. The most effective communication takes places when there is a fruitful transaction between the one doing the communicating and the person or persons receiving what is to be communicated. The communication is a success when the listener or listeners understand the message that the speaker intends to communicate.

For communication to be maximally effective, it should be done well. College students have grown up in the YouTube generation, where both amateur and professional talks are at their fingertips. *Ted Talks* are also a normal part of their human experience. In short, students are used to polished communication and when engaging in the learning process, come with those expectations. This means that a well-known speaker, who is knowledgeable about the subject

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[188] Ibid.

matter and equally adept at communicating what he or she knows, can make an incredible impact on the learner with the message he or he intends to communicate. Consequently, if the medium of education includes something like a DVD or a podcast presentation, if done well, can be a very effective teaching tool.

What information and what kind of information do students need to know to effectively share their faith with their Muslim friends? First, the information should be practical. To fully appreciate this, a brief comparison of theoretical and practical knowledge is in order because there is a difference. In theoretical knowledge the goal is to have a deeper knowledge of the concepts. In this case, the goal is a detailed understanding of the history of Islam, Muhammad's life, or theological understanding to some teaching. To effectively share one's faith, this level of learning is not necessarily needed. Whereas, practical knowledge is the information that is needed to practically live out what is taught and is designed to bring about certain results. The focus then is to equip people to share their faith with their Muslim friends and not just know more about Islam.

The goal of practical knowledge is to produce action by offering reasons why the information being taught can be readily applied to share one's faith. The intention of offering this type of knowledge is so that the information can be practically applied and not just to accumulate theoretical knowledge in order to know about the subject matter. Therefore, at the outset, the facilitator makes clear what the material is designed to do.[189]

Second, the program must be biblical. Maybe this should go without saying, but it is a vital component nonetheless. Foundations that are essential to be an effective witness as an ambassador for Christ, knowing the gospel, how to bridge the gospel, understand Jesus' sacrifice

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[189] Gustavo Guzman, "What is Practical Knowledge?" Journal of Knowledge Management 13,no. 4 (2009): 86.

and the New Testament's credibility require the undergirding of Scripture. When considering what training material to use for one's university, a question to consider then is this: does the material cover these topics in a thoroughly biblical manner? It is important that Scripture be the guide for any curriculum under consideration and should be evaluated accordingly.

Third, the strategy should be to train students to begin the dialogue with their Muslim friends by first focusing on the similarities of the two faiths with the goal of eventually explaining the differences. A curriculum that encourages combativeness will not produce the kind of Christian who will be effective ministering to their Muslim friends.

Some basic similarities one may begin a conversation with one's Muslim friend include that God is one, man is sinful, the person of Jesus Christ, the holy books which include literature Muslims accept as originally being divinely inspired works such as the Torah, the Psalms of David, and the New Testament. Building on these similarities shows that the two faiths have some common beliefs, albeit very different understandings. These differences should eventually be fleshed out. However, with that said, the differences make for a significant chasm between the two faiths. The differences include the Sonship of Jesus, the crucifixion and resurrection of Jesus, the authority of the Bible, and the only way to right relationship to God is by grace through faith alone, a doctrine which is antithetical to an Islamic understanding.

Fourth, the material should have discussion questions that allow for collaboration among group members built into the curriculum. College students learn best in groups, when information is processed with the help of their peers. Such an avenue into learning also allows students to give immediate feedback as to how well they are learning the material. This helps the teacher to adjust the instruction to meet the learning need.

Last, the material should cover the basic history of Islam, an introduction to its founder Muhammad and the basic teaching of the faith. Each one of these elements is essential to understanding the Islamic faith and, as a result, dialoguing intelligently about one's faith. For example, students should know the basics about Muhammad's life such as his birth, when he experienced his first revelation of which later became the Qur'an, a general understanding about his life in Mecca and Medina, and what life was like after Muhammad. Other essential ingredients include a basic introduction to the Qur'an and the Hadith, as well as the basics and pillars of Islam. No training is complete without an introduction to the cultural hurdles one will have to cross as well as the attitude one must possess to effectively share one's faith.

The best material available in the field of Muslim ministry that includes all of the aforementioned elements in one DVD curriculum is titled *Bridges: Christians connecting with Muslims,* produced by an evangelistic organization called Crescent Project. The goal of the study is to use a professionally made DVD, a presentation by a well-known Lebanese American Christian evangelist Fouad Masri. Masri is a brilliant communicator, holds a graduate degree in Islamic studies from Fuller Theological Seminary, and has over thirty years of full-time experience in ministry to Muslims. It is a "6-session DVD Small Group Study which provides biblical teaching about Islam and what Muslims believe, opening the door for better understanding between the religions."[190]

Phase #2 - The 3 Credit Hour Class

The purpose of the three hour class for college credit is to offer a college-level introduction to students who are interested in sharing the faith with their Muslim friends as well

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[190] Fouad Masri, *Bridges: Christians Connecting with Muslims,* Crescent Project, accessed on June 15, 2016, https://www.crescentproject.org/index.cfm/PageID/1610/index.html.

as those persons who want to focus on ministry to Muslims. Such a class will require a multifaceted approach. Therefore, the scope of the class involves six components, namely the Bible and essential biblical teaching on certain Christian doctrines, the teaching and history of Islam, spiritual formation, ministry skills, cultural skills, and leadership skills. As is clear from the list just mentioned, to be effective requires training that will cultivate the skill to clearly and gently explain the truth of the gospel, while being motivated by compassion and love. At the same time one must be culturally sensitive, while ministering with other like-minded Christians in a team environment.

Bible

The first component to the class is the Bible. The Christian receives his or her instruction about God and the Christian life from this book. The purpose of the revelation is to reveal God's plan for salvation, how to live the life of faith, supply the church with sound doctrinal teaching, correct the believer who is in error as well as provide a moral and ethical framework to live for the glory of God (2 Tim 3:15-16). God did this by revealing His truth through men who were divinely inspired to do so. According to the Apostle Peter, "... no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:21).

One of the great debates today is whether Christians and Muslims serve the same God. There are two ways to answer that question. When the question is asked generically, the answer is yes, but a closer look at the differences reveal that the two faiths do not serve the same God. Students need to be biblically trained to understand the differences and similarities in order to offer an informed answer.

The Christian must offer other sound biblical answers such as understanding the Trinity and the doctrine of inspiration. The Christian must also know other doctrines that are contrary to Islamic teaching based on the Bible.

To be successful in any type of gospel ministry requires full faith and confidence in the authority of the Scriptures. The Protestant church has a rich heritage of people who hold the Bible in this regard. One way to foster the same commitment in the students one teaches is to give them a short historical account of how, when the Bible is faithfully proclaimed, it will bear fruit. Ralph Winter can be of some assistance here.

He offers an oversimplified, yet helpful historical account of the era of modern missions for the entry level student, where he breaks down the history of missions since the time of Christ. He divides it into five eras consisting of 400 years each. By taking the five eras of missions in modern history, the teacher can show how God has moved historically throughout the world in general and in the Muslim world in particular to proclaim the truth of the gospel.

Islam

The second component of the class focuses on the Islam's historical and cultural influences. This is very necessary in order to understand our Muslim friends. There is a theme that runs through the Islamic faith which centers on its understanding of God. In Islam, God is a singularity as opposed to the Christian concept of God being a Trinity. The Arabic term for this idea is *tawḥīd*. The word denotes an indivisible oneness of God. The concept constitutes the first part of the Shahada, which is the first pillar of Islam.

This belief about God was constructed while Mecca was a nation saturated in polytheism and the concept of monotheism was nowhere to be found. Muhammad, borrowing the idea of monotheism from Christianity, saw the Christians as absorbing some of polytheism as reflected

in their Trinitarian idea of God. Muhammad later pronounced the idea as shirk, an unforgivable

sin that ascribes partners to God.

Students should also have a working knowledge of how Islam divided into two factions

as well as expanded geographically after the death of their prophet. As this section progresses,

students will learn how many of the cults and sects grew within Islam, the success and failure of

the Ottoman Dynasty, and how the historical forces shaped Islam as we know it today.

Once the history of Islam has been summarized, the basic beliefs can be introduced. To

begin, an overview of the Qur'an is most helpful. Students need to understand how their Muslim

friends see the Qur'an as God's greatest miracle. Christians should understand why and then,

lovingly, offer a counter perspective. As long as the Qur'an is seen in this way, it will be difficult

to be effective in presenting the gospel.

The students should also be familiar with the compilation process of the Qur'an. They

need to understand that the Qur'an was transmitted to one person over a 22 or 23 year period and

that Muhammad wrote none of it, but merely recited what he allegedly heard from Gabriel. It is

important that students know the problems associated with trying to make a historical argument

for the inerrancy of the Qur'an as to whether the compilation that we have today was the

original. The Bible has no such problem, as it has over 15,000 ancient texts. Also covered in this

section is folk Islam, the Islamic view of salvation, and women in Islam.

Spiritual Formulation

The spiritual life of the Christian is dealt with in section three. Essential ingredients in

this life include the gospel-centered new life in Christ that Christians should enjoy, the resources

we have to accomplish the mission, and the daily spiritual disciplines which assist in making

one's walk with God more fruitful. To be successful in any ministry, not just Muslim ministry,

requires a steady and fruitful walk with God. Effective ministry demands that one live a life yielded to God, victorious, and reliant on God's supernatural strength through His Holy Spirit. Students need an introduction in these concepts, as they are probably still in the formative years, and lack a primer on effective ministry.

The heart, head, and feet analogy used in chapter 2 regarding the gospel-centered life, is also a great analogy to describe effective ministry. To be effective requires a heart for God. As one's passion and love for God grows, so does one's passion to see God's Kingdom furthered. What's more, as the gospel-centered life becomes more and more of a reality, one's passion for ministering to people and reaching people with the gospel intensifies. Consequently, the gospel-centered life, dealt with in chapter 2, is imperative for students to understand.

Once the heart is bent toward seeking God and serving others, it makes reaching the mind that more effective so that the Christian receives the instruction needed to successfully minister and reach out to people. Of course, having the heart for God and others, and the training to carry out effective ministry does not garner automatic success. One has to act. Hence, the analogy of the feet. One needs the faith to act on what he or she already knows. Students need to be exposed to these ideas and shown how to do effective ministry by relying on God and his Word.

<div align="center">**Ministry Skills**</div>

Fourth, students will learn the curriculum ministry skills, which is the head part of the previous analogy. Students need to be informed about attitudes they need to have to be effective. First, their evangelism needs to be compelling. Is the evangelist loving and friendly? Does he or she have knowledge to use scripture to build biblical bridges to share the gospel? The evangelist should know basic guidelines for sharing one's faith.

Part of the ministry skills is defending the message and integrity of Scripture. Consequently, there are many ideas that need to be overcome. Therefore, the Christian needs to be grounded in the exclusive salvation message of the Christian faith as well her essential doctrines. Below is a summary of many of them.

Evangelicals affirm what philosophers call Christian particularism. This means that Christians believe that there is only one way to God and that is through Jesus Christ. Islam has ideas that run counter to this truth and prevent Muslims from accepting the gospel.

Thus, it is essential to "teach clearly what the gospel is and what is required of a person to turn to Christ." To teach Muslims what the gospel is and what is required, certain ideas have to be challenged. The Christian, then, must be familiar with the Islamic doctrines that run counter to the Christian faith, such as the sonship of Jesus, Jesus' actual death on the cross, the Trinity, the atonement of Jesus, and the authority of Scripture which binds them all together.

Clarifying who Jesus is and what His death, burial, and resurrection accomplished is the task of the evangelist, facts that have been hidden from most Muslims. It is like they look at Jesus through a dirty mirror and are not able to clearly see who He really is. When this happens, "we must remember that most Muslims are nominal Muslims— they have studied neither the Qur'an nor the Bible. They tend to make their own understanding of religion from hearsay or tradition. Over time, truths about Jesus become twisted or distorted. As believers in Christ, it is our responsibility to help our Muslim friends have an accurate understanding of who Jesus is."[191]

Training our future Christians is essential in equipping them to reach the Muslim harvest. Evangelicals affirm what philosophers call Christian particularism. This means that Christians

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[191] Foaud Masri. Connecting with Muslims: A Guide to Communicating Effectively (Kindle Locations 1579-1582). InterVarsity Press. Kindle Edition.

believe that there is only one way to God and that is through Jesus Christ. To borrow an Islamic term, this is the Christian shahada. Islam has ideas that run directly counter to this truth which prevents Muslims from accepting the gospel.

The first doctrine that has been distorted from a Christian perspective is Jesus as the Son of God. Understanding this doctrine is vital in order to glean a true picture of Jesus. This term is generally misunderstood by both lay Christians and Muslims, but completely misunderstood by Muslims. Historically, orthodox Christianity has understood the term Son of God to mean that God manifested himself in human form by being conceived as the preexistent Son of God through the Virgin Mary. Therefore, Jesus was not a literal offspring of Mary in that she had sex with someone, but her conceiving Jesus in her womb came about through a miraculous conception by the Holy Spirit.

Muslims, on the other hand, typically view the title Son of God in a very literal, human sense whereas, orthodox Christianity views the term in a metaphorical sense. Foaud Masri observes, "In the Bible, Jesus is called the Son of God, which makes Muslims accuse us of teaching that Jesus was half human, half divine."[192] This failure to understand the biblical doctrine of the Incarnation puts forth an unnecessary roadblock to a biblical understanding of Jesus' nature. The Bible does not see Jesus as half human and half divine, rather fully human and fully divine. He took upon Himself the nature of humanity while fully keeping His deity.

Another aspect Muslims misinterpret about Jesus as Son of God is that they think Christians are implying that God had sex with Mary which resulted in the birth of Jesus. This is a gross misconception of the virgin birth. "Many think that Christians teach that God had a physical relationship with Mary— specifically, that God incarnated in Gabriel and had sexual

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[192] Fouad Masri, 1583-1584.

relations with Mary. The offspring is called the Son of God, which is blasphemy in Islam. This would make Jesus like the Greek mythological character Hercules."[193]

The second doctrine that has been distorted is Jesus' literal death on the cross. This is one aspect of the atoning work of Christ that most Christians are not equipped to defend but may be the easiest to defend. There are basically five arguments Muslims use to defend the Qur'anic statement that Jesus did not die on the cross (Surah 4:157-159). The Qur'an declares that Jesus was not crucified on the cross but that those who witnessed the crucifixion were deceived. Arguments regarding who was on the cross range from Judas Iscariot to the Apostle Peter to a Roman soldier to Simon the Cyrene. Some Muslims reject previous theories in favor of the Swoon theory advocated by liberal theologians. To be effective in evangelizing Muslims, all five of these theories must be effectively refuted.

The third distortion that needs to be defended is the Trinity. Unfortunately most Christians see the Trinity as a concept impossible for humans to grasp, so there has been little effort by most Christians to understand it at all. The Christian, however, must be able to offer the Muslim at least a satisfactory definition of the Trinity if the conversation is to move forward and dispel the Muslim's objection to this doctrine.

Muslims pride themselves on their belief in one God. For example, the shahada, the first pillar of Islam, declares "There is no god but God. Muhammad is the messenger of God." The declaration is meant to affirm the Muslim concept of God, which is an undifferentiated unity that they refer to as the Tawhid. The Tawhid, then, means that God is a single entity and has no partners. This is Islam's most fundamental concept.

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[193] Fouad Masri. 1585-1586.

Conversely, Islam believes that believing in the Trinity is the same as ascribing God to having partners, because the Trinity is comprised of Father, Son, and Holy Spirit. The Christian, then, must be uniquely equipped to first understand the biblical concept of the Trinity, then defend it.

The fourth doctrine that needs to be addressed is the atonement of Jesus. Muslims believe that one can be made right before God based on his or her good works. Christians reject such a claim. While Muslims pride themselves on taking sin more seriously than Christians, the opposite is true. For the Christian, no good work can satisfy God's wrath because all sin has to be punished. If God is going to remain both righteous and forgiving at the same time, someone else will have to atone for the sins committed. No mere human being can atone for another fellow sinner. This is why Jesus had to come and die for our sins.

This is a very difficult truth to convey to the Muslim, but this truth has to be understood and embraced in order to come to Christ. Muslims believe the individual should pay for his or he own sins. However, from a Christian standpoint, the individual, whatever he or she may try to do to atone for his or her sins, will not satisfy God's demands. The Christian must show the Muslim that he or she is helpless before God outside of Christ.

The last doctrine that Christians must help their Muslim friends to understand is the authority and inerrancy of Scripture. Like Mormons, Muslims see the Bible as having once been inspired but was later corrupted. This is another misconception that almost every Christian, particularly ones in college, should be able to refute.

While doctrine is certainly important, to be effective in ministry to Muslims, one must be adept at discipling one or even a group of believers. The point of reaching out to Muslims is not just for one conversion, though that is wonderful, but to disciple that new believer so he or she

can win more. This endeavor is a multifaceted concept that needs to be thoroughly explained to people. Students need to know the intricacies and complexities of the discipleship process. Skills that need to be honed begin with teaching which involves the development of skills that relay teaching content so Muslims can understand concepts within their cultural understanding. Knowing how to build quality relationships and pray for the people you are discipling are other skills that need to be attained.

Developing Cultural Skills

The fifth section involves students developing cultural skills. The overwhelming majority of Christians college students are white and more than likely have had limited cross-cultural experience. Even if they have had some cross-cultural experiences, many of their views have never been challenged given they are part of the dominant culture. This means they are automatically at a disadvantage when trying to reach their Muslim friends.

To begin, students need to learn how to define culture. According to David Hasslegrave, "The word 'culture' is a very inclusive term. It takes into account linguistic, political, economic, social, psychological, religious, national, racial, and other differences." The multifaceted elements within every culture make it clear that culture is complex, and those elements are generally invisible to those who adapt to that culture and peculiar to the ones who don't. For those who have adapted to a certain culture, their worldview is simple in that it mirrors the culture they are in; they don't question or see things from another perspective. They don't realize that they may be looking at the world through the lens of their cultural perspective. Given the elements just mentioned that make up the raw material of culture, students need a working definition so the concept of differing worldviews can be understood. To do this, Hesselgrave offers a superb definition borrowing from Louis Luzbetak who said,

> Culture is a design for living. It is a plan according to which society adapts itself to its physical, social, and ideational environment. A plan for coping with the physical environment would include such matters as food production and all technological knowledge and skill. Political systems, kinships and family organization, and law are examples of social adaptation, a plan according to which one is to interact with his fellows. Man copes with this ideational environment through knowledge, art, magic, science, philosophy and religion. Cultures are but different answers to essentially the same human problems.[194]

From the definition above, it is clear that culture is a complex ecosystem with elements that must be explained and understood by the missionary in order to communicate the message of the gospel. This is because, "in the final analysis, they can effectively communicate to the people of any given culture only to the extent that they understand all aspects of the culture."[195]

The added burden for the Christian, who hopes to communicate the gospel effectively, is that he or she is communicating on a tri-cultural level, not just between two cultures. And this is the essential skill that must be developed because communication is so important; therefore, "As a communicator, the missionary must look at two cultures other than his own."[196] The "three-culture model" proposed by Eugene Nida, sees every cultural interaction in which the missionary is involved includes the Scriptures, one's own culture, and the culture of the people the missionary hopes to reach. Hence, "the goal is to communicate Christ in such a way that the people will understand, repent, and believe the gospel."[197] This is the skill that is to be learned. The cultural intelligence model stated in chapter three is the model used to assist in this endeavor.

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[194] David Hasselgrave, "The Role of Cultural Communication," *Perspectives on the World Christian Movement,* (Pasadena: William Carey Library, date), 425.

[195] Ibid.

[196] Ibid, 426.

[197] Ibid.

Leadership Skills

When the Bible speaks of ministry, it uses the metaphor of the body. This refers to all of the members of the Church, or all the believers who are truly converted. When Christ descended to earth, He took on human form and demonstrated to the world the love of Christ, especially revealed in His death, burial, and resurrection. The body of Christ, the Church, now operates in place of Jesus as the ones who show the love of God to the world. To accomplish this, God has given each believer spiritual gifts to carry out this mission. Peter states, "As each has received a gift, use it to serve one another, as good stewards of God's varied grace" (I Peter 4:10). Only when each member contributes according to his or her gifts can the body expect to make the impact Christ intended. Each member has a function, and that function is to be carried out in concert with members of the body as they use their gifts for ministry (I Cor. 12:4-7; 18-22).

To reach Muslims, it is best to do so in a team. Qualities that breed success include understanding how a team functions in concert with one another's skills and how to resolve conflict when it arises. Developing leaders is also indispensable to ministry success. It is important for those who hope to reach Muslims to have strong leadership skills. The goal of the person ministering to Muslims is not just to lead people to Christ but to also teach others to do so. Strong leadership is vital to successful reproduction of disciples.

Islamophobia Plan of Action

It is clear from chapter 5 that the Christian college students polled were not, by and large, Islamophobic. Obviously, this is good news. The media often assumes that most all Evangelicals are Islamophobic, and this may be true of some, but the information in this research indicates that is not true of all. Even so, according to the poll, there is indifference toward Muslims among the Christian college students in this research. Perhaps cultural pluralism has eroded the

Islamophobia that is found in some of their parents and grandparents. However, indifference is just as damaging to the advancement of God's Kingdom as Islamophobia. If the gospel is not shared, the Kingdom will not be advanced.

Whether the problem is Islamophobia or indifference, historical factors such as racial and religious indifference do play a part in both attitudes. Therefore, if Christian colleges are to move ahead and make a difference for Christ in the lives of Muslims a few things need to be considered. First, Christian colleges will need to come to terms with America's racist past. Most white Evangelicals view America as a nation specially blessed and used by God making it the greatest nation on earth, which one can make a case for, but this thinking fails to see the blemishes that exist in antiquity. American forefathers such as George Washington and John Quincy Adams, "insisted on the distinctiveness of the new nation."[198] Blinding oneself from some of the most heinous of evils helps to keep this narrative plausible in people's minds.

What was good about America was that it was unified under a common cause; people that lived in the U.S. were Americans, and it was understood that one of their roles was to uphold the American narrative. People who arrived from another country were expected to assimilate. Consequently, "immigrants" coming into America, "became American through the exercise of the political rights and civic responsibilities bestowed upon them by the Declaration of Independence and the Constitution."[199] Very few were ignorant of these documents because of the esteem by which they were held.

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[198] Arthur M. Schlesinger, *The Disuniting of America: Reflections on a Multicultural Society* (New York: W.W. Norton & Co Ltd, 1992), 31.

[199] Ibid, 32.

As the nation moved along during the 19th century, more immigrants came to America and were assimilated into society embracing the American ideal and quickly becoming Americans. They were expected to, and usually did, embrace the American narrative. The immigrants who assimilated were mostly white Europeans, ensuring that they had the racially privileged status to become "real Americans." This is one reason why the melting pot idea later was challenged. When one included African Americans, Hispanics, and Asians, America seemed less like a melting pot, and more of a tossed salad. Thus, being American really meant being of white, European descent and having an allegiance to a certain religious persuasion.

Unfortunately, being Evangelical also meant being white as is illustrated in the following statement: "By religion, I mean Protestant religion, and by the Protestant religion I mean white, middle-class, English speaking, evangelical Protestants …"[200] This idea was cemented into the American Evangelical ethos and remains a stronghold even today. Evangelicalism was essentially a white movement.

Though a movement toward correcting this problem has started, American Christian colleges must continue to embrace diversity to not only remain relevant, but to make a significant impact for the Kingdom, particularly with Muslims. But it must move forth biblically and not embrace the militant multicultural ethos that secular institutions have done. The militant form is described by Arthur Schlesinger as "an ideology that rejects assimilation and integration, and celebrates the immutability of diverse and separate ethnic and racial communities."[201] It produces tribalism that just seeks its own group's emancipation. The end result is that "it rushes

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[200] Peter W. Williams, *America's Religions: From their Origins to the Twenty-first Century* (Urbana: University of Illinois Press, 2008), 1.

[201] Schlesinger, *The Disuniting of America,* 150.

beyond true multiculturalism to ethnocentrism, the belief in the superior virtue of their own

ethnic group."[202] The same groups that allege to fight against white ethnocentrism want to

replace it with their own version of ethnocentrism. This idea must be challenged. Sometimes,

unwitting faculty and students are blinded by the true motives of the militant version, and begin

to Christianize it.

The militant form advocates for its oppressed group by using history as a weapon, using

"history as a means of shaping history."[203] Over the centuries there have been three ways of

analyzing history. The first way is the pre-modern view of history. In this era, history was

written by those in charge with the purpose of informing future generations of the events so the

conquering nation could remain in power. Those who win the war write the books. History, then,

was a way of making a case in order to advance one's own ideas so they could be advanced

perpetually.

Second, the modern historical method sought an enlightenment objective analysis of

history. Historians set aside their own biases so history can be studied objectively in order to

show what really happened. However, modernist historical analysis came to be seen as offering a

historical analysis favoring those in charge. This led to the third way, the postmodern view of

historical analysis which is not motivated by objective analysis, but social justice.[204] History, if

used in the wrong hands, can be used as a weapon to speak against those in power and give a

voice to the oppressed groups. Owning history helps to create the societal change because, as

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[202] Ibid.

[203] Ibid, 51.

[204] This statement should not be misconstrued to mean that historians should not petition for minority voices to be part of the historical cannon. There should be a social justice element within historical analysis given the fact that most of history has been written by white men who carried with them into their analysis their white privileged biases. The purpose of the historian is to be objective and not to use history for retaliatory aims.

George Orwell once mused, "who controls the past controls the future." and "who controls the present controls the past."[205] Telling history in this way, as Plato proposed, is "telling the noble lie."[206]

The mild form the postmodern way of viewing history can be very helpful to provide a way to move forward and develop a culture of diversity. The mild form is very different than its militant form. "In mild form, it calls attention to neglected groups, themes, and viewpoints and redresses a shameful imbalance in the treatment of minorities both in actual life and the judgment of history. It does this within a conception of shared culture."[207] Challenging the injustices that need to be challenged, the mild form does so "within a conception of shared culture."[208]

The Christian, however, should take the idea of shared culture a step further. It adds to it the biblical idea of how the body of Christ is to function. Many helpful principles can be drawn from Paul's teaching of this subject in I Cor. 12. The fundamental idea, though, that Paul wants to convey that there is but one body and many members. Paul rejects the idea of groups dividing themselves from the rest of the body since all members of the body were to function as one unit. The mild form of multiculturalism can certainly do that because of the "conception of shared culture."[209] Thus, the body works together by empowering those who are not being used according to their gifts and abilities, while at the same time not disassociating from the body in order to advance the political agenda for one's tribe. This view of multiculturalism helps to bring

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[205] Schlesinger, *The Disuniting of America*, 52

[206] Ibid.

[207] Ibid, 150.

[208] Ibid.

[209] Ibid.

about a sense of equality, but at the same time, it develops an appreciation for other cultures which creates situations where people naturally want to break down barriers.

Not only do racial barriers need to be torn down but so do cultural barriers. To train students to love their neighbors requires that one set up a missiological ethos. This is where the Evangelical church is full of possibilities. Evangelicals have at their disposal in their colleges and seminaries those trained in missiology and theology. To begin, missiologists can help develop a global view of ministry. Many have intertwined their theological training with interdisciplinary approaches such as utilizing sociology, demography, and anthropology with the purpose of doing ministry. These scholars collaborate with other disciplines in order to be more effective in developing students with the skills to break down cultural and religious barriers. They understand the power of worldview and how to discern its many layers.

Missiological theology can be very helpful in setting up a learning community that trains students how to reach out to others not like themselves. Paul G. Heibert defines this academic enterprise thusly:

> Missiological theology is doing theology in everyday life. It reflects on what the Word is saying to our world. Its central question is: What is God's Word to humans in their particular situations? Mission theologians assume that mission is the central theme in God's acts on earth, and that all Christians are a part of that mission. They also assume that all people live in historical socio-cultural settings, and that the gospel must be known to them in their particular contexts.[210]

Now that the discipline of missiological theology has been defined, what exactly is its task? It is to take the gospel and communicate it in a way that the people can understand.

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[210] Paul Hiebert, *The Urban Face of Mission: Ministering the Gospel in a Diverse and Changing World*, Edited by Manuel Ortiz and Susan S. Baker (Philipsburg: P&R Publishing, 2002), 93.

Statement of Conclusion of the Project

The focus of this paper was to discover whether Christian college students were being prepared to share their faith with their Muslim friends and neighbors. To accomplish this task, certain traits had to be examined, explained, and measured. The four points that this study examined were students' spiritual vitality, cultural intelligence, evangelistic acumen, and Islamophobia.

First, spiritual vitality was understood to mean those students who were living gospel-centered lives by filtering everything through the lens of the gospel. Because we are sinful creatures who tend to drift in our hearts from devotion to God, spiritual renewal should be an ongoing process in the lives of believers. Thus, spiritual vitality takes place when people are being renewed by the gospel as the result of having an ongoing engagement with the gospel.

The study found that the majority of Christian college students were living gospel centered lives, and therefore, had a higher level of spiritual vitality than the researcher expected. There probably needs more study to determine this point definitively, however.

Spiritual vitality is important because it is needed in order to be effective at bringing about the gospel renewal of Christian college students. If students have a vibrant relationship with God, it will fuel the fire for evangelism in general and evangelism to Muslims in particular.

To nurture spiritual vitality in students requires a plan for ongoing spiritual renewal. This thesis concluded that the best way to do this was to bring about gospel renewal in the lives of students. There were four components to the strategy suggested. The first step, and most obvious, is to begin by understanding gospel renewal. For example, how does it work out in the life of the believer? The other three steps include praying, planning, and preaching the gospel for renewal.

Second, the study sought to discover the students' level of cultural intelligence. Cultural intelligence is an essential skill for future success in ministry in America in general and ministering to one's Muslim friends in particular. The study found that students have inadequate knowledge of the Islamic faith, which is a problem that needs to be addressed. In the other areas of cultural engagement such as CQ Action and CQ Strategy, students are average as the research indicates.

Cultural intelligence is an essential skill for future success in ministry in America and ministering to one's Muslim friends and neighbors. The good sign found in the research is that students are eager to gain cultural intelligence. They intuitively know that it is a skill for success in the future. The Christian university must capitalize on this and train their students to be culturally intelligent.

The major point to be addressed, according to this study, is that students have a low level knowledge of Islamic religion and Muslim culture. Given that the Islamic religion is the second largest religion in the world and is projected to be the largest one by the end of the century, it would behoove American Christian colleges to address this issue if it hopes to make an impact in the Muslim world.

Third, students' evangelistic acumen was measured. Doctrinal proficiency, cross-cultural communication, and knowledge of Islam are requirements to be effective in ministering to one's Muslim friends and neighbors. So developing an evangelistic acumen in the lives of college students is comprehensive indeed. To help students build their understanding, two things were suggested. The first suggestion is to make available the DVD study to as many students as

possible. The university is uniquely able to do this because there are already many functioning small groups formed on campus. What is needed is just a little training and mobilization.

The second thing the researcher suggested is that Christian colleges offer a comprehensive class that covers various areas that pertain to Muslim ministry. The areas include Biblical knowledge, knowledge of Islam, spiritual formation, ministry skills, cultural skills, and leadership. A holistic evangelistic approach is best because it addresses the many facets of Muslim ministry instead of just offering a class to learn more about Islam.

Last, the study measured whether Christian colleges were Islamophobic or not. If the reason college students are hesitant to share their faith with Muslims is not Islamophobia, then what is it? The final question seems to sum up the research findings on this topic quite well. Only 7% said they feared Muslims they didn't know. So the problem regarding the possibility of students sharing their faith with a Muslim is not fear. While 47% said they had love for Muslims they didn't know, another 47% of students said they would be indifferent toward Muslims they didn't know. This means over half of college students either feared or were indifferent toward Muslims. The progressivist narrative that the Evangelical church is heavily Islamophobic is not true, at least for the Christian college students in this study. As a matter of fact, the opposite seems to be true. However, the fact of indifference remains and to remedy it, the gospel must penetrate the heart of the Christian college students in a much deeper way.

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Appendix A

WHY I CHOSE THE TOPIC

- MY HEART IS BURDENED FOR MUSLIMS.
- CONSEQUENTLY, I HAVE BEEN GIVEN A MANDATE FROM GOD TO FULFILL THE TASK HE HAS GIVEN ME.
- GOD HAS CALLED ME TO TRAIN AND MOBILIZE THE CHURCH TO REACH MUSLIMS FOR JESUS CHRIST. THERE IS A TREMENDOUS HARVEST THAT HAS BEEN SET AT THE FEET OF THE CHURCH, AND I AM THANKFUL TO BE PART OF THAT PLAN.
- ONE OF THE WAYS THIS HARVEST CAN COME TO FRUITION IS THROUGH AMERICA'S CHRISTIAN COLLEGES.
- CHRISTIAN COLLEGES ARE IN THE BUSINESS OF TRAINING THEIR STUDENTS TO MAKE AN IMPACT FOR THE KINGDOM THROUGH THEIR SECULAR OCCUPATIONS.

WHAT I LEARNED IN RESEARCH

- • WHY HE/SHE CHOSE THE TOPIC.
- • WHAT HE/SHE LEARNED IN RESEARCH.
- • HOW THE FINDINGS IMPACTED HIM/HER PERSONALLY AND IN MINISTRY.
- • HOW HE/SHE PLANS TO UTILIZE THE INFORMATION.
- • 25-35 POWERPOINT SLIDE PRESENTATION THAT OVERVIEWS THE THESIS PROJECT. THIS WILL BE ADDED TO YOUR APPENDICES SECTION.

HOW THE FINDINGS IMPACT ME PERSONALLY

- I CHOSE THIS TOPIC TO SEE HOW WELL THOSE COLLEGES ARE FULFILLING THIS MANDATE.

- IF THEY ARE NOT, I HOPE TO MAKE SUGGESTIONS THAT WILL ASSIST CHRISTIAN COLLEGES TO TRAIN THE NEXT GENERATION TO WIN THEIR MUSLIM FRIENDS TO CHRIST.

HOW I PLAN TO USE THE INFORMATION

- I AM A STAFF MEMBER FOR A MINISTRY CALLED CRESCENT PROJECT.

- THE NATURE OF THE MINISTRY IS TO EQUIP THE CHURCH TO SHARE THEIR FAITH WITH MUSLIMS.

- I HOPE TO USE THIS INFORMATION TO ASSIST CHRISTIAN COLLEGES TO FULFILL THIS GREAT COMMISSION MANDATE.

WHY FOCUS ON CHRISTIAN COLLEGES?

- A PLACE TO BE TRAINED BIBLICALLY AND THEOLOGICALLY
- A PLACE TO BE TRAINED MISSIOLOGICALLY
- A PLACE TO RECEIVE RECEIVE CHRISTIAN VOCATIONAL GUIDANCE

SPIRITUAL VITALITY

- SPIRITUAL VITALITY DEFINED
- WHAT IS THE GOSPEL?
- THE GOSPEL MUST BE RESTORED
- A GOSPEL RENOVATION
- WHAT DOES IT MEAN TO BE GOSPEL-CENTERED?
- BEING EVANGELISTIC STARTS WITH THE HEART
- THE HOW OF GOSPEL-CENTERED RENEWAL

SPIRITUAL VITALITY QUESTIONS

- DO YOU CLEARLY REMEMBER WHAT IT WAS LIKE NOT TO HAVE A RELATIONSHIP WITH CHRIST?
- DO YOU CLEARLY UNDERSTAND HOW THE GOSPEL BREAKS ADDICTIONS AND BAD HABITS?
- DO YOU OFTEN FEEL THE JOY OF THE LORD?
- HOW OFTEN DO YOU STRUGGLE WITH FEELINGS OF GUILT AND CONDEMNATION?

SPIRITUAL VITALITY QUESTIONS

- HOW OFTEN DO YOU DOUBT YOUR SALVATION?
- DO YOU HAVE A GROWING UNDERSTANDING WHAT GOD WANTS TO DO IN YOUR LIFE?
- AFTER YOU ACCEPTED CHRIST, DID SOMEONE TAKE THE INITIATIVE TO DISCIPLE YOU?

SPIRITUAL VITALITY SURVEY RESULTS

Question	Yes	No	Not sure or sort of
Do you clearly remember what it was like not to have a relationship with Christ?	45%	55%	X
Do you clearly understand how the gospel breaks addictions and bad habits?	77%	5%	18%
Do you often feel the joy of the Lord?	80% often	19% not often	1% never
How often do you struggle with feelings of guilt and condemnation?	17% often	76% sometimes	7% never
How often do you doubt your salvation?	4% often	42% sometimes	65% never
Do you have a growing understanding what God wants to do in your life?	92% yes	8% no	X
After you accepted Christ, did someone take the initiative to disciple you	64%	36%	X

SPIRITUAL VITALITY RESEARCH RESULTS

- IF THESE STATISTIC ARE TRUE, THEN THERE IS AT LEAST SOME UNDERSTANDING OF HOW THE GOSPEL TRANSFORMS A PERSON'S LIFE.

- THE SECOND QUESTION ASKED WAS HOW OFTEN STUDENTS FELT THE JOY OF THE HOLY SPIRIT. THE ASSUMPTION IS THAT SOMEONE RESTING ON THE SUFFICIENCY OF THE CROSS AND YIELDING THEIR LIVES TO THE HOLY SPIRIT WILL EXPERIENCE THE JOY OF THE LORD.

SPIRITUAL VITALITY RESEARCH QUESTIONS

- QUESTIONS 3 AND 4 FOCUSED ON HOW OFTEN STUDENTS STRUGGLED WITH GUILT AND CONDEMNATION AS WELL AS DOUBTING THEIR SALVATION.

- THE LEADERS OF STUDENTS WERE ASKED ABOUT STUDENTS' CHURCH ATTENDANCE. THE QUESTION STATED: "IN YOUR OPINION, WHAT PERCENTAGE OF STUDENTS INVOLVED IN YOUR CAMPUS MINISTRY ATTEND CHURCH REGULARLY?"

SPIRITUAL VITALITY IMPLEMENTATION

- (1) PRAYING FOR GOSPEL RENEWAL,
- (2) PLANNING FOR GOSPEL RENEWAL

- (3) PREACHING FOR GOSPEL RENEWAL
- (4) UNDERSTANDING THE PROJECT OF GOSPEL RENEWAL

CULTURAL INTELLIGENCE

- THE INCARNATION AND CULTURAL INTELLIGENCE
- THE INCARNATION AND CONTEXTUALIZATION
- THE ROLE OF THE INCARNATION
- WHAT IS CULTURAL INTELLIGENCE
- ACQUIRING CULTURAL INTELLIGENCE
- CROSSING BARRIERS WHEN MINISTERING TO MUSLIMS
- CAN CULTURAL INTELLIGENCE BE ACQUIRED?

CULTURAL INTELLIGENCE SURVEY RESULTS

Do you enjoy learning about different cultures?	86%	0%	14%
Do you enjoy interacting with people from different cultures?	77%	1%	22%
Do you know the cultural values and beliefs of Muslims from various cultures?	26%	12%	62%
Are you conscious of the cultural knowledge you have when interacting with people from different cultural backgrounds?	56%	4%	40%
Do you change your behavior when a cross-cultural interaction requires it?	63%	12%	25%

CULTURAL INTELLIGENCE – A PLAN OF ACTION

- MAINTAINING AN EFFECTIVE CHRISTIAN VOICE IN A GLOBAL SOCIETY REQUIRES GRADUATING STUDENTS WHO ARE CULTURALLY INTELLIGENT. TO MAKE AN IMPACT FOR THE KINGDOM IN THE 21ST CENTURY, STUDENTS MUST LEARN TO CONVERSE WITH PEOPLE WHO COME FROM A VARIETY OF CULTURAL CONTEXTS.

- THIS IS WHERE DAVID LIVERMORE'S WORK ON THIS SUBJECT BECOMES VERY BENEFICIAL. CHRISTIAN COLLEGES WOULD DO WELL TO EDUCATE THEIR FACULTY AND STUDENT BODY REGARDING THE FOUR POINTS OF CULTURAL INTELLIGENCE AND TEACH THEM HOW TO INTERACT BETTER WITH PEOPLE WHO COME FROM CULTURES NOT THEIR OWN.

CULTURAL INTELLIGENCE – A PLAN OF ACTION [CONTINUED]

- THIS REQUIRES PRODUCING WORLD CHRISTIANS INSTEAD OF JUST PRODUCING AMERICAN CHRISTIANS. GREAT STRIDES ARE NEEDED TO MAKE THIS TYPE OF TRANSITION POSSIBLE.

- . IT STARTS BY ADDING VALUE TO OTHER CULTURAL CONTRIBUTIONS. ACQUIRING THE CULTURAL INTELLIGENCE NECESSARY TO CONVERSE WITH PEOPLE FROM DIFFERENT CULTURES IS IMPORTANT BUT SO IS APPRECIATING THE CULTURAL CONTRIBUTIONS OF OTHERS, ESPECIALLY THOSE PEOPLE THAT ARE OF THE CHRISTIAN FAITH.

- THE PROBLEM THAT CONTINUES TO SHOW ITS FACE IS THE COLONIAL TENDENCY TO ASSUME WESTERN CULTURE IS CHRISTIAN. THIS TENDENCY HAS SHOWN ITSELF IN THE AMERICAN MISSION STRATEGY SINCE WILLIAM CAREY BEGAN

- THE AMERICAN CHRISTIAN COLLEGE NEEDS TO STEP BACK AND TAKE A FRESH LOOK AT THE FAITH. IN DOING SO, IT MAY OFFER A MORE ROBUST UNDERSTANDING OF THE CHRISTIAN EXPERIENCE, WHICH WILL HELP TO REACH THE GLOBAL HARVEST, ESPECIALLY THE MUSLIM PEOPLE.

CULTURAL INTELLIGENCE – A PLAN OF ACTION (CONTINUED)

- RATHER THAN RESIST THE DE-CENTERING OF WESTERN CHRISTIANITY, U.S. CHRISTIAN HIGHER EDUCATION CAN EMBRACE THIS DE-CENTERING IN ORDER:

- TO EMERGE MORE FULLY FROM THE TANGLED HISTORY OF CHRISTIANITY AND WESTERN CULTURE THAT PRODUCED A KIND OF COLONIALISM ...,

- TO DEEPEN APPRECIATION FOR MODES OF KNOWING AND SENSE-MAKING THAT ARE NON-WESTERN

- TO CLAIM THESE OPPORTUNITIES WITHIN THE NARRATIVE ARC OF THE CHRISTIAN STORY. IT WOULD BE BETTER TO PARAPHRASE THIS PART. BUT IF YOU CHOOSE TO LEAVE IT AS A QUOTE, IT NEEDS AN INTRODUCTION.

EVANGELISTIC ACUMEN

- ISLAMIC BELIEF SYSTEM
- SPECIFIC PROBLEMS THAT NEED TO BE OVERCOME
- SIN

- SALVATION
- PERSON AND WORK OF JESUS
- INERRANCY OF THE BIBLE

EVANGELISTIC ACUMEN SURVEY RESULTS

Question	Yes	No	Not sure or Somewhat
Have you personally led someone to Christ?	60%	40%	X
Is the Qur'an Islam's only holy book?	51%	49%	X
Muslims view Jesus simply as a prophet and not God incarnate. Is this a serious problem for the Christian?	92%	8%	X
Since Muslims and Christians both believe in God, do they share similar worldviews?	33%	67%	X
Are you familiar with the differences between Islam and Christianity?	83%	17%	X
Do you feel prepared to share your faith with a Muslim?	30%	18%	52% Somewhat

EVANGELISTIC ACUMEN SURVEY RESULTS

Question	Often	Sometimes	Rarely	Never
How often do you share your faith?	20%	50%	28%	2%

Question	One or two	At least three	four	All five
How many pillars of Islam can you name?	62%	19%	3%	16%

EVANGELISTIC ACUMEN - STRATEGY

- THE EDUCATED STUDENTS ON HOW TO SHARE THEIR FAITH WITH MUSLIMS WILL INVOLVE TWO STRATEGIES

- STRATEGY #1 - SMALL GROUP STUDY
- STRATEGY #2 – 3 CREDIT HOUR CLASS

EVANGELISTIC ACUMEN – LEVEL #1 TRAINING: SMALL GROUP DISCUSSION

- TO IMPLEMENT LEVEL ONE TRAINING, THREE THINGS ARE NEEDED.

- THE MATERIALS SHOULD BE ABLE TO ENGAGE THE COLLEGE STUDENT AS WELL AS BE PRACTICAL, RESOURCEFUL, AND BIBLICAL.

- MATERIALS SHOULD BE PRACTICAL IN THE SENSE THAT THEY ARE NOT HEAVY ON THEORY AND GEARED TOWARD IMMEDIATE APPLICATION WITH THE LAYPERSON IN MIND.

- THEY NEED TO BE RESOURCEFUL IN THE SENSE THAT THE TRAINING NEEDS TO OFFER TOOLS TO DEAL SKILLFULLY WITH SITUATIONS ONE MIGHT ENCOUNTER IN MINISTRY TO MUSLIMS.

- MATERIALS SHOULD BE BIBLICAL IN THAT THE CONTENT OF THE COURSE SHOULD BE BASED IN BIBLICAL

- TRUTH. AT THE SAME TIME, WHEN CONSIDERING THE BIBLE-BASED MATERIALS, AN ENTRY-LEVEL UNDERSTANDING IS THE GOAL OF THE SMALL GROUP STUDY.

EVANGELISTIC ACUMEN – LEVEL #2 TRAINING: THE 3 CREDIT OUR CLASS

- THE PURPOSE OF THE THREE HOUR CLASS FOR COLLEGE CREDIT IS TO OFFER A COLLEGE-LEVEL INTRODUCTION TO STUDENTS WHO ARE INTERESTED IN SHARING THE FAITH WITH THEIR MUSLIM FRIENDS AS WELL AS THOSE PERSONS WHO WANT TO FOCUS ON MINISTRY TO MUSLIMS.

- SUCH A CLASS WILL REQUIRE A MULTIFACETED APPROACH.

- THEREFORE, THE SCOPE OF THE CLASS INVOLVES SIX COMPONENTS, NAMELY THE BIBLE AND ESSENTIAL BIBLICAL TEACHING ON CERTAIN CHRISTIAN DOCTRINES, THE TEACHING AND HISTORY OF ISLAM, SPIRITUAL FORMATION, MINISTRY SKILLS, CULTURAL SKILLS, AND LEADERSHIP SKILLS.

- AS IS CLEAR FROM THE LIST JUST MENTIONED, TO BE EFFECTIVE REQUIRES TRAINING THAT WILL CULTIVATE THE SKILL TO CLEARLY AND GENTLY EXPLAIN THE TRUTH OF THE GOSPEL, WHILE BEING MOTIVATED BY COMPASSION AND LOVE.

- AT THE SAME TIME ONE MUST BE CULTURALLY SENSITIVE, WHILE MINISTERING WITH OTHER LIKE-MINDED CHRISTIANS IN A TEAM ENVIRONMENT.

ISLAMOPHOBIA

- ISLAMOPHOBIA AND SOCIOLOGY
- THE CONCEPT OF ISLAMOPHOBIA
- ISLAMOPHOBIA SHIELDS THE RELIGION FROM CRITIQUE

- THE IRRATIONAL FEAR OF MUSLIMS
- FEAR AND HATRED OF MUSLIMS IS REAL
- MORAL FRAMEWORK

ISLAMOPHOBIA

- IDENTIFYING THE ROOT CAUSES OF THE IRRATIONAL FEAR OF MUSLIMS
- INTEGRATED SET THEORY
- SOCIAL IDENTITY THEORY

- COGNITIVE COMPATIBILITY THEORY
- QUESTIONS TO ASK

ISLAMOPHOBIA SURVEY RESULTS

Question	Less than 25%	Between 25-50%	Between 51-75%	More than 75%
What percentage of Muslims live in the Middle East?	23%	48%	22%	7%
What percentages of Muslims living in America do you think love America?	14%	21%	30%	36%

Question	yes	no	X
Have you ever had a Muslim friend?	41%	60%	n/a
Would you be open to having a Muslim friend?	91%	1%	8% would have to think about it
When you come in contact with a Muslim, are you automatically suspicious?	3%	73%	24% sometimes

Question	Fear	Love	Indifferent
Which word best describes your feelings toward Muslims you don't know?	7%	47%	47%

ISLAMOPHOBIA – A PLAN OF ACTION: STEP #1

- STEP #1 - EVANGELICAL COLLEGES WILL NEED TO COME TO TERM WITH EVANGELICALS RACIST PAST.

- WHETHER THE PROBLEM IS ISLAMOPHOBIA OR INDIFFERENCE, HISTORICAL FACTORS SUCH AS RACIAL AND RELIGIOUS INDIFFERENCE DO PLAY A PART IN BOTH ATTITUDES. THEREFORE, IF CHRISTIAN COLLEGES ARE TO MOVE AHEAD AND MAKE A DIFFERENCE FOR CHRIST IN THE LIVES OF MUSLIMS A FEW THINGS NEED TO BE CONSIDERED.

ISLAMOPHOBIA – A PLAN OF ACTION: STEP #2

- STEP #2 – EVANGELICAL COLLEGES WILL NEED TO EMBRACE BIBLICAL DIVERSITY

- THOUGH A MOVEMENT TOWARD CORRECTING THIS PROBLEMS HAS STARTED, AMERICAN CHRISTIAN COLLEGES MUST CONTINUE TO EMBRACE DIVERSITY TO NOT ONLY REMAIN RELEVANT, BUT TO MAKE A SIGNIFICANT IMPACT FOR THE KINGDOM, PARTICULARLY WITH MUSLIMS.

- BUT IT MUST MOVE FORTH BIBLICALLY AND NOT EMBRACE THE MILITANT MULTICULTURAL ETHOS THAT SECULAR INSTITUTIONS HAVE DONE. THE MILITANT FORM IS DESCRIBED BY ARTHUR SCHLESINGER AS "AN IDEOLOGY THAT REJECTS ASSIMILATION AND INTEGRATION, AND CELEBRATES THE IMMUTABILITY OF DIVERSE AND SEPARATE ETHNIC AND RACIAL COMMUNITIES." IT PRODUCES TRIBALISM THAT JUST SEEKS ITS OWN GROUP'S EMANCIPATION. (SCHLESINGER, *THE DISUNITING OF AMERICA*,)

ISLAMOPHOBIA – A PLAN OF ACTION: STEP #3

- CHRISTIAN COLLEGES WILL NEED CREATE MISSIONAL COMMUNITIES
- NOT ONLY DO RACIAL BARRIERS NEED TO BE TORN DOWN BUT SO DO CULTURAL BARRIERS.
- TO TRAIN STUDENTS TO LOVE THEIR NEIGHBORS REQUIRES THAT ONE SET UP A MISSIOLOGICAL ETHOS.
- THIS IS WHERE THE EVANGELICAL CHURCH IS FULL OF POSSIBILITIES. EVANGELICALS HAVE AT THEIR DISPOSAL IN THEIR COLLEGES AND SEMINARIES THOSE TRAINED IN MISSIOLOGY AND THEOLOGY.
- TO BEGIN, MISSIOLOGISTS CAN HELP DEVELOP A GLOBAL VIEW OF MINISTRY. MANY HAVE INTERTWINED THEIR THEOLOGICAL TRAINING WITH INTERDISCIPLINARY APPROACHES SUCH AS UTILIZING SOCIOLOGY, DEMOGRAPHY, AND ANTHROPOLOGY WITH THE PURPOSE OF DOING MINISTRY.

ISLAMOPHOBIA – A PLAN OF ACTION: STEP #3 (CONTINUED)

- THESE SCHOLARS COLLABORATE WITH OTHER DISCIPLINES IN ORDER TO BE MORE EFFECTIVE IN DEVELOPING STUDENTS WITH THE SKILLS TO BREAK DOWN CULTURAL AND RELIGIOUS BARRIERS. THEY UNDERSTAND THE POWER OF WORLDVIEW AND HOW TO DISCERN ITS MANY LAYERS.
- MISSIOLOGICAL THEOLOGY CAN BE VERY HELPFUL IN SETTING UP A LEARNING COMMUNITY THAT TRAINS STUDENTS HOW TO REACH OUT TO OTHERS NOT LIKE THEMSELVES.
- WHAT EXACTLY IS ITS TASK? IT IS TO TAKE THE GOSPEL AND COMMUNICATE IT IN A WAY THAT THE PEOPLE CAN UNDERSTAND.

LEADERS OF STUDENTS STATISTICAL ANALYSIS

Question	Less than 25%	Between 25-50%	Between 50-74%	Above 75%
In your opinion, what percentage of students involved in your campus ministry attend church regularly?	5%	29%	52%	14%
In your opinion, what percentage of students involved in your campus ministry enjoy interacting with different cultures?	5%	33%	29%	33%
In your opinion, what percentage of students involved in your campus ministry have an unhealthy fear of Muslims?	57%	24%	14%	5%
In your opinion, what percentage of students involved in your campus ministry understand essential Christian doctrine like the virgin birth?	5%	24%	43%	29%

LEADERS OF STUDENTS STATISTICAL ANALYSIS

Question	Less than 25%	Between 25-50%	Between 50-74%	Above 75%
In your opinion, what percentage of students do you feel the university experience has helped to glean a more favorable outlook regarding fellow students who are Muslim?	61%	29%	10%	0%
In your opinion, what percentage of students involved in your campus ministry do you feel would be open to learning more about how to reach their Muslim friends for Christ	15%	52%	5%	29%
Are you optimistic, pessimistic, or middle of the road regarding the possibility of success when it comes to reaching Muslims for Christ?	43% Optimistic	Pessimistic 14%	Middle of the road 43%	

Appendix B

Author's Curriculum Vitae

Timothy M. Orr
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Columbus, IN 47201
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EDUCATION

- 2016 Liberty University School of Divinity; Doctor of Ministry
- 2008 Indiana University; Certificate in Distance Learning
- 2008 Liberty Theological Seminary; Master of Divinity
- 2006 Liberty Theological Seminary; Master of Arts in Religion
- 2002 Olivet Nazarene University; Master of Arts in Teaching
- 1999 Calumet College of St. Joseph; Bachelor of Science in Organization Management

PROFESSIONAL

- 2008 – Present – Indiana University Purdue University Columbus - Columbus, IN.
  Adjunct Instructor in Religion

CLASSES TAUGHT:

- Comparative Religion (15+ times)
- America Religion (10+ times)
- Introduction to Religion (10+ times)
- Social Studies for Elementary Teachers (2 times)
- Introduction to Christianity (2 times)
- Philosophy of Religion (1 time)
- Introduction to the New Testament (1 time)

AWARDS

- Awarded with the Indiana University Purdue University Columbus Jacqueline D. Franz Outstanding Part-time Faculty Teaching Award. (2015)
- Nominated for the Indiana University Purdue University Columbus Jacqueline D. Franz Outstanding Part-time Faculty Teaching Award. (2014)
- Nominated for the Indiana University Purdue University Columbus Jacqueline D. Franz Outstanding Part-time Faculty Teaching Award. (2013)

PUBLISHED WORK

- *We Named Her Faith: How We Became a Gospel-Centered Family*. (Maitland, FL: Xulon Press, 2015)
- The book appeared on the following Amazon.com Best-Seller lists: #1 Mentally Disabled, #1 Biographies of Special Needs, #2 Disability Parenting, and #3 on Biographies of Religious Leaders

TELEVISION & RADIO INTEVIEWS

- Interview #1 (popular internet website, aired in 2015) - http://whyisthishappening.org/topics/choosing-a-special-needs-child
- Interview #2 (nationally syndicated radio program, aired in 2015) - https://www.youtube.com/watch?v=9Sx8jOry8UQ
- Interview #3 (nationally televised religious program, aired in 2003) - http://www.godtube.com/watch/?v=0JCE1NNU

REVIEWS OF MY BOOK

- Review #1 - http://www.specialneedsbookreview.com/2015/06/29/we-named-her-faith-how-we-became-a-gospel-centered-family-by-tim-orr/
- Review #2 - http://reformedmeditation.blogspot.com/2015/09/book-review-we-named-her-faith-by-tim.html
- Review #3 - http://www.recooper84.com/blog/2015/9/13/book-review-we-named-her-faith-by-tim-orr

THE REPUBLIC ARTICLES ABOUT MY BOOK

- Article #1 http://www.therepublic.com/view/local_story/Column-Parents-have-faith-in-d_1429917632
- Articles #2 http://www.therepublic.com/view/local_story/Meet-the-author-event-at-Terra_1429314555

ARTICLES ABOUT MY ADVOCACY FOR THE MUSLIM COMMUNITY IN COLUMBUS

- Article #1 – Religion Teacher/Minister Promotes Healthy Christian-Muslim Relations http://www.therepublic.com/view/local_story/Religion-teacher-minister-prom_1410566990
- Article #2 – Loving Your Neighbor Demands We Extend Concern for All - http://www.therepublic.com/view/local_story/Column-Loving-neighbor-demands_1447461661
- Article #3 – Muslim Decry Extremist, Work to Create Understanding http://www.therepublic.com/view/local_story/Muslims-decry-extremists-work-_1450831713
- Article #4 – Editorial: Message of Unity Defines City, not Vandalism http://www.therepublic.com/view/local_story/Editorial-Message-of-unity-def_1411244206
- Article #5 - Religious leaders denounce acts as police investigation continues

http://www.therepublic.com/view/local_story/Religious-leaders-denounce-act_1409705551

ONLINE COURSE DESIGN & TEACHING EXPERIENCE

- I have designed and taught online courses for the following subjects: Comparative Religion, American Religion, and Introduction to Religion, and Introduction to Christianity.

PRESENTATIONS

- Participated in a debate with Professor of Philosophy Victoria Berdon (PhD. ABD) for Partners in Education at IUPUC; the debate was entitled: *Naturalism vs. Theism: Which View Offers the Best Explanation?* (2014)
- Participated in a debate with Professor of Philosophy Victoria Berdon (PhD. ABD) for Partners in Education at IUPUC; the debate was entitled: *Is God Needed for Ethics?* (2012)
- Guest Lecturer for Partners in Education at IUPUC; lectured on medieval theology, which was part of an overall presentation entitled: *To Hell and Back: Dante in a Day* (2011)

COMMUNITY SERVICE

- Taught a workshop on cultural intelligence for two teams of engineers at Cummins (2015)
- Participated in a panel discussion on world religions for Columbus Signature Academy New Tech High School (2015)
- Participated in a panel discussion on world religions for Columbus Signature Academy New Tech High School (2014)
- Participated in a panel discussion on world religions for Columbus Signature Academy New Tech High School (2013)
- Gave a lecture entitled *Introducing Islam* for Columbus Signature Academy New Tech High School (2012)

RESEARCH INTEREST

- My research interests include the Islam and American Evangelicalism.

PROFESSIONAL SOCIETIES

- Society for the Scientific Study of Religion

PROFESSIONAL DEVELOPMENT

- Third Biennial Conference on Religion and American Culture 2013
- IUPUI Center for Teaching and Learning Mid-semester Associate Faculty Forum on March 20, 2013

- Lecture by Darren Dochuk "California Rising" on May 10, 2012
- Lecture by Thomas Kidd: "God of Liberty: A Religious History of the American Revolution". Sep 24, 2010
- First Biennial Conference on Religion and American Culture 2009
- Society for the Scientific Study of Religion and Religion Research Association's annual meeting on October 17-19, 2008
- Lecture by Grant Wacker: "Exporting the Soul of Dixie". Sep 12, 2008
- "Mormons in American Life" at the Center for Religion and American Culture on April 12, 2008

Appendix C
IRB Exception

January 5, 2016
Timothy M. Orr

IRB Exemption 2278.010516: Are Students Equipped to Share Their Faith with Their Muslim Friends?:
A Plan of Action

Dear Tim,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

> (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless: (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

CIP Administrative Chair of Institutional Research
Graduate School

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