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What are the crimes of these enemies of the grace of God? The first mentioned is that of speaking a "Christian subdialect." Does that mean that Christian Arabs need an interpreter to live in Cairo? Or is it just that Christians have a different experience of God, and need more terms to describe it? Should they assume that Muslim terms are adequate for Christian concepts? In any case, isn't Arabic enriched when Christians generate terms to describe ideas that Islam obscures?

We are also said to be guilty of pushing "Western religious practices" onto the believers and of refusing "to adopt Islamic cultural forms". Perhaps Mansour did not have space to detail what he means so we must guess a bit. We are forced to ask: "Is all Middle East culture the possession of Islam"? Everything good will probably be claimed by Fundamentalists; they claim that all was darkness before Islam. Isn't the real situation one of tremendous complexity so that Muslims disagree among themselves as to what constitutes culture? Are "Islamic" forms better, or truer? If diversity is a virtue, as Mansour argues, why must Christians become something they are not? Is it healthy psychologically to deny one's own identity? Are the differences between Islam and Christianity as superficial as a change of clothing? Mansour gives his complaint a nasty twist when he attributes our reason for not getting on the Muslim bandwagon to the bigoted idea that Muslims are "unclean." This is ironic, since if we adopted Islamic ideas we would consider other people as "unclean." The superior ethic says that "it is not what goes into the mouth that makes one unclean, but what comes out."

Mansour strongly condemns "cultural uniformitarianism," but in a very one-sided way. He wants Christians to give up their diversities and conform to his *Jesus Mosque* version of the Gospel. It is like the story of the animals planning a breakfast. The chicken tells the pig we must sacrifice equally: from her very own body she will supply the eggs if the pig supplies the bacon. Mansour may consider it "incarnational" ministry, but the ancient churches, after centuries of experience with Muslims, will probably recognize this assimilationist policy as leading to their eventual absorption into Islam. His tactic is to limit our options to two false paths: do mission in an ethnocentric "Americanizing" way, or follow the path of contextual "incarnational" Muslim virtue. But may it not be that the world does not need to become either American or Arab. Might there not be a third option: to follow Christ without praying toward either Washington or Mecca. In any case, it is not the business of Christians to be creating sects within Islam. Mansour would free us from the legalism of Moses by handing us over to the legalism of Muhammad; how can you be a "true Muslim" without the Shari'ah? Let us offer Muslims the freedom of sons, not the yoke of slaves.

Islam has fought the Gospel for centuries and displaced it with a new religion, an ultimate prophet, and a substitute scripture. It continually defames the Bible all over the world, and oppresses anyone who leaves Islam for Christ. If this is not demonic where is the demonic to be found? Why should the church imitate any part of this system?

ARTICLES & BOOKS ON THE JESUS MOSQUE IDEA

by the Editor

Some readers may like to examine the subject of the *Jesus Mosque* more thoroughly. In what follows, I therefore give an annotated bibliography in date order of several articles known to me, published over the past 20 years, that explore and push the idea. This does not include any of the unpublished articles that have been circulating in the Middle East the past year or two. The bibliography concludes with a brief review, by a colleague, of a book that puts forth in some detail one model for a Jesus Mosque. It will give a good idea of where the Jesus Mosque idea is going.

John D.C. Anderson. "The Missionary Approach to Islam: Christian or 'Cultic.'" In *Missiology* 4/3 (July 1976): 285-300. Anderson charges that the main reason "so few within the cultural milieu of Islam" have come to Christ is "the isolation of the convert from his culture." He then makes some exploratory suggestions along the lines of the *Jesus Mosque* idea as we know it today.

John M. Wilder. "Some Reflections on Possibilities for People Movements Among Muslims." In *Missiology* 5/3 (July 1977), and *Bulletin of Church Development in North Africa* 9/3 (1977): 34-51. Wilder applies his study of early Hebrew Christianity and of the Messianic Jewish movement in our day to the situation with Muslims and puts forward the idea of "a people movement constituting a new Christian Church of Muslim cultural orientation."

Charles H. Kraft. "Dynamic Equivalence Churches in Muslim Society," pages 114-128 in *The Gospel and Islam: A 1978 Compendium*, edited by Don M. McCurry. Monrovia, CA: MARC, 1979. Kraft takes the concept of "dynamic equivalence," developed by Bible translators, and seeks to apply it to church planting. On the basis of his premise that a person's "faith allegiance" should be distinguished from the "religious structures" of Christianity and Islam, Kraft goes on to propose in effect that a Jesus Mosque could be the "dynamic equivalence" of the church in Muslim society. With this article supplying the theoretical underpinning, the *Jesus Mosque* idea really takes off at this point.

D.O. "A Jesus Movement Within Islam." in *Interconnect* No. 5 (Jan. 1991) 12-27. Building on themes developed in the previous articles, the author develops his idea of a "Jesus movement" (haraka 'isāwiyya) within Islam that begins with "Islamic-styled Bible translations" after the order of the *Sirat ul-Masih*, which we have discussed in previous issues (see e.g. SEEDBED 2/4 [1987]: 50-59, and 3/2 [1988]: 22-32), and recognizes the prophethood of Muhammad in some limited fashion.

Rafique Uddin.* "Contextualized Worship and Witness." Pages 267-272 in *Muslims and Christians on the Emmaus Road*, edited by Dudley Woodberry. Monrovia, CA: MARC, 1989. The author, a Christian of Muslim background from South Asia, shares how he has practiced and promoted Muslim worship "in its contextualized form, as a believer in Jesus Christ" (p267) in the context of a group of "former Muslims."

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Phil Goble and Salim Munayer, *New Creation Book for Muslims*, Pasadena CA: Mandate Press [PO Box 40129, Pasadena, CA 91114], 1989, 175pp. (Mandate Press is a subsidiary of William Carey Library.) Reviewer: Wendell Evans

The book presents a highly contextualized method for reaching Muslims and incorporating them into worshipping groups compatible with their Muslim culture and society. A relatively short introductory chapter entitled "Soiltesting" uses the two parables of the Sower and the Prodigal Son as a means of determining the receptivity of an individual or group. The second and longest chapter, entitled "The Straight Path of the New Creation" uses a narrative form to present the basic truths of sin, salvation, temptation, satanic opposition and how to combat it. Unfortunately the narrative form is so heavily mixed with exhortation and application digressions that the progression of the narrative is hard to follow.

The third, fourth and fifth chapters develop models for prayer, confession (chiefly seen as through participation in the Eucharist, called the Messianic Id ul-Adha), and baptism (the major theme of the chapter entitled "The New Creation Pilgrimage." The short final chapter presents a model for a house "masjid" and urges the establishment of such for "New Creation Muslims," with adjoining training schools called "madrassas."

The authors seek to use Muslim vocabulary as much as possible. Jesus is referred to as "Isa," and "the Word of Allah." Baptism is termed "sibghat Allah," its form "wudu" and "ghusl." Other examples are given in the preceding paragraphs. Quotations from the Qur'an are generously used, accompanied in the same texts with Scripture texts. Footnotes then give the references, whether from the Qur'an or the Bible. Models given for prayer, baptism, and style of worshipping venue, etc. draw heavily on Muslim forms.

The authors state their hope for the book in the final paragraph: "The contextualized approach presented in this book, though by no means the only acceptable Scriptural model, holds great promise for encouraging an end-time world-wide people movement among the nearly one billion Muslims of the world into the New Creation Ummah of Ibrahim in these last days" (page 174)

Whatever the reason, the authors never state their purpose or their intended readership. At times the major thrust seems to be to encourage Muslims to consider the Scriptures and the claims of Christ. At other times the main theme seems to be to present a model to Muslims who believe in "Isa" (I assume we should not call them Christians, since the authors have refrained from doing so) as to how they should live their New Creation lives. Yet again the book seems to speak primarily to non-Muslim missionaries, seeking to convince them of the rightness and efficacy of the proposed ministry approach. It would have been helpful if they had come out and stated up front for whom they write.

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