

Summary of Chapter:

This chapter was about how there are Christians around the world that are able to contextualize their faith into their culture and not make it so scandalous. This chapter gives two examples of these Christians, one example of each, in the Hindu context and the Muslim context. Then the chapter goes into a case study to focus more and go in depth of the Christians in the Muslim context. The writer then presents the biblical/ exegetical arguments, the theological arguments, and the ethical arguments pertaining to the Christians that in their context are known as Muslims that believe in the deity of Jesus Christ. A question of the MBB strategy is asked if it is ethical for Christians to be followers of Jesus Christ in this way. The writer also presents a possibility that the MBBs need a “reverse reformation” in which they are to realize their identity is no longer in Muslim context, but in Christ.

Key Learning:

- In India, there are believers called “jesu bhakta,” where they are devoted to Jesus, but also have “strong cultured associations.” (Pg 193) The writer proposes the question “Can someone say “yes” to Jesus and “no” to the visible church?” (Pg 194)
- Muslim Background Believers: They do not separate from the mosque nor unite with the visible church. (Pg 195).
- A case study on pages 195 to 202 on the different “churches” in the Muslim context.
- C-1: “A traditional church using foreign language.”
- C-2: “A traditional church using insider language.”
- C-3: “Contextualized Christ-centered communities using insider language and religiously neutral cultural forms.”
- C-4: “Contextualized Christ-centered communities using insider language and biblically permissible cultural and Islamic forms.”
- C-5: “Christ-centered communities of ‘Messianic Muslims’ who have accepted Jesus as Lord and Savior.”
- C-6: “Small Christ-centered communities of secret/underground believers.” (Pg. 197)
- Biblical/ Exegetical argument: the reference made was Acts 15, where the church is split between the Gentiles and the Jews. The Gentiles were allowed to receive Jesus “on their own cultural terms.
- Theological argument: “97% say they’re not saved because of Muhammad’s prayers.” But, “96% still believed the Quran is one of the four holy books of heaven.” “66% even said that the Quran was the greatest of the four.” “45% do not even affirm that God is Father, Son, and Holy Spirit.” (Pg 210)
- Ethical Argument: “The retaining of one’s religious identity with Islam after becoming a follower of Christ is, in my view, unethical.” (Pg 216)

Missional Implications:

Like it says on page 217, “A more open witness in a straightforward, but contextually sensitive way seems to hold the greatest promise for effective and ethical Christian penetration into the Muslim world.” It seems to be better for Christians to be more straightforward about their faith. I can see why it would give Christians a bad reputation amongst Muslims even more to be hiding their faith, almost as if ashamed to believe what they believe just because it doesn’t

fit with the status quo. Muslims are so open with what they believe in and their religion, in a way, keeps them accountable by the hijab and the way women cover. So I can only imagine how offensive it would be to see other religious followers not be as pious to their own God. So we have a job as Christians when we witness, to be straightforward in our approach, unashamed, not hiding, and not diminishing our own faith.