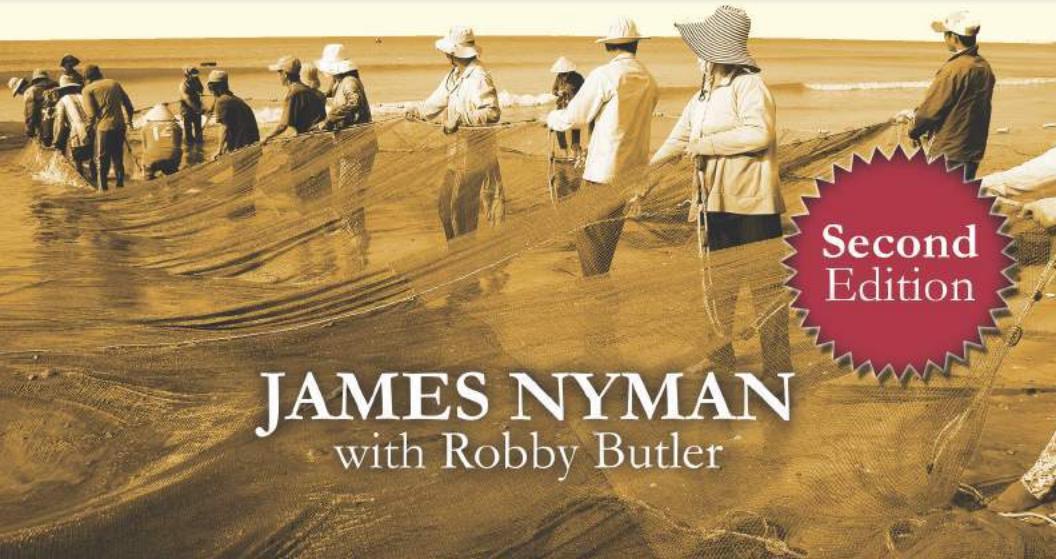


Forewords by David Watson and Jerry Trousdale



# STUBBORN PERSEVERANCE

How to launch multiplying movements of disciples and churches  
among Muslims and others (a story based on real events)



JAMES NYMAN  
with Robby Butler

# **STUBBORN PERSEVERANCE:**

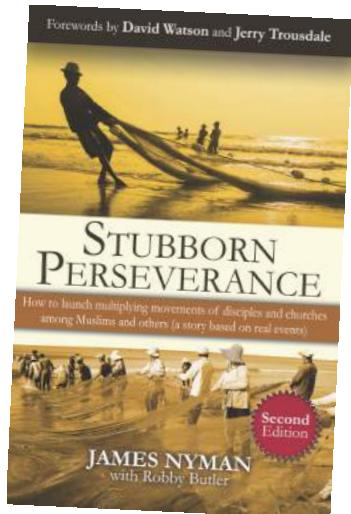
*How to launch multiplying movements of disciples and churches, among Muslims and others (a story based on real events).*

## **Why STUBBORN PERSEVERANCE?**

God is stirring His people to rediscover the power of movements of reproducing disciples and churches, as demonstrated in the New Testament ministries of Jesus and Paul.

Hundreds of such movements have started around the world in recent decades at an increasing rate.

**Yet many laborers struggle in the harvest, without the vision and guidance to effectively disciple others to start a movement.**



## **Looking for a better training resource?**

I've read *Contagious Disciple-Making*, *Miraculous Movements* and *Wind in the House of Islam*. And I've trained in *Any-3* and *Camel Method* (all great!).

**STUBBORN PERSEVERANCE** distills them into the manual I want for our team.

—K.D., field team leader in SE Asia

## **STUBBORN PERSEVERANCE provides:**

- a unique, inside look at how movements develop, and
- steps for seeking God with others for a movement in your own context.

## **Offers and Invitations at [StubbornPerseverance.org](http://StubbornPerseverance.org):**

- **Buy STUBBORN PERSEVERANCE** in paperback, get the Kindle free!
- **Sample** ten sharable chapters of **STUBBORN PERSEVERANCE**.
- **Request** a free copy (Word, PDF, ePUB, mobi or print) to:
  - *offer* feedback to improve **STUBBORN PERSEVERANCE**,
  - *review* **STUBBORN PERSEVERANCE** (Amazon or elsewhere),
  - *recommend* **STUBBORN PERSEVERANCE** to your network,
  - *share* **STUBBORN PERSEVERANCE** (Facebook, Twitter, etc.), or
  - *consider* a volume purchase.

\* \* \*

**THIS IS A LIMITED PREVIEW  
of ten chapters plus some appendices  
(as highlighted in the *Contents*).**

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\* \* \*

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please direct them to:**

[STUBBORNPERSEVERANCE@gmail.com](mailto:STUBBORNPERSEVERANCE@gmail.com)

\* \* \*

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**Thanks!**

\* \* \*

# A New Era in Mission Fruitfulness?

## Decades of Mixed Results

Since the mid 1970s, mission research has aimed to show where missionaries are most obviously needed—distinct “unreached” people groups with the lowest percentage of identifiable Evangelicals.

Most missionaries work among “reached” peoples, but thousands have focused on starting churches in “unreached” peoples, and many oppressed and minority groups have eagerly responded. Local leaders, approached respectfully with the good news, have led whole tribes, villages, and groups small enough to make a collective decision to embrace the good news that God’s love for all peoples includes them, and embraced the opportunity to identify with global Christendom.

However our mission efforts have generally been as ineffective among majority peoples as they have been effective among minority peoples. Thus while the count of unreached peoples today is less than half of the best estimates of forty years ago, the **number of people in unreached groups today may be double what it was 40 years ago.**

## A More Fruitful Approach

This century, study of Jesus’ and Paul’s ministry methods and later movements has identified *movements* as a biblical and highly fruitful alternative to the traditional pattern of evangelizing individuals, gathering churches of strangers, and hoping they will multiply.

In late 2014, researchers were tracking about 150 movements of Jesus followers reproducing exponentially, even among majority peoples. We learned of even more as God drew leaders from these movements together. By late 2017 more than 600 movements had been found reproducing to four or more generations, currently averaging 75,000 believers per movement. This reality has produced a collective vision for “no place left” where Christ is not known (see the 3 minute video at [2414Now.net](http://2414Now.net)).

## **What Makes a People Unreached?**

Each unreached people is bound together in 1) a strong sense of birth identity, 2) a desire to maintain their heritage/identity, 3) and concern that Christendom (unknown to them, or as portrayed in the global media) may be a threat to their identity. This third point can at times be fueled by Christian insensitivity, harshness, and disrespect. To them Christendom can appear like the *Borg* in *Star Trek*, declaring “your identity as a people must end,” and “resistance is futile.”

Among the unreached (which are nearly all collectivistic), fear of losing family members to Christendom is often compounded by fear of shame which their people may heap upon a family who loses a member to Christendom.

Thus the very blessing God promised—to their people and to all peoples (Gal 3:8)—is often hidden from their sight by the way our approach to them aggravates their fears.

## **How are Unreached Peoples Reached?**

Normal evangelism and church planting draws individuals from diverse segments of society into congregations of strangers. This approach heightens the fear among unreached peoples of losing their identity. God does use resulting congregations to bless many individuals, but this wins hundreds while distancing millions.

In contrast, more fruitful mission efforts aim for movements to spread God’s blessing among households and relational networks, like leaven in the dough. This results in a contagious daily experience of God’s kingdom in organic (often invisible) *ekklesia* seeking to impart God’s blessing to whole communities without aggravating their fears.

Ultimately God will reveal the “mystery of Christ,” that “through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus” (Eph 3:6). Toward that end, sensitivity to each people’s fears can help them experience God’s blessing and thus embrace a richer, better identity in Christ.

## Praise from Practitioners

**A model of teaching evangelism and disciple-making in a format more likely to be ingested than lecture or a list of instructions on evangelizing Muslims.** The story may lack the tougher side of the task, and the inevitable disappointments, especially for outsiders pioneering where there are few nationals able and willing to confront Muslims with the claims of Christ Jesus, but **it will give hope to those who have little hope that they could be fruitful in ministry with Muslims.**

**Greg Livingstone**, Founder, *Frontiers*. Senior Associate, *World Outreach of the Evangelical Presbyterian Church*, *You've Got Libya: A Life Serving in the Muslim World*

STUBBORN PERSEVERANCE isn't just a manual, it's a record of the inner workings of a real church-planting movement that invites readers to join the exciting adventure of launching such movements.

**David Garrison**, Executive Director of *Global Gates, A Wind in the House of Islam*

Church Planters: Do not overlook this gem! No matter how experienced you are, STUBBORN PERSEVERANCE will stretch you, open new vistas, and give you a fresh appreciation of the scope and variety of church-planting movements. A rare combination of serious scholarship and fun fiction!

**George Patterson**, *Come Quickly Dawn, Obedience-Oriented Education*

The use of fiction in STUBBORN PERSEVERANCE is truly a creative way to provide training in best practices for establishing movements.

**Kevin Greeson**, church-planting movement (CPM) trainer, *The Camel Method*

Because they are movements of GOD, the counter-intuitive parts of a CPM can be puzzling to a Western practitioner. STUBBORN PERSEVERANCE does a masterful job of explaining these parts and offering a very specific path to partner with the Spirit to catalyze such movements—especially among Muslims. And he does it in a very readable fashion!

**Steve Smith**, *T4T: A Discipleship Re-Revolution, Hastening, Rebirth*

STUBBORN PERSEVERANCE reads like a journal rather than a manual. The journey it takes you on requires stubborn perseverance, but when you arrive you'll be surrounded by multiplying communities of Jesus followers. If that's where you long to go, read this book.

**Steve Addison**, *movements.net, Movements That Change the World, What Jesus Started, Pioneering Movements*

There is a great need for resources like this to equip fishers of men!

**Victor Choudhrie**, CPM leader in India,  
*Greet the Church in your House*

STUBBORN PERSEVERANCE is helpful for all practitioners ministering among Muslims. The story-telling utilizes a time-proven method of sharing Christ. I particularly appreciated how the believers interact with common objections raised by Muslims.

**Phil Parshall**, *Bridges to Islam: A Christian Perspective on Folk Islam*

STUBBORN PERSEVERANCE offers the best hope for countering fear, anger and hatred that escalate Islamic radicalism. Follow this Spirit-led approach that applies principles for us to become be part of the so-elusive solution!

**Mark Siljander**, Ambassador, former U.S. Congressman, President of *Bridges to Common Ground, A Deadly Misunderstanding*

Looking for inspiration and guidance to plant churches and make multiplying disciples? STUBBORN PERSEVERANCE is the book for you!

**Ted Esler**, President of *Missio Nexus, Overwhelming Minority*

STUBBORN PERSEVERANCE brings alive the key elements of launching a movement and helps one understand what it “looks like” to become a disciple-maker who makes disciple-makers. Every critical element for launching movements is well illustrated here.

**Kent Parks**, President of *Beyond*

STUBBORN PERSEVERANCE is one of the most practical resources yet for those called to ignite disciple-making movements.

**Steve Richardson**, President of *Pioneers-USA*

STUBBORN PERSEVERANCE infuses a ton of foundational learning into a real-life chronicle of value to practitioners everywhere.

**Doug Lucas**, President of *Team Expansion* and Editor of *Brigada*

The story format of STUBBORN PERSEVERANCE puts you right in the middle of a movement and helps you see Christ’s life commingled with the resolute faith and labor of ordinary people. The stories are designed to be enacted and practiced, making this book as practical as it is encouraging.

**Steve Hawthorne**, Founder, *WayMakers*, Co-Editor, *Perspectives on the World Christian Movement: A Reader*

Are you among the thousands striving to launch a church-planting movement but lacking spectacular fruit? You’ll find STUBBORN PERSEVERANCE deeply encouraging. It is honest. The numbers are not unrealistic. And the stories are real. So take heart, you are not alone. And there is hope!

**Floyd McClung**, Founder of *All Nations*, *The Father Heart of God, Follow*

STUBBORN PERSEVERANCE illustrates how multiplicative ministry integrates in a true-to-life situation. It is helpful for anyone desiring to help launch a Kingdom movement, especially those serving among Muslims.

**Curtis Sergeant**, CPM trainer, Founder of [MetaCamp](#)

STUBBORN PERSEVERANCE is a wonderful narrative of sharing Christ's love with a network of relationships in a culture, leading them to discover and obey Isa Al Masih. It will equip trainers with principles and methods for kingdom movements through Discovery Bible Studies.

**Jim Haney**, Director, [IMB Global Research](#)

People cannot do what they cannot imagine. Many cannot imagine that kingdom movements can happen. STUBBORN PERSEVERANCE will not only help them imagine with faith, but also implement! This book is a great gift to the global Body of Christ.

**Stan Parks**, movement trainer, VP Global Strategies for [Beyond](#)

STUBBORN PERSEVERANCE reflects the true-to-life coaching and, dare I say, "shepherding" needed to walk through doors opened by God's Spirit. CPM's are not microwaved, they come in the power and timing of God's Spirit as believers take up simple disciplines revealed in scripture.

**Nathan Shank**, movement trainer, [Four Fields of Kingdom Growth](#)

This is not fiction! I have seen thousands of Muslims follow Jesus through the principles illustrated so vibrantly in STUBBORN PERSEVERANCE. This story will fill you with hope and enthusiasm.

**Dave Hunt**, V.P. for Disciple-Making Movements, [Cityteam, Int.](#)

If you long to see Muslims come to Christ and churches among the unreached, STUBBORN PERSEVERANCE is for you. I'm going to have our whole staff read this roadmap for success.

**Tom Doyle**, Vice President and Middle East Director for [e3 Partners](#), [\*Dreams and Visions—Is Jesus Awakening the Muslim World?\*](#)

What a treasure trove of practical help for anyone reaching out to Muslims or seeking to plant churches among the unreached. Read and apply this book, and watch God work!

**Steve Shadrach**, Executive Director, [Center for Mission Mobilization](#), Founder, [Support Raising Solutions](#), [\*The God Ask\*](#)

If only we had these insights half a century ago we would have been prepared to see God do then what he is doing today. If this book sings to your heart, you may be an apostle in the making.

**Galen Currah**, CPM trainer, consultant for [People of YES!](#), [\*Start Churches Now!\*](#)

What an amazing read! The narrative helped me see the principles of disciple-making/church-planting movements, and how ordinary believers can pursue these in their daily lives.

**Brent Lindquist**, President, [Link Care Center](#)

This CPM model follows the principles in Donald McGavran's *Bridges of God*, allowing the Gospel to flow through natural cultural networks. Everyone who feels called to evangelistic outreach should read this book!

**Glenn Schwartz**, Founder, [World Mission Associates](#), *When Charity Destroys Dignity*

STUBBORN PERSEVERANCE is now my #1 training tool for church-planting movements! The story both explains and illustrates the essential steps of multiplying disciples to launch such a movement.

**John Becker**, International Coordinator for [Vision 5:9](#), Director of Ministries for [AIM International](#)

STUBBORN PERSEVERANCE is a well-crafted story revealing the revolutionary principles of multiplicative disciple making. The story is inspiring and the questions following each chapter are a team training treasure trove. This is a book I will buy by the case!

**Roy Moran**, [Spent Matches: Igniting the Signal Fire for the Spiritually Dissatisfied](#)

STUBBORN PERSEVERANCE is both a readable story and a useful training tool, vividly portraying application of CPM principles by ordinary believers.

**L.D. Waterman**, CPM encourager and resource with [Beyond](#)

STUBBORN PERSEVERANCE shows Christ followers walking alongside those who believe differently, guiding them to become disciples as Jesus did. This captivating story of Muslims responding to the message of grace illustrates nine relational practices which Jesus modeled and you can follow.

**Mary Schaller**, President of [Q Place](#), *The 9 Arts of Spiritual Conversations*, [How to Start a Q Place](#)

STUBBORN PERSEVERANCE is an engaging way to “teach” principles of promoting movements to Christ. It is a promising tool for small groups to read, discuss, and then apply in their context.

**Jonathan Lewis**, [Go Global Network](#), *Mision Mundial*

STUBBORN PERSEVERANCE depicts three couples in community, engaging their Muslim neighbors in following Jesus. Let’s learn from this valuable model and put it into practice in our own communities!

**Nate Scholz**, Hub Community Network, Omega Challenge, [Vision 5:9](#), *Coffee & Orange Blossoms: 7 Years & 15 Days in Tyre, Lebanon*

STUBBORN PERSEVERANCE is an accessible guide for catalyzing movements among Muslim peoples. Complete. Practical. Engaging. Inspiring.

**Jayson Georges**, HonorShame.com, The Culture Test, *The 3D Gospel*,  
*Ministering in Honor-Shame Cultures*

STUBBORN PERSEVERANCE is an excellent guide for those seeking God for a church-planting movement. It teaches how to begin movements, how to disciple new leaders, and then how to “get out of the way” so others can repeat the process without outside interference.

**Keith Carey**, Editor for the *Global Prayer Digest*

STUBBORN PERSEVERANCE employs masterful characters, with whom we can all identify, to lead us to a clear understanding of how movement principles advance the gospel in real-world situations.

**Doug Sullivan**, Regional Leader for The *Navigators*

STUBBORN PERSEVERANCE tells a story that models the principles it teaches, then brings understanding alive through small group discussion. Anyone pursuing evangelism and church-planting movements needs this book!

**Al Vom Steeg**, Senior International Director, *International Leadership Institute*

The experiences in STUBBORN PERSEVERANCE are similar to our own. The material is ideal for our weekly meetings and monthly Roundtables. This is the perfect guide-book for continuing our journey.

**Steven Steinhaus**, CPM trainer for Muslim unreached people groups

Simple to understand, but application requires Christ’s empowering presence. And that is what we see. The narrative drew me in and challenged me. Buy, read, and discuss in a small group!

**Dick Nelson**, Global Outreach Director (retired), Fellowship Bible Church

STUBBORN PERSEVERANCE is chock full of field-tested insight and fascinating cultural tidbits. Stubbornly persevere in applying these principles and, by God’s grace, He will use you to help launch a people movement to Christ.

**Chris Lipp**, Missions Pastor, *McKinney Church*

The principles in STUBBORN PERSEVERANCE, if lived out, will transform your sphere of influence. This paradigm shift will prove invaluable to many!

**Neil Gamble**, CPM trainer, Founder of *Father’s Hand Ministries*, *These Signs Shall Follow*

STUBBORN PERSEVERANCE is outstanding. It brings to life the principles of church-planting movements in a most remarkable way.

**Felicity Dale**, *An Army of Ordinary People*

STUBBORN PERSEVERANCE is a treasure trove of hands-on insights and practical nuggets to equip church planters for the Lord's harvest among unreached peoples everywhere. May we see multitudes of church planting movements launched around the world as a result of this book.

**Julian Lidstone**, Ambassador for [OM Muslim Ministries](#)

STUBBORN PERSEVERANCE illustrates how to lovingly and winsomely relate the gospel to Muslims. It reveals principles of conversation that can lead to movements, and shows how to apply them in real life situations. I give it my highest recommendation!

**Paul Bartlett**, missionary to Muslims/lead writer for [The Kingdom Conversation](#)

My church is celebrating 20 years of adopting an unreached people, and STUBBORN PERSEVERANCE is rekindling passion and perseverance for our commitment to see His church come forth in our people group!

**Leonie Kent**, Missions Pastor at [Living Way Fellowship](#)

I wish, when we started in Indonesia more than 60 years ago, we'd had something like STUBBORN PERSEVERANCE to guide us toward planting strong, reproducing churches amongst a seemingly resistant people group.

**L.L.**, retired long-term field worker among Hindu Balinese

I've read *Contagious Disciple-Making*, *Miraculous Movements*, and *Wind in the House of Islam*, and trained in *Any-3* and *Camel Method* (all great!). STUBBORN PERSEVERANCE distills them into the manual I want for our team.

**K.D.**, field team leader in SE Asia

A very practical and useful tool for those endeavoring to minister to Muslims. STUBBORN PERSEVERANCE presents an effectual way of communicating the gospel with basic discipleship.

**Dave Stevens**, adjunct professor at [Trinity Evangelical Divinity School](#)

STUBBORN PERSEVERANCE illustrates the Acts model of relational community, God-centeredness under the direction of the Holy Spirit, and the importance of prayer and spiritual warfare in the midst of persecution.

**Linda Bemis**, Prayer Director for [International Orality Network](#)

STUBBORN PERSEVERANCE can be applied with good results in many settings, not just with Muslims. The characters show flexibility in their approach to winning people to Christ. If you've ever thought "a movement can't happen here," read this book!

**Bob French**, missionary trainer with [World Team](#)

STUBBORN PERSEVERANCE brilliantly presents the often opaque interplay of culture, personality, spiritual engagement, and divine intervention that accompanies church multiplication within unreached people groups.

**Bruce Sidebotham**, [Operation Reveille](#) and [Adopt a Terrorist for Prayer](#)

Anyone taking the Gospel across cultures (or across the street) would do well to apply STUBBORN PERSEVERANCE. It clarifies vividly what a church-planting movement can look like, illustrating proven tools to move past theory—a refreshing and needed book!

**Levi**, Global Outreach Director, Fellowship Bible Church

I thought I'd be slow working through the book as I was busy with training and the harvest (four Chinese students baptized last night). But I couldn't stop reading it! SO practical! STUBBORN PERSEVERANCE helped me visualize the disciple-making process like nothing else I've read.

**CE**, trainer at [Every Nation Ministries](#)

WOW! STUBBORN PERSEVERANCE is fully practical, not only for reaching Muslims, but anyone who doesn't know the true gospel. I'm applying these principles with middle-class Americans and Hindus, and God is moving and working! A must read for anyone wanting to reach the lost!

**Beth**, volunteer youth worker and homemaker

STUBBORN PERSEVERANCE shows what applying CPM principles looks like. Every believer can benefit, as we are all called to make disciples. I look forward to seeing God move as I apply this among refugees in my city.

**Lauren**, Physicians Assistant and volunteer with refugees

STUBBORN PERSEVERANCE helped me see how Discovery Bible Study can encourage Holy Spirit-led instruction, conviction and obedience even prior to salvation, and equipped me for more effective prayer.

**Debbie W**, sender, supporter, intercessor

Other movement materials left me confused and overwhelmed. They sounded good in principle, but I had no idea how to proceed on my own or explain the concepts to others. This book solves all of that.

**Don Vincent**, correctional officer pursuing a movement in a prison

# STUBBORN PERSEVERANCE

*Second Edition*

BY  
**JAMES NYMAN**

Forewords:  
**David Watson**  
**Jerry Trousdale**

Editor:  
**Robby Butler**

**How to launch multiplying movements  
of disciples and churches  
among Muslims and others  
(a story based on real events)**

“But the seed on good soil stands for those  
with a noble and good heart,  
who hear the word, retain it, and  
by **persevering** produce a crop”

(Luke 8:15, NIV).

# STUBBORN PERSEVERANCE

*Second Edition*

BY

JAMES NYMAN

# *HOW TO LAUNCH A CHURCH-PLANTING KINGDOM MOVEMENT THROUGH DISCOVERY BIBLE STUDIES*

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**This story is a fictionalized account of actual events.**

**Composite characters and situations have been adapted from real life to protect those engaged in this work and best illustrate the principles being taught.**

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- *Bible* quotations are generally from the *English Standard Version (ESV)*, as found at [BlueLetterBible.org](http://BlueLetterBible.org)

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## **Dedication**

This book is dedicated to my wonderful wife. She has been a constant source of joy, an indomitable source of support, and an inexhaustible source of inspiration. We have partnered together in ministering alongside the men and women whose stories are told in this book.

This book is also dedicated to my two children, the joy and pride of my life. They are everything a father could want.

Finally, this book is dedicated to my dear Indonesian friends and colleagues. They are my heroes. This book contains their stories.

## **Acknowledgments**

This book would not have come into being without the help of many people—my national and expatriate colleagues who lived many of the realities on which this story is based, and the circle of friends and family who offered encouragement and feedback along the way.

Erin D gave detailed feedback at a key point in this book's early development. Fellow missionaries and mission strategists LD Waterman, Roger Dixon, David Garrison, Stan Parks, Kevin Greeson, Jonathan Ammon, Nathan Shank and Steve Hawthorne all gave helpful feedback. Many others helped with editing and consulting including Don Vincent, Michael M, Elaine C, Debbie W, Martha McCandless, Kathy A. Allen, Brent Lindquist, Toni A, Lauren Gage, Curtis Sergeant, Jayson Georges, and Keith Carey. Werner Mischke also gave invaluable help in incorporating honor/shame awareness, and in formatting this book.

I especially want to thank Robby Butler for recognizing the potential of my early manuscript and investing countless hours in polishing this book into what it has become. His missiological understanding and skill in editing were a tremendous help in clarifying and refining the principles I have sought to convey.

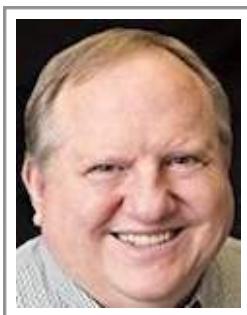
# Contents

Foreword by David Watson.....	viii
Foreword by Jerry Trousdale.....	x
NOTE TO THE READER.....	xi
Church-Planting Kingdom Movements.....	xiii
This updated, Second Edition.....	xiii
<b>Prologue.....</b>	<b>1</b>
<b>1. Casting Vision for a Church-Planting Movement (CPM) .....</b>	<b>2</b>
Faisal and Fatima build a CPM team.	
<b>2. Understanding Shema, Persons of Peace, and Oikos.....</b>	<b>14</b>
The team discusses core elements of CPM strategy.	
<b>3. New Believers as the Best Evangelists .....</b>	<b>22</b>
The CPM team debriefs their experiences sharing the gospel	
<b>4. Engaging in Spiritual Warfare.....</b>	<b>28</b>
Faisal discerns spiritual attack and leads the CPM team in responding.	
<b>5. Finding Persons of Peace.....</b>	<b>35</b>
The team learns key tools for finding POPs, and what to do next	
<b>6. Sharing a Personal Salvation Story.....</b>	<b>43</b>
Faisal shares his testimony with his old friend Ahmad (teacher)	
<b>7. Introducing the First Prophet Story .....</b>	<b>51</b>
Faisal leads Ahmad's family through the story of Adam and Eve	
<b>8. Training Others to Facilitate Discovery Groups.....</b>	<b>56</b>
Faisal equips Ahmad to lead, and Ahmad talks with Hasan (doctor)	
<b>9. Using the Qur'an to Guide Muslims toward Discovering Jesus..</b>	<b>63</b>
Yusuf asks Haji Ishmael (imam) about "Jesus verses" in the Qur'an	
<b>10. Leading Muslims from the Qur'an to the Bible .....</b>	<b>70</b>
Haji Ishmael discovers that the Qur'an affirms the accuracy of the Bible	
<b>11. Discussing Jesus as the Lamb Slain for Sins.....</b>	<b>76</b>
Haji Ishmael discovers there is no forgiveness without shedding blood	
<b>12. Addressing Felt Needs: Emptiness and Fear of Death.....</b>	<b>81</b>
Haji Ishmael and Sharif (headmaster) discuss needing a changed heart	
<b>13. Moving toward Jesus through Dreams and Acts of Kindness.....</b>	<b>86</b>
Fatima and Inne (caterer) discuss dreams and Jesus' power to calm storms	
<b>14. Listening for Felt Needs.....</b>	<b>95</b>
Eka (student) pours out her heart in response to Inne's caring questions	
<b>15. Encountering Radical Muslims.....</b>	<b>101</b>
Abdullah (radical Muslim) accepts prayer for his demonized son	
<b>16. Delivering a Demonized Boy .....</b>	<b>108</b>
God uses Nasrudin to deliver Abdullah's son and disciple Abdullah	

<b>17. Proclaiming Power for Forgiveness and Change.....</b>	<b>114</b>
Abdullah tells Umar (alcoholic) about forgiveness, and hope for change	
<b>18. Witnessing through Healthy Families.....</b>	<b>119</b>
Nur ministers to Aysha (a hurting wife)	
<b>19. Healing the Sick .....</b>	<b>126</b>
Nur develops Aysha as a leader	
<b>20. Telling a “Creation to Christ” Story .....</b>	<b>132</b>
Amina shares the gospel with Lily (patient) and her mother	
<b>21. Answering Muslim Objections to the Death of Jesus.....</b>	<b>137</b>
Yusuf and Haji Ismael explore the Qur'an's teaching about Jesus' death	
<b>22. Beginning the Harvest .....</b>	<b>144</b>
Faisal Leads Ahmad in committing himself to follow Jesus	
<b>23. Gathering the Harvest.....</b>	<b>149</b>
Many boldly follow Jesus Christ for a wide variety of reasons	
<b>24. Resolving Fear, Shame, and Guilt.....</b>	<b>156</b>
Inne and Eka discover the gospel meets all of their deepest needs	
<b>25. Bringing Forgiveness to the Unforgivable.....</b>	<b>163</b>
Abdullah and Umar learn no sin is too great for God to forgive	
<b>26. Celebrating Baptism Together .....</b>	<b>169</b>
Ahmad and his family get baptized	
<b>27. Laying a Foundation for Spiritual Development .....</b>	<b>175</b>
Faisal and Ahmad study how to grow spiritually	
<b>28. Incorporating Healthy DNA into House Churches .....</b>	<b>182</b>
Faisal's team learns how healthy churches should function	
<b>29. Developing a Simple Pattern for House Churches.....</b>	<b>186</b>
Ahmad's family transitions from a discovery group to a house church	
<b>30. Discovering Freedom in Jesus Christ.....</b>	<b>189</b>
Inne and Fatima help Eka discover her identity and authority in Jesus	
<b>31. Moving Toward Emotional Health.....</b>	<b>193</b>
Inne and Fatima assist Eka in inviting Jesus to heal her deepest wounds	
<b>32. Paying the Price.....</b>	<b>206</b>
Abdullah is confronted by his radical friends	
<b>33. Suffering Persecution.....</b>	<b>214</b>
Nasrudin is arrested and stands trial	
<b>34. Persevering Stubbornly.....</b>	<b>221</b>
Faisal's team grapples with the brutality of persecution	
<b>35. Transforming Families, Communities, and Cultures.....</b>	<b>226</b>
The team explores how to respond when culture and biblical values collide	
<b>36. Training Oikos Leaders .....</b>	<b>233</b>
Local leaders learn about vision casting, pastoral care, and multiplication	
<b>37. Contextualizing Jesus’ Resurrection and the Lord’s Supper.....</b>	<b>241</b>
New believers testify to being transformed through Jesus' resurrection power	

<b>YOUR TURN!</b>	249
<b>APPENDICES</b>	251
<b>A. CRITICAL ELEMENTS OF CPM</b>	251
<b>B. OVERVIEW DIAGRAMS</b>	254
<i>Four Fields of Kingdom Growth</i>	254
<i>Our Harvest Cycle Adaptation of the Four Fields</i>	255
<i>Our Implementation of CPM Principles</i>	256
<b>C. CHRONOLOGICAL STORIES</b>	257
<i>Prophets Story List</i>	257
<i>Jesus Story List</i>	258
<i>Creation to Christ (C2C)</i>	259
<i>Three Paths from Three Starting Points</i>	259
<i>Adapting with the Culture</i>	260
<b>D. NEW BELIEVER STUDIES</b>	261
<i>Baptism Studies</i>	261
<i>Spiritual Foundations Studies</i>	261
<b>E. FREEDOM AND HEALING STUDIES</b>	262
<i>A Simple Guide to Emotional Health</i>	262
<i>Steps to Freedom in Christ</i>	263
<i>Steps Toward Emotional Health</i>	271
<b>F. CHURCH STUDIES</b>	272
<i>Acts Studies</i>	272
<i>End Times Studies</i>	272
<i>Healthy Church Studies</i>	273
<b>G. DISCIPLESHIP STUDIES</b>	278
<i>Character Studies</i>	278
<i>Character Studies (cont.)</i>	279
<i>Healthy Family Studies</i>	280
<i>Healthy Family Studies (cont.)</i>	281
<i>Freedom From Fear Studies</i>	282
<b>H: WORSHIP PATTERNS FOR CHURCHES</b>	283
<b>I: HEALTHY STANDARDS FOR KINGDOM LIVING</b>	284
<b>J: MUSLIM APOLOGETICS</b>	286
<b>GLOSSARY</b>	302
James Nyman	304
Robby Butler	307
Additional Editions and Resources	308
Hub Communities	309
The Omega Challenge	310
Resources to guide YOU toward Movements	312

## **Foreword by David Watson**



I first met the author and his wife at an underground training event in 2003. This highly dedicated missionary couple had given their lives to the peoples of Indonesia, yet were willing to risk losing access to the country they loved to attend my training. For five days we walked together through the biblical basis and processes of the church-planting movement I had led.

There was no way for me to know how to train local peoples all over the world, so my hope was the audience would adapt the approach in a culturally acceptable format for their context. Basically I said, "Here is the material. You will have to make it work in your context." But this was a horrible way to train, even though the audience was primarily Western.

Globally, my ministry has trained more than 60,000 people since 1997. But most gave up on the process because they were looking for a quick and easy way to reach people for Christ. This approach requires years of hard work, holding fast to the principles that outsiders must diligently train local leaders at all levels, and God will teach those seeking Him through His Word.

When I met this couple I had seen more than 20,000 churches started in my own ministry, but there were no success stories from Indonesia. Yet, the author and his wife were willing to try pursuing a

movement there.

Many of us in Kingdom work have seen the value of story-based discovery Bible studies to help both oral and literate learners discover and share the gospel. STUBBORN PERSEVERANCE shows how this proven method can help any believer, new or old, quickly grasp and pass on the core values of disciple-making and church-planting movements. This is unique!

Faisal's story will lead you on a learning adventure to experience the truths of Scripture in a simple, reproducible pattern for training others in church-planting movement principles and processes. Don't worry about getting so caught up in the story that you forget to note the core principles. Questions following each chapter will help you identify the key lessons.

Have fun with this book! Study it with fellow laborers. Adapt it to your context. Dramatize the material for visual and oral learners. Apply it by conducting your own "Person of Peace" searches and then reading, discussing and retelling the Bible stories and studies.

Use STUBBORN PERSEVERANCE also as a reference. Chapter headings will help you find answers to your questions, and the [appendices](#) are a storehouse of information.

Enjoy the story. Learn the lessons. Pass on what you learn to others. Launching a church-planting movement is not easy, but it will be the most enjoyable hard work you ever do.

Blessings!

David L. Watson, Co-author of

*Contagious Disciple Making: Leading Others on a Journey of Discovery*

## Foreword by Jerry Trousdale

Much of our world is fixated on dealing with Islam. Responses range from bitter hostility to paralyzing fear. Tragically, none of the typical responses reflect Christian values, nor the reality of what God is already doing among Muslims today.

As I documented in *Miraculous Movements*, the Spirit of God is at work in many countries, creating unprecedented receptivity among Muslims to the Gospel of the Kingdom. In thousands of Muslim communities, where Kingdom values and principles shape Christians' response to Islam, God is drawing and transforming Muslims into passionate, grace-filled Christ Followers.

Now is the time for believers to seek God for compassion for Muslims who find themselves victimized by the inhumanity and horror in their communities. This is God's *kairos* moment for His people to embrace a counter-intuitive response of love and compassion in the face of rage and hostility.

STUBBORN PERSEVERANCE will help anyone, male or female, wanting to partner with God and others in seeking disciple-making movements, especially among Muslims. It is really two books in one: a true-to-life narrative of how hundreds of thousands of Muslims have come to Christ, plus fifty pages of *appendices* providing detailed guidance for reproducing disciples, with a portion focused on reaching Muslims.

This book will help disciplers anywhere, and will be of extra value to those equipping Muslim Background Christ Followers for obedience-based disciple-making. It is a great complement to other recent resources on Kingdom of God movements among Muslims.

Jerry Trousdale, Director of International Ministries for Cityteam  
*Miraculous Movements: How Hundreds of Thousands of Muslims Are Falling in Love With Jesus* and *The Kingdom Unleashed: How Ordinary People Launch Disciple-Making Movements Around the World*

## NOTE TO THE READER

This book uses the vehicle of story to demonstrate church-planting movement (CPM) principles in context, presenting various motivations that lead people to Christ, illustrating discipleship issues new believers face, showing how groups come to function as house churches, and describing a model for how local leaders are developed.

While this story unfolds in a Muslim context, and several chapters give special focus to Islam, the principles can be applied in a variety of contexts, including among Hindus, Buddhists, and animists, and even nominal Christians. Many traditional churches are applying these principles to reach the unchurched and to reproduce small groups and lay leaders. This approach appeals especially to millennials, who hunger for authentic community, self discovery, and social activism.

The characters and circumstances in this book are all based on **real people and experiences**, from our own ministry or the ministries of fellow missionaries or Indonesian believers. This story is about:

- leaders battling discouragement, pettiness, and spiritual warfare;
- Muslims drawn to follow Jesus through dreams, healings, a vibrant personal witness, and bridging verses in the Qur'an; and
- new believers casting off old patterns and living as new creations.

This story illustrates how God heals the deepest hurts, restores broken interpersonal relationships, and transforms individuals and families. It reveals the brutality of persecution, the potential for victory in the midst of suffering, and the power of forgiveness.

This is the story of three couples who study the Scriptures and conclude God has led them to pursue a church-planting movement (CPM) among the Sayang—a fictional Indonesian Muslim unreached people group (Sayang means “beloved” in Indonesian)—and who together stubbornly persevere to see that movement mature.

Under the coaching of an outside mentor, Faisal and Fatima lead the team. They are joined by Yusuf and Nur, and Nasrudin and Amina. Each of them engages and disciplines someone, and most of these in turn discipline someone else.

May the Holy Spirit use their stories to inspire and guide you to adapt the biblical principles illustrated here for your own context.

The table below is for your reference, to help with the foreign names of the characters. Arrows indicate who shared with whom.

<b>Faisal</b> (teacher)	→ <b>Ahmad</b> (teacher)	→ <b>Hasan</b> (doctor)
<b>Fatima</b> (Faisal's wife)	→ <b>Inne</b> (caterer)	→ <b>Eka</b> (student)
<b>Yusuf</b> (taxi driver)	→ <b>Haji Ishmael</b> (imam)	→ <b>Sharif</b> (headmaster)
<b>Nur</b> (Yusuf's wife)	→ <b>Aysha</b> (unhappy wife)	→ <b>Wati</b> (bedridden)
<b>Nasrudin</b> (honey seller)	→ <b>Abdullah</b> (radical Muslim) <b>Titin</b> (Abdullah's wife) <b>Saleh</b> (Abdullah's best friend)	→ <b>Umar</b> (alcoholic)
<b>Amina</b> (Nasrudin's wife, nurse)		→ <b>Lily</b> (patient)

Each chapter ends with discussion questions to facilitate both individual reflection and small group discussion toward application of the CPM principles presented.

The frequency of certain foreign words in this story made the standard italicizing of all such words distracting. Therefore only the first occurrence is italicized and explained in a footnote. The glossary also explains these and other uncommon terms.

This story can be read alone, but the **greatest kingdom benefit** will likely come through reading, discussing, and applying this material **with others** under the guidance of a **mentor with movement experience**.

And for this book's future value to you as a manual and reference, I encourage you to *highlight* key points in this book as the *Holy Spirit emphasizes them to you*, such as the **eight questions for every meeting** (p. 57), or the **ten essentials of church** (p. 184).

## **Church-Planting Kingdom Movements**

For this book we define a *church-planting movement* (CPM) as

A rapidly reproducing movement, as in the book of Acts, in which obedient disciples, churches, and servant leaders all reproduce, to transform lives, relationships, and communities throughout a specific people group.

We introduce the word “Kingdom” here to describe CPMs that go beyond winning souls, planting fellowships and developing leaders to emphasize a comprehensive and holistic approach to personal and societal transformation.

While God’s Spirit is birthing movements through many creative CPM models, this book emphasizes integration of two in particular:<sup>1</sup>

1. Discovery Bible Study (DBS), also called Disciple-Making Movements (DMMs), emphasizing inductive study, and
2. Training For Trainers (T4T), emphasizing more aggressive engagement with the lost.

Following a pattern based on the Nathan and Kari Shanks’ *The Four Fields of Kingdom Growth* (Appendix B), STUBBORN PERSEVERANCE illustrates one integration of DBS with core elements of T4T.

## **This updated, Second Edition**

Endorsements from many practitioners affirmed the widespread value of STUBBORN PERSEVERANCE’s first edition. And translation into Indonesian, feedback from more practitioners, fresh research and additional experience brought further refinement throughout this updated, second edition.

**Today (2017), researchers are literally tracking hundreds of CPMs around the world!**

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<sup>1</sup> [MissionFrontiers.org/pdfs/32-35\\_Smith\\_KingdomKernels.pdf](http://MissionFrontiers.org/pdfs/32-35_Smith_KingdomKernels.pdf)

## Prologue

Nasrudin was startled by Abdullah's appearance. Abdullah's beard and clothing made him look more Arab than Indonesian, and some who dressed like this committed acts of violence.

Nasrudin stammered his normal sales pitch, "I ... I ... I'm selling 100 percent pure honey. I gathered it myself, and I didn't add any water to it. If you have allergies local honey will help."

Abdullah turned red. "Get out of here! I'm having a horrible day. My son is being attacked by demons, and I don't know what to do!" Abdullah flung his arms in the air and turned to go inside.

Nasrudin called after him, "I can help!"

Oh my gosh! Why did I say that? What a fool! Why didn't I keep my mouth shut?

Abdullah turned slowly and stared scornfully at Nasrudin, rage evident on his face. They stood facing each other for an awkward moment. Then Abdullah asked doubtfully, "Do you really think you can help?"

Nasrudin took a deep breath. The sun suddenly felt very warm against his back, and a trickle of sweat ran down his face. "Yes, I do," he said, surprised at his own boldness.

Abdullah began to soften. He was desperate; nothing he had tried had helped his son. "Okay. Come in."

# **1. Casting Vision for a Church-Planting Movement (CPM)<sup>2</sup>**

*Faisal and Fatima build a CPM team.*

Faisal carefully placed his backpack between the handlebars and seat, then strapped it in place. Sitting on the motorcycle, he gently rocked it back and forth, making sure it was properly balanced. As a teacher, he sometimes carried books to class, so he knew the importance of getting the load right.

Like most other Sayang people, Faisal had a medium build and olive skin. He was clean shaven and bald, with short black hair on the sides. His eyes were warm and friendly, and his cheerful, welcoming smile revealed coffee-stained teeth.

Faisal looked fondly at Fatima. She also was in her mid-30s, with wavy, shoulder-length hair and a small mole on her right cheek. “I’m really looking forward to this time with our friends.”

“Me, too,” she replied, wrestling with her own backpack. At Faisal’s signal she mounted the bike behind him and wrapped her arms around his waist.

Their first stop was the house of their friends, Yusuf and Nur. They were ready with their own motorcycle. Yusuf, a slender man

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<sup>2</sup> A rapidly reproducing movement, as in the book of Acts, in which obedient disciples, churches, and servant leaders all reproduce, to transform lives, relationships, and communities throughout a specific people group. [Appendix A](#) provides a list of Critical Elements of CPM.

with a firm handshake, had short cropped hair and crooked teeth. Nur, slightly overweight, had plump cheeks and sympathetic eyes. Her straight hair, parted on the side, hung to her shoulders. As a taxi driver Yusuf knew all the shortcuts, so he led the way as the two couples rode to meet Nasrudin and Amina at a convenient intersection.

Nasrudin had stocky shoulders, a thick mustache, and strong calloused hands. He sold honey for a living, but today he'd loaded his motorcycle with camping gear instead of honey bottles. His wife Amina was petite. Despite streaks of gray hair, her fashionable haircut and stylish glasses made her look younger than her 40 years.

Since Faisal had researched the route ahead of time, he took the lead as the three couples headed out of town.

They passed an elementary school, and children walking to school in red and white uniforms. Soon they were on an open stretch of road lined on both sides with terraced rice fields. Near one rice paddy a man walked behind a pair of water buffalo, preparing the ground for new plantings. At another paddy, a group of women performed the backbreaking work of planting the new seedlings in straight rows.

Faisal thought about how his life had changed since he had attended a seminar about church-planting movements (CPMs) and found a mentor to coach him in applying biblical CPM principles. *I was so frustrated over my ineffectiveness in reaching my own people, and that seminar turned my world upside down! Studying how the Holy Spirit equipped and led the first century believers to reach their world has given my life new purpose and brought me new and deeper friendships. God,<sup>3</sup> I know it could get difficult, or even dangerous, but would you use us to initiate a movement among our own people?*

Faisal's CPM training had concluded with a challenge for all the participants to gather groups to study CPM principles in the

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<sup>3</sup> Since this story is in English, the characters say “God” in place of “Allah” (the common local name for the sovereign, creator God). “Though Christians in the West typically associate the name Allah with Islam, it was, in fact, Christian in origin. Arab Muslims borrowed the name from Arab Christians who had been praying to Allah for centuries before Muhammad was born.” *A Wind in the House of Islam: How God is drawing Muslims around the world to faith in Jesus Christ* by David Garrison (Monument CO: WIGtake Resources, 2014), p. 110. Even today, tens of millions of Arabic Christians refer to God as Allah.

Scripture. Faisal and Fatima had brainstormed who to invite, then narrowed the list to ten couples. Six had agreed to participate, but after the third week only Yusuf and his wife Nur, and Nasrudin and his wife Amina, wanted to continue.<sup>4</sup>

Pursuing a CPM had required a high commitment from each of them. Faisal had had to stop doing many good activities, including leading a men's ministry and weekly fishing with other believers. Most of his friends hadn't understood his new passion to reach their Muslim neighbors, so he was especially grateful to God for these partners.

Faisal was amazed at how quickly God had knit their hearts together around the CPM vision as they started praying together and learning how to lead their own family, friends and others to follow Jesus. He looked forward eagerly to their weekly meetings, delighting in a depth of friendship he had not previously known.

The road took them along the beach, where palm trees swayed gently in the breeze. Faisal watched a young man climb a coconut tree bare-footed. Reaching the top, he tossed coconuts down to his friend below. *Those coconuts will probably be sold to a nearby restaurant, overlooking the ocean, where customers will enjoy the milk.*

The road began to rise as they entered the forest, where towering trees blocked most of the sunlight, and the cool mountain air sent a chill up Faisal's spine. On the side of the road, monkeys gathered in the hope passing motorists would throw them food. *I don't have food for you today*, Faisal thought as they sped past.

As they continued climbing, the road began to wind. Suddenly, an oversized bus, traveling too fast, rounded the curve in Faisal's lane. As he swerved sharply, his wife tightened her grip around his stomach. Faisal barely avoided the bus, then checked his rear view mirror to make sure the other two couples had also gotten out of the way. *Thank you Father that everyone is safe.*

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<sup>4</sup> This group followed a discovery approach to explore what the Bible says about God, prayer, evangelism, discipleship, church formation, leadership, and multiplication. For more information on this training, visit [beyond.org/events](http://beyond.org/events), email [training@beyond.org](mailto:training@beyond.org), or call 469-814-8222.

Yusuf had suggested they take an outing to strengthen their friendship and give them more time to digest what they were learning about church-planting movements. After discussing the options, they agreed on hiking to the top of a local volcano and camping there overnight. Surprisingly, none of them had ever done this before, even though they had all grown up in its shadow.

They arrived at the Ranger Station, paid the entry fee, and picked up a map. The ranger walked outside and pointed to the trailhead.

“Sir, would you mind taking a picture of us?” Nur asked. “We want before and after photos.”

“No, problem,” the ranger answered, taking the camera.

“Yusuf, hiking this mountain was a great idea,” Faisal said. “I already feel better just from being out of the city and surrounded by God’s creation!”

Everyone smiled and nodded.

“We should commit this time to the Lord,” Faisal said. “Let’s pray.

“*Bismillahi arrahmani arrahim*,”<sup>5</sup> Faisal recited before continuing in Sayang, “Gracious Father, we thank You for the privilege of hiking this mountain. Help us worship You as we behold Your beautiful creation. Use this time to strengthen our friendships and deepen our understanding of what You have called us to do. In the name of Isa Al Masih.<sup>6</sup> Amen.”

“Remember,” Faisal said, “when we take breaks we’re going to discuss the CPM principles we’ve been learning about in Scripture. Is everyone ready?”

“Ready!” Yusuf declared as the others nodded.

They shouldered their backpacks and began the hike.

The trail started off fairly level around the base of the mountain. The mid-morning sun beat down as they passed through a field. One by one they began pulling handkerchiefs from their pockets to mop sweat from their faces. Then the trail led down a steep ravine where Faisal helped Fatima over a large rock. Climbing out of the ravine, the trail became steeper, taking the hikers into a wooded section.

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<sup>5</sup> Arabic for “In the name of God, the most gracious and most merciful.”

<sup>6</sup> Arabic for Jesus Christ.

After hiking for more than an hour Nasrudin paused to catch his breath. “Let’s take a break. My backpack has doubled in weight,” he said, flinging it to the ground. “And I’m ready for a snack.”

They each found a rock or a tree to lean against and pulled out their water bottles. Amina opened a bag of fried cassava and passed it around.

Nur massaged her thighs. “I see I’m a bit out of shape. I’m glad we stopped.”

“Me too. I know I’ll be sore tomorrow.” Fatima rolled her head from side to side. “I’m sure enjoying the beauty here.”

Faisal took a long drink from his water bottle and wiped his mouth with the back of his hand. “Let’s start our discussion. What motivates you to study CPM principles?”

“That’s easy,” Yusuf said. “I remember what you asked us the first time we met. ‘If not you, who? If not now, when?’ Those questions really pierced my heart. Who is going to tell our unsaved family and friends about God’s grace and mercy? Nur and I have been comfortable letting our lives be our witness. Yet if we don’t share verbally about Isa now, when will we do it? No one knows the day of their death.”

“You also asked us,” Nasrudin said, “How many of our ethnic group, the Sayang, will hear the good news of Isa Al Masih today?” It struck me that, besides the six of us, I don’t know of anyone else who is telling our people about Isa. That’s just not right!” he added, pounding his fist.

“I am motivated by all Isa has done in my life,” Amina said. “When I stop to think about all the wonderful blessings Isa has given me, I’m really quite speechless. He healed the wounds in my heart and provided me such a wonderful marriage with Nasrudin. How could I not share with others? I want them to enjoy the same joy and peace I experience.”

“I agree with these motivations,” Nur said. “But for me, there is another motive. From studying the Scripture I know hell is real, and Isa is the only way to heaven. I can’t bear the thought of my family and friends going to hell. It is always risky to talk about Isa, but what if because I am quiet they never hear Isa died for them? What if they die and go to hell because Yusuf and I are afraid of how they will

respond to us? I must choose to risk suffering in this life so those I love won't needlessly suffer in the next life. I need training to help me overcome my fears and know what to say."

Faisal waited, but no one spoke further.

"Those are all excellent motivations," Faisal said. "I long to see God do among our own people what He has done among so many others in history. Learning how God can bring great change through just a few unified people has given my life new meaning and purpose. I feel fulfilled in ways I never have before."

Faisal stopped to rub his calves. "Well, we still have a lot of mountain to climb, and we'll need several more breaks before we reach the top. We'll have another discussion during our next break. Is everyone ready?"

Each retrieved their backpack, and Yusuf took a turn leading. The trail climbed steeply, so every fifteen to twenty minutes they stopped to catch their breath.

Faisal looked down the mountain. To the right, he could see rows and rows of domed canvas structures. Inside, he knew, strawberries flourished in the rich volcanic dirt. To the left, he could see a herd of cattle grazing. Their meat would end up on dinner tables in Japan, Australia and Europe. Pressing on, they entered a large grove of coffee trees. *Coffee grows best at higher altitudes*, he thought.

When they reached a meadow, Yusuf stopped so they could enjoy the view.

Nasrudin sat down. "This seems like a good place for lunch. It's been almost two hours since our last break."

Everyone joined him on the grass, and Amina handed out small cardboard boxes containing rice, a small piece of chicken, fried tofu, fried green beans, and hot sauce.

Nasrudin finished first, leaned against a tree, and pulled his hat over his eyes. Faisal, always ready to tease, plucked a long blade of grass and tickled Nasrudin's ear with it. Nasrudin, eyes still shut, tried to shoo away what he thought was a fly.

Everyone burst out laughing and Nasrudin quickly sat upright, removing his hat in irritation.

Faisal smiled mischievously. "Hey, you can't sleep! We have things to talk about."

Realizing he wasn't going to get any sleep, Nasrudin settled himself against a tree.

"In our first meeting," Faisal said, "I said we were going to study CPM principles in the Scripture. Does anyone remember the definition I gave for church-planting movements?"

"How could we forget?" Yusuf responded sarcastically. "You really drilled it into us! A CPM is 'a rapidly reproducing movement of disciples making new disciples, of leaders equipping new leaders, and of churches planting new indigenous churches, which transforms individuals, families, and communities by the power of the Holy Spirit within a population group—a people group, city, province, or nation.'"

"Good job!" Faisal said. "As we discovered, CPMs aren't new at all. The book of Acts records several CPMs,<sup>7</sup> and there have been many more throughout history. Our task is to study the Scriptures to glean the principles God has given, then align our ministry with those principles. Applying these is no guarantee a movement will happen. Only God starts a CPM. Even if a movement never happens, applying these principles is a great church planting strategy. However we are praying for a movement!"

"We also observed I am not the teacher. The Holy Spirit is our teacher and we are all learners. We use simple, open-ended discovery questions to guide discussion of the Sayang translation of the Scripture so the Holy Spirit can highlight points He wants to emphasize. What do you remember about God from our first discovery study<sup>8</sup> in the Injil?"

Nur was the first to respond. "The idea most obvious to me is that everything is about God's glory, and we exist to bring praise and honor to our wonderful heavenly Father. Something else I remember is that nothing is impossible for God. In CPMs we face many, many

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<sup>7</sup> e.g., Acts 12:24, 13:1–14:28, 19:9–10

<sup>8</sup> Discovery Bible Study (DBS) is an inductive approach in which a leader asks questions which the Holy Spirit helps participants answer *from the text*, with no one person "teaching." General questions are asked about a passage, and the participants share insights as they surface.

challenges, but CPMs are God's idea, not man's. Nothing will thwart Christ's commitment to build His Church.”<sup>9</sup>

“What are the main points you remember from our study the following week?” Faisal asked.

“That week we studied about vision,” Yusuf said. “We start with God's vision. It is God's plan to call some from every tribe, tongue, and nation to Himself.<sup>10</sup> Then He calls us to be involved in this great task. But we can't do it alone, so God leads us to others who share the same vision. We join together as a team so that we can support and encourage one another. I feel a unity and closeness with you that I've never felt with other groups. Our CPM vision binds us together.”

Each looked at the others, nodding in agreement.

“This is a good time to pause our conversation,” Faisal concluded. “Shall we continue our hike?”

The mountain still rose above them as far as they could see. The excitement and enthusiasm of the morning ebbed away and was replaced by tired legs and aching shoulders. The group hiked on in silence, each lost in his or her own thoughts. Soon a cloud engulfed them, and the temperature dropped dramatically.

Late in the afternoon, they climbed a particularly steep stretch to the rim of the volcano. From there they gazed down into the caldera, which was filled with a lake edged by almost vertical walls. A wisp of smoke rose from a new cone in the center of the lake, indicating this volcano was still active. They flung their backpacks to the ground and began snapping pictures.

All of a sudden everyone realized how cold they were. There on the rim, unprotected by rocks or trees, the wind blew against their sweat-drenched shirts and the setting sun took its warmth with it.

Without a word, the men quickly pulled the tents from their backpacks and set them up to change into warmer clothing.

Faisal, Yusuf, and Nasrudin went in search of firewood as Fatima, Nur, and Amina arranged stones for a fire and set out mugs for the noodles. Soon the fire was blazing and dinner was cooking.

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<sup>9</sup> Matt. 16:18

<sup>10</sup> Acts 11:14, 16:31; Rev. 5:9, 7:9

Everyone enjoyed a hearty portion of vegetable and noodle soup, and small chitchat about their ambitious climb that day. *It's amazing how hungry you get from hiking all day*, Faisal thought.

The sun cast gold, red, and orange rays across the evening sky as they finished eating. Nasrudin put more wood on the fire, while Amina refilled the pot. Then they rinsed their mugs and made tea.

Faisal waited until everyone was settled again around the fire.

"This seems like a good time to continue our CPM discussion.<sup>11</sup> Are you all settled?"

Everyone agreed.

"After learning about God's glory and His plan to call His children to partner together to reach unreached people groups,<sup>12</sup> we studied prayer. What do you remember from that discussion?"

"I was struck with how diligent the first believers were in prayer," Amina said. "They often prayed for hours at a time."

"It was common for God to do miracles in response to their faith and prayers," Nasrudin added. "Like when the early Church prayed for Peter's release from prison and he was escorted out by angels! The first disciples often prayed for the sick, and many were healed."

"We also learned about spiritual warfare," Yusuf said. "The first disciples cast out demons, tore down spiritual strongholds, put on the full armor of God, and stood strong in Al Masih."

Yusuf pushed the ends of the firewood toward the center to reignite the dying flame. Here, far from the city lights, the stars shone brightly. Occasionally they spied a bat, seeking its nighttime meal of mosquitoes.

"We also observed that the early Church often fasted," Faisal said. "Does anyone have a question about fasting?"

"Yes," Amina said. "When we fast, do we have to fast from food and water?"

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<sup>11</sup> Discovery CPM training (such as Faisal received) also includes these lessons: *God Draws and Teaches*, *Becoming Like Jesus to Reach the Lost*, and *Becoming Like the People We Want to Reach*.

<sup>12</sup> A people group shares a common sense of identity through which a movement can spread. Unreached groups lack both 1) a well-established movement *and* 2) a network of churches—fruit from a past movement—preserving the Bible's availability to that people.

“What do you think?” Faisal asked, consciously trying to facilitate rather than appear as the expert.

“I know Esther once called for a fast of food and water, but as a nurse I think it’s good to drink water when you’re fasting. Some people I know will also drink juice. From a health standpoint it seems better for pregnant and nursing women not to fast, as well as those who are sick.”

“That’s helpful. Any other questions?”

“How long should we fast?” Yusuf asked.

“Who would like to answer that question?”

“We could skip a meal, like breakfast or lunch,” Nasrudin said. “Or get up early to eat breakfast before it’s light and then eat dinner after it’s dark. If we do a twenty-four hour fast we could eat dinner one night and then eat dinner the following night. If we fast twenty-four hours, I think it’s important to drink water or juice.”<sup>13</sup>

“Great comments!” Faisal said. “There isn’t a set biblical pattern for how to fast, so let’s each fast according to our own convictions. From what I’ve read about CPMs around the world, most pray and fast at least once a week. Can we make the same commitment?”

Everyone nodded.

“So, when do we start?” Faisal looked around the circle.

“I think we should start this coming week!” Nasrudin suggested.

“I agree,” Fatima said. “And are we ready for prayerwalking?”

“What’s prayerwalking?” Amina asked.

“Prayer is effective anywhere,” Fatima said, “but many people gain additional insight into how to pray and reach the lost from walking and praying around neighborhoods, schools, government offices, business districts, entertainment areas, and religious sites.”

“The phrase ‘prayerwalking’ isn’t in the Scripture,” Faisal added. “Though prayer is the focus of prayerwalking, sometimes God orchestrates ‘divine appointments’ so we can share the gospel with those He has prepared.”

“Won’t we attract attention?” Yusuf asked.

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<sup>13</sup> Each team should establish their own practical application of the scriptural teaching on fasting based on local culture and health sensitivities.

“We don’t wave our hands or shout,” Fatima said. “We walk casually and act like we are talking to each other, but we’re really talking to God.”

“Oh, that’s good,” Yusuf exclaimed. “I was feeling nervous!”

“Where should we go prayerwalking?” Faisal asked.

“We all know there are spiritual forces at the *mosque*,”<sup>14</sup> Nur said. “And many people believe bathing in water from the well on the edge of town will bring blessings and protect them from evil spirits. I suggest we prayerwalk at both places.”

“Okay, so here is an idea,” Faisal said. “Since none of us work on Sunday, let’s fast and go prayerwalking then. What do you think?”

Everyone agreed.

“I’ve brought pencils and paper for each of us,” Faisal continued. “As a further application of this lesson, let’s each make a list of fifteen family and friends who don’t know Isa. Then let’s hold each other accountable to pray daily for God to prepare their hearts to be receptive, and to prepare us to start spiritual conversations with them. Then as we learn different skills for talking with people we don’t know, we’ll also apply those skills to the people on our lists.”

“That sounds good to me,” Nasrudin said.

Soon everyone had a daily prayer list to keep with their copy of the Scriptures.

“We’re all tired,” Faisal said. “Fatima, please close us in prayer.”

“Bismillahi arrahmani arrahim. God, most loving and most merciful, words cannot express how much we love You and how grateful we are for Your work in our lives. Thank You for Your glorious plan to redeem people from every tongue, tribe, and nation. Thank You for calling us together to partner with the Holy Spirit to share this wonderful treasure with our families and friends. Help us to follow the example of the early Church and be diligent in prayer. In the name of Isa, our divine King, we pray. Amen.”

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<sup>14</sup> Muslim place of worship.

## Discuss and Apply

1. Faisal had to stop doing good activities so he would have time to focus on starting a CPM. What activities do you need to stop doing to have time to help start or build a CPM?
2. Discuss the role of an outside mentor and why it is essential to have a mentor guide you in applying a manual like this book. If no one in your team has an outside mentor, decide how you will find one.
3. Four reasons were given for sharing our faith. State these reasons in your own words.
4. How would you define CPM in your own words?
5. What were the main points shared about God?
6. What were the main points about vision?
7. What were the main points about prayer?
8. What did you learn about fasting? What are some different ways people fast?
9. Discuss why Faisal aimed to facilitate discussion rather than be perceived as the expert.
10. What did you learn about prayerwalking?
11. State the five places to prayerwalk listed in this chapter. Where else could you prayerwalk?
12. Schedule a time to fast and go prayerwalking with a teammate.
13. List fifteen unsaved family or friends, and commit to hold each other accountable to pray for them daily.
14. Share what you believe God wants you to do in the next 24–48 hours from what you learned in this chapter.
15. In twos or threes, share the name of one person from each of your prayer lists, and pray for God to begin convicting them of sin and opening their heart to the gospel.

## **2. Understanding Shema, Persons of Peace, and Oikos**

*The team discusses core elements of CPM strategy.*

Faisal opened his eyes. It was starting to get light outside. He rolled over and touched the side of the tent, causing condensation inside the tent to rain on him. *That will help you wake up.* He wiped the water from his face and looked over at Fatima. She was awake too, but clearly didn't want to get out of her warm sleeping bag.

Faisal kissed her cheek. "I'll get a fire going," he whispered.

Fatima nodded appreciatively.

Unzipping the tent, Faisal saw trash scattered all over. *I should have figured monkeys would scavenge our trash for something to eat.*

The fire was soon started, and Yusuf, Nur, Nasrudin, and Amina were stirring in their tents. Faisal poured water into a pot for coffee and warmed his hands by the fire. He looked down at the placid waters of the lake in the caldera. He could just make out a bird flying low over the water. The jagged edges of the opposite rim made a striking silhouette against the cloudless, deep blue sky.

At this time in the city his neighborhood would be noisy, but here on top of the mountain all was quiet except for a bird calling in the distance. Faisal sighed. *I could stay here all day.*

Breakfast consisted of noodles, sweet coffee, and boiled eggs.

When everyone had finished, Faisal said, "Let's return to our CPM discussion before we break camp. The week we discussed evangelism,

we found that the early Church practiced anyone, anywhere, any time evangelism.<sup>15</sup> In other words, they were ready anywhere and at any time to talk to anyone about the Good News. Now I want to introduce you to the first of six tools I learned for drawing others into a regular study in the Scripture.”

Faisal took a sip of coffee. When he saw everyone was ready he said, “Turn to Deuteronomy 6:4–9. I need two volunteers to read this passage, and two to retell it in your own words.”<sup>16</sup>

Amina and Nasrudin each read the passage aloud:

Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.

Yusuf and Fatima each summarized the passage.

“Thank you,” Faisal said. “Now let’s discuss what the Lord commanded His people to do.”

After several minutes of lively discussion, Faisal said, “Who can summarize what we have learned?”

“In Deuteronomy 6:4, the word ‘hear’ is *shema* in the original Hebrew,” Yusuf said. “The full meaning of shema is actually ‘hear and obey.’ This passage teaches that we should show our love for God through our words *and* deeds. In ‘shema living’ we take every opportunity to demonstrate God’s love and declare God’s goodness through the many ways He works in our lives. We intentionally and naturally drop spiritual comments into our conversation. It’s like

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<sup>15</sup> This phrase is from *Any3: Anyone, Anywhere, Any Time—Lead Muslims to Christ Now!* by Mike Shipman (Monument, CO: WIGTake Resources, 2013).

<sup>16</sup> Some groups have everyone retell the story, pairing up to do so where the size of the group makes this impractical otherwise.

Paul wrote: ‘Be wise in the way you act toward outsiders; make the most of every opportunity.’”<sup>17</sup>

“That’s perfect! Who can suggest a shema statement?”

“I’m so thankful the Lord has given me two healthy children,” Nasrudin said. “When they are old enough I’m going to bring them camping at this spot!”

“I don’t know what would have happened in my marriage if the Lord had not helped us,” Amina added softly.

“Great!” Faisal said. “Our goal is not to pressure or persuade people into following Isa, but to find those in whom God’s Spirit is already at work, just as Philip did with the Ethiopian.<sup>18</sup> As we go about our routines this week, let’s each try to share a shema statement every day. In other words, let’s try to bring God into all of our conversations in a natural way. Can we do that?”

Everyone nodded.

“Shema statements are a natural way to start a conversation, or direct a conversation in a spiritual direction,” Faisal continued, “but shema statements alone aren’t sufficient to determine who will receive our message. Another way we can practice anyone, anywhere, any time evangelism is to be ready to share our personal salvation story.<sup>19</sup> This has three parts: Part One is our lives before we came to know Isa Al Masih. We share about our felt needs and our misunderstandings about God. In Part Two, we share how we came to follow Isa, step by step. In other words, we answer the question, ‘What convinced us to become Isa’s followers?’ In Part Three, we explain how our lives have changed since we committed ourselves to Him. We share both the joys as well as the difficulties we have experienced.”

“How long should we take to tell our story?” Nasrudin asked.

“When we are talking with someone we can adapt to the situation by shortening or lengthening our story, but in practicing each of us should be able to share the core of our story in three minutes.

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<sup>17</sup> Col. 4:5–6

<sup>18</sup> Acts 8:27–39

<sup>19</sup> This is sometimes called a personal testimony. We call it a “personal salvation story” to emphasize the story God is weaving in our lives. Use of an expanded personal salvation story is illustrated in Chapter 6.

“Let’s divide now into a men’s group and a women’s group and share our personal salvation stories with one another. Please give feedback to each other to make our stories as effective as possible.”

They stood and stretched as they moved into groups, their muscles aching from the previous day’s hike. Then they went to work, sharing how they had come to know Al Masih, and giving each other feedback.

When they were done, Faisal challenged each of them to share their personal salvation story with at least one person during the coming week. Everyone agreed. Then they broke camp, and began their journey home.

Everyone had assumed the return trip would be a breeze, but they soon discovered hiking downhill used the same muscles, which were now sore and stiff. *At least our backpacks are lighter!* Faisal thought.

They stopped where they had eaten lunch the previous day, and Amina distributed their boxed lunches.

“We only skipped rice for two meals,” Nasrudin quipped as he pressed the rice between his fingers, “but I can’t believe how much I missed it. I guess the saying is true: ‘If you haven’t eaten rice, you haven’t eaten.’”

When everyone was finished, Faisal spoke up cheerfully, ignoring the weariness of his muscles and trying to inspire the others. “It’s time for another CPM discussion.”

The others were all glad for a reason to rest a little longer.

“When we go out to share,” Faisal continued, “we are actually looking for a certain type of person. Let’s study Luke 10:1–11 in our men’s and women’s groups and write down what the disciples were supposed to do, as well as the characteristics of the person the disciples were to seek.”

After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where He himself was about to go. And He said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I am sending you out as lambs in the midst of wolves. Carry no moneybag, no knapsack, no sandals, and greet no one on the road. Whatever house you enter, first say, ‘Peace be to

this house?' And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you. Heal the sick in it and say to them, 'The kingdom of God has come near to you.' But whenever you enter a town and they do not receive you, go into its streets and say, 'Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.'"

Faisal waited until the two groups finished writing.

"What were the disciples supposed to do?" he asked.

"Isa sent them out two by two," Amina said. "In other words, they always had partners."

"They weren't to let themselves get distracted along the way," Yusuf added. "They knew their assignment, and they were to stay focused on that."

"If they were received by a family," Nasrudin said, "they didn't move from house to house."

"They also preached the Good News of the kingdom and healed the sick," Fatima said. "This verse shows that God cares for all our needs. I have heard that preaching the Good News is ministering to their spiritual needs, while healing the sick is ministering to their physical needs. Perhaps we need to be willing to pray with the lost with greater expectancy that God will hear our prayers."

"Wow," Nur added thoughtfully, "that's really significant. It is also sobering to see that if they didn't find a man or woman of peace there, they left the village. They weren't responsible for the response, just for looking."

"And what characterized the people the disciples were seeking?" Faisal asked.

"They opened their household to the disciples and listened to their message," Nur said.

"Right," Faisal said. "The word 'household' is *oikos* in Greek. An *oikos* can be a family or a group of close friends. 'Person of peace,' or POP, is a term commonly used for the kind of person Isa sent the

disciples to find. From Isa's parable about four kinds of soil this person is sometimes also called a 'fourth soil' person. This person isn't necessarily a peaceful person, but he or she is searching for peace, and willing to open his or her oikos to the messenger of peace. So why do you think it is better to study with an oikos than just an individual?"

"If an oikos comes to Al Masih," Nur said, "the members can support each other in times of persecution. But if only an individual comes to Al Masih, who will support them?"

"Excellent observations!" Faisal said. "In the New Testament, the vast majority of people came to faith in Al Masih in groups rather than as individuals.<sup>20</sup> For instance, the Samaritan woman, Matthew, Cornelius, Lydia, and the Philippian jailer.<sup>21</sup> It seems the norm in the New Testament is for whole groups or oikos to come to Al Masih together."<sup>22</sup>

"I can see how important that principle would be for the Sayang," said Nasrudin thoughtfully.

"This has been a great discussion," Faisal continued, "but we need to be going."

It didn't take long to reach the ranger's office, where they again asked the ranger to take a picture of them.

As they got ready, Faisal glanced at Yusuf. His hair was a mess, he was unshaven, his clothes were dirty, and he smelled of sweat and smoke.

"Good thing you and Nur are married," Faisal laughed, slapping Yusuf on the back. "Otherwise she wouldn't take you home!"

Resuming a more serious tone, Faisal said, "Before we leave, I'd like us to think about the similarities of hiking a mountain and reaching the Sayang people."

"Both require unconditional love," Yusuf said, looking at Faisal.

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<sup>20</sup> Acts records thirty-two instances of salvation. In twenty-nine of these we see groups believing, and only three occasions on which just an individual comes to faith.

<sup>21</sup> John 4:4-42, Matt. 9:9-13, Acts 10:1-48, 16:11-34

<sup>22</sup> In movements, churches form as Jesus enters pre-existing relational networks (among people living, working or playing together). Regardless of where they meet (homes, caves, under trees), such gatherings become "church" as the group learns together to follow and obey Jesus.

Faisal was puzzled. “I understand reaching the Sayang requires unconditional love, but what does unconditional love have to do with hiking a mountain?”

“I hung out with you for a day and half! That’s unconditional love!” Yusuf burst out laughing.

Faisal smiled at the joke.

“In hiking this mountain,” Nur said, “we had a clear goal, to reach the top. In the same way, we need a clear goal to reach the Sayang. Our goal is to plant healthy house fellowships that multiply and are led by their natural leaders.”

“We also needed a map to reach the top,” Amina agreed, “just as we need God’s plan to reach the Sayang.”

“It took perseverance for me to reach the top,” Yusuf said. “It will take perseverance to plant house churches among the Sayang.”

“Yes, perseverance; and preparation too.” Nasrudin nodded appreciatively at Amina. “To hike this mountain we needed the great food Amina prepared, along with tents, flashlights, and warm clothes. To reach the Sayang, we need the kind of training we have been receiving in our weekly studies in the Scripture.”

“Climbing this mountain was a lot easier with you guys,” Amina said, smiling back at Nasrudin. “I needed the encouragement to keep going, and I enjoyed the journey more with all of you.”

“Thanks, everyone,” Faisal concluded. “Let’s head home.”

## Discuss and Apply

1. How did you obey what you concluded God wanted you to do from the previous chapter?
2. Do you practice anyone, anywhere, any time evangelism? If not, what hinders you?
3. What is a shema statement? Role play making five shema statements each. Covenant with a teammate to each share a shema statement every day until your next meeting.
4. Outline your personal salvation story and practice with each other until you can share it in three minutes. Include all three parts: a) your felt needs and misconceptions about God before coming to Christ, b) your process of coming to Christ or what convinced you to follow Christ, and c) Your joys and difficulties since following Christ. Covenant with a teammate to each tell your personal salvation story at least once a week.
5. What has been your experience when you try to talk about Jesus? What encourages you to share even when you feel awkward or fear rejection?
6. How does “trying to persuade people to follow Jesus” differ from “seeking to find those whom God’s Spirit has already prepared”?
7. Discuss how taking another person with you to share would help build your own confidence and benefit them as well. Make specific plans to take someone with you for a POP search.
8. What were the disciples told to do in Luke 10:1-11?
9. How might a messenger of peace go about finding a POP?
10. What are the characteristics of a POP?
11. Define oikos.
12. What are the advantages of reaching an oikos in comparison to reaching individuals?
13. What similarities do you see between hiking a mountain and starting a CPM among an unreached people group?
14. Share what you believe God wants you to do in the next 24–48 hours from what you learned in this chapter.
15. Share prayer requests and pray for one another.

### **3. New Believers as the Best Evangelists**

*The CPM team debriefs their experiences sharing the gospel*

Faisal was sound asleep when the call to prayer sounded from his neighborhood mosque. He opened one eye. It was still dark. *It must be about 4:30*, he estimated. Just then a rooster crowed, as if to arouse everyone tempted to sleep through morning prayers.

He looked over at Fatima, who was still fast sleep. Faisal turned over and let out a deep breath, thinking how nice another hour of sleep would feel.

Then he remembered the commitment he had made with Yusuf and Nasrudin. They had promised each other to pray for their neighbors each morning when the call to prayer sounded. Such accountability gave Faisal the extra motivation he needed to get out of bed and pray.

He had always resisted such accountability as a burden, but he had finally recognized that accountability helped him do the things he wanted to do, like praying for Muslims early in the morning.

Faisal slipped out from between the sheets and knelt by the bed. “Father,” he whispered, “when will my Muslim friends and neighbors learn about how much You love them? Please use me as your hands, feet, and mouth in this place, for the glory of Isa Al Masih. Amen.”

\* \* \*

*“Assalam wa’alikum.”<sup>23</sup>*

*“Wa alikum salam.”<sup>24</sup>*

Faisal rejoiced that evening as he looked around the room at his friends. Everyone sat on the floor in a circle and wore a brightly colored sarong.<sup>25</sup> The men wore peci<sup>26</sup> on their heads and sat cross-legged, while the women covered their heads with scarves and sat with their feet tucked under them. Before each couple the scriptures were perched on a wooden stand. This was their first meeting since hiking the volcano.

“I’d rather be meeting on the mountain,” Faisal grinned. “How about you?”

Everyone nodded.

“As we have discussed, our pattern starts with everyone sharing something they are thankful for,” Faisal continued. “Then we share something we are struggling with and pray for each other.

“Who would like to start?”

Animated discussion ensued, followed by prayer for one another.

“We committed to share our personal salvation story with someone this week,” Faisal continued. “How did it go?”

The group fell uncharacteristically silent.

“Was sharing your personal salvation story awkward?” Faisal asked.

Nasrudin looked down at his hands. “I can usually talk to anyone about anything. But when I tried to share my salvation story I was suddenly at a loss for words.”

“Me too,” Yusuf shook his head sadly. “I kept thinking, ‘what will they think of me?’ I wanted to share my salvation story, but I was afraid of being rejected.”

“I was afraid too,” Amina admitted.

“I went to the market yesterday,” Nur said. “On my way back, I saw a woman carrying a heavy bag of vegetables on one arm and a

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<sup>23</sup> Arabic for “peace be unto you” (the common greeting).

<sup>24</sup> Arabic for “and peace be unto you” (the common response).

<sup>25</sup> Indonesian for a one-piece cloth commonly worn around the waist.

<sup>26</sup> Indonesian for a traditional hat worn mostly by Muslim men.

baby in the other. I offered to help her with her vegetables. As we walked to her house I wanted to share my salvation story with her, but I didn't because I couldn't find a way to work it into the conversation." She shrugged her shoulders.

Yusuf suddenly clapped his hands and everyone jumped.

"Sorry, I was just killing a mosquito."

"Fatima and I went to the park to exercise," Faisal said. "Both of us shared our salvation stories with someone there. It was awkward for me, too, but it helped that I had planned in advance how I would begin. I started by saying, 'There is something that changed my life, could I share a short story with you?' My person said 'Yes,' so I went straight into my story. He listened politely but then didn't want to hear any more. He said he needed to get back to exercising. What other suggestions would help us move beyond the fear of rejection?"

"Knowing in advance how I'll start will give me confidence," Yusuf said. "But it will also help if I remember they aren't rejecting me. They are really rejecting Isa."

Just then the electricity went off, engulfing the room in darkness. Fatima jumped up and returned a few minutes later with candles. "I guess we are like those early disciples in more ways than one," she joked. "They didn't have electricity either!"

After the candles were lit Amina continued, "It helps me to think of myself as a doctor with medicine. Those I share with may not know it, but they are sick. They have an illness caused by sin, and I have the only medicine that will heal them."

Nur looked serious in the flickering candlelight. "I need to recall all Isa has done for me. I want others to experience the same joy and meaning in life I have. I also don't want them to go to hell."

"We can't be discouraged about sharing," Fatima exhorted. "Our job is to look for persons of peace, and God's job is to open hearts. All He expects of us is faithfulness."

"That's a good reminder," Faisal said. "Let's keep seeking opportunities to share our personal salvation stories with those on our prayer lists and with those we meet. Let's not give up."

“Now, please turn to Luke 8:26–39. I’d like two people to read these verses.”

Amina and Yusuf each read the passage aloud.

“Now would someone state the passage in their own words?” Faisal asked.

“Isa cast out demons from a man who lived in a cemetery.” Nur said. “When Isa was ready to leave, the man wanted to follow Him, but Isa said, ‘Return to your home and describe what great things God has done for you.’”

“Does this shock you?” Faisal asked. “This man wanted to follow Isa, and Isa said ‘no.’ On top of that, Isa told him to share with his friends and family. Wouldn’t you expect Isa to train the man first and then send him out?”

“Right!” Amina said. “What could this guy possibly share? He doesn’t know anything about following Isa!”

“Actually, he knows a lot.” Yusuf smiled, confident in his answer. “We’ve been learning how to share our personal salvation story. This man could share what Isa did in his life to set him free from bondage to evil spirits.”

“Guess what,” Faisal said. “That is exactly what he did. The next time Isa returned to that area, five thousand people gathered to hear Him, and He fed them all. This illustrates an important CPM principle: ‘New believers are the best evangelists.’

“What do you think?”

“I agree,” Nur said. “New believers are enthusiastic about their new faith, and they still have relationships with non-believers. The changes Al Masih has brought to their lives are still fresh, and they can easily tell everyone about what Isa did for them.”

Outside a street vendor called, “Satay! Satay!” Faisal and his family often enjoyed these delicious chicken kebabs covered with a spicy peanut sauce, but tonight they had other interests.

“I think it is dangerous for new believers to be witnessing,” Yusuf objected. “What if they are careless and share with the wrong person, who then stirs up trouble? That person could persecute the new believer, and the new believer could fall away from the faith.”

“Yusuf makes a good point,” Faisal said. “What do the rest of you think?”

“Well, there’s always a risk,” Fatima said. “But in my experience, suffering usually strengthens our faith. It causes us to evaluate whether our beliefs are worth suffering for. Furthermore, isn’t there a risk we could be so cautious that we don’t share at all? I agree we should exercise common sense, but let’s be careful not to dampen the enthusiasm of new believers. Besides, observe what Isa did. He told the man He set free from demons to go tell everyone.”

“I have another concern.” Yusuf continued. “Suppose the new believer shares with someone who knows the Qur'an well and can articulate the Muslim faith. That person could ask a question that would cause the new believer to doubt his new faith. Do we want that to happen?”

“Of course not,” Nasrudin said. “But if what we believe is Truth, then there is an answer to every question anyone could ask. Like the man in our story, the new believer only needs to know the truth of what happened in his own life. No one can take that away from him. And I think the questions he encounters should only strengthen his faith. If he doesn’t know, he can ask one of us and we can find the answer together. The Truth can stand up to scrutiny. We shouldn’t fear questions even from a genius. The Holy Spirit will help us.”

“These are great points to consider,” Faisal concluded. “Now, let’s take some time to practice our personal salvation stories again with a partner.”

When everyone was done, Fatima excused herself and returned with six cups of hot sweet tea and a plate full of fried plantains. The men slid to one corner and talked about fishing, while the women huddled together to discuss a problem one of their children was having at school.

## Discuss and Apply

1. How did you obey what you concluded God wanted you to do from the previous chapter?"
2. In your opinion, when is accountability positive or negative? What perspective does Faisal demonstrate toward accountability?
3. Do you agree with this statement: "New believers make the best evangelists"? Why or why not?
4. Review the definitions of shema, person of peace and oikos. Refer to the previous chapter if necessary.
5. Refer to your list of fifteen family and friends you are praying daily for. Role play telling your personal salvation story to one of them. Ask God to prepare that person to receive what you share. Plan to talk to that person this week.
6. Read the Critical Elements of CPM listed in [Appendix A](#). What examples of these do you observe in this chapter?
7. If you haven't done prayerwalking and fasting, plan with a teammate to do so this week.
8. Share what you believe God wants you to do in the next 24–48 hours from what you learned in this chapter.
9. Faisal and his group start their meeting by asking what they are thankful for, then they share their struggles and pray for one another. This is one way of expressing care for one another. Take a few minutes now to do this with your team and pray for one another.

## **4. Engaging in Spiritual Warfare**

*Faisal discerns spiritual attack and leads the CPM team in responding.*

The call to prayer came earlier this morning, or at least it seemed to. Faisal felt unusually tired and unmotivated, and was tempted to roll over and get some more sleep. Then he remembered Yusuf and Nasrudin were hearing that same call to prayer and would be hitting their knees on behalf of their Muslim friends. By sheer force of will, Faisal slipped from between the covers and knelt by his bed.

“O God, most loving and most merciful, we have tried to be faithful to Your calling, but it hasn’t been easy. Pour out Your Spirit on these people for whom Al Masih died. Give them dreams and visions about Isa. Please use us, Your humble and fallible servants, to declare Your love among these people. In the name of Isa Al Masih, our divine Master. Amen.”

This short prayer brought to the surface all of Faisal’s feelings about the difficulties his team had experienced recently. He gazed at his sleeping wife and hesitated for a moment. Then he thought, *I need a long talk with God. I’m going for a walk.*

Slipping on long pants and sandals, Faisal headed outside. The sky overhead was clear and a few stars were still visible. He remembered from Psalm 147:4 that God has given all the stars names. He looked at the brightest star and wondered what its name is.

“O God, I know You are here, and I can come to You with my disappointments and frustrations. I know I can pour out my heart,

and You will listen. My life hasn't been the same since I decided to follow You with all my being, but sometimes it's hard, God, really hard. Many times I don't understand what You are doing. Sometimes I feel tempted to quit. But I can't do that; You mean too much to me. All I want is to please You, but right now I don't think I can take much more. I'm spiritually dry, physically spent, and emotionally drained. I'm overwhelmed and hopeless, anxious and fearful, confused and depressed. I'm at the end of myself, and I don't know if I can keep going. I desperately need Your strength."

As he walked down the street, most of the houses were dark, their inhabitants still asleep. At the corner house, a dim light flickered in a kitchen window. Jawaria, his wife's friend, was preparing spring rolls to sell to the elementary school students who would walk past her house in a couple of hours.

"God, whom we call Father, my friends and I feel like giving up. Every day we are making shema statements. Two or three times a week we share the Good News, but so far we haven't found a single person who is open. It is so difficult to keep sharing day in and day out with no results. I know You understand, but somehow I feel better expressing my feelings to You."

Faisal paused at the local mosque. The *imam*<sup>27</sup> who had led the call to prayer this morning was still there, seated cross-legged facing Mecca. He wondered if the imam understood the Arabic he sang each morning, as very few Sayang actually comprehend Arabic.

Faisal counted four others, all men, who had come to pray in the mosque. *Muslims are allowed to pray at home, he thought, but doing so doesn't earn as much merit as praying in the mosque. I wonder how many actually wake up to pray in their homes.*

A sense of hopelessness came over him. *God, what will it take to break through to these precious people? When will they understand You take no pleasure in vain repetition?*<sup>28</sup>

Faisal continued walking. The sun cast its golden rays across the eastern sky. He could make out rows of freshly planted rice seedlings.

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<sup>27</sup> Islamic leader or teacher.

<sup>28</sup> Matt. 6:7

Along the edge of the rice fields, *moringa* trees were planted, their roots enriching the soil and their leaves providing nutrition to nursing mothers. He paused to behold the beauty of the sunrise.

“Lord, it seems like everything that could go wrong has gone wrong. I’m so discouraged and confused. I want to quit and run away. The price we are paying seems too high.”

Faisal reviewed the recent events: Nasrudin’s honey business had been slow, forcing him to work extra hours and miss a couple of meetings. And the river had risen and flooded Nasrudin and Amina’s house, covering the floor in mud and ruining most of their wooden furniture.

Faisal was proud of how their group had responded, helping Nasrudin and Amina mop out the mud and collecting money to buy a used bed and a table to replace the damaged ones. They had responded sacrificially to meet Nasrudin and Amina’s need, obeying Isa’s command to love one another.<sup>29</sup>

But this victory had quickly turned to defeat when Yusuf advised Nasrudin to pay more attention to the weather and move his furniture to higher ground the next time it looked like the river might flood. Nasrudin had exploded with a string of profanity that had offended Yusuf, who then refused to speak to Nasrudin or even attend meetings if Nasrudin was going to be there. The unity they had worked so hard to develop had evaporated so quickly, and over something so insignificant.

Faisal had tried to reconcile the two, pleading with them to look at the situation from the other’s point of view, pointing out their duty to go to their brother if they thought there was an offense.<sup>30</sup> But neither would be the first to apologize, and the more Faisal appealed the more hardened they became.

And his own family hadn’t been immune to problems. Fatima had been awakened with bad dreams over the past several nights. Their daughter, Sarah, had been accused at school of being a follower of Isa, and supposed friends had pushed her down and spit on her. Faisal was especially angry that the teachers had looked on and done

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<sup>29</sup> John 13:34–35

<sup>30</sup> Matt. 5:23–24

nothing. He had protested to the headmaster, who had assured him this kind of behavior would not be tolerated again. But Faisal worried this was just an empty promise.

Then their son Iman<sup>31</sup> had come down with a fever. Faisal had taken him to the doctor, but the doctor couldn't tell what was wrong. He just gave Iman a fever medication and sent him home.

Finally, three days ago, Faisal had been driving his motorcycle when a dog ran in front of him. Unable to swerve, Faisal hit the dog and went flying over the handlebars, suffering abrasions on his right shoulder and thigh. Even now, it hurt to walk. His front wheel was slightly bent but he didn't have money to fix it.

Faisal turned and began walking home.

The neighborhood was now bustling. Women were busy sweeping the small yards in front of their houses. Children, dressed in their uniforms, were walking to school. Parents were heading to work. Sellers were loading horse-drawn carriages to haul their wares to the market.

As Faisal's house came into view, a sudden thought occurred to him: *Satan wants to discourage and sidetrack us through these challenges. We must not let him win!* Just that realization lifted his spirits. Each of the problems he and his team were experiencing had a natural explanation, but the fact they had all hit at the same time made him think that there was something more to this. He quickened his pace; he knew what he needed to do.

Faisal shared with Fatima his sense that they were experiencing spiritual warfare, and the two prayed together. Then Faisal met with his mentor to discuss the matter and pray. Once again Faisal went to Nasrudin, who finally admitted he had overreacted. Faisal quickly conveyed Nasrudin's change of attitude to Yusuf and asked him to attend that night's CPM meeting.

*It shouldn't have been necessary for me to serve as mediator,* Faisal reflected, *because Nasrudin and Yusuf know that mature believers take initiative to reconcile with each other.<sup>32</sup> But they are still clinging to the Sayang habit of holding onto offenses.*

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<sup>31</sup> Arabic for “faith.”

<sup>32</sup> Gal. 6:1

This whole ordeal reminded Faisal that old habits are deeply embedded. *The process of replacing old cultural patterns with new biblical ones isn't easy, requiring humility and teachability. Both men seem to be softening towards the other, but I'm still not sure either will attend our next meeting.*

\* \* \*

Faisal and Fatima agreed that their group needed to spend extra time in fellowship that night. To improve the atmosphere, Fatima cooked Nasrudin and Yusuf's favorite snack, made from rice, shredded coconut, and brown sugar.

The time for their meeting came, but no one showed up.

Fifteen minutes passed. Still no one.

Finally, Nasrudin and Amina arrived thirty minutes late.

Fifteen minutes later Yusuf and Nur walked in.

No one apologized for being late, but Faisal was thankful everyone was there.

Tension filled the air as Faisal began. "Assalam wa'alikum."

"Wa alikum salam," the others replied half-heartedly.

"We are going to do something different this week," Faisal said. "Think of all that has happened to us these past few weeks: Nasrudin's honey business, the flood, the conflict between Nasrudin and Yusuf, Fatima's bad dreams, Sarah being abused at school, Iman's fever, and my accident. Do you think those things are just coincidence?"

"Think about what we've been doing! We are faithfully sharing the Good News. Satan is angry and he's fighting back!"

"Well, guess what? I'm not giving in. I'm going to take the fight right back to him. Would you join me in getting on our knees and interceding? Let's declare our victory in Al Masih and remind Satan of his sure defeat. Isa is building His Church and the gates of hell cannot prevail against Him. Let's sing a couple of worship songs and then go directly to prayer."

After they sang Faisal prayed, "O God, You are the sovereign God. You rule over heaven and earth. Isa became like us so He might render the devil powerless. In Isa's death He defeated the power of Satan, and in His resurrection He disarmed all the powers of darkness."<sup>33</sup>

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<sup>33</sup> Heb. 2:14, Col. 2:15

"I praise You, O God," Nasrudin prayed, "that we have been crucified, buried, and raised with Al Masih, and we are seated with Him in the heavenly places."<sup>34</sup>

Yusuf prayed next, "Isa, You possess all authority in heaven and on earth. God has put everything, including all the powers of darkness, under Your feet."<sup>35</sup>

"Satan, you are a defeated foe," Fatima prayed. "We bind you in any way you would try to kill, steal, or destroy. We cancel every scheme and reject every plan you have crafted against us, except what God allows for our good and His glory. Amen."<sup>36</sup>

When they had finished praying, they all shook hands.

Nasrudin said to Yusuf, "I should never have lost control and said what I did. I was angry at what happened, and took it out on you. I'm very ashamed of my behavior. Will you forgive me?"

"Of course I'll forgive you, my brother. Will you forgive me for being insensitive in what I said, and for taking offense over something so trivial?"

"Certainly!"

Nasrudin and Yusuf embraced.

"We clearly needed to spend some time together in prayer." Faisal commented. "Let's always remember we are in a spiritual battle. Satan will do all he can to divide us. If he can't drive us apart, he will try to tempt us into sexual immorality, pride, or materialism. If that doesn't work, he will try to discourage us or fill us with fear. He has many weapons. But it doesn't matter what he throws at us, we are victorious if we abide in Al Masih and stay united. We can't let offenses drive us apart. Do you agree?"

"Yes," everyone said in unison.

Fatima brought out the special snack she had prepared, and the group fellowshiped together long into the night as they savored the unity and closeness they again felt toward one another.

<sup>34</sup> Rom. 6:4–6, Eph. 2:5–7

<sup>35</sup> Matt. 28:18, 1 Cor. 15:25

<sup>36</sup> Matt. 12:29, 16:17–19, John 10:10, Rom. 8:28

## **Discuss and Apply**

1. How did you obey what you concluded God wanted you to do from the previous chapter?"
2. How is your relationship with God? Can you pour out your heart to Him like Faisal did? If not, what hinders you?
3. Have you ever experienced spiritual warfare? Explain. If so, what helped you during that time?
4. Discuss with your teammates the value and role of a mentor when things seem to be falling apart.
5. Discuss with your teammates what you learned in this chapter about spiritual warfare praying.
6. Satan often tries to divide our teams. What principles are helpful to remember to guard the unity of your team?
7. What principles do you follow to resolve conflict with others?
8. How does this chapter help you to not be quickly offended or, if you have been offended, to quickly be reconciled?
9. Discuss with your teammates how you will each respond when you see conflict developing with your team. Express to one another your determination not to divide you.
10. In what practical ways can you serve your team members today?
11. Share what you believe God wants you to do in the next 24–48 hours from what you learned in this chapter.
12. Pray now with your team, and daily on your own, for God to keep you alert to the spiritual battle surrounding you and your team.

## 5. Finding Persons of Peace

*The team learns key tools for finding POPs, and what to do next*

When they met a week later, Faisal looked at his team with joy. “Let’s review. We have studied CPMs over the last several months, and learned that God is glorified as He is worshipped among every people group.<sup>37</sup> To achieve this goal, God calls His people to work in teams to reach unreached people groups. We also observed the importance and practice of prayer in the early Church.

“Isa sent His disciples out to look for a person of peace, or POP. This POP introduced the disciple to their oikos. We observed in Acts that in most cases whole groups were reached, and not just individuals. We have discussed and practiced two tools: making shema statements and sharing our personal salvation stories. A third tool for finding a POP is asking people if they know someone who has had a dream from God. Even if they say ‘No’ to the question we may discover spiritual openness.”

“I read,” Fatima added, “that in some places a team has gone prayerwalking around an area, asking God to send dreams and visions there, and not long thereafter a person has had a dream about Isa and becomes the key to reaching the entire community.”<sup>38</sup>

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<sup>37</sup> John 15:8, Rev. 5:9, 7:9

<sup>38</sup> One team found a positive response rate of about 20% after they went prayerwalking then asked about “dreams from God.” Asking about a dream is illustrated in Chapter 13.

“Yes,” Faisal said. “We plead for God to give dreams and then ask people if they have had one. Let’s pray in pairs for God to send dreams among the Sayang.”

When they had finished praying Faisal continued, “A fourth tool I learned for finding POPs is talking to people until we discover a felt need, and then praying with that person on the spot. Often God answers in miraculous ways when we pray boldly in such contexts, and this generally leads to formation of new groups.

“Most needs fall into three categories: sickness,<sup>39</sup> demonization,<sup>40</sup> or whatever people find overwhelming—like a personal or family crisis. We call this last category the ‘storms of life’.<sup>41</sup>

“For each felt need we have a story about Isa which we tell before praying for that felt need. For sickness we use the story of Isa healing the paralytic in Luke 5:17–26. For demonization we tell the story of Isa casting out the demon from the man in the synagogue in Luke 4:31–37. And before praying for the ‘storms of life’ we tell Mark 4:35–41, about Isa calming the storm on the sea. We’ll role play these stories and praying for felt needs in future meetings.

“A fifth tool for finding a POP is using verses about Isa in the Qur’an as a bridge to offer to discuss the Scripture.<sup>42</sup> A sixth tool is a gospel presentation called *Creation to Al Masih*,<sup>43</sup> summarizing the theme of sacrifice in the Scripture and how this was fulfilled in Isa’s life. We will also practice these last two methods later.

“We have six different tools to find POPs, but one goal: to find those whom the Holy Spirit has prepared and invite them and their oikos to discuss prophet and Isa stories with us.

“Now we want to discuss what we do if someone responds to one of these methods.” Faisal glanced around to see that everyone was tracking with him. “Many times we meet someone who is open, but how can we make certain he or she is a POP?”

<sup>39</sup> Offering prayer for healing is illustrated at the end of Chapter 19.

<sup>40</sup> Offering prayer against demonization is illustrated in Chapters 15–16.

<sup>41</sup> Offering prayer for “storms of life” is illustrated in Chapters 13 and 14.

<sup>42</sup> Use of the Qur’an in leading to the Bible is illustrated in Chapters 9–11, 21.

<sup>43</sup> Appendix C. Use of *Creation to Christ* is illustrated in Chapter 20.

Amina answered, “The only way I know is to ask the person if they will gather their oikos to discuss chronological<sup>44</sup> stories in the *Taurat*,<sup>45</sup> *Zabur*<sup>46</sup> and *Injil*<sup>47</sup> with us.”<sup>48</sup>

The others nodded in agreement.

“Right. Now let’s talk more about these stories,” Faisal continued. “We have ten prophet stories, and fourteen Isa stories.<sup>49</sup> Why do we start with prophet stories?”

“This is how God chose to reveal Himself to His people to prepare them for His Son. These stories are especially relevant to our Muslim friends because they already know something about the prophets, and by starting there we can build on points of agreement rather than getting into arguments,” Yusuf replied.

“Through these stories, they also observe the character of God,” Nasrudin added. “God is all-knowing, so He knows all our sins. He is just, so He punishes us for these sins. He is loving and merciful, so He saves us from our sins. And through these stories, our friends observe that all the prophets offered sacrifices. Why? God’s Word tells us, ‘without the shedding of blood there is no forgiveness of sins.’”<sup>50</sup>

<sup>44</sup> Discussing Bible stories in chronological order increases understanding and retention.

<sup>45</sup> In the Qur'an, *Taurat* is the "Book of Moses" (the Pentateuch). Followers of Jesus sometimes use *Taurat* to refer more broadly to the whole Old Testament.

<sup>46</sup> In the Qur'an, *Zabur* is the "Book of David" (Psalms). Followers of Jesus sometimes use the phrase "Taurat, Zabur and Injil" to refer more broadly to the whole Bible.

<sup>47</sup> In the Qur'an, *Injil* is the "Book of Jesus" (the Gospels). Followers of Jesus sometimes use *Injil* to refer more broadly to the whole New Testament.

<sup>48</sup> Often it isn't clear if someone is a POP in the first meeting, so the CPM practitioner will build rapport and establish trust while guiding conversation to spiritual topics over weeks or months. The CPM practitioner may need to address objections (e.g. claims that the Injil hasn't been corrupted), identify a felt need as a bridge to the stories (e.g. a family problem), or create interest (e.g. point out inconsistencies in what the Muslim believes). Sometimes a person is not a POP when we first meet them, but a later crisis may cause them to start searching so that they contact the CPM practitioner ready to study. The CPM practitioner must be led by the Spirit to know when to reduce time with one person who is not ready, to focus on searching for others who are ready to study now.

<sup>49</sup> Appendix C.

<sup>50</sup> Heb. 9:22

“Exactly,” Faisal said. “Then we move directly to the Isa stories. They learn of His virgin birth, teaching, miracles, death and resurrection. For the first time, they must face the question Isa asked, ‘Who do people say that I am?’

“Through these stories our friends discover what Peter himself did, that Isa is the Messiah, the Son of the living God.<sup>51</sup>

“In this life we face so many challenges,” Faisal continued. “We want to obtain blessings and avoid calamity. Who can give me some examples?”

“We need God’s help to pass a test, get a job, find a spouse, and have a child,” Amina said. “And we need God’s blessings on our crops, our businesses, and our families.”

“We also want protection from sickness, curses, and accidents,” Fatima added. “We fear the future, death, and evil spirits.”

“And we long for protection, peace, and guidance,” Nur said.

“These are all legitimate needs,” Yusuf said, “and God meets each one through Isa Al Masih. So Isa is the key to eternal life, and the key to living abundantly in this life.”<sup>52</sup>

“Yes! Then in the fourteenth Isa story, we invite people to surrender their lives to Isa as their Savior and Lord,” Faisal said. “How is this approach different from other approaches?”

“This is a win-them-slow approach,” Nur answered. “We build the foundation by exploring God’s character and letting them discover the truth that without the shedding of blood there is no forgiveness of sins. Then we help them see the wonder and beauty of Isa and discover that the Son of God shed His blood on a wooden cross to provide cleansing for their sins.”

“Those who are not open will become bored and drop out,” Nasrudin added. “This actually reduces the risk to us, because only those who persevere to the end are invited to follow Isa. This process also gives the oikos time to consider together exactly who Isa is, and count the cost of following Him.”

<sup>51</sup> Matt. 16:13-16

<sup>52</sup> Formal Islam addresses the question, “What happens when I die?” Folk Islam addresses the question, “How do I live well in this life?” The prophet and Isa stories together demonstrate that God in Christ answers both.

“Wow!” Faisal said, “We really have learned a lot together.

“Now there are two essential yet difficult transitions to make if we are to establish healthy house fellowships that multiply and are led by oikos leaders.<sup>53</sup> In the first transition the outside leader encourages and attends meetings with the oikos. In the second transition the outside leader transfers leadership to the oikos leaders<sup>54</sup> and stops attending the meeting with the oikos.<sup>55</sup>

“What does that look like for us?” Faisal asked rhetorically. “We are outside leaders. We ask the POP to gather his or her oikos, and we attend several meetings. Then we identify the oikos leaders, equip them to lead, and stop attending the meetings ourselves.”

“I don’t understand,” Nur said. “Who are the ‘oikos leaders’?”

“Our goal,” Faisal reiterated, “is to reach an oikos and equip some in the group to lead. You and I are outsiders because we aren’t members of that particular oikos. Every oikos has natural leaders. We don’t choose the leaders; we simply identify them. We call them oikos leaders.”

“So once we identify oikos leaders,” Nur continued, “how do we equip them?”

“Great question. Let’s take a quick break and then discuss this.” Faisal turned to Fatima. “Honey, would you bring out the snacks?”

Fatima returned with six mugs of coffee and a snack of sliced papaya and mango.

Yusuf added three large teaspoons of sugar to his coffee.

“I see you like a little coffee with your sugar,” Faisal teased.

Yusuf just grinned as he stirred his coffee.

<sup>53</sup> An “oikos leader” is a leader from within the group.

<sup>54</sup> The Biblical pattern is multiple leaders. Where possible identify two or more leaders.

<sup>55</sup> The outside leader may skip these transitions and equip the oikos leader directly if:  
1) the outside leader’s presence creates problems (such as suspicion in a hostile community), or 2) the outside leader already knows who the oikos leader is and senses God’s leading to model with them privately rather than in front of the whole oikos. In such circumstances, the outside leader can simply practice the model with just the oikos leader. This is illustrated in Chapter 12 with Haji Ishmael and Sharif, and in Chapter 13 with Fatima and Inne.

Faisal waited until everyone had been served. “Okay. Let’s talk about how to equip oikos leaders. Really it is quite simple; in the presence of the group we affirm the leaders and their natural leadership abilities, and we let the group know these leaders will facilitate the group.”

“But what if the oikos leaders aren’t ready to lead?” Nasrudin asked with concern.

“We assure the group that we will prepare the leaders for the next story prior to each meeting, and answer any questions he or she may have at that time.”

“Isn’t it risky for non-believers to study the Scripture on their own?” Yusuf asked in disbelief.

“No,” Faisal said, “the Holy Spirit is a very competent teacher.<sup>56</sup> These groups will read the text twice and retell it twice. In a group process they will correct each other if someone has misunderstood the text. Simple discovery questions focus on application rather than high theology. Also, there is high accountability between the outside leader and the oikos leaders. If the group begins going astray, the outside leader will know immediately. Finally, there are many stories of people picking up the Scriptures and coming to faith on their own.”

Faisal glanced around the room. Everyone seemed skeptical, but willing to give it a try.

“Let’s move to application now. Take out the list of fifteen family and friends you have been praying for daily. Let’s divide into men’s and women’s groups, and discuss who you want to share with and what you will say to invite them to study with you. Role play sharing your personal salvation story with that person. Remember we want to share with everyone on our list until we find someone who wants to study with us.” Faisal said.

Yusuf coughed. “Explain that again?”

*Clearly all that sugar is affecting Yusuf’s brain,* Faisal laughed to himself. “You approach the first person on your list and share your personal salvation story. Conclude your story by offering to discuss chronological stories in the Scripture with him and his oikos. You

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<sup>56</sup> John 6:45, 16:13

can say something like, ‘I’ve found some stories from the Taurat and Injil that have really changed my life. May I share them with you?’ If the first person isn’t open, go to the second person. If the second person isn’t open, continue on to the third person. Share with each person on your list until you find someone who wants to discuss the prophet stories with you.”

“What if no one on our list wants to discuss these stories with us?” Nasrudin asked.

“Then we need to approach people we don’t know. We need to be determined. We need to pray, pray, pray and share, share, share until we find someone who wants to discuss the prophet stories with us.” Faisal spoke with the passion of a preacher. “Remember that God has promised He will prepare people’s hearts. Persons of peace are out there, wanting to be found. We need to knock on doors until one opens to us.” Faisal paused to let his points sink in.

“In order to gain more confidence in sharing our personal salvation stories, Fatima and I would like to schedule separate times when we can go as men and as women to look for persons of peace.”

They agreed on a time.

“Okay. Let’s pray before we go.”

## Discuss and Apply

1. How did you obey what you concluded God wanted you to do from the previous chapter?"
2. Faisal gave a brief overview of CPM methodology studied thus far (God's glory, prayer, partners, shema, person of peace, and oikos). Explain this process in your own words.
3. We have now introduced six ways to find a POP:
  - making shema statements,
  - sharing your personal salvation story,
  - asking if they know someone who has had a dream from God,
  - offering prayer for sickness, demonization, and "storms of life" (with a Bible story showing Jesus' power),
  - using verses in the Qur'an as a bridge to the Bible, and
  - sharing a *Creation to Christ* gospel presentation.

Share what the responses have been as you have used each of these tools. Which of these are you finding most fruitful, and which are you not trying consistently?

4. Discuss what you would say to ask someone if they know someone who has had a dream from God.
5. State in your own words the purpose of the prophet stories and the Jesus stories.
6. How does a win-them-slow approach reduce the risks, to you and others, of bringing Muslims to Christ?
7. State in your own words the two transitions Faisal described. Why are these difficult, and why are they important?
8. If you have not already done so, write down fifteen family and friends who don't know Jesus. Practice with a partner how you will introduce and share your personal salvation story with one of them, and how you will conclude to invite them to discuss chronological Bible stories with you.
9. Share what you believe God wants you to do in the next 24–48 hours from what you learned in this chapter.
10. Pray with your team now for the people on your list, and then daily on your own.

## 6. Sharing a Personal Salvation Story

*Faisal shares his testimony with his old friend Ahmad (teacher)*

Faisal had invited Ahmad to meet him at a local coffee shop. From childhood playmates who pretended to be seafaring marauders to college roommates, Ahmad had been his closest friend growing up. *I wonder what he will think about my decision to follow Isa Al Masih*, thought Faisal as he arrived at the coffee shop. Ahmad was already seated at a table. He was darker than most Sayang. His hair and mustache were thick and his sideburns bushy. He was generally friendly, yet more reserved than Faisal.

“Assalam wa’alikum.”

“Wa alikum salam.”

Ahmad stood to give Faisal a warm hug and a slap on the back.

Faisal liked this coffee shop because it served only locally grown coffee raised in the mountains outside their town. The waitress brought a menu and two bowls of water for them to wash their hands, along with a notepad to write down their order. Soon she also brought sugar and their coffees to the table.

Faisal took a deep breath and tried to calm his nerves. Ahmad was the next name on his list of fifteen names, and he had been praying for Ahmad every day for a week. He had just texted Yusuf and Nasrudin, asking them to pray for this meeting, so he couldn’t back out now. *Why is this so hard?*

Trying to sound normal, Faisal began, “Ahmad, you and I have known each other a long time.”

“Yeah. That’s for sure.” Ahmad grinned. “We grew up in the same village, and played soccer in the field behind my house when we were finished taking care of the sheep. We climbed coconut trees when we were thirsty, and we went fishing every chance we got. We even got circumcised at the same time, remember?”

“How could I forget? We were so excited. We were only seven but we got to wear our traditional clothing and ride on the back of that wooden horse. Everyone was singing and dancing, and we were loving all that attention. But then they did the actual circumcision! Never in my life have I felt such pain!”

Both men laughed and crossed their legs. Ahmad was clearly enjoying this walk down memory lane. “We both decided to attend teachers college in the capital. I think we were too afraid to go to the big city alone.”

Ahmad pulled a cigarette from his breast pocket and offered it to Faisal. Faisal had smoked since he was twelve years old, but he had quit about a year after becoming a follower of Isa, when he realized he was wasting money on himself that would be better spent on milk for his growing children. However he accepted the cigarette, figuring it might help create a more relaxed atmosphere.

Ahmad took a deep drag on his cigarette and exhaled slowly. “We rented a house with other guys from our village. We all used to hate when it was your turn to cook. You made the worst fried rice ever!” Ahmad laughed at his own joke.

“After we graduated, we got hired at schools in different districts. I’m glad we have both transferred back to this area. We may be at different schools, but it’s nice to see you from time to time.”

“I feel the same way.”

*Sharing with Ahmad is going to be more difficult than I had imagined. I enjoy Ahmad and want to remain friends. What I am about to share could change our friendship forever. But I've got to do it.*

“Something has happened in my life I want to share with you,” Faisal stammered and glanced at the wall over Ahmad’s shoulder. *I've*

*rehearsed this introduction with Yusuf and Nasrudin, so why does my voice sound so tentative? I am about to share the most important news in the whole world, news that Ahmad needs to hear. It isn't an exaggeration to say this news is a matter of life and death. I must speak with confidence and enthusiasm. After all, this really is good news!*

"As you know, we started Islamic instruction at the mosque when we were six years old. The imam said I was his most diligent student. I memorized verses from the Holy Qur'an, faithfully said my prayers, and fasted during Ramadan;<sup>57</sup> but if I'm honest I always felt empty in my heart, as if I was searching for more."

Ahmad nodded as if he understood and sipped his coffee. He held the coffee in his mouth for a moment before swallowing to savor the rich blend of coffee and sugar.

"You recall that, when I was eleven years old, my older brother got deathly sick. My father took him to the imam who prayed for him, but he didn't get well. Then my father took him to the local shaman. Instead of getting better, my brother got sicker. I prayed desperately that my brother would be healed, but then he died. I was filled with grief, disappointment, and confusion."

Ahmad reached across the table and gently squeezed Faisal's arm. "I remember when that happened. I wanted to say something to comfort you, but I didn't know what to say."

"Then someone in our village became possessed by an evil spirit. Sometimes I would hear him yelling, and that made me afraid I too would be possessed. Growing up I had so many fears: fear of death, evil spirits, the future. I felt alone and confused. One night I went for a walk. I looked up into a night sky filled with stars and a full moon, and said in my heart, 'God, are you there? Why did you create me? What is my purpose in this life? How can I find meaning and peace? How can I overcome these fears?' But the more questions I asked, the more confused and hopeless I became."

"I've had some of those fears too."

"As you know, I fell in love with Fatima when we were at teachers college. To me, she was the most beautiful woman in the world, and

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<sup>57</sup> The Muslim holy month of daily community fasting from dawn to sunset.

we got along great. We got married and had our first child. I thought there could never be a more beautiful child. Fatima began giving more attention to our baby and I felt neglected. Since our baby slept with us, we didn't have our usual intimate times, plus Fatima was always tired. Frequently I got angry at her, and said things I'm ashamed to admit."

Ahmad shook his head. "I can relate to that."

"When I first started teaching, my salary was very low and I had a wife and child to support. A friend and I decided to start a small business. He said he had an uncle in Jakarta who would send us high quality T-shirts we could sell. Supposedly this uncle wanted to help his nephew so he didn't require full payment for the shirts when they were delivered, but he did ask for a down payment so he would know we were serious. I borrowed money from everyone I could, took all the money Fatima and I had, which wasn't much, and gave it to my friend.

"The next day he disappeared, and I haven't seen him since. I can't tell you how ashamed I felt around those I had borrowed from, and how guilty and foolish I felt to have squandered what little money Fatima and I had saved. I was so angry at my 'friend.' I hated him and wanted revenge. If we had met, I'm sure I would have killed him on the spot. My anger, shame, and guilt gave me an ulcer and made me even more irritable. As a result Fatima and I argued constantly. I was a slave to my feelings. I wanted to be free but I didn't know how."

Ahmad leaned forward, captivated by Faisal's story.

"It wasn't long afterwards I saw a film about Isa Al Masih on the Internet. I was amazed that Isa could speak our language. The film explained that Isa was born of a virgin, lived a sinless life, healed the sick, and raised the dead. I remembered from our Islamic classes that the Qur'an taught the same thing, and I felt a deep longing to know more about Isa.

"As it happened another teacher at my school was a follower of Isa Al Masih. I noticed he worked hard, never complained, and was always cheerful. Finally I got up the courage to ask if he had an Injil. He said 'Yes,' and agreed to loan it to me. I began reading the Injil, and felt such peace and joy whenever I read it. Even Fatima noticed how different I was."

Ahmad frowned. He leaned back and crossed his arms.

“One day I was walking past this teacher’s house and heard the most beautiful music. The songs were praising God in our Sayang musical style and language. I stood there, mesmerized.

“A few days later, I decided to pour out my heart to this teacher. I told him the whole story about how my supposed friend had deceived me and taken all my money. I confessed that I hated him, and couldn’t stop being bitter and disappointed. This man listened patiently until I finished. He seemed to really empathize with me. Then he said, ‘The only way you can be free from this bitterness is through forgiveness, but humanly this is impossible.’ I could see my bitterness was wrecking my health and ruining my relationship with Fatima, so I asked him, ‘How can I forgive this man?’

“He told me the story of how God created Adam and Eve, and placed them in Paradise, a place called Eden. They were naked, but didn’t feel any shame. Unfortunately, they disobeyed God. When they sinned, their eyes were opened and they realized they were naked. God clothed them with animal skins and then drove them out of Paradise.

“You may be wondering why He used animal skins,’ he said. ‘The answer is found in the Injil, which says, “Without the shedding of blood there is no forgiveness of sins.” God shed an animal’s blood to cover Adam and Eve’s nakedness.’ This teacher then explained that all the prophets offered blood sacrifices because that is what God demanded for their sins. ‘Why a blood sacrifice?’ he asked? A verse in the Taurat says the life of the creature is in the blood.<sup>58</sup> It is for this reason we sacrifice a sheep or goat during Id Al-Adha just like Abraham did. The shedding of blood reveals the seriousness of our sin, and the cost of restoring our relationship with God.’

“This teacher also reminded me how important blood is in our culture. For instance, before we plant or harvest a crop, we sacrifice a chicken. Before we go on a long trip or build a house we sacrifice a chicken. Furthermore, if someone is killed in one village, people from that village will murder someone from the killer’s village. Why? Eye for eye, tooth for tooth and blood for blood.”

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<sup>58</sup> Lev. 17:11

Ahmad nodded to affirm the importance of blood in their culture. The waitress offered more coffee, and both politely declined.

“This teacher then told me only one prophet never offered a sacrifice, because *that* prophet *became* the sacrifice. As the Qur'an and ‘before books’ teach, Isa Al Masih never committed a sin, so His blood alone is holy. Isa Al Masih shed His blood on a wooden cross so that we might receive forgiveness of sins.

“This teacher concluded by telling me if I confessed my sins and asked Isa to forgive me, He would. And He would give me the power to forgive the man who deceived me.

“I prayed a simple prayer asking Isa to forgive me, and I gave my life to Him. It is impossible to describe all that Isa has done in my life since then. I am no longer bitter or angry. Instead I have peace, joy, and meaning in life. I no longer fear death, evil spirits, or the future. And Fatima and I now enjoy a deeper, closer marriage.

“As my close friend, Ahmad, I wanted you to know what had happened to me. What do you think?”

“To be honest I’m really not sure. I had no idea those things had happened to you. You have given me a lot to think about. I’m glad you told me. But it’s getting late; I should be heading home.”

Faisal looked intently at his friend. “There is one more thing I’d like to ask you. Following Isa has radically changed my life for the better, and I want that for you too. I have downloaded some stories about the prophets in Sayang from the Internet. These stories come from the Taurat, Zabur, and Injil, and they have transformed my life. Could I share one of them with you and Hajar to see if you like them?”

Ahmad hesitated.

“I won’t pressure you to believe these stories. I would just like to come over and share a story about Adam.<sup>59</sup> If you like it, I’ve got other stories. If not, no worries. We’ll be friends like always.”

Ahmad put out his cigarette. “I guess that would be okay.”

“When would be a good time for me to come over?”

<sup>59</sup> As this book is being published, the author is experimenting with “hook” stories—biblical stories involving felt needs like worry, stress, and fear which serve as a bridge for inviting others to study the prophets stories. See [STUBBORNPERSEVERANCE.com](http://STUBBORNPERSEVERANCE.com)

“Tomorrow is alright, I guess. Let’s be done before magrib.<sup>60</sup> I’ll definitely want to go pray after we meet.”

“Who else will be there?”

“Hajar and my sister Siti, who lives with us and goes to the same teachers college we did. My son, Rahmat, will also be there.”

“That sounds like a great group. See you tomorrow. Assalam wa’alikum.” Faisal stood and patted his friend on the back.

Ahmad looked puzzled and hesitated, then replied softly, “Wa alikum salam.”

After Ahmad left, Faisal quickly texted Fatima and his friends. “You’ll never believe what just happened!”

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<sup>60</sup> Arabic for the fourth daily prayer of Muslims, around sunset.

## **Discuss and Apply**

1. How did you obey what you concluded God wanted you to do from the previous chapter?"
2. Can you relate to Faisal's fears about sharing his personal salvation story with his friend Ahmad? How do you overcome your fears?
3. How did Faisal introduce his personal salvation story?
4. A personal salvation story should have three parts: a) the felt needs you had before coming to Christ, b) the process of coming to Christ, and c) how your life has changed since coming to Christ. Look back at Faisal's story and find examples of each part.
5. What did Faisal say to offer the stories to Ahmad?
6. How did Faisal encourage Ahmad to invite his oikos?
7. Practice your personal salvation story with each other. Keep it under three minutes.
8. Share what you believe God wants you to do in the next 24–48 hours from what you learned in this chapter.
9. Share prayer requests with your team and pray for one another.

## **7. Introducing the First Prophet Story**

*Faisal leads Ahmad's family through the story of Adam and Eve*

Faisal texted his CPM friends: "I'm heading to meet with Ahmad and his family. Please pray."

He parked his motorcycle next to Ahmad's and called out the customary greeting through the open front door.

"Assalam wa'alikum."

Ahmad appeared and extended his hand hesitantly. "Wa alikum salam."

To Faisal, Ahmad seemed neither warm nor distant, as if he hadn't quite made up his mind about what Faisal had shared, and was hesitant about discussing the story of Adam and Eve with him.

Ahmad ushered Faisal through the visitor's room and into the family room. Ahmad pointed to an old sagging couch for Faisal to sit on. Ahmad took his seat in a wooden chair next to the couch. No other furniture was in the room except a new large flat-screen TV that blared from the wall opposite the couch. An old calendar with a beautiful mountain scene decorated one wall.

Ahmad's wife Hajar brought in a chair from the kitchen, and his sister and son brought in chairs from the visitor's room. All eyes turned to Faisal. He glanced at the TV. Ahmad, taking the cue, got up and turned it off.

Faisal looked around the room and smiled warmly at each person. Turning to Hajar, Faisal remarked about how good it had been to

visit with Ahmad at the coffee shop the day before. “It’s been a long time since I laughed that hard. Ahmad recalls quite a few embarrassing tales about me!”

Hajar returned the compliment politely, yet with little emotion. “Ahmad enjoyed himself too.”

Faisal sensed they wanted to be done with the small talk, so he began. “Yesterday when we met, I told Ahmad I had found some stories about the prophets in Sayang on the Internet. These stories have really helped my family and me, so I asked Ahmad if I could share them with you.

“Before we start, I think it is good to express something we are thankful for. I’ll start and then we’ll go around the room. I’m thankful God gave me a good friend like Ahmad. I have so many memories of us growing up together, and I’m sure I wouldn’t have finished teachers college if Ahmad hadn’t been there.”

Ahmad spoke next. “I’m thankful for a friend like you too, Faisal. I’m glad we could meet yesterday. Your life has such purpose and peace. It makes me wonder if I have been searching for something, and didn’t even know it.”

Hajar took a turn. “I’m thankful Ahmad has a job in the city now. He used to leave early Monday morning to go to the village to teach, and then return home Saturday afternoon after school got out. With Rahmat almost a teenager, he needs his father around more.”

“I’m thankful to be healthy again,” said Siti, Ahmad’s sister. “For two weeks I was sick with malaria.”

Rahmat acted very shy and didn’t want to speak.

“I have another question for us,” Faisal said. “What are some challenges or struggles you are facing right now? Since I’ve had time to prepare I’ll go first again. I hit a dog and fell off my motorcycle a few weeks ago. I’m pretty much healed, but my shoulder is still sore.”

Precedent had been set, so Ahmad went next. “One of the teachers at my school is out on maternity leave. Since we teach the same grade, now I have to teach her class too.”

“This is actually my mom’s house,” Hajar said. “She’s visiting my sister right now, but next week she’ll be back. This house has only three bedrooms, so when she’s gone Ahmad and I use her bedroom and Siti and

Rahmat have their own rooms. But when Mom comes back, Ahmad will move into Rahmat's room and I'll move into Siti's room. We would like to move into our own house but right now we don't have enough money."

Siti said she had fallen behind in her school work while she was sick. "It's been hard catching up."

Rahmat mentioned that he was nervous because he had to take the national tests soon at school.

Faisal pulled out the piece of paper he had brought along. "This story comes from the Taurat, but I find it is easiest to print the story out front and back on a piece of paper. Ahmad, would you read the story?"

Ahmad took the piece of paper and read the story of creation and Adam and Eve's fall from honor into sin and shame.<sup>61</sup>

"Thanks, Ahmad. The story is long, and it has a lot of details. Hajar would you mind reading the story again?"

Ahmad quickly interjected, "Actually Hajar doesn't read well. She only finished third grade. Let Siti read it."

Faisal's heart sank for embarrassing Hajar. *Why didn't I think to ask one of the students to read the text?* "Oh, I'm sorry. No problem. Here Siti, please read the story."

"Thanks, Siti," Faisal said. "In my family we take turns retelling the story. It helps us remember the story, and brings it alive. Hajar, would you like to give it a try?"

"I'll try as long as the others help me out," she said shyly. Hajar slowly recounted the story, chuckling as she imagined a snake speaking to Adam and Eve.

"Excellent. Who else would like to try?"

"I guess I could." Siti told the story with great animation, putting her palms together against her cheek and tilting her head as God made Adam go to sleep, and then lowering her voice to make it sound authoritative when God called out to Adam and Eve.

"You're a good story teller, Siti! Now I have three questions for us to consider. First, what do we learn about God from this story?"

"God is all powerful. He created heaven and earth."

"He's also all-knowing because He knew Adam and Eve had eaten

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<sup>61</sup> Appendix C lists the chronological Bible stories referenced in this book.

from the Kholdi<sup>62</sup> tree.”

A gecko made a clicking sound behind a curtain, but no one paid any attention.

“We know God is just because He punished Adam, Eve, and the serpent. Yet we see He is also merciful because He didn’t destroy Adam and Eve, and He provided animal skins for them.”

“Good answers!” Faisal was pleased to see the Holy Spirit leading everyone to discover truth for themselves.

“Now for the second question. How can we apply this story to our personal lives?”

“If you meet a talking snake, run!” Ahmad quipped.

Hajar was more thoughtful. “For me, it is a reminder that there is nothing hidden from God’s sight.”

After a few more comments Faisal continued. “Here is the third question: How can we apply this story to help someone else? It is important not only to obey God’s Word for our own benefit, but also to apply it to help others.”

“I’m not sure if this is the right answer,” Ahmad replied, “but this would be a good story for my friend facing temptation right now.”

As their discussion wound to a conclusion, Faisal said, “This has been a very enjoyable time, but I should be heading home. I have another story, about Noah. Would you like to hear it next week?”

Ahmad smiled as he stood up. “Sure, why not? Halfway through today’s story I felt goosebumps and remembered my mom telling me that goosebumps happen when a demon is nearby. ‘But wait a minute!’ I thought. ‘I don’t feel fearful, I feel peaceful. Maybe that means this story is true!’”

“I believe it is. Is there anyone else you’d like to invite next time?”

Hajar nodded. “My mom will be here. Can she come?”

“Well, of course!”

As Faisal turned toward the door, Ahmad touched him on the arm. “Don’t rush off yet! Hajar has baked some cake and boxed it up for you to take home to your family.”

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<sup>62</sup> The Qur’anic name for the tree of the knowledge of good and evil.

## Discuss and Apply

1. How did you obey what you concluded God wanted you to do from the previous chapter?"
2. Why do you think they read the story twice?
3. Why is it important to retell the story twice?
4. Why is it important to stress obedience?
5. Do you think it was awkward for Faisal to meet with the family? What did he do to give himself courage?
6. How did Faisal trust the Holy Spirit to lead the discussion?
7. If you haven't shared chronological Bible stories with anyone, what obstacles do you face in starting?
8. Whom can you invite to discuss chronological Bible stories with you? What is their oikos? What can you say to invite them? When will you invite them?
9. Review the Critical Elements of CPM listed in [Appendix A](#). What examples of these principles do you observe in this chapter?
10. Share what you believe God wants you to do in the next 24–48 hours from what you learned in this chapter.
11. Pray specifically with your team for opportunities to discuss chronological Bible stories with non-believers.

## **8. Training Others to Facilitate Discovery Groups**

*Faisal equips Ahmad to lead, and Ahmad talks with Hasan (doctor)*

Faisal rejoiced inside as he looked around at Ahmad's family.

They had just concluded their fourth discovery group meeting,<sup>63</sup> and all the awkwardness of the first meeting had evaporated.

They had enjoyed energetic discussions and laughed often through the stories of Noah, Abraham and Lot, and Abraham and Ishmael.

When Rahmat played the part of Noah and acted out herding the animals into the ark, everyone laughed because he had trouble getting a stubborn elephant into the ark.

Faisal was impressed by their insights, and how they had applied the stories to their lives. Now it was time for a transition.

"Next week we'll have a new leader," Faisal announced.

"Who?" everyone asked, surprised.

"Ahmad. Ahmad will lead us next week."

Faisal smiled mischievously at Ahmad, who looked back in shock. "Don't worry. I'm going to equip Ahmad privately to lead you. I'll be here too, but Ahmad will facilitate our next meeting."

Everyone seemed doubtful, but no one protested.

After a snack and talking about the weather, Faisal set a time when he and Ahmad could meet, then excused himself to go home.

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<sup>63</sup> In a "discovery group meeting" an oikos of not-yet-believers engages in group discussion of Bible passages using open-ended questions, with no one "teaching."

\* \* \*

Faisal met Ahmad at the same coffee shop where they had first met. “I know you are skeptical that you can lead the group, but I’m going to coach you through it. We use this same pattern every time we meet:

1. What are you thankful for?
2. What are your struggles?
3. How did you apply the last story?
4. Read the new story aloud two or three times.
5. Have two people retell the story in their own words.
6. What did you learn about God?
7. How can you apply these verses to your life?
8. How can you apply these verses to help someone else?

“Isn’t this simple?”

Ahmad nodded.

“This pattern is important. Instead of telling people what the Scripture says, we ask questions that open the door for God to speak to them. Using these simple questions we can quickly learn to facilitate studies. Discovery questions like these keep lessons grounded in God’s Word rather than human opinion. And insights others discover for themselves stay with them much longer than those they hear from others.”

Faisal handed the next story to Ahmad. “This is about Abraham offering his son. Now, you facilitate our discussion.”

Ahmad raised his eyebrows as if to ask, “Are you sure?”

Faisal just smiled.

Ahmad slowly picked up the paper. “So Faisal, what are you thankful for?”

Ahmad continued facilitating the remaining questions.

“Great job!” Faisal said after their discussion. “I knew you could do it. This pattern is really simple. Do you think you can do this with your family?”

“I’m not sure, but I’ll give it a try.”

“I’ll be there to help you, but I’m going to let you facilitate.”

\* \* \*

At Ahmad's suggestion they met again at the same coffee shop. It was convenient for both of them, and there was a booth that offered some privacy. They both ordered coffee.

"How did you feel the meeting with your family went?"

Ahmad's face lit up. "I think it went great. It felt good to lead my family spiritually. Thanks for being there to support me."

"Hey, I was glad to. Now let's study the sixth prophet story so you'll be ready to facilitate it with your family. Only this time I'm not going to attend. You are ready to lead, and my presence would hinder the group from considering you their leader."

"But what if they ask me a question I can't answer?"

"Don't worry. Point the group first to the text and ask, 'What does the text say?' If the answer isn't evident there, say, 'That is a great question! Hang on to that question, and let's see if God makes the answer clear as we continue our study in coming weeks.'

"You and I will get together after each meeting, and you can ask me such questions then. We'll either find relevant passages together or I'll find someone who can point us to such passages for your group to study to find their own answers."

After role playing the sixth prophet story, Faisal asked, "What do you think of these stories?"

"They are fascinating. I never knew these details about the prophets. I love reading and discussing them with my family. Studying these stories has really brought my family closer together. And these stories are changing my life in other ways, as well."

"That's what happened in my family too. When we started studying these stories and discussing their application, we each began changing, and the time we spent brought us closer together as a family. You know, these stories are too good to keep to ourselves. Who else could you share these stories with?"

"I don't know. I'm just a teacher. What do I know?"

"You know what God is doing in your life. Open your eyes! There are people around you who need God to change them too. Will you do that?"

“Okay. These are powerful stories. I’ll be on the lookout for people who might benefit from discussing them.”

\* \* \*

Ahmad set his paintbrush down and wiped the sweat off his forehead with the back of his hand. The head imam had called all the men to come clean up the mosque. Everyone had an assignment. Some were cutting the grass while others were trimming shrubs. Still others, like himself, were painting the fence.

Ahmad noticed a man gulping down water and resting in the shade of a mango tree. He was very overweight, breathing hard and perspiring profusely. He appeared to be in his early fifties, and it had obviously been a long time since he had done manual labor. Although they had never met, Ahmad recognized him as a doctor from a nearby neighborhood.

Ahmad strolled over and introduced himself.

“I’m Ahmad.”

“I’m Hasan.” The doctor nodded at the sun. “It sure is hot.”

Ahmad took a deep breath and sighed. “It really is!”

“When I was young I used to do this kind of work all the time. When I got home from school my dad made me help him make mud bricks. It was backbreaking work, but it taught me one thing: the value of working hard. I think I was able to complete medical school because I knew how to work diligently.”

Ahmad nodded. “My dad made me cut grass for the cows we kept at home. Sometimes my hands ached from cutting all that grass, and my legs felt like rubber after I peddled my bike home with the bag full of grass. However, it taught me responsibility, and the importance of hard work.”

“You know, I worry about the young generation. Take my kids, for example. We have air conditioning and a TV in every room, and they each have their own cell phone. They are constantly texting their friends and checking Facebook. Their greatest worry is not having the newest phone. When I was a kid, our greatest worry was not selling enough bricks to buy food.”

The sun shone hot. Ahmad didn't mind taking a longer break, and he could see that Hasan wanted to talk.

"Honestly I can't blame my kids. I'm a bad example. As my medical practice became established I started buying more and more stuff. The more I had, the more I wanted. If a fellow doctor bought a car, I bought a nicer one. I don't know how I got here, but I've become very materialistic."

"And I spoil my kids. When they want a new motorcycle, they whine until it wears me down, and I buy a new one for them."

"Recently my daughter in high school bought some sexy clothes. I have told her repeatedly she can't leave the house looking like a tramp. But she just ignores me."

Hasan shook his head in disgust and kicked the ground. He looked up to see if there might be a mango to eat, but it wasn't the season yet.

"And my son! The other day I went into his room. He had left his computer on and I could see he had been looking at pictures of naked women. One night he came home really late and I smelled alcohol on his breath.

"And then there's my wife!" Hasan gestured with both hands. "All she can talk about is buying new clothes and jewelry and throwing big dinner parties.

"In medical school, I used to dream about how much money I would have, and all the things I could buy. Now I have all these things, but my life is empty. All my wife cares about is outward appearance and my kids are on the wrong path. Something needs to change."

Suddenly Ahmad remembered his promise to Faisal to be on the lookout for people who might need to hear these stories. Even standing in the shade he started to perspire, and his heart began to race. Yet, he knew it was the right thing to do.

"You know, I've been re-evaluating my life as well. Not long ago, a friend shared some stories about the prophets with me, and I've been sharing them with my family. They have really impacted our lives by helping us get on the right track. They help us focus on spiritual matters and away from material things. To be honest, they

have turned my family around and brought us closer together. And being the spiritual leader of my family has given me honor, and has been very rewarding.”

Hasan didn’t say anything, but gazed off in the distance. Then he turned and looked at Ahmad. “How can I get these stories?”

“I’ll come by your house tomorrow and bring the first story. It will take me about an hour to go through it with you and explain our discovery pattern. How does that sound?”

“Great! Come by my house about four in the afternoon. That’s after I get home from the hospital, and before I start my private practice.”

“Okay. We had better get back to work.”

## **Discuss and Apply**

1. How did you obey what you concluded God wanted you to do from the previous chapter?"
2. The questions for each of the stories don't change. Take a minute to review those questions.
3. After four stories, Faisal trained Ahmad to facilitate subsequent stories with his family. Do you think Ahmad was ready? Why or why not?
4. Discuss what Faisal did to equip Ahmad to facilitate the stories and give him confidence.
5. What reasons did Faisal give for Ahmad to share the stories with others?
6. How had Dr. Hasan been a bad example, and why was he worried for his family?
7. What did Ahmad say to Dr. Hasan to make him interested in discussing the stories?
8. In this chapter Ahmad (still a Muslim) invites Hasan (also a Muslim) to discuss chronological Bible stories with him. This pattern is happening in CPMs all over the world. Why do you think a Muslim would invite another Muslim to discuss Bible stories, and why would a Muslim accept such an invitation?
9. Faisal tried to make the meetings with Ahmad's family lively and fun. If you are facilitating a discovery group, what can you do to make your group more fun?
10. Share what you believe God wants you to do in the next 24–48 hours from what you learned in this chapter.
11. Share prayer requests with your team and pray for one another.

## **9. Using the Qur'an to Guide Muslims toward Discovering Jesus<sup>64</sup>**

*Yusuf asks Hajj Ishmael (imam) about “Jesus verses” in the Qur'an*

Yusuf looked in the mirror as he buttoned up his blue taxi driver uniform. As he headed outside, the mosque's loudspeaker informed the neighborhood an old man had died during the night. All men were expected to attend the burial at four that afternoon.

\* \* \*

By the time Yusuf arrived at the home of the deceased, the body had already been washed and covered in a plain white cloth. He helped the other men lift the body onto a stretcher, then he joined the procession of men, all dressed in a traditional sarong and Muslim hat, to escort the body to the graveyard. The grave had already been dug. Three balls of dirt were placed at the bottom of the grave for the head, chin, and shoulder. The body was then lowered into the grave so that he lay on his right side, with his head pointed in the direction of Mecca. Each man picked up three fistfuls of dirt and dropped the dirt onto the body saying

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<sup>64</sup> This chapter condenses to a single discussion what might in real life take several conversations. This chapter illustrates the *Camel Method*, an approach to seeking POPs that uses the Qur'an (3:40–55) as a bridge for talking about Jesus Christ. *The Camel: How Muslims Are Coming to Faith in Christ!* by Kevin Greeson (Richmond, VA: WIGTake Resources, 2007).

in Arabic, “To God we belong, and to God we return.” With palms raised in prayer each man asked God to forgive the deceased for his sins.

Walking from the graveyard, Yusuf approached Haj<sup>65</sup> Ishmael, an elderly imam. “May I ask you about a passage in the Qur'an?”

“Sure, come back to my house with me.”

Haji Ishmael was highly esteemed in this community because he had studied at the prestigious Al-Azhar University in Cairo. Upon graduation, he had returned to teach at the local Islamic University and was the head imam at the local mosque. As they walked slowly along the road Yusuf thought, *Ask anyone in our community who the best Muslim is, and they would undoubtedly name Haji Ishmael.*

When they arrived, Haji Ishmael led Yusuf into a room where they washed their face, ears, hands, and feet. They took a sip of water, swished it around their mouths, and spit it out. Then Haji Ishmael led Yusuf into a room he used for tutoring students in Arabic. A whiteboard stood in one corner covered with Arabic writing, and a woven mat covered the tile floor.

Yusuf sat cross-legged and leaned against one wall. Haji Ishmael sat down under a large picture of thousands of pilgrims crowded around the Kaaba at the mosque in Mecca.<sup>66</sup>

In front of Haji Ishmael was a wooden stand with a large, well-worn copy of the Qur'an. Yusuf noticed the mark on Haji Ishmael's forehead from repeatedly touching it to the ground during prayer.<sup>67</sup> Reverently, Haji Ishmael picked up the Qur'an, touched it to his forehead, kissed it, and then laid it again on the wooden stand.

*Haji Ishmael looks every bit the scholar with his white hair sticking out from under his white cap, his long white beard and his reading glasses.*

Haji Ishmael glanced up and waited for Yusuf's question.

<sup>65</sup> Muslim title of respect for a man who has made the pilgrimage to Mecca. (A woman who has made this pilgrimage is called *Hajja*.)

<sup>66</sup> The Kaaba is Islam's holiest site. Muslims believe Abraham and Ishmael built the Kaaba to house a black stone which fell from heaven. The Al Haram mosque built around the Kaaba is the holiest shrine in Islam. During the pilgrimage, pilgrims walk seven times around the Kaaba.

<sup>67</sup> Muslims touch their foreheads to the ground when they say their prayers. Over time those who are especially diligent in their prayers may develop a mark on their foreheads.

"I read Ali Imran verses 42–55 this morning, and I was wondering if you could explain the meaning to me."

"I'll try." Haji Ishmael opened the Qur'an to the third chapter, read each verse in Arabic, read the Indonesian translation, then explained the meaning.

وَلَذِقَاتُ الْمَلَائِكَةِ يَنْهَا إِنَّ اللَّهَ أَصْطَفَنَا وَطَهَرَنَا وَأَصْطَفَنَا  
عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٥﴾

Qur'an 3:42 And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds."

"Mary was chosen by God above all other women."

إِذْ قَالَتِ الْمَلَائِكَةُ يَنْهَا إِنَّ اللَّهَ يَدْعُوكِ بِكُلِّمَةٍ مِنْهُ أَسْمَهُ  
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِئَهَا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقْرَبِينَ ﴿٤٥﴾

Qur'an 3:45 [And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus,<sup>68</sup> the son of Mary—distinguished in this world and the Hereafter and among those brought near [to Allah]."

"Isa is called *Kalimatullah*. He is distinguished in this world and in the next world."

"What does Kalimatullah mean?"

"The Word of God."

"Is any other prophet called Kalimatullah in the Qur'an?"

"No," Haji Ishmael replied matter-of-factly.

"Is the Arabic word for 'distinguished' used to describe any other prophet in the Qur'an?"

"The word 'distinguished' is 'wajeeh' in Arabic. Moses was wajeeh in this world, but according to the Qur'an only Isa is wajeeh in the next world."<sup>69</sup>

قَالَتْ رَبِّنِي يَكُونُ لِي وَلَدٌ وَلَمْ يَسْتَنِي بِشُورٌ قَالَ كَذَلِكَ اللَّهُ يَعْلَمُ  
مَا يَشَاءُ إِذَا أَفْضَنَ أَمْرًا فَلَا تَمْكِحُهُ لَهُ كُنْ فَيَكُونُ ﴿٤٦﴾

<sup>68</sup> Qur'an.com generally translates "Isa" as "Jesus."

<sup>69</sup> Ron George, *Newer Paths in Muslim-Christian Understanding*, 2007.

Qur'an 3:47 She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is."

"Isa was born of a virgin. No one else was ever born of a virgin. This makes Isa different from every other person. Nothing is impossible for God."

وَرَسُولًا إِلَيْنَا يَبِي إِسْرَئِيلَ أَنِّي قَدْ جَعَلْتُكُمْ بِيَقِنَّةٍ مِّنْ رَّبِّكُمْ أَنِّي أَهْلَقُ  
كُمْ مِّنَ الظِّئَافِ كَهْنَةً لِّلَّاطِينِ فَأَنْفَخْتُ فِيهِنَّ فَيَكُونُ طِيرًا  
يَأْذِنُ اللَّهُ وَأَنْتُ أَكْسَمُهُ وَالْأَبْرَصُ وَأَنِّي الْمُوَقِّي يَأْذِنُ اللَّهُ  
وَأَنْتِكُمْ يَسَاتَّكُلُونَ وَمَا تَرَخُّمُونَ فِي يَوْمَ تَكُونُمْ إِنَّ فِي ذَلِكَ لَذِيَّةً  
كُمْ لَمْ يَكُنْ مُّؤْمِنِينَ ﴿٤٩﴾

Qur'an 3:49 And [make him] a messenger to the Children of Israel, [who will say], "Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead—by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers."

"Isa has power to heal the blind and leper, and raise the dead."  
"What other prophet healed the blind and leper, and raised the dead?"  
"Isa was the only one."

وَمَصَدِّقًا لِمَا بَيْتَ يَدَئِ مِنَ الْتَّوْرَةِ وَلَا حَلَّ لَكُمْ بَعْضَ  
الَّذِي حُرِمَ عَيْنَكُمْ وَجَعَلْتُكُمْ بِيَقِنَّةٍ مِّنْ رَّبِّكُمْ فَأَنْتُوَ اللَّهُ  
وَأَطِيعُونَ ﴿٥٠﴾

Qur'an 3:50 And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.

"Isa is a sign from God. There are very grave consequences for the person who neglects God's signs. It says elsewhere in the Qur'an that that person will live in hell forever.<sup>70</sup> This verse also says we are commanded by God to obey Isa."

<sup>70</sup> Qur'an 19:21, 7:9, 7:36, 7:40

إِذْ قَالَ اللَّهُ يَعْلَمُ إِنِّي مُتَوَقِّبٌ وَرَاغِبٌ إِلَيْكَ وَمُتَلَّكٌ مِنْ  
 الَّذِينَ كَفَرُوا وَجَاءُنِي الَّذِينَ أَبْعَدُوكَ فَوَقَّعَ الظَّرَبُ كَفَرُوا إِلَيْيَّ يَوْمَ  
 الْقِيَامَةِ شَدَّ إِلَيْكَ مَرْجِعَكُمْ فَأَخْتَمُ بِيَسِّكُمْ فِيمَا كُنْتُمْ فِيهِ  
 تَحْلِفُونَ ﴿٦٦﴾

Qur'an 3:55 Thus, GOD said, "O Jesus, I am terminating your life, raising you to Me, and ridding you of the disbelievers. I will exalt those who follow you above those who disbelieve, till the Day of Resurrection. Then to Me is the ultimate destiny of all of you, then I will judge among you regarding your disputes." <sup>71</sup>

"God raised Isa to Himself."

"Does this mean Isa is alive right now, with God in heaven?"

"It does."

"So Isa knows the way to heaven because He is already there?"

Haji Ishmael scratched his head. "I've never been asked that before. Yes, it is logical that Isa knows the way to heaven. Do you have any more questions?"

"Yes. Would you also explain Maryam 19."

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّي لَاهُبَ لَاهُ عَلَيْكُمْ حَمَارَكَيْيَا ﴿١٩﴾

Qur'an 19:19 He said [to Maryam], "I am only the messenger of your Lord to give you [news of] a pure boy."

"What does the word 'pure' mean in Arabic?"

Haji Ishmael put his finger on the verse and read it slowly to himself, "The word in Arabic is *zakiy*, which means 'sinless.'

"If I have understood you correctly, this verse teaches that *Maryam* was given a sinless boy."

"Yes."

"Is any other person in the Qur'an described as 'zakiy'?"

"No, only Isa." <sup>72</sup>

<sup>71</sup> Quran: The Final Testament, translated by Rashad Khalifa (Universal Unity, 2001).

<sup>72</sup> Ali Mansour, The Secrets of the Blessed Feast Id Al-Adha, electronic copy, 1996, English translation, 1997. Revised and corrected, 2005, p. 9.

“Is Muhammad (pbuh)<sup>73</sup> described as ‘zakiy?’

Haji Ishmael thought a moment, then turned to Al Fath.

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إِنَّا فَهَدَنَا لَكَ فَتَحَمَّلُ مِنْ نَعْصَيْنَا<sup>١</sup>  
لَيَغْفِرَ لَكَ اللَّهُ مَا تَقْتَلَمْ مِنْ ذَنْبِكَ وَمَا تَأْخُرَ وَيُشَدَّ عَصْمَةً، عَيْنَكَ  
وَيَهْدِيَكَ صَرَاطًا مُسْتَقِيمًا<sup>٢</sup>

Qur'an 48:1–2 Indeed, We have given you, [O Muhammad], a clear conquest That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path.

“As you can see, God forgave Muhammad (pbuh) his sin.”

“Thank you, Haji Ishmael. That helps me understand what the Qur'an says about Isa. He really is quite remarkable—born of a virgin, sinless, able to heal the sick and raise the dead, distinguished in this life and the next life, and raised up by God so He is in heaven right now.”

“Yes, that's right,” Haji Ishmael said thoughtfully.

“It surprises me that the Qur'an commands us to obey Isa.”

“Why should that surprise you? Isa is a holy prophet of God.”

“Have you ever read the Injil?”

“No! Why should I?” Haji Ishmael seemed slightly offended.

“The Qur'an says we are supposed to obey Isa, but how can we obey Him if we don't know His commands? Doesn't the Injil tell us His commands?”

“Yes, the Injil contains the commands of Isa, but it has been corrupted by Jews and Christians. It has been lost. All the truth of the Injil has been incorporated into the Qur'an. It is enough to read the Qur'an,” Haji Ishmael said authoritatively.

Yusuf stood. “You've given me a lot to think about. Thank you again for your time and insight.”

Haji Ishmael stood and extended his right hand. Yusuf took it gently, then kissed the back of Haji Ishmael's hand as a token of respect. “I should go home now.”

<sup>73</sup> Devout Muslims generally say “peace be upon him” after mentioning Muhammad. In writing this is abbreviated in English “pbuh,” or in translated Arabic as “SAW,” for “salle alaa hu alaabi wa sallim.”

## **Discuss and Apply**

1. How did you obey what you concluded God wanted you to do from the previous chapter?"
2. Role play reading and discussing Qur'an 3:42–55 with one person as Yusuf and the other as Haji Ishmael.
3. If you have experience in ministering to Muslims, what other verses from the Qur'an have you found useful as a bridge to sharing about Jesus Christ?
4. Mention Muslim leaders in your community with whom you might try this approach.
5. What could you say to invite a Muslim leader to explain Qur'an 3:42–55 to you? Keep in mind that you are not there to teach him. You want to draw out the truth by asking questions.
6. Share what you believe God wants you to do in the next 24–48 hours from what you learned in this chapter.
7. Share prayer requests with your team and pray for one another.

## 10. Leading Muslims from the Qur'an to the Bible <sup>74</sup>

*Haji Ishmael discovers that the Qur'an affirms the accuracy of the Bible*

Yusuf returned to Haji Ishmael's house and sat in the same spot. Excited yet nervous, he began, "Thank you again for your time last week."

Haji Ishmael nodded slightly, neither smiling nor frowning.

"I couldn't stop thinking about what you said about the Injil having been corrupted. So I did some research. Now I have more questions."

*I wish all my students were this diligent,* Haji Ishmael thought.

"Would you mind explaining a few more verses for me?"

Haji Ishmael nodded.

"The first is An-Nisa verse 136."

يَأَيُّهَا الَّذِينَ آمَنُوا إِذْ مُؤْمِنُو بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ  
عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلٍ وَمَنْ يَكْفُرْ بِاللَّهِ  
وَمَلَئِكَتِهِ وَكَبُرُّهُ وَرَسُولِهِ وَآيَوْمَ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا  
بَعِيدًا

Qur'an 4:136 O you who believe! Believe in Allah, and His Messenger (Muhammad SAW<sup>75</sup>), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those

<sup>74</sup> This chapter condenses to a single conversation what might in real life take several conversations.

<sup>75</sup> SAW is an abbreviation of the Arabic equivalent for "Peace be upon him."

before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.<sup>76</sup>

"It is imperative for all Muslims to believe in God, His messenger, the Qur'an, the previous Scriptures, angels, the prophets, and the final judgment. If you don't believe in these doctrines, you have wandered far from God."

"What does it mean by the 'previous Scriptures'?"

"The Taurat, Zabur, and Injil."

"Why does God say 'believe in the previous Scriptures' if they have been corrupted? Shouldn't God have said, 'Don't believe the previous Scriptures'?"

Haji Ishmael opened his mouth, but realized he had no answer. He had never thought of this before. *It doesn't make sense to believe in the previous books if they have been corrupted. Surely, God would warn man to not believe in the previous books if they had been altered.*

Yusuf continued, "Please explain Al-An'am 115"

وَنَمَّتْ كَلِمَاتُ رَبِّكَ حِدَقَةً وَعَدْلًا لَا مُبَدِّلٌ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ  
الْعَلِيمُ

Qur'an 6:115 And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

"There is no one who can alter God's words."

"What about God's words in the Taurat, Zabur, and Injil?"

Haji Ishmael immediately saw the ramifications of this question. *No one can change God's words. His words include the Taurat, Zabur, and Injil. Yet why do some say the previous books have been corrupted?* These thoughts troubled Haji Ishmael, yet one thing he knew—he must believe what the Qur'an said, and not opinions of man about what the Qur'an said.

"God is all-powerful. No one can oppose Him. He is infinitely superior to even the most powerful of men. God will rain down fierce judgment on anyone who tries to change, distort, or alter in any way His Holy Word as found in the Taurat, Zabur, and Injil." Haji

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<sup>76</sup> From the Muhsin Khan translation at [Quran.com](http://Quran.com)

Ishmael's voice rose with authority as if he were preaching a sermon.

"If we could continue, would you explain Al Ma'idah 48?"

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَنَ

الْكِتَابَ وَمُهَمِّمًا عَلَيْهِ فَاحْكُمْ بِمَا أَنزَلَ اللَّهُ وَلَا

كَتَبْ عَوَاءَهُمْ عَمَّا جَاءُوكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شَرِيعَةً

وَمِنْهَا جَاءَ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنَّا تَبَلُّغُونَ فِي

مَا أَنْذَكْنَاهُ فَاسْتَبِّعُوا الْخَيْرَاتِ إِلَى اللَّهِ مُرْجِعُكُمْ جَمِيعًا

فَيُنَزِّلُنَا مِنْكُمْ بِمَا كُنْتُمْ فِيهِ تَخْلِفُونَ ﴿٤٨﴾

Qur'an 5:48 And We have sent down to you (O Muhammad SAW) the Book (this Qur'an) in truth, confirming the Scripture that came before it.<sup>77</sup>

Haji Ishmael hesitated before explaining the verse. He read it several times to himself in Arabic, then said, "God sent the Qur'an to Muhammad (pbuh). The Qur'an confirms, or validates, the Scriptures which came before it."

"Which Scriptures does this refer to?"

"This refers to the Taurat, Zabur, and Injil ...." Haji Ishmael pondered the implications.

"I have one more verse if you don't mind. Would you please read Yunus 94?"

Haji Ishmael was clearly relieved to be rescued from his troubling thoughts. He read,

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلَنَا إِلَيْكَ فَسْأَلُ الَّذِينَ يَقْرَءُونَ

الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ

الْمُمْتَنَنِ ﴿٩٤﴾

Qur'an 10:94 So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.

"This verse tells us that if Muhammad (pbuh) had any doubts about the message God had revealed to him, he should ask the people who had

<sup>77</sup> From the Muhsin Khan translation. Qur'an 6:92 makes the same point.

the Scripture before him.” Haji Ishmael was clearly comfortable in his role as teacher.

“Who was Muhammad (pbuh) told to ask?”

“They were the Christians and the Jews.”

“And what Scripture did the Christians and Jews have?”

“They had the Taurat, Zabur, and Injil,” Haji Ishmael replied confidently.

“So if Muhammad (pbuh) had any doubts, he was supposed to ask the Christians and Jews of his day what the Taurat, Zabur, and Injil taught. These Christians and Jews must have had copies of the Taurat, Zabur, and Injil that had *not* been corrupted. Otherwise, why would Muhammad (pbuh) be commanded to talk to them if he had doubts?”

Haji Ishmael recoiled. He didn’t like being challenged by this young, uneducated man. But Yusuf made a good point. *Why would Muhammad consult with Christians and Jews if the Taurat, Zabur, and Injil had been corrupted? That wouldn’t make sense,* Haji Ishmael thought. *But this goes contrary to everything I’ve been taught. Even my teachers at Al-Azhar University said the Taurat, Zabur, and Injil had been corrupted. I never questioned any of my teachers.*

Lost in thought, Haji Ishmael looked down at the Qur'an in front of him, his brow furrowed. The room was silent except for the ticking of the clock on the wall. Finally Haji Ishmael muttered, “This is very interesting.”

“So that I’m clear, is it true that there is no verse in the Qur'an which says the Taurat, Zabur, and Injil have been corrupted?”

“I would like to research that question before I give you my answer. Come back next week.”

\* \* \*

“I have read the Qur'an cover to cover, checked the *Hadith*<sup>78</sup> and my commentaries, and talked to other imams. The Qur'an says in 3:78 and 4:46 the Jews misquoted the Scriptures, but it doesn't say

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<sup>78</sup> Collections of stories about Muhammad and the early Islamic community. Some are ascribed nearly as much authority by Muslims as the Qur'an itself.

the Scriptures were corrupted. There is a big difference between changing and misquoting. There is no verse in the Qur'an which says the Taurat, Zabur, and Injil have been corrupted."

"Earlier you said the Qur'an confirms what was given in the previous Scriptures, the Taurat, Zabur, and Injil?"

"Yes."

"And didn't you say that, if Muhammad (pbuh) had doubts about the message of the Qur'an, Yunus says he should ask the Jews and Christians to explain it to him from the Taurat, Zabur, and Injil?"<sup>79</sup>

"Yes."

"Haji Ishmael, you are very wise and educated. I appreciate you explaining to me what the Qur'an says about the earlier books.

"Whenever I have to wait as a taxi driver I like to read. I found some stories from the Taurat, Zabur, and Injil on the Internet. Would you like me to bring them to you?"

Haji Ishmael hesitated, not sure how to answer.

"Wouldn't it be a good idea for a man of your education and learning, a man who is a leader in the mosque, to at least read the Taurat, Zabur, and Injil, even if you believe they have been corrupted? Wouldn't studying these books complete your education, and better equip you to answer questions about the holy books?"

Haji Ishmael thought, *When my teachers at Al-Azhar University said the Taurat, Zabur, and Injil had been corrupted I was curious about what they said. What harm could there be in reading these books now? It's not like I'm going to be led astray! I am the leader of the mosque. I should know what is in them. I can read them and satisfy myself that they have been corrupted.*

Finally he said, "Yes, you may bring stories from the Taurat, Zabur, and Injil. But not when others are here."

Yusuf again thanked Haji Ishmael and kissed the back of his hand. He left rejoicing, and immediately texted his friends to share his excitement at Haji Ishmael's positive response and to ask them to pray.

<sup>79</sup> Appendix J contains a fuller discussion of Qur'anic evidence that the Old and New Testament have not been altered, changed, or corrupted.

## **Discuss and Apply**

1. How did you obey what you concluded God wanted you to do from the previous chapter?"
2. How did Yusuf answer Haji Ishmael when he said the Taurat, Zabur, and Injil had been corrupted?
3. What else could you say if someone claims the Taurat, Zabur, and Injil have been corrupted?
4. What did Yusuf say to invite Haji Ishmael to study the stories with him? What would you say in a similar situation?
5. Role play reading and discussing the passages from the Qur'an in this chapter to answer the objection that the Bible has been corrupted.
6. Share what you believe God wants you to do in the next 24–48 hours from what you learned in this chapter.
7. Share prayer requests with your team and pray for one another.

# APPENDICES

## A. CRITICAL ELEMENTS OF CPM

**GOD has a VISION for our People...  
so we pursue PRAYER and EVANGELISM...  
for reproducing DISCIPLES, CHURCHES, and LEADERS...  
until there is NO PLACE LEFT where Christ is *not* preached!  
(see opening graphic in [Appendix B](#))**

### God and His Vision

1. CPMs are God's work for His Glory (Hab 2:14, Eph 3:20–21).  
The Holy Spirit is the One who authors and empowers CPMs (Acts 1:8).  
**God** gives a person or team a **vision** to reach a UPG/city/tribe (Acts 19:10).  
Our responsibility is to
  - **Seek** the mind and heart of God, and join in His work of reaching a UPG/city/tribe/nation.
  - **Pray** and **share** this vision toward seeing God raise up co-laborers.  
(This continuing process often starts with outsiders but always moves to insiders.)
2. God's Word must be the foundation for all belief and practice (2 Tim 3:16–17).  
(Put aside tradition.)

### Prayer

1. Prayer, relationship with God, and intercession for others are the starting point for all ministry (Mt 22:37). Prayer and fasting are foundational (Lk 10:2).
2. Spiritual Warfare is common and necessary, especially where the Gospel is newly being presented (Eph 6:12).

*Reproduction of intercessors is key.*

### Evangelism

1. Pursue interaction with individual unbelievers to find Persons of Peace who welcome you (and then the gospel) into their family or social network (Mt 10, Lk 9-10).
2. Employ culturally appropriate anyone, anywhere, any time evangelism that disciples people while they are still lost (1 Cor 9:19–23).
3. Aim to impact whole oikos (households, families, non-related people living together, relational networks, etc.), inviting them to discuss God's Word. Seek God to lead them into loving and following Him (Lk 10:5–8).

4. Present truth with God's power—heal the sick, and say "God's Kingdom is near you" (Lk 10:9).
5. Seek God's guidance in developing *Access Business* and *Access Ministry* (see table below) to multiply spiritual conversations with the lost in order to find Persons of Peace (Lk 10:9, Mt 10, Lk 9–10).

<b>Definitions</b>	
<b>Access Businesses</b>	Businesses which open doors to a large number of new non-believers; usually mobile (e.g. selling door to door), whereas traditional businesses are usually in one location (e.g. a store).
<b>Access Ministries</b>	Access ministries address felt needs (e.g. health, sanitation, nutrition, literacy, agriculture, micro-loans, human trafficking) in ways that open doors for personal interaction with many new lost people. Both access and traditional ministry serve felt needs, but traditional ministries are often localized and involve a large financial investment, whereas access ministries are generally more mobile and require less investment.

<b>Ministry Examples</b>	
<b>Traditional</b>	<b>Access</b>
Library	Mobile library
School	Mobile classes (e.g. teaching literacy, English, etc)
Medical Clinic	Mobile teams sent out to check high blood pressure, give immunizations, etc.
Agricultural plot	Mobile teams that take soil samples and give advice about crops, pests, fertilizers, marketing, etc.

***Help new believers begin reproducing immediately.***

## **Discipleship**

1. Disciple lost individuals and their oikos to follow Jesus. Aim immediately for them to hear and learn directly from the Father (Jn 6:43–45).
2. Teach them to love Jesus and obey Scripture (Dt 6:4–9, Jn 14:15)—especially the Great Commission (Mt 28:19–20) and Great Commandment (Mt 22:37–40, Mk 12:29–31)—rather than human doctrines and tradition.
3. Model group discussion that relies on God's Word and the Holy Spirit rather than your presence (Acts 2:42–47).
4. Train new believers to expect persecution and suffering as normal for those who follow Christ (Jn 15:20, Lk 21:12–19).

***Help those becoming disciples begin reproducing immediately.***

## Churches

1. Churches are discipled oikos that becomes obedient *ekklesia*, often meeting in homes (Phlm 1:2), and transforming individuals, families and communities.
2. Scripture and the Holy Spirit are sufficient (Acts 2:42, 1 Cor 14:26) to lead groups in replicating disciples, leaders, discovery groups, and churches.
3. Healthy churches discern how to redeem local culture by embracing all they biblically can and pursuing obedience to God's word to transform and redeem the rest (Rom 14).
4. Obedience to the Great Commission (Mt 28:19–20) and Great Commandment (Mt 22:37–40; Mk 12:29–31) motivates healthy churches to reach out to all segments of their own culture, as well as beyond their own ethnic group.

*Help these new house churches begin reproducing immediately.*

## Leaders

1. Leaders from outside the culture and oikos model practices reproducible by inside leaders (Jn 13:3–15), using the MAWL pattern: Model, Assist, Watch, Leave (while continuing to offer support as needed).
2. Outside leaders de-contextualize God's word from their own background to introduce new concepts/patterns for reproducible contextualization by inside leaders (2 Tm 2:2).
3. Aim for everything to be led from the start by self-supporting inside leaders (2 Thes 3:7–9) with on the job training (Phil 4:9).

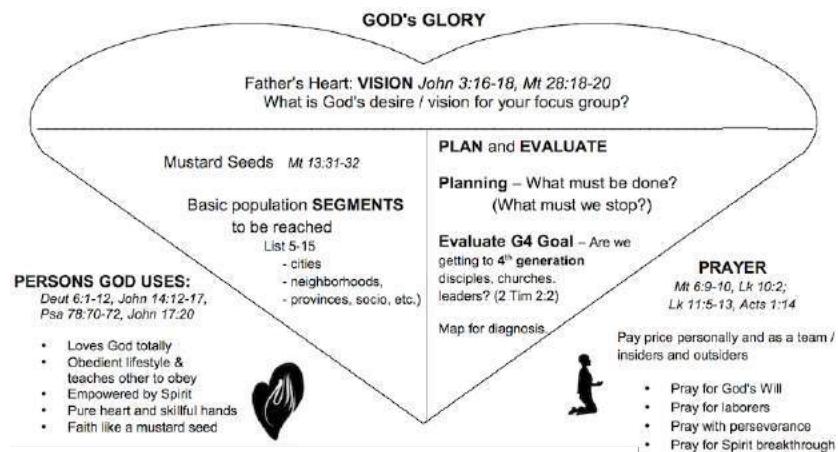
*A CPM is a movement for developing reproducing leaders.*

## Planning and Evaluation

- Seek God for a detailed, written vision for "What God will Do" until there is no place left in your context where the gospel is not proclaimed (Rom 15:18–23). Continue refining this in interaction with others.
- Research and continue learning about the people God is calling you to reach.
- Plan specifically regarding prayer, Scripture discussion, evangelism (including *access business* and *access ministry*), and church formation.
- Candidly evaluate both strengths and weaknesses of your current team and efforts, and make necessary changes.
- Remain humble, available and accountable to God and to each other.

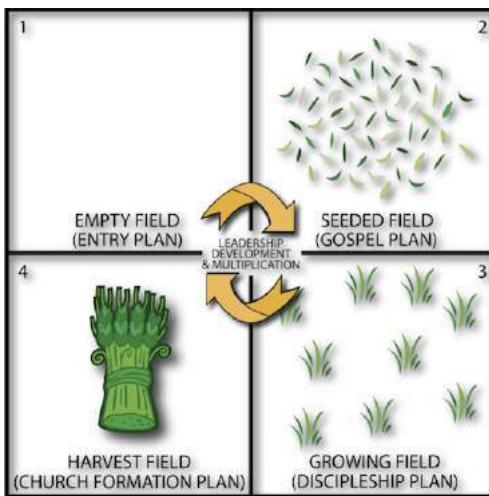
*Keep the end goal always in view.*

## B. OVERVIEW DIAGRAMS



### Four Fields of Kingdom Growth

as described by Nathan and Kari Shank<sup>181</sup>



**Empty:** How do we enter a new field?

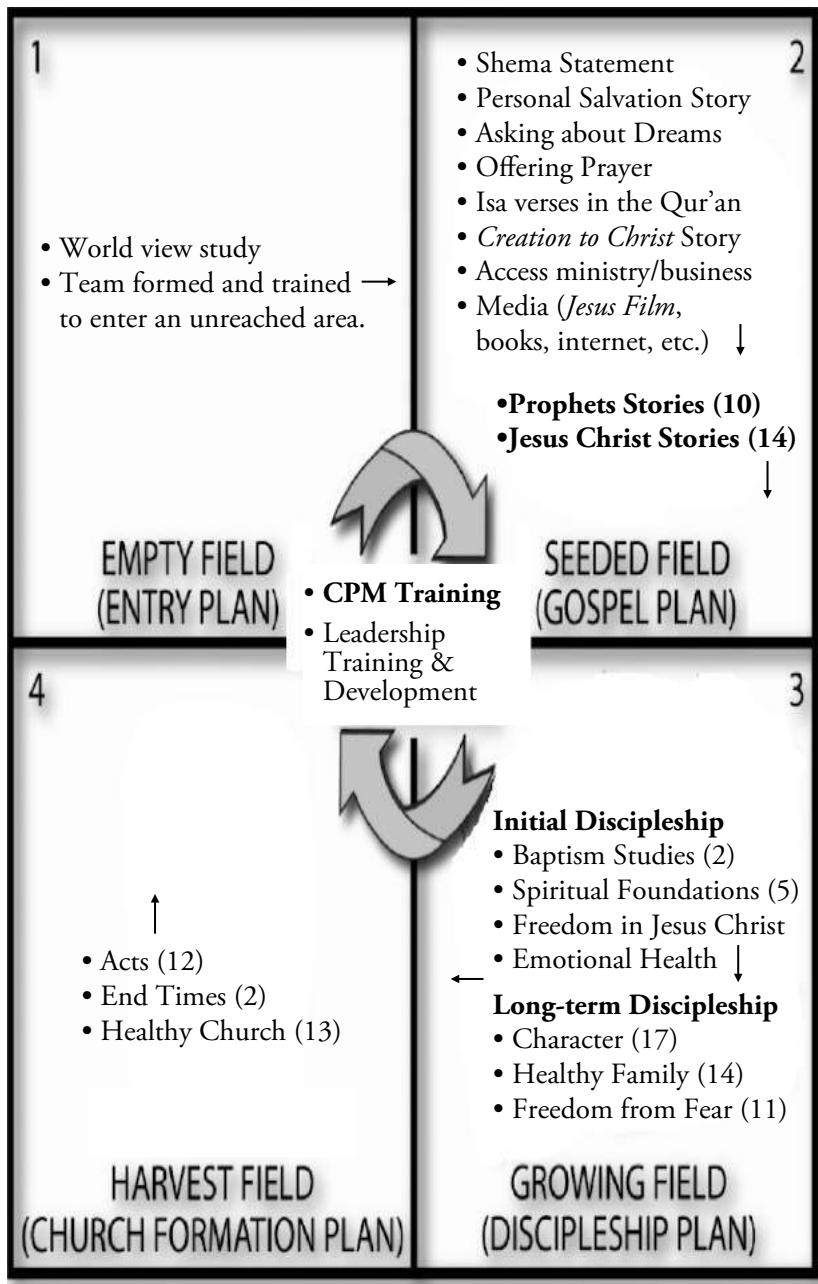
**Seeded:** What do we say? To whom?

**Growing:** How do we make disciples?

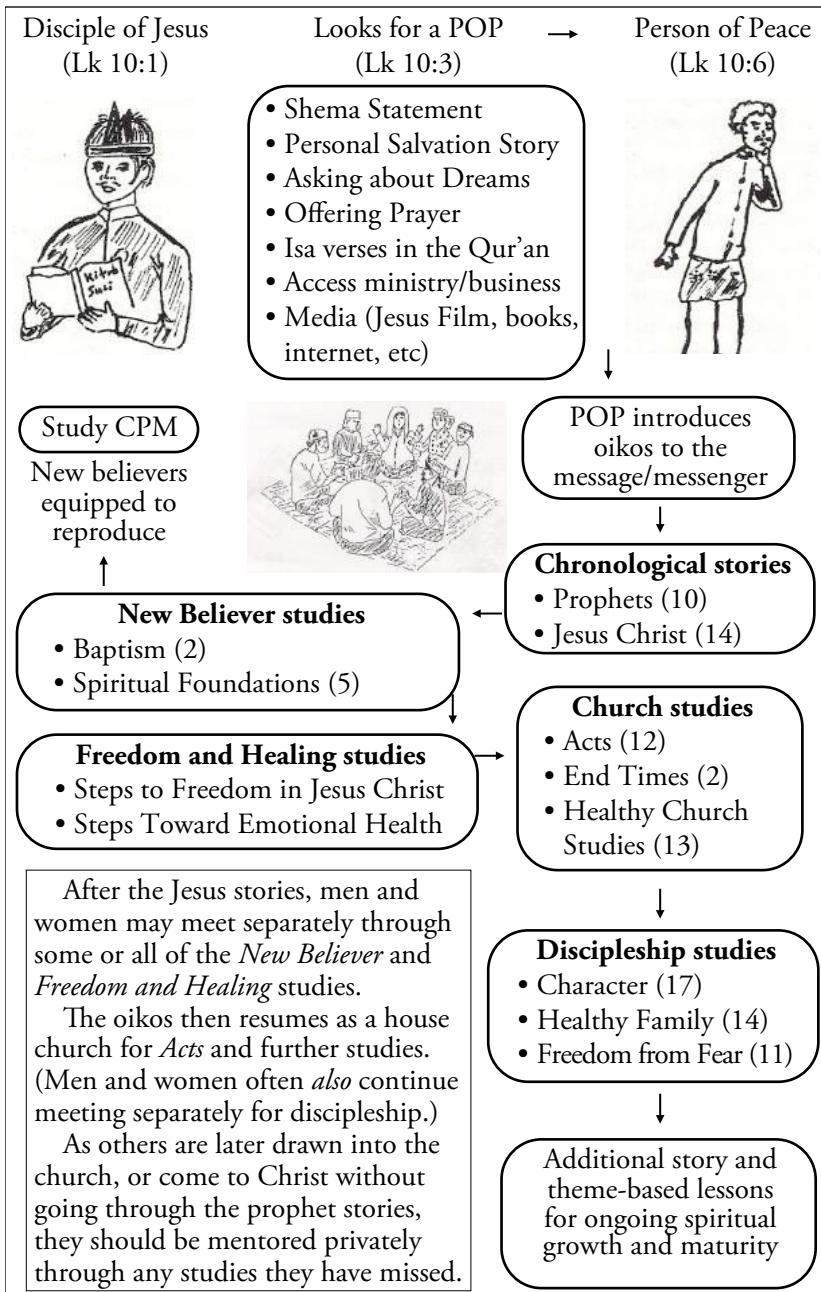
**Harvest:** How do we form churches?

<sup>181</sup> *Four Fields of Kingdom Growth Starting and Releasing Healthy Churches* (2014), [Movements.net/4\\_Fields\\_nathan\\_shank](http://Movements.net/4_Fields_nathan_shank)

## Our Harvest Cycle Adaptation of the Four Fields



## Our Implementation of CPM Principles



## C. CHRONOLOGICAL STORIES<sup>182</sup>

Most individuals and oikos start their study with the first Prophet story. Those eager to know about Jesus can skip ahead to the ninth (sacrifice) study and proceed from there, picking up prophet stories one to eight before proceeding to the Church studies. In our approach, those led to follow Christ through a Creation to Christ invitation proceed through all the prophet and Jesus stories before the Church studies. (See *Three Paths from Three Starting Points* at the end of this appendix.)

### Prophets Story List

Story	Topic	Verses
1	Adam: Rebellion in God's creation	Gn 2:4–5, 7–8, 15–18, 21–22, 25; 3:1–21
2	Noah and his family saved	Gn 6:5–8, 13–14; 7:1–5, 17, 19, 23; 8:1–3, 15–21
3	God calls Abraham and delivers Lot	Gn 12:1–5; 17:9–11; 18:1, 17–20; 19:1–17, 24–26, 29
4	Ishmael and Isaac born, and promise to Ishmael	Gn 16:1–11, 13, 15; 21:1–4, 8–21
5	Burnt offerings: Abraham and Job	Job 1:1–5; Gn 22:1–18
6	Moses' commissioning, Passover and Bronze Serpent	Ex 3:1–8, 10; 11:1, 4–6; 12:21–23, 28–33; Nm 21:4–9; Dt 6:1, 4–5, 13–15
7	David: King, warrior, and author of Psalms	1 Chr 21:1–2, 5, 7–19, 21–27; Ps 51:3–17
8	Jonah: Prophet who fled from God	Jnh 1:1–3:3
9 <i>(start here with those interested in Jesus)</i>	<b>Survey of the prophets: The importance of sacrifice</b>	<b>Job 25:2–6; Heb 9:22; Lev 17:11; 4:29–31; Gn 3:21; 8:18–20; 22:10–14; Job 1:4–5; Ex 12:21–23, 28–30; 1 Chr 21:26; 2 Chr 7:4–5</b>
10	Prophecies about Jesus: the prophet born of a virgin	Isa 7:14; 49:6; 52:13–53:12; 61:1–2; Dt 18:17–19

<sup>182</sup> A Discovery study is facilitated using open-ended, general questions, and looks to the Holy Spirit for teaching rather than to a trained leader.

## Jesus Story List

<b>Story</b>	<b>Topic</b>	<b>Verses</b>
1	Birth of Jesus Christ	Lk 1:26–31, 38; Mt 1:18–25; Lk 2:1–22
2	Jesus' power over nature	Mk 4:35–41; 6:30–52
3	Jesus' power over spirits	Mk 9:17–29; Lk 4:31–37
4	Jesus' power over illness	Mk 5:21–42; Jn 4:46–53; Mt 15:29–31
5	Jesus' power to forgive sins	Lk 5:18–26; Jn 8:2–12
6	Jesus' power to help the poor and defend the weak	Mk 12:41–44; Mt 8:20; 23:23–28; Mk 11:15–18; 12:28–34; Mt 9:36; 14:14; 20:34; Mk 1:40–42
7	Jesus' ministry: give life	Jn 11:11–15, 17, 20–26, 38–44
8	Jesus' ministry: teach truth	Mk 7:14–23; Lk 15:11–24; Mt 5:43–46; 6:5–7; 7:24–29
9	Jesus' ministry: identified by His names	Mt 11:28–30; Lk 2:10–14; 7:11–16; Jn 1:29; 3:2; 6:35; 10:9–11; 12:46–48; 15:14; 16:33; Acts 4:12; Jn 18:36–37; 2 Thes 1:6–10
10	Jesus' death	Lk 22:47–54, 63–65; Mt 27:1–2, 11–14, 22–25, 27–31; Lk 23:32–34, 39–47; Mt 27:57–66
11	Jesus' resurrection and ascension	Mt 28:1–8; Lk 24:13–35; Jn 20:24–31; Acts 1:3, 8–11
12	Jesus' blood cleanses man from sin	Heb 9:22; Lev 17:11; Heb 5:1–3; 2:17; 4:15; 7:26–27; Mt 26:28; Heb 9:26; 10:10; 1 Pt 3:18; Heb 13:12; 2:9; Rom 6:23; Heb 2:14; 5:9; 7:25; 10:29–31
13	Jesus Christ as our mediator	1 Tm 2:4–6; Eph 1:7; Rom 3:23–26; 5:1, 6, 8–11; 2 Cor 5:18–21; 1 Jn 2:2; Col 1:20; Rv 1:5; Acts 17:30–31; Heb 9:27–28; Jn 14:3–6
14	Three responses to Jesus Christ	Jn 9:1–7, 17–34; Heb 9:22; Lev 17:11; Jn 1:29; Heb 7:26; 10:10; Acts 17:30–31; Heb 9:28; Rom 5:8–9; Acts 4:12; Rom 10:9–10

### ***Creation to Christ (C2C)***

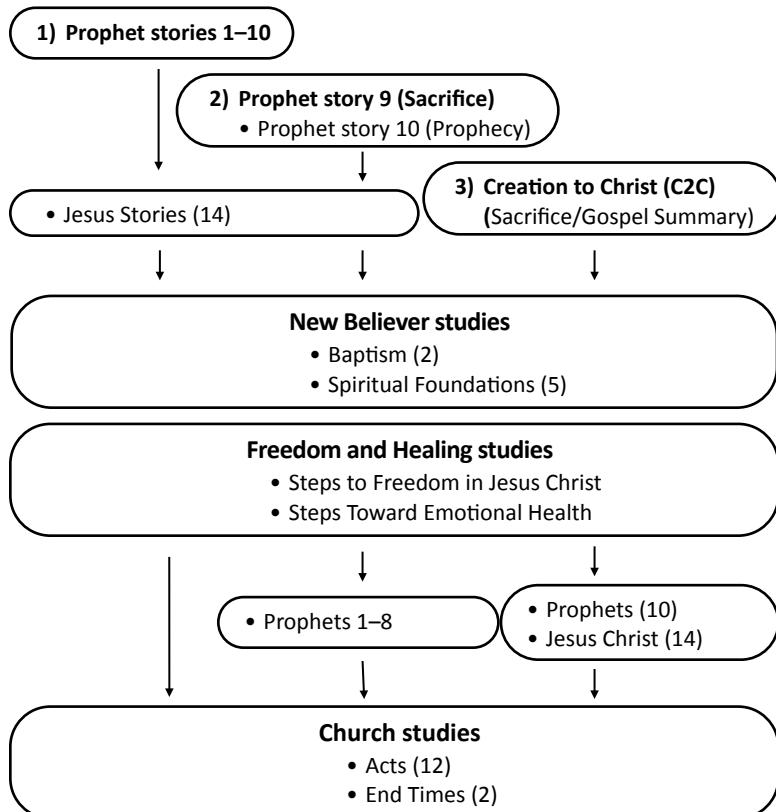
When an oikos is *ready* to follow Christ immediately, perhaps after witnessing a healing or deliverance in Jesus' name, or someone starts attending a house church who doesn't yet know Jesus, a *written C2C* presentation may lead them to Christ.

Our written variation of *C2C* combines the ninth prophet story (about the importance of blood sacrifice) with a life of Christ gospel presentation summarized from these passages:

Matt. 1:18–21, Mark 1:21–27, 1:40–42, 6:45–51, Matt. 9:2–8, John 1:29, 1 Cor. 15:2–6, 2 Tim. 4:1, Heb. 4:15, 5:9, 7:25–27, 9:22, 9:27–28.

New believers are encouraged toward baptism and work through the *Baptism Studies* before proceeding through the Prophet and Jesus stories.

### **Three Paths from Three Starting Points**



## **Adapting with the Culture**

We are finding the younger generation less interested in the prophets and more interested in what helps them live better. Thus we are experimenting with a fourth place to begin the storytelling sequence: “hook” stories—biblical stories involving felt needs like worry, stress, and fear—which serve as a bridge for inviting others to study the prophets stories.

In one scenario, the CPM practitioner would invite a group to study through a set of such stories and then transition to starting point 3 in the diagram above: Creation to Christ (Sacrifice/Gospel Summary).

In another scenario, the CPM practitioner would invite the group to study a few appropriate felt needs stories (chosen by the CPM practitioner to fit the group), then start with starting point 1 or 2 in the diagram above—the first prophet story or the ninth prophet story.

For “hook” stories and their use, visit [STUBBORNPERSEVERANCE.com](http://STUBBORNPERSEVERANCE.com)

## J: MUSLIM APOLOGETICS

Muslims believe the Qur'an is inspired, while Christians disagree. Still, some followers of Jesus find the Qur'an a helpful starting point for overcoming common Muslim beliefs that hinder Muslims from even discussing the Bible. As with any other book, we can discuss what the Qur'an says without affirming what Muslims believe about it.

This appendix equips believers to respond *from the Qur'an* to common Muslim objections (e.g. the death of Jesus on a cross).

When preparing to discuss a verse from the Qur'an with a Muslim, read the *ayat* (verse) several times along with the surrounding context so that you are confident of what *you* think it says, then ask questions to determine what your Muslim friend think it means.

In discussion with a Muslim you may find it helpful to introduce verses from the Qur'an with the phrase "Your book says...."

### 1. Have the Old and New Testament been corrupted?

يَأَيُّهَا الَّذِينَ مَاءْمَنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ  
عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرُ بِاللَّهِ  
وَمَلَئِكَتِهِ وَكَبِيرِهِ وَرُسُلِهِ وَآيَوْرُ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا  
  
بَعِيدًا

Qur'an 4:136 O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

The Qur'an says true believers believe in God, His angels, the previous Holy Books, His prophets, and the final judgment. The one who denies these truths is lost, and far from God. This verse says "Believe in the previous books." If they had been changed, this verse would say "Don't believe in the previous books."

وَمَنْ كَفَرَ بِرَبِّهِ صَدَقَ أَعْدَلَ لِكَفِيلِهِ وَهُوَ السَّمِيعُ  
  
الْعَلِيمُ

Qur'an 6:115 And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.<sup>191</sup>

The Qur'an declares that it is impossible for man to change the Words of God. If someone says the Old and New Testament have been corrupted, what they

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<sup>191</sup> Qur'an 6:34 and 10:64.

are really saying is “God does not have the power to protect His Word from error.” Does it make sense that God would give the Old and New Testament to mankind, and then let man change or corrupt them? God is all powerful, and He gave us the Holy Books to read and obey. He will severely punish the person who tries to change His Words.

وَكَفَيْنَا عَلَيْهِ أَثَرِيهِمْ بِعِيسَى ابْنِ مُرْيَمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ  
وَمَا أَنْتَهُ أَلْيَخِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ  
وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّسَبِّينَ ﴿١٤﴾

Qur'an 5:46 And We sent, following in their footsteps, Isa, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

This verse says 1) Jesus confirmed the Old Testament, 2) He was given the New Testament, and 3) The New Testament is guidance and light for the righteous.

وَأَنْزَلْنَا إِلَيْكُمْ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ  
الْكِتَابِ وَمَهِينًا عَلَيْهِ فَاحْكُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا  
تَتَبَيَّنَ أَهْوَاءُهُمْ عَمَاجَاءُ كَمِنَ الْأَعْيُونِ لِكُلِّ جَعَلْنَا مِنْكُمْ شَرِيعَةً  
وَمِنْهَا لَجَأْجَأَ وَلَوْشَاءَ اللَّهُ لَجْعَلَكُمْ أُمَّةً وَجَدَةً وَلِكُلِّنِ يَسْبُّونَ فِي  
مَا أَتَنَّكُمْ فَاسْتَبِّقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا  
فَيُنَيِّرُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْلُقُونَ ﴿١٥﴾

Qur'an 5:48 And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارِكٌ مُصَدِّقٌ لِلَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّةَ الْقَرْبَى  
وَمَنْ حَوَّلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَالِحِيْمِ  
يَمْنَاطُونَ ﴿١٦﴾

Qur'an 6:92 And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers.<sup>192</sup>

<sup>192</sup> Qur'an 2:136.

Observe that these two verses teach that the Qur'an was given to Muhammad to confirm the Old and New Testament.

وَإِذَا قِيلَ لَهُمْ أَتَشْعُرُونَ مَا أَنْزَلَ اللَّهُ فَأَلْوَأْلَهُ شَجَرَةَ إِبَاءَنَا  
أَلْوَأْنَكَ إِبَابَكَ وَهُمْ لَا يَسْقُطُونَ سَيِّغَوْلَا يَهَتَّوْنَ  
وَلَمْ يَأْتِهِمْ بِأَدَىٰ وَلَمْ يَأْتِهِمْ بِأَدَىٰ

Qur'an 2:170 And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?

Notice that this verse says to follow what God already has revealed. What had God already revealed? The Old and New Testament!

فَإِنْ كُنْتَ فِي شَكٍ مِّمَّا أَنْزَلَ إِلَيْكَ فَسْأَلِ الْأَرْبَعَةَ  
الْكُتُبَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ  
الْمُمْتَنَينَ

Qur'an 10:94 So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.

According to this verse, if Muhammad doubted the revelation given to him, he was to ask the people who had been reading the previous Scripture (the Taurat, Zabur, and Injil). If these books had been corrupted, would it make sense for God to tell Muhammad to consult experts in the Taurat, Zabur, and Injil? If Muhammad had doubts about his calling, then reading books that had been corrupted would have only added to his confusion, not dispelled it.<sup>193</sup>

وَلَا يُحِدُّلُوا أَهْلَ الْكِتَبِ إِلَّا يَأْتِي هُنَّ أَحَسَنُ إِلَّا لَذِلِّي  
ظَلَمُوا مِنْهُمْ وَقُرْلُوا إِمَانَنَا بِالَّذِي أَنْزَلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ  
وَإِنَّهُمْ بِإِنْهُمْ وَجِدُونَ وَخَنَّ لَهُمُ الْمُسْلِمُونَ

Qur'an 29:46 And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our Allah and your Allah is one; and we are Muslims [in submission] to Him."

Speaking to Jews and Christians, Muhammad said, "Our God and your God are one. We believe in the Scriptures revealed to you, the Old and New Testament, and the Scriptures revealed to us." Why would Muhammad say he believed in the previous Scriptures if they had been corrupted?

Some Muslims claim all the truth of the Old and New Testament has been incorporated into the Qur'an, and that one only needs to read the Qur'an.

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<sup>193</sup> This may be the most useful verse to memorize in bridging from the Qur'an to the Bible. If a Muslim disagrees with your interpretation of the Qur'an you can say, "It sounds like there is some doubt or confusion about this. 10:94 says we should look at the 'Before Books' to solve this disagreement. Could we do that together?"

However, Qur'an 3:50 says to obey Jesus, but not all of Jesus' commands are recorded in the Qur'an. For example, in the New Testament Jesus taught his followers, "But I say to you, Love your enemies and pray for those who persecute you" (Matt. 5:44). This command is not found in the Qur'an. How can we obey Jesus if we don't know His commands? And how will we know His commands unless we read the New Testament?

Furthermore, if the previous Holy Books have been corrupted, then why does the Quran instruct Muhammad and his followers to read them? (See 3:3–4, 18:27, 2:136, 170, 3:84, 4:163, 5:43–48, 68, 10:94, 17:55, 29:46, 32:23, 42:15.)

Let's summarize the testimony of the Qur'an:

1. The Qur'an instructs Muslims to believe in the previous books, and says those who deny the previous Scriptures have strayed far from God.
2. Man is unable to change the words of God because God is all powerful and guards the integrity of His Word.
3. The Qur'an confirms the previous Scriptures.
4. Muhammad believed in the previous Scriptures.
5. The Qur'an says to obey Jesus.

## 2. What did Muhammad teach about man's sin?

فُلْ مَا كَنْتُ بِدِعَائِنَ الْرُّشْدِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا يَكْرَهُ إِلَّا  
مَا يُوْحَى إِلَيَّ وَمَا أَنْأَى إِلَّا نَذِيرٌ مُّبِينٌ

Qur'an 46:9 Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner."

### What did Muhammad warn people about?

1. Adam and Eve committed sin (Qur'an 7:23; 20:121).
2. Every person who has ever lived has also committed sin (Qur'an 14:34; 29:40; 22:66; 10:44; 16:61; 80:17; 33:72; 12:53).
3. The prophets committed sin
  - Noah (Qur'an 11:47; 71:28),
  - Abraham (Qur'an 26:82; 14:41),
  - Moses (Qur'an 28:15–16),
  - Aaron (Qur'an 20:93),
  - Moses and Aaron (Qur'an 7:151; 26:51),
  - David (Qur'an 38:24),
  - Solomon (Qur'an 38:32,35),
  - Jonah (Qur'an 21:87; 37:142).
4. Even Muhammad committed sin:

لِيَغْفِرَ لَكُمْ اللَّهُ مَا تَعْصَمُ مِنْ ذَنْبِكُمْ وَمَا تَأْخُرُ وَيُشَدِّدُ عَذَابَكُمْ عَلَيْكُمْ  
وَهُدِيَكُمْ بِرَحْمَةِ مُسْتَقِيمٍ ﴿١﴾

Qur'an 48:2 That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path.

فَاعْمَلُوهُنَّا لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُ لَذَنْبِكُمْ وَلِلْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَبَّلَكُمْ وَمُمْنِنَكُمْ ﴿٢﴾

Qur'an 47:19 So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.

5. Man must ask forgiveness from God

(Qur'an 4:106; 7:23; 14:41; 23:118; 40:55; 47:19; 48:2; 71:28; 110:3).

### 3. What is the Straight Path?

Qur'an 1 (Al Fatihah) is prayed 17 times every day by devout Muslims.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١﴾

Qur'an 1:6 Guide us to the straight path

And according to Zukhruf 61, Jesus knows and guides in the Straight Path:

وَإِنَّهُ لَيَعْلَمُ لِلسَّاعَةِ فَلَا تَمْرُرُ هُنَّا وَأَشِيعُونَ هَذَا صِرَاطٌ  
مُسْتَقِيمٌ ﴿٦﴾

Qur'an 43:61 And indeed, Jesus will be [a sign for] knowledge of the Hour, so be not in doubt of it, and follow Me. This is a straight path.

In fact, the New Testament calls Him the Way.

### 4. How is the Qur'an consistent with teaching in the Old and New Testament regarding Jesus?

Qur'an 3:42–55:

- Jesus is the foremost in this world, and the next (v 45).
- Jesus was born of a virgin (v 47)
- Jesus has power to perform miracles (v 49).
- We must obey Jesus (v 50).
- Jesus knows the way to heaven (v 55).

### 5. Why is heeding the signs so important in the Qur'an?

God gave signs to guide mankind to the truth (Qur'an 20:133). Those who disregard the signs will be friends in hell (Qur'an 7:36), and will not go to heaven (Qur'an 7:40). Jesus Christ is a sign from God (Qur'an 3:49); therefore, we must learn from Him.

## 6. Who is Jesus Christ according to the Qur'an and Bible?

<b>Jesus...</b>	<b>Quran</b>	<b>Bible</b>
... is the Christ (meaning “Messiah” or “Savior”)	3:45; 4:157, 171	Lk 2:11
... is a servant of God	4:172; 19:30, 43:59	Mk 10:45
... is a great prophet	19:30	Lk 7:16
... is sent from God	4:157, 171; 5:75	Jn 20:21
... is blessed by God	2:87, 253, 19:31	Mk 11:9
... is guided by the Holy Spirit	3:47; 19:20–21	Mt 4:1
... taught mankind the truth	3:49	Jn 14:6
... is born of a virgin	3:47; 19:20–21	Is 7:14; Lk 1:27
... is called the Word of God	3:45; 4:171, 19:34	Jn 1:1
... is a sign to mankind	19:21; 21:91	Is 49:6; Acts 4:12
... is the mercy of God	3:45, 19:21	Lk 17:13; Rom 6:23
... is foremost in this life and the next	3:45, 3:46; 6:85	Rv 1:8
... never sinned	3:46; 19:19	2 Cor 5:21, Heb 4:15; 7:26
... healed the sick	3:49	Mk 5:21–42
... raised the dead	3:49, 5:110	Jn 11:11–44
... cast out demons	2:253 (“performed signs”)	Mk 9:17–27
... rose to heaven after dying, and was raised back to life	3:55, 5:117, 19:33	Acts 1:9–11
... is the Straight Way	1:6, 43:61, 63	Jn 14:6
... forgave sins		Lk 5:20–25; Jn 8:1–12
... will return as the final judge/Imam Mahdi	4:159, 172, 43:61, 63	Acts 17:30–31, Heb 9:28
... must be obeyed; those who don't will be destroyed	3:50; 3:55; 43:63	Dt 18:19; 2 Thes 1:6–10; Heb 10:29–31
... His followers are called Muslims	3:52; 3:55; 5:111	
... takes those who follow Him to heaven when they die		1 Pt 3:18
... is alive and presently in heaven	Surah 3:45, 55, 19:33	Mt 28:1–7, Acts 1:9–11, 1 Cor 15:3–4

## 7. How is Jesus different (in the Qur'an) than all other prophets?

### a. Only Jesus Christ was born of a virgin.

قَالَتْ رَبِّ أُنِي يَكُونُ لِي وَلَدٌ وَلَمْ يَسْتَسْتَنِي بِشَرْفٍ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَعَنَ أَمْرًا فَلَمَّا يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٩﴾

Qur'an 3:47 She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.

قَالَتْ أُنِي يَكُونُ لِي غُلَمٌ وَلَمْ يَسْتَسْتَنِي شَرْفُهُ وَلَمْ أَكُ بَعْدًا ﴿٥٠﴾  
قَالَ كَذَلِكَ قَالَ رَبِّكَ هُوَ عَلَىٰ هُنَّا وَلَنْ يَجْعَلَهُمْ أَيَّاهُ لِلنَّاسِ وَرَحْمَةً مِنْنَا وَكَانَ أَمْرًا مَقْضِيَّا ﴿٥١﴾  
وَحَمَلْتَهُ فَأَتَيْدَتْ بِهِ مَكَانًا فَصَيَّا ﴿٥٢﴾

Qur'an 19:20–22 She said, "How can I have a boy while no man has touched me and I have not been unchaste?" He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'" So she conceived him, and she withdrew with him to a remote place.

### b. Only Jesus is the Word of God, distinguished both in this world and the next.

إِذَا قَاتَ الْمَلَائِكَةَ يَدْعُونَهُ إِنَّ اللَّهَ يُبَشِّرُكُ بِكَلْمَةٍ مِنْهُ أَسْمَهُهُ الْمَسِيحُ عَسَى أَنْ يَرَمِمَ وَجْهَهَا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُعْرَفَاتِ ﴿٥٣﴾

Qur'an 3:45 [And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Isa, the son of Mary—distinguished in this world and the Hereafter and among those brought near [to Allah].

### c. Only Jesus was taken up to heaven by God.

إِذَا قَالَ اللَّهُ يَعْلَمُ إِنِّي مُتَوَفِّيْكَ وَرَافِعُكَ إِلَىٰ وَمَطْهِرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعَلَ الَّذِينَ يَمْنَعُوكَ هُوَ الَّذِي كَفَرُوا إِلَيْكُو وَرَأَيْتَ الْقِيَمَةَ شُرُكَ لَكَ مَرْجِعَكُمْ فَأَخْبَثُكُمْ بِمَا كُنْتُمْ فِيهِ تَحْكَمُونَ ﴿٥٤﴾

Qur'an 3:55 [Mention] when Allah said, "O Jesus, indeed I will take you and raise you to Myself ..."

وَالسَّلَامُ عَلَىٰ يَوْمَ وُلُودِكَ وَيَوْمَ مَوْتِكَ وَيَوْمَ أَعْنَثُ حَيَا ﴿٥٥﴾

Qur'an 19:33 And peace is on me the day I was born and the day I will die and the day I am raised alive.

## 8. Why do Muslims celebrate Id Al-Adha?

فَلَمَّا بَغَعَ الْأَسْعَى قَالَ يَتَبَّعِي إِنِّي أَرَى فِي الْمَنَارِيَّةِ أَذْجَاجَ  
 فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَكْبَتْ أَفْعَلَ مَا تُؤْمِنُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ  
 مِنْ أَصْبَرِينَ ﴿١٢﴾  
 فَلَمَّا أَسْلَمَ وَلَّهُ لِلْجَنَّاتِ ﴿١٣﴾  
 وَلَدَّيْتُهُ أَنْ يَتَابَ إِلَيْهِمْ ﴿١٤﴾  
 قَدْ صَدَقَتِ الْأُرْثُ إِنَّا كَذَّاكَ بَغْرِي الْمُحْسِنِينَ ﴿١٥﴾  
 إِنَّكَ هَذَا هُوَ الْبَلَوُ الْمُبِينُ ﴿١٦﴾  
 وَقَدَّيْتُهُ بِذِبْحِ عَظِيمٍ ﴿١٧﴾

Qur'an 37:102–107 And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." And when they had both submitted and he put him down upon his forehead, We called to him, "O Abraham, You have fulfilled the vision." Indeed, We thus reward the doers of good. Indeed, this was the clear trial. And We ransomed him with a great sacrifice.

Why did Abraham have to make an offering? According to the Qur'an it was because he was sinful. (Note other prophets who made offerings: Qur'an 14:34; 29:40; 22:66; 10:44; 16:61; 80:17; 33:72; 12:53.)

رَبَّنَا أَغْفِرْ لِي وَلِوَالِدَيَ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿١﴾

Qur'an 14:41 Our Lord, forgive me and my parents and the believers the Day the account is established.

Why did God demand an offering? Because without the shedding of blood there is no forgiveness of sins (Qur'an 5:27, Heb 9:22). Observe that God Himself provided the sacrifice.

وَقَدَّيْتُهُ بِذِبْحِ عَظِيمٍ ﴿١٧﴾

Qur'an 37:107 And We ransomed him with a great sacrifice.

Note that God ransomed Abraham's son with a substitute sacrifice. Where was this place? Abraham was directed to a mountain where present day Jerusalem is located. Many hundreds of years after Abraham, John the Baptist said of Jesus Christ, "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29). God provided another offering, the person of Jesus Christ, to ransom mankind from their sins. Where did Jesus Christ die? On a mountain where present day Jerusalem is located. It is no coincidence that the place where God ransomed Abraham's son, and the place where God ransomed mankind, are located in the same part of the world.

## 9. Did someone else die in place of Jesus Christ?

This is a very important question. Let's examine the testimony of the Qur'an.

وَقُولُهُمْ إِنَّا قَاتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَاتَلُوهُ وَمَا  
صَلَبُوهُ وَلَكِنْ شَهِدُوهُمْ وَإِنَّ الَّذِينَ أَخْنَفُوا فِيهِ لَعْنَ شَكٍ مِّنْهُ مَا هُنَّ  
يَهُدُونَ مِنْ عِلْمٍ إِلَّا بَاعَ الظَّنِّ وَمَا قَاتَلُوهُ يَقِيْنًا ﴿١٥٧﴾

Qur'an 4:157 And [for] their saying, "Indeed, we have killed the Messiah, Isa, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.

This verse has two interpretations:

- A. Jesus was not killed but someone resembling him was killed, or
- B. Jesus was not killed by the Jews, but by the Romans.

So which interpretation is correct?

Many Islamic scholars disagree with the first interpretation, including Dr. Mahmud Shaltut, a former president of Al-Azhar University: "[It] is entitled in this verse to bear the meaning of ordinary death ... there is no way to interpret 'death' as occurring after his [Jesus] return from heaven ... because the verse very clearly limits the connection of Jesus ... to his own people of his own day and the connection is not with the people living at the time when he returns."<sup>194</sup>

Consider carefully what Dr. Shaltut said. This verse cannot be interpreted to mean Jesus will die upon his return; therefore, Jesus died at the end of his time on earth.

So why do Muslims say someone else died instead of Jesus?

Look again at the Qur'an.

Qur'an 4:157 And [for] their saying, "Indeed, we have killed the Messiah, Isa, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.

Notice that those who claimed to have killed Jesus were filled with doubts. They didn't know who was killed.

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<sup>194</sup> Muslim World, xxxiv, pp. 214 ff.; as quoted by Parrinder. Geoffery, in *Jesus in the Qur'an*, pp.115–116 (Sheldon Press, London, 1965).

This verse is very difficult to interpret. Even the best Islamic scholars don't agree, as Qur'anic translator Abdullah Yusuf Ali acknowledges: "There is difference of opinion as to the exact interpretation of this verse."<sup>195</sup> However, there are many other verses in the Qur'an which are clear. Consider the following verses:

1. *God killed Jesus Christ.*

إِذْ قَالَ اللَّهُ يَعْلَمُ إِنِّي مُتَوَفِّيكَ وَرَأَيْتُكَ إِلَيْيَ وَمَطَّلَّبُكَ مِنِ  
الَّذِينَ كَفَرُوا وَجَاءُكُمُ الَّذِينَ أَبْعَدْتُكُمْ فَقَوْقَ الَّذِينَ كَفَرُوا إِلَيْيَ يَوْمٍ  
الْقِيَامَةَ شَهِيدًا لَكُمْ مَرْجِعُكُمْ فَاحْسِنُ كُمْ بِمَا كُنْتُمْ فِيهِ  
تَحْكِيمٌ

Qur'an 3:55 Thus, Allah said "O Isa, I am terminating your life, raising you to Me and ridding you of the disbelievers ...."<sup>196</sup>

Some translators ignore the clear statement of the Qur'an that Isa died and instead translate common beliefs. However in 4:157 the Qur'an tells us the Jews did not kill Isa. So who did? Here in 3:55 the Qur'an uses the Arabic word *mutawaffeeka* to say clearly that Allah killed Isa. This Arabic word means "terminating your life," and comes from the root word *tawaffa*, meaning "to cause to die." Forms of this verb occur 25 times in the Qur'an in various forms. Twice (here and 5:117) it refers to Isa and is often mistranslated to reflect common beliefs. However everywhere else in the Qur'an it is translated properly as indicating death.<sup>197</sup> Even today, variants of *tawaffa* are used euphemistically to mean "to pass away," and the Arabic word for "obituaries" is from the same root.<sup>198</sup>

<sup>195</sup> *The meaning of the holy Qur'an*, translated by Abdullah Yusuf Ali, footnote 664 (Kazi Publications (October 1995).

<sup>196</sup> *Qur'an: The Final Testament* translated by Rashad Khalifa (Tucson, AZ; Universal Unity; 3rd edition, January 2001).

<sup>197</sup> Qur'an 2:234,240, 3:193, 4:15,97, 6:60,61, 7:37,126, 8:50, 10:46,104, 12:101, 13:40, 16:28,32,70, 22:5, 32:11, 39:42, 40:67,77, 47:27

<sup>198</sup> Kevin Greesan—author of *The Camel: How Muslims Are Coming to Faith in Christ!* (WIGTake Resources, 2007)—reports, "Maulana Wahiduddin Khan's first edition in 2010 of his widely used English translation of the Qur'an translated *mutawaffeeka*, 'cause to die.' In his second edition, also in 2010, he changed the translation to 'take.' When I asked him in person 'Why did you make this change?' his reply was, 'I was pressured to do so.' When I asked him, 'Which is correct?' he replied, 'The first edition is correct.'" *Mutawaffeeka* is also translated "cause to die" by Palmer, Rodwell, Saleh, and ReferenceQuran.com

2. If John the Baptist died, then Jesus Christ also died.

According to the Qur'an, John the Baptist died:

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلْدَتْ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبَعْثَ حَيَاً ﴿١٥﴾

Qur'an 19:15 And peace be upon him the day he was born and the day he dies and the day he is raised alive.

The exact same expression describes Jesus Christ's death.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلْدَتْ وَيَوْمَ مَمُوتُ وَيَوْمَ أُبَعْثَ حَيَاً ﴿٢٣﴾

Qur'an 19:33 And peace is on me the day I was born and the day I will die and the day I am raised alive.

There is no difference in the Arabic in these two verses except the pronouns ("he" and "I"). Commenting on these two verses, noted Islamic scholar A. H. Obaray writes, "No Muslim will shift the death of John to the future. All know that John died . . . Since no one can now shift the death of John to the future, therefore no one can shift the death of Jesus to the future. In fact, there is not one single passage throughout the Qur'an showing that Jesus will return to die. The parallel statement with regard to John, who died, clearly shows that Jesus also died."<sup>199</sup>

If John died (Qur'an 19:15) then Jesus also died (Qur'an 19:33).

3. We know from the word order in Qur'an 19:33 that Jesus died.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلْدَتْ وَيَوْمَ مَمُوتُ وَيَوْمَ أُبَعْثَ حَيَاً ﴿٢٣﴾

Qur'an 19:33 And peace is on me the day I was born and the day I will die and the day I am raised alive.

All Muslims know Jesus was born and was raised to heaven by God. If Jesus hasn't died yet, why does the Qur'an say Jesus was born, died, and raised? The order of these words is very important. If Jesus were to die after being raised, the order would be: was born, was raised, and will die. But the order in this verse is: was born, died, and was raised. Since we know Jesus was born and was raised, the word order proves Jesus died.

The Qur'an itself says in the next verse that the words ascribed to Jesus in 19:33 are true:<sup>200</sup>

ذَلِكَ عَيسَى اُنْ مَرْمَعٌ قَوْلَكَ الْحَقُّ الَّذِي فِيهِ يَسْتَوْنَ ﴿٢٤﴾

Qur'an 19:34 That is Isa, the son of Mary—the word of truth about which they are in dispute.

<sup>199</sup> Miraculous Conception, Death, Resurrection, and Ascension of Jesus in the Qur'an by A.H. Obaray, p. 45 (Kimberley, South Africa; published by the author, 1962).

<sup>200</sup> While we don't ascribe or want to imply inspiration in the Quran, we can let the Qur'an point the Muslim who doesn't yet believe in Jesus toward the Bible.

#### 4. The Jews killed the prophets.

Prophets were sent by God to warn mankind concerning their sins. These prophets were frequently persecuted by those who rejected their message. Some of these prophets were even killed.

لَقَدْ سَعَى اللَّهُو قَوْلُ الْبَيْتِ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَكَنْعُنْ أَغْنِيَاهُ  
 سَنَكْتُبُ مَا قَاتَلُوا وَقَاتَلُهُمُ الْأَنْيَسَاهُ بِعَيْرِ حَقٍّ وَنَقُولُ دُوقُوا  
 عَذَابَ الْحَرِيقِ   
 ذَلِكَ يُمَاقِدَ مَتَّ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَزِيزِ   
 الْبَيْتَ قَالُوا إِنَّ اللَّهَ عَمَدَ إِيَّنَا أَلَا نُؤْمِنَ بِرَسُولِ حَقٍّ  
 يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ الْأَنَارُ فَلَقَدْ جَاءَكُمْ رُسُلٌ مِّنْ قَبْلِي  
 بِالْبُشْرَى وَإِلَيْذِي قَاتَمْ فَلِمَ فَتَأْتُمُوهُمْ إِنْ كُنْتُمْ  
 صَادِقِينَ 

Qur'an 3:181–183 Allah has certainly heard the statement of those [Jews] who said, "Indeed, Allah is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire. That is for what your hands have put forth and because Allah is not ever unjust to [His] servants. [They are] those who said, "Indeed, Allah has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume." Say, "There have already come to you messengers before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?"<sup>201</sup>

فَمَا تَنْعَصِمُ بِيَثْقَهُمْ وَكُفَّرُهُمْ يَكَدِّي اللَّهُو وَقَاتِلُهُمُ الْأَنْيَسَاهُ بِعَيْرِ حَقٍّ  
 وَقَوْلِهِمْ قَلُوبُنَا غُلْفٌ بَلْ طَاعَ اللَّهَ عَلَيْهَا بِكُفَّرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا  
 فَلِيَلَا 

Qur'an 4:155 And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, "Our hearts are wrapped." Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few.

Muhammad himself was persecuted by those in Mecca who rejected his message. Jesus was similarly persecuted, and even killed, by those who rejected his message. These verses prove God permits His prophets to be killed. In the case of Jesus, he was arrested by the Jews, then given to the Romans to be killed.

<sup>201</sup> Qur'an 2:61, 2:87, 2:91, 3:21, 3:112, 3:181, 3:183, 5:70, 8:17.

*5. Jesus was commanded to give zakat as long as he remained alive.*

وَجَعَلَنِي مُبَارَّكًا إِنَّمَا كَشَفْتُ وَأَقْسَمْتُ بِالصَّلَاةِ وَالزَّكُورَةِ مَا  
دُمْتُ حَيَا

Qur'an 19:31 And He has made me blessed wherever I am and has enjoined upon me prayer and zakah<sup>202</sup> as long as I remain alive.

If Jesus didn't die, he remains alive in heaven. Abdullah Yusuf Ali writes, "One school holds that Jesus did not die the usual human death but still lives in the body in heaven which is the generally accepted Muslim view."<sup>203</sup> If he is alive, he is in heaven and still giving zakat. But who is he giving zakat to since there are no poor people in heaven? This verse only makes sense if Jesus died.

*6. Id Al-Adha commemorates God ransoming the son of Abraham.*

وَقَدْ شَاءَ لِذِيْحَ عَظِيمٍ

Qur'an 37:107 And We ransomed him with a great sacrifice.

God ransomed the son of Abraham with a great sacrifice. God also ransomed mankind with a great sacrifice. In the same area where God provided a sacrifice for Abraham's son, God provided the perfect sacrifice for man's sins, the person of Jesus Christ.

In conclusion, one verse of the Qur'an (Qur'an 4:157) seems to imply Jesus didn't die; however Islamic scholars don't agree in interpreting this verse. On the other hand, at least six passages in the Qur'an support the death of Jesus.

Let's review these:

1. God killed Jesus Christ (Qur'an 3:55, 5:117).
2. Qur'an 19:15 and Qur'an 19:33 state that John and Jesus died.
3. We know Jesus Christ died because of the word order in Qur'an 19:33. He was born, died, and was raised.
4. Many prophets were persecuted, including Muhammad, and some were even killed (Qur'an 2:87,91; 3:112,181–183).
5. Jesus was commanded to give zakat as long as he lived (Qur'an 19:31). If he didn't die he would still be giving zakat in heaven.
6. According to Qur'an 37:102–107, God ransomed Abraham's son. God ransomed mankind through the sacrifice of Jesus Christ in the same place.

<sup>202</sup> Alternate spelling for zakat.

<sup>203</sup> *The Holy Qur'an: English Translation and Commentary*, translated by Abdullah Yusuf Ali, footnote 664 (Kazi Publications, October 1995).

## 10. Is there additional evidence Jesus Christ died?

Yes:

### 1. Proof from historical evidence.

There is strong historical evidence Jesus was put to death by the Romans.

### 2. Testimony from the New Testament.

Many verses in Matthew, Mark, Luke, and John teach that Jesus Christ was crucified by the Romans, and the New Testament can be trusted because no one can change God's Word (Qur'an 3:3–4; 4:136; 6:115).

### 3. Further testimony from the Qur'an.

The Qur'an says the disciples asked for a sign from God that what Jesus taught was true, and God provided this sign by giving a table from heaven.

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا مَأْلَكَةَ مِنَ السَّمَاوَاتِ كُوْنُونَ  
لَنَا يَعْدَادًا لَّا وَلَّنَا وَمَا يَرَى وَمَا يَعْلَمُ مِنْكَ شُكْرٌ وَارْزَقْنَا وَأَنْتَ سَمِيرٌ  
الْأَرْزِقُونَ 

قَالَ اللَّهُ إِنِّي مُنْزِلٌ لَّهَا عَلَيْكُمْ فَمَنْ يَكْفُرُ بِعَدْ مِنْكُمْ فَإِنَّمَا أَعْذِبُهُ دَعَابِي  
لَا أَعْذِبُهُ وَأَحَدًا مِنَ الْمُلْكِيْنَ 

Qur'an 5:114–115 Said Isa, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers." Allah said, "Indeed, I will send it down to you, but whoever disbelieves afterwards from among you—then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."

The New Testament says that on the day before He died, Jesus ate a special meal with his disciples<sup>204</sup> to commemorate His death.<sup>205</sup> The Qur'an calls this meal a "sign," and tells us those who disbelieve this sign will be punished with a punishment greater than any other punishment. The table commemorates Jesus's death. Why would God send the table down if Jesus didn't die?

Throughout history Jesus' followers have commemorated His death by participating in this table, which the New Testament calls the Lord's Supper. A terrifying punishment awaits those who reject this sign from God.

<sup>204</sup> Matt. 26–29, Mark 14:22–25, Luke 22:17–20

<sup>205</sup> 1 Cor. 11:23–26

#### 4. Proof from blood

The New Testament states, "... without the shedding of blood there is no forgiveness of sins" (Heb. 9:22). Cultures all over the world have historically made offerings by shedding animal blood. This widespread practice reflects widespread awareness of the biblical truth that blood must be shed for mankind to receive forgiveness of sins.

Every year Muslims offer a sacrifice called Id Al-Adha, in which they commemorate Abraham's willingness to offer his son before God provided a ram for the sacrifice. This animal's blood was shed, and not Abraham's son's.

All of the prophets made offerings except one. Jesus Christ never made an offering because He Himself was the offering. He lived a holy life; He never committed a single sin. Of every person who ever lived only His blood is holy, therefore only He could become the sacrifice for mankind's sin. He shed His blood so that we might receive forgiveness of our sins. If Jesus didn't die on the cross, there is no sacrifice for sins. But He did die, therefore He alone can forgive sins, because He alone shed His blood after living a sinless life.

Let's summarize all the evidence:

1. Proof from strong historical evidence that the Romans killed Jesus.
2. Testimony from the many verses in the New Testament.
3. Testimony from at least six passages in the Qur'an.
4. Proof from ceremonies involving blood:
  - Heb. 9:22, "... without the shedding of blood there is no forgiveness of sins."
  - Muslims shed animal blood every year for Id Al-Adha.
  - Only Jesus' blood is holy, so only Jesus could shed His blood for mankind's sin.
  - If Jesus didn't die, His blood was not shed. And if His blood was not shed, there is no forgiveness of sins.

These four sources speak with one voice, all affirming that Jesus Christ died.

### 11. Jesus' followers are called Muslims

﴿فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ أَنَّكُفَرُوا قَالَ مَنْ أَنْصَارٍ إِلَيَّ أَتُوْلَدُ  
قَاتَ الْحَوَارِيُّونَ مَنْ أَنْصَارُ اللَّهِ عَامِنَا بِاللَّهِ وَأَشْهَدُ بِإِيمَانِنَا  
﴾

مسليموت

Qur'an 3:52 But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allah?" The disciples said, "We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him]."

إِذْ قَالَ اللَّهُ يَعِيسَى إِنِّي مُتَوَقِّبٌ  
وَرَافِعُكَ إِلَيَّ وَمُتَلَهِّكُ مِنْ  
الَّذِينَ كَفَرُوا وَجَاءُكُمْ الَّذِينَ أَبْعَدْتُكُمْ فَوْقَ الْأَرْضِ  
كَفَرُوا إِلَيَّ يَوْمَ  
الْقِيَامَةِ شَهَادَةً لِكُمْ مَرْجِعُكُمْ فَأَحْكِمُ بِمَا كُنْتُ فِيهِ  
تَخْلِفُونَ ﴿٦٦﴾

Qur'an 3:55 [Mention] when Allah said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ."

وَإِذَا أَوْحَيْتُ إِلَيْهِ الْمَوَارِيثَ عَنْ أَنَّهُمْ نَوَّا بِيَسُوسَ  
قَالُوا إِنَّا مَأْمَنَّا  
وَأَشَهَدُ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

Qur'an 5:111 And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Jesus." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]."

# GLOSSARY

## **Access Business**

Any business that multiplies personal interaction with non-believers, such as through door-to-door sales

## **Access Ministry**

Any ministry that addresses community needs through personal contact with many lost people

## **al hamdulilah**

Arabic: "Praise be to God"

## **Allah**

Arabic: "God" (All Muslims call the creator of heaven and earth by this name; from before Muhammad's birth to this very day, Arabic-speaking Christians have used this name for God)

## **Allabu akbar**

Arabic: "God is great"

## **arisan**

Indonesian: monthly neighborhood meeting

## **assalam wa'alikum**

Arabic: "peace be unto you"

## **assalam wa'alikum wa rabmatullahi wa barakatuh**

Arabic: "peace be unto you, with the mercy of Allah and His blessings"

## **bismillabi**

Arabic: "in the name of Allah"

## **bismillabi arrahmani arrabim**

Arabic: "in the name of Allah, the most gracious and most merciful" (This first verse of the Qur'an is repeated frequently in the Qur'an, and in Islamic daily prayers)

## **Camel Method**

Uses Qur'an 3:40–55 as a bridge to talk about Isa Al Masih. See *The Camel: How Muslims Are Coming to Faith in Christ!* by Kevin Greeson (WIGTake Resources, 2007)

## **chronological Bible stories**

Bible stories discussed in order to increase depth of understanding and retention

## **church-planting movement (CPM)**

A rapidly reproducing movement of disciples making new disciples, leaders equipping new leaders, and churches planting new indigenous churches, which transforms individuals, families, and communities by the power of the Holy Spirit within a population group—a people group, city, province, or nation

## **church-planting**

### **Kingdom movement**

A CPM which integrates a more comprehensive emphasis on transforming individuals, families, and their communities

## **Creation to Christ**

A brief overview of the Bible story, presenting the gospel along with the context for Christ's sacrificial death and resurrection. Many variants are in wide use by CPM practitioners

## **DBS**

Discovery Bible Study is an inductive approach in which the Holy Spirit helps participants discover Truth as a facilitator leads them to consider questions regarding the text, with no one "teaching"

## **Discovery group**

A gathering of non-believers to discuss chronological Bible stories. See DBS

## **Ekklesia**

Greek: any gathering of believers seeking to follow Jesus

## **Hadith**

Traditional commentaries on the Qur'an

## **haji**

Islamic title of respect for a man who has made the pilgrimage to Mecca

## **hajja**

Islamic title of respect for a woman who has made the pilgrimage to Mecca

## **house church/fellowship**

An *oikos* which fulfills the functions of *ekklesia* found in the New Testament: covenanting together to study and obey God's Word, especially in baptism, worship, fellowship, prayer, communion, giving, and witness/ministry

## **Idul Fitri**

Arabic: two-day holiday following Ramadan

## **imam**

Islamic leader or teacher

**Injil**

Qur'anic: the "Books of Jesus" (Gospels);  
Some believers: the New Testament

**Isa Al Masih**

Arabic: Jesus Christ

**jinn**

Qur'anic: Identified in the Qur'an as spirit beings with free will, different from humans, angels, and demons

**Kaaba**

Arabic: the holiest site in Islam

**Kalimatullah**

Arabic: a word (or *the Word*) of God

**keris**

Indonesian: A knife believed to have power to protect the family

**Khaldi**

Qur'anic: the tree of the knowledge of good and evil

**magrib**

Arabic: the fourth daily prayer of Muslims, around sunset

**MAWL**

Model, Assist, Watch, Leave (a pattern of leadership development)

**mosque**

Muslim place of worship

**oikos**

Greek: "household"—a family (or group with affinity for one another)

**oikos leader**

A leader raised up from within the oikos

**pbuh**

Devout Muslims generally say "peace be upon him" after mentioning Muhammad. In writing this is sometimes abbreviated "pbuh" or "SAW"

**peci**

Indonesian: traditional hat

**people group**

A group with a shared sense of identity, in which a movement could spread

**person of peace**

A person who receives the gospel messenger, and opens his oikos or community to this messenger. In other words, the person of peace opens a door to an oikos. This person is not necessarily a peaceful person, but is looking for peace (Mt 10:11; Lk 10:6)

**personal salvation story**

- Your life before coming to Christ (your felt needs and prior misconceptions about God),
- Your process of committing your life to Christ (what convinced you to follow Christ), and
- Your life after coming to Christ (your joys and difficulties)

**Qur'an**

Arabic: "recitation" (Muslims are taught that the Qur'an has existed unchanged throughout eternity, and was revealed to Muhammad who faithfully recited it)

**Ramadan**

Holy month of daily community fasting from dawn to sunset

**sarong**

Indonesian: a one-piece cloth worn around the waist

**SAW**

Abbreviation used in translating the Qur'an for the Arabic version of "pbuh": "salle alaa hu alaihi wa sallim"

**Sayang**

"Beloved" in Indonesian; a fictional Indonesian Muslim unreached people group

**shema statements**

Spiritual comments made intentionally and naturally in conversation

**Syawal**

An extra six days of fasting after Ramadan, observed by especially devoted Muslims

**Taurat**

Qur'anic: the "Books of Moses" (Torah or Pentateuch);

Some believers: the Old Testament

**tawaffa**

Arabic: "to die"

**unreached people group**

A people group lacking both 1) a well-established movement *and* 2) a network of churches—fruit from a past movement—preserving the Bible's availability to that people.

**wa alikum salam**

Arabic: "and peace be unto you", (the normal response to assalam wa'alikum)

**Wa alikum salam****rabmatullabi wa barakatuh**

Arabic: "and peace be unto you, with the mercy of Allah and His blessings"

**wajeeb**

Arabic: distinguished, as Moses was in this world, and only Isa is in the next world

**Zabur**

Qur'anic: the "Book of David" (Psalms)

**Zakiy**

Arabic: sinless, applied in the Qur'an only to Isa

## **James Nyman**

Since the early 1990s my wife and I have been seeking to reach Muslim Unreached People Groups (UPGs) in Indonesia. In the beginning we used a strategy of evangelism, discipleship, small groups, and leadership development we learned in college through our involvement with Campus Crusade for Christ (CCC).

In 1999, we read and incorporated David Garrison's booklet [Church Planting Movements](#). That same year, we began using chronological Bible stories.

In 2002, we attended a CPM workshop lead by David Watson. We began using his discovery questions with his chronological Bible stories. Working with twenty-five Indonesian colleagues from 1997–2008, we saw about twenty people come to the Lord and start a few churches in their homes, but we weren't seeing the new believers start additional groups or raise up local leaders.

In 2004, we attended a second CPM training by David Watson.

In 2008, as part of my D.Min. studies through Trinity Evangelical Divinity School, I studied twenty-two forms of Chronological Bible Storying (CBS), the vast majority of which were CPM-oriented, including several versions of Training for Trainers (T4T). Variants studied included the “textbook” version, “storying T4T” and T4RT (Training for Rural Trainers). I was pleased to find our college experience with CCC had already guided us to incorporate most of T4T’s underlying principles from the start of our ministry. One thing I gained from this study was a conviction that chronological Bible stories studied in a discovery format could be effective in launching CPMs among UPGs.

As part of my 2008 studies, I also conducted a worldview study of our target people and then developed a chronological Bible story series with the goal of facilitating a CPM among them. I field tested this story set for two years through interviews and written reports from field workers.

In 2009, we took Stan Parks’ three week CPM course. Then as part of our field research, we held a retreat for our twenty-five Indonesian colleagues in which we re-taught CPM principles. We challenged them to form discovery groups (DGs) to study

chronological Bible stories. Five of our leaders dropped out, but each of the remaining twenty eventually started at least one DG.

DGs either become house churches or disband. Several of these first DGs did not continue beyond the end of 2010. But at the end of 2012, we had sixteen DGs.

At the end of 2013, we had thirty-four DGs and fourteen house churches, including two second-generation house churches, a third-generation house church, and a fourth-generation DG.

At the end of 2014, we had thirty-three DGs, and two new house fellowships to replace two that had disbanded, for a total of fourteen churches meeting in homes.

- | As of this writing [in late 2015](#), my wife and I are formally or informally coaching eleven missionary teams. We have trained over 600 workers in the United States and internationally.

**James Nyman and his wife serve with**



### **Vision:**

All Unreached People Groups (ethnē) reached.

Jesus' Command to make disciples of all nations (ethnē) fulfilled.  
(Hab 2:14; Lk 4:18–19; Mt 24.14, 28.19–20; Rv 5:9, 7:9)

### **Mission:**

We start Church-Planting Movements to transform unreached people groups—where obedient disciples make obedient disciples and reproducing churches start reproducing churches—which make Jesus known while transforming lives, relationships, and communities.

### **Training:**

For coaching in applying the principles in this book to pursue God for a church-planting kingdom movement in your own context:

- visit [beyond.org/events](http://beyond.org/events)
- email [training@beyond.org](mailto:training@beyond.org) or
- call 469–814–8222.

Women seeking to apply these principles will value these resources compiled by my wife, R. Nyman:

- [WomenInChurchPlantingMovements.blogspot.com](http://WomenInChurchPlantingMovements.blogspot.com)
- the Jan/Feb 2016 issue of [Mission Frontiers](#)

Extensive additional resources will become available:

- at [STUBBORNPERSEVERANCE.com](http://STUBBORNPERSEVERANCE.com)

## Robby Butler

In late 1979 I was studying Russian and computer programming, preparing to be a “tentmaker” behind the Iron Curtain. Then I learned the missionary task is near completion, and sensed God’s leading to join the U.S. Center for World Mission (USCWM, now Frontier Ventures). I graduated from Caltech a few months later.



In my twenty-four years with the USCWM, I served first in the computer department, then as personal assistant to Ralph Winter, and finally as personnel director. During this time I was also privileged to serve Donald McGavran of the Fuller Seminary School of World Mission, Thomas Wang of the Lausanne Movement, and Luis Bush in the AD2000 Movement.

In 2004 I founded [Mission Network](#), a service agency to link Christ’s body with proven insights for multiplied effectiveness in advancing God’s Kingdom. In this context my primary focus is discovering, distilling and distributing new insights God is giving His body toward greater fruitfulness to complete the Great Commission.

Since 2010 I have written numerous articles for [Mission Frontiers](#) and served occasionally as guest editor, especially in reporting on efforts to launch movements among unreached peoples groups. I also played a central role in refining and publishing Steve Smith’s [\*No Place Left\*](#) saga.

My continuing focus is researching, distilling, publishing and promoting materials and methods to better equip Christ’s body in full-scale pursuit of movements among every people group.

In this pursuit I am stirred by widespread evidence that God is orchestrating a revolution among “sending-base” churches:

- from ministering primarily *to* their own members while seeking to draw others into their own fellowship,
- to *equipping* their members to pursue God for movements at home and abroad.

My wife Jackie and I live in Mount Vernon, WA with our three children: J, D and W.

## **Additional Editions and Resources**

**STUBBORN PERSEVERANCE is also available in Indonesian.**

**To request copies, email [Resources@gomail.asia](mailto:Resources@gomail.asia)**

**To inquire about (or assist with) additional translations, email [STUBBORNPERSEVERANCE@gmail.com](mailto:STUBBORNPERSEVERANCE@gmail.com)**

An Indonesian version of all the materials referenced in this book can also be found at the following websites:

- [siratulmustaqim.org](http://siratulmustaqim.org)
  - Apologetics using the Qur'an
  - *Creation to Christ* stories used in Discovery Groups
  - (also called Chronological Bible Stories)
- [siratulmustaqim.org/DMM](http://siratulmustaqim.org/DMM) (password: dmmpeserta)
  - CPMDMM training
  - Baptism and Spiritual Foundations studies
  - Healing studies
  - Discovery Bible Studies for House Churches

## **Future Editions of STUBBORN PERSEVERANCE**

This Second Edition of STUBBORN PERSEVERANCE includes discussion questions, extended appendices, and the Arabic for most references to the Qur'an.

When there is sufficient interest, we may also produce a shorter *Story Edition*, removing the Arabic images and moving the discussion questions and longer appendices into a companion *Study Guide*.

We are also considering a *children's* edition, an adaptation to present the gospel to Muslim readers, and a series of shorter **booklets** separating out each of the separate threads woven into STUBBORN PERSEVERANCE:

1. Starting a Kingdom Movement (Faisal builds a team)
2. Beginning with our Relational Network (Ahmad and Hasan)
3. Engaging Muslims (Haji Ishmael, Sharif, Abdullah)
4. Thorough Transformation (Inne, Eka, Aysha, Wati)
5. Developing Church Leaders (Faisal and the team)

Additional resources—such as conveniently printable forms of the “story sets” listed in the appendices—may become available as interest and resources converge. Check at [STUBBORNPERSEVERANCE.com](http://STUBBORNPERSEVERANCE.com)

For pre-publication and other discounts, along with news regarding additional resources, sign up at [STUBBORNPERSEVERANCE.org](http://STUBBORNPERSEVERANCE.org) for the email list.



Is the Holy Spirit stirring you to love Muslims into Jesus' kingdom? Do you feel alone in befriending Muslims? Would you like to meet with fellow believers to pray and learn how to build fruitful friendships with Muslims?

Hub Communities provide one context for meeting, praying and learning with others to share with Muslims in your community. Hub Communities provide an opportunity in every city for Christians with Muslim friends to connect with a local community of practice and a wider network:

[info@thehubcommunity.net](mailto:info@thehubcommunity.net)  
[thehubcommunity.net](http://thehubcommunity.net)

Take the

# OMEGA CHALLENGE

...BECAUSE OUR FINAL TASK IS TO MAKE SURE EVERY  
PEOPLE GROUP HAS HAD A FIRST CHANCE TO HEAR



## **What is the Omega Challenge?**

- A template to guide churches, sending agencies, and local practitioner communities,
- in a partnership to engage people groups at home and abroad (with similarities to one another),
- in a way that integrates local *and* global outreach to complement each other and empowers both to thrive.

## **What does the Omega Challenge produce?**

- Fruitful ministries among a local people group, AND
- a team working abroad synergistically among a similar Unengaged Unreached People Group.

## **What does the Omega Challenge provide?**

- An Omega Challenge coach to help identify partners, select focus people groups, and (optionally) provide ongoing accountability.
- A partnership proposal online.
- A three-year template adaptable to your context.
- A step-by-step guide for the initial meeting (if desired).
- A collaborative project management app.

**Learn more at [OmegaChallenge.org](http://OmegaChallenge.org)**

A collaborative project of



[NextMove.net](http://NextMove.net)

and



Vision 5:9

## **Resources to guide YOU toward Movements**

### **Something remarkable is happening in our day**

Throughout history, the *spread* of the gospel and *discipling of whole nations* has come primarily through Kingdom *movements* of multiplying disciples and churches (like the Jesus Movement and earlier awakenings in the U.S. and Europe). Such movements fulfill Jesus' intent for His followers to become *fishers of men* and *fourth seed* (reproducing 30, 60 and 100-fold), just as we see in Acts.

Historically such movements have seemed beyond human influence—solely the stirring of God's spirit in response to prayer, perhaps through an individual we later come to regard as singularly yielded. However over recent decades, Kingdom movements have been birthed at a steadily increasing pace, and practitioners are learning from one another to be even more fruitful. Hundreds have experienced fruitfulness in *disciple-making* and *church-planting movements*, and as a result, Christ's body is today closer than ever to discipling all *ethné* and filling the earth with the knowledge of God's glory.

### **Beginnings of a tipping point**

Following World War II, air travel first enabled experienced missionaries from many fields and agencies to pursue graduate studies together. While supervising those studies, Donald McGavran, Ralph Winter and others realized that **common** practices for starting and growing *individual* churches actually hindered the rapid *movement* of the gospel through whole people groups.

In 1974 Winter distilled insights from his students into the class known worldwide today as *Perspectives on the World Christian Movement*, for which McGavran summarized his core insights into the single article: *A Church in Every People: Plain Talk About a Difficult Subject*, noting that the common practices of 90% of missionaries actually were *inhibiting* movements.

Fueled by the growing body of insights, many prayerfully learned and applied the biblical movement principles modeled by Jesus and repeated by Paul, and movements began spreading.

You too can “set your sail” to:

- catch the wind of God's Spirit,
- disciple others to multiply in our own context, and perhaps
- see a full-blown movement spread far beyond your immediate influence.

To speed you on this journey, the following resource list includes:

- **Books** and **Mission Frontiers (MF)** issues/articles (in **bold italics**),
- **videos** and **audio** podcasts (in **bold**), and
- blogs and training resources.

For active links, visit [theMissionNetwork.org/MovementResources](http://theMissionNetwork.org/MovementResources)

## **Movements in general**

*Church Planting by the Book* by E. Elbert Smith (2015)

*Church Planting Movements: How God Is Redeeming A Lost World*  
by David Garrison (2004) ([Free PDF available here.](#))

*Missionary Methods: St. Paul's or Ours?* by Roland Allen (1912)

- *Mission Frontiers: A Church in Every People: Plain Talk About a Difficult Subject* by Donald McGavran
- 8-minute [Vimeo video](#)—Beyond CPM

## ***Discovery Bible Study (DBS—Watson, etc.)***

DBS is a central component of reproducing disciples, as illustrated in STUBBORN PERSEVERANCE. Rather than relying on trained leaders to interpret God’s Word for others, DBS relies on the Holy Spirit’s readiness to teach from His Word through group interaction. In discovery study the Holy Spirit guides each participant to discover insights relevant to them, bringing greater transformation. This leads believers toward hearing God’s voice and obeying all that Jesus commands them.

DBS is the *primary focus* of one of the main streams of movements today, and a *core element* in many other streams of movements.

*Contagious Disciple-Making: Leading Others on a Journey of*

*Discovery* by David and Paul Watson (2014)

- 25-minute Movements.net [audio](#)—David Watson’s story
- 30-minute Movements.net [audio](#)—David and Paul Watson
- 4.5-minute YouTube [video](#)—disciple-making
- ContagiousDiscipleMaking.com blog
- Paul Watson’s [video](#) channel for “EverydayDisciples”
- Cityteam’s YouTube [video](#) channel
- *Discovery Bible Study* distilled in *Mission Frontiers* (Nov/Dec 2012)

*The Father Glorified: True Stories of God’s Power Through*

*Ordinary People* by Patrick Robertson and David Watson (2013)

- 3-minute [video](#)—summarizing *The Father Glorified*

*The Kingdom Unleashed: How Ordinary People Launch Disciple-Making Movements Around the World* by Jerry Trousdale (2017)

## ***Training for Trainers/No Place Left (T4T/NPL—Smith, etc.)***

Two decades ago, missionaries seeking to discover how to launch movements in difficult places listed 100 ideas to try. One of the these approaches proved so successful that the list was discarded in favor of the “best practices” refined in T4T. These have since been adapted and implemented in a wide variety of contexts around the world, among Muslims, Buddhists, Hindus, and even Postmodernists here in the U.S.

T4T involves more aggressive witness than DBS. In STUBBORN PERSEVERANCE this is adapted into intentional invitations to start prophet studies.

### ***T4T: A Discipleship Re-Revolution—The story behind the world's fastest growing Church Planting Movement and how it can happen in your community! by Steve Smith (2011)***

- T4T previewed in ***Mission Frontiers*** (Jan/Feb 2011)
- Thirteen 2–5-minute Vimeo.com **videos**—by David Garrison/T4Tonline
- 45-minute Movements.net **audio**—Ying Kai interview by Steve Addison
- 35-minute Movements.net **audio**—applying T4T to the U.S. context
- 7-minute Movements.net **video**—interview of Ying Kai by Rick Warren
- T4Tonline.org resources

### ***Hastening: Book ONE in No Place Left: A Saga of Destiny Fulfilled by Steve Smith (2015)***

### ***Rebirth: Book TWO in No Place Left series: A Saga of Destiny Fulfilled by Steve Smith (2016)***

- 25-minute Moody Radio audio interview on “No Place Left”
- 30-minute Movements.net **audio**—interview by Steve Addison
- ***Mission Frontiers Hastening*** excerpt—Jesus’ return (May/Jun 2016)
- ***Mission Frontiers Hastening*** excerpt—local impact (Mar/Apr 2016)
- ***Mission Frontiers Hastening*** excerpt—***Perspectives*** (Mar/Apr 2014)
- ***Mission Frontiers*** on the second coming and missions (Mar/Apr 1989)
- ***No Place Left*** movement site: NoPlaceLeft.net
- ***No Place Left*** saga (book) site: NPL2025.org
- ***No Place Left*** 2015 training audios: NoPlaceLeft.net.au/resources
- ***Four Fields of Kingdom Growth*** by Nathan & Kari Shank (2007)

## ***Obedience-Oriented Discipleship/Spontaneous Multiplication (Patterson, etc.)***

All movements place greater emphasis on simple obedience to Jesus than on the accumulation of knowledge. Long before the development of *Discovery Bible Study* and *Training for Trainers*, George Patterson's work in Honduras demonstrated the multiplying power of simply training new believers in simple obedience to Christ. Patterson's emphasis on *Obedience-Oriented Education* shaped the *Perspectives* class lesson *Spontaneous Multiplication of Churches*.

The significant stream of movements flowing directly from Patterson's teaching is still expanding on every continent. This emphasis on obedience is key to STUBBORN PERSEVERANCE, and remains central to all streams of movements.

### ***Church Multiplication Guide Revised: The Miracle of Church***

*Reproduction* by George Patterson and Dick Scoggins (2013)

### ***Come Quickly Dawn* by George Patterson (2012)**

### ***Start Churches Now* by Galen Currah and Patrick O'Connor (2011) (Free PDF available [here](#).)**

### ***Reproducible Pastoral Training* by Patrick O'Connor and George Patterson (2006)**

### ***Obedience-Oriented Education* by George Patterson (1976, 2004)**

- ***The Spontaneous Multiplication of Churches*** by George Patterson
- 3 min GodTube video—Spontaneous Multiplication of Churches
- 5 min GodTube video—Elephant and Rabbit Churches
- 7.5 min YouTube video—Spontaneous Multiplication of Churches
- 4 min YouTube video—Spontaneous Multiplication of Churches
- [PeopleOfYes.com](http://PeopleOfYes.com): Resources and Coaching

## **Other Contemporary Streams (Addison, Choudhrie, etc.)**

A variety of additional movement streams have developed around the world, each with their own distinctives. The following materials represent additional insights shaping efforts to launch movements everywhere. Several of these authors extended their endorsements for STUBBORN PERSEVERANCE, and some provided valuable input.

*What Jesus Started: Joining the Movement, Changing the World* by

Steve Addison and Ed Stetzer (2012)

*Movements That Change the World: Five Keys to Spreading the*

*Gospel* by Steve Addison and Alan Hirsch (2011)

*Pioneering Movements: Leadership That Multiplies Disciples and*

*Churches* by Steve Addison and Dave Ferguson (2015)

• *Mission Frontiers* excerpt of *Pioneering Movements* (Mar/Apr 2016)

• 1.5-min YouTube **video**—Steve Addison on Movements

• 30-min Movements.net **audio**—interview by Troy Cooper

• 30-min **audio**—interview by Hard Core Church-Planting

• 20-min JDPayne.org **audio**—interview by JD Payne

*Greet the Church in your House* by Victor Choudhrie (2012)

• *Mission Frontiers* distillation of One Indian Perspective (May/Jun 2011)

• **MF** article as a free, 8-page booklet, printable on your printer

*Spent Matches: Igniting the Signal Fire for the Spiritually Dissatisfied*

by Roy Moran (2015)

*How to Start a Q Place* by Mary Schaller (2008, 2016)

*The 9 Arts of Spiritual Conversations* by Mary Schaller and John

Crilly (2016)

## **Movements among Muslims**

Islam has been highly resistant to Christian mission efforts for nearly fourteen centuries. However in recent decades Muslims have proven responsive to the gospel in nearly 100 contexts. STUBBORN PERSEVERANCE details one fruitful approach, integrating the movement principles in the preceding sections with other practices of proven effectiveness with Muslims.

### **STUBBORN PERSEVERANCE: How to launch multiplying movements**

*of disciples and churches among Muslims and others (a story based on real events)* by James Nyman and Robby Butler (2017)

- 30-min Movements.net **audio**—interview by Steve Addison
- STUBBORNPERSEVERANCE.org website
- **Mission Frontiers** excerpt of STUBBORN PERSEVERANCE

### **A Wind In The House Of Islam: How God Is Drawing Muslims Around**

*The World To Faith In Jesus Christ* by David Garrison (2014)

- Previewed in **Mission Frontiers** (Jul/Aug 2013)
- 4-min WindInTheHouse.org **video**—interview by CBN
- 2-min YouTube **video**—interview by Paul Filidis
- 30-min Movements.net **audio**—interview by Steve Addison
- Multiple **video** interviews on YouTube
- **Powerpoint** by David Garrison
- 30-min Vimeo.com **video**—powerpoint by Garrison

### **Miraculous Movements: How Hundreds of Thousands of Muslims**

*Are Falling in Love with Jesus* by Jerry Trousdale (2012)

- 20-min Movements.net **audio**—interview by David Broodryk
- Five 4–5-min YouTube **video** interviews

### **Any 3: Anyone, Anywhere, Any Time: Lead Muslims To Christ Now!**

by Mike Shipman (2013)

- 30-min Movements.net **audio**—interview by Steve Addison
- Distilled in **Mission Frontiers** (Jul/Aug 2013)

### **The Camel: How Muslims Are Coming To Faith In Christ**

by Kevin Greeson (2010)

- 30-min Movements.net **audio**—interview by Steve Addison
- **Camel II** training distilled on theMissionNetwork.org

## **Ministry toward Multiplication in Honor-Shame Cultures**

Another recent advance in ministry relates to the difference between *collectivistic* and the *individualistic* cultures of Western civilization. Recently several have been exploring how powerfully and directly the honor/shame themes in the Bible speak to cultures where honor and shame are deeper concerns than guilt and innocence. Some portions of STUBBORN PERSEVERANCE reflect honor/shame sensitivity informed by interaction with some of the following authors.

*[Ministering in Honor-Shame Cultures: Biblical Foundations and Practical Essentials](#)* by Jayson Georges (2016)

*[The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures](#)*  
by Jayson Georges (2014)

- [HonorShame.com](#)
- [The Culture Test](#)

*[The Global Gospel: Achieving Missional Impact in Our Multicultural World](#)* by Werner Mischke (2015)

- [Mission Frontiers: The Power of Honor](#)

*[One Gospel for All Nations: A Practical Approach to Biblical Contextualization](#)* by Jackson Wu (2015)

*[Saving God's Face: A Chinese Contextualization of Salvation through Honor and Shame](#)* by Jackson Wu (2013)

*[Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible](#)* by Randolph Richards and Brandon O'Brien (2012)

*[Honor and Shame: Unlocking the Door](#)* by Roland Muller (2001)

## ***Mission Frontiers* issues focused on Movements**

### **2016**

- Jan/Feb: Women Engaged in Church-Planting Movements Among UPGs
- Mar/Apr: Sending-Base Movements: Equipping Local Churches to Reach Their Communities and the Nations
- May/Jun: Getting to No Place Left: Fostering Kingdom Movements Everywhere
- Jul/Aug: International Students: Planting the Seeds of Movements

### **2014**

- Mar/Apr: 4X4 Movements: Coming to an Unreached People Near You

### **2013**

- May/Jun: Equipping the People of God for the Mission of God: How Are We Doing?
- Jul/Aug: A Historic Wind is Blowing Through the House of Islam
- Nov/Dec: Unleashing the Gospel Through Storytelling

### **2012**

- Jul/Aug: Do We Need to Change the Way We Do Church to Reach the Unreached?
- Sep/Oct: Simple Churches: Dramatic Transformations

### **2011**

- Jan/Feb: Discipleship Revolution: Avery Willis' Last Dream
- Mar/Apr: Church Planting Movements: Rapidly Multiplying Faith Communities
- May/Jun: Jesus Movements: Discovering Biblical Faith in the Most Unexpected Places
- Sep/Oct: Making Disciples: God's Way to Transform Nations

## **Additional Trainings, Columns and Resources**

- R. Nyman's [WomenInChurchPlantingMovements.blogspot.com](http://WomenInChurchPlantingMovements.blogspot.com)
- Beyond's on-line training
- No Place Left live training events
- Curtis Sergeant's MetaCamp video course
- [Zumé Project](#) on-line training
- MoreDisciples on-line 30 day challenge
- Paul Watson's 90 day email Disciple Making Challenge
- Steve Addison's website/podcasts
- Troy Cooper's training resource list
- Simply The Story
- Erik Fish DiscipleX
- Steve Smith's ***Mission Frontiers*** column
- Robby Butler's ***Mission Frontiers*** articles

## Wondering how disciples multiply in real life?

This isn't just a manual, it records the inner workings of a real CPM and invites readers to launch such a movement.

**David Garrison**, *A Wind in the House of Islam*

## Doubting a movement can happen in your context?

If you've felt "a movement can't happen here," read this book!

**Bob French**, missionary trainer with World Team

## Struggling to apply disciple-making principles?

Other materials left me confused and overwhelmed. I had no idea how to proceed or involve others. This book solves all that.

**Don Vincent**, correctional officer pursuing a movement

## Discouraged about winning and discipling others?

These numbers are not unrealistic. And the stories are real. So take heart, you are not alone. And there is hope!

**Floyd McClung**, All Nations, *Follow, The Father Heart of God*

## Looking for an effective training manual?

I've read *Contagious Disciple-Making*, *Miraculous Movements*, and *Wind in the House of Islam*. And I've trained in *Any-3* and *Camel Method* (all great!). *Stubborn Perseverance* distills them into the manual I want for our team.

**K.D.**, field team leader in SE Asia

See 40+ more endorsements from well-known mission leaders inside!

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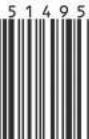
**James Nyman** and his wife have been working with national colleagues to start movements among unreached groups in Indonesia since the early 1990s. They coach and train missionary teams and individuals to start movements internationally and in the U.S.



[StubbornPerseverance.org](http://StubbornPerseverance.org)

ISBN 978-0-9969652-7-9

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# **STUBBORN PERSEVERANCE:**

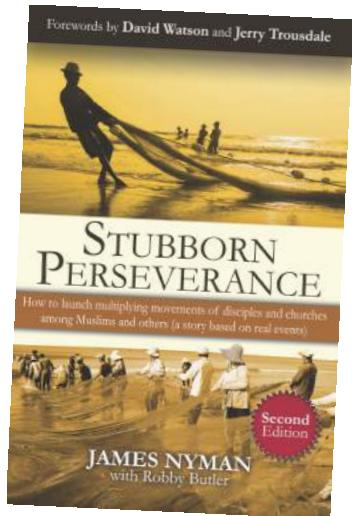
*How to launch multiplying movements of disciples and churches, among Muslims and others (a story based on real events).*

## **Why STUBBORN PERSEVERANCE?**

God is stirring His people to rediscover the power of movements of reproducing disciples and churches, as demonstrated in the New Testament ministries of Jesus and Paul.

Hundreds of such movements have started around the world in recent decades at an increasing rate.

**Yet many laborers struggle in the harvest, without the vision and guidance to effectively disciple others to start a movement.**



## **Looking for a better training resource?**

I've read *Contagious Disciple-Making*, *Miraculous Movements* and *Wind in the House of Islam*. And I've trained in *Any-3* and *Camel Method* (all great!).

**STUBBORN PERSEVERANCE** distills them into the manual I want for our team.

—K.D., field team leader in SE Asia

## **STUBBORN PERSEVERANCE provides:**

- a unique, inside look at how movements develop, and
- steps for seeking God with others for a movement in your own context.

## **Offers and Invitations at [StubbornPerseverance.org](http://StubbornPerseverance.org):**

- **Buy STUBBORN PERSEVERANCE** in paperback, get the Kindle free!
- **Sample** ten sharable chapters of **STUBBORN PERSEVERANCE**.
- **Request** a free copy (Word, PDF, ePub, mobi or print) to:
  - *offer* feedback to improve **STUBBORN PERSEVERANCE**,
  - *review* **STUBBORN PERSEVERANCE** (Amazon or elsewhere),
  - *recommend* **STUBBORN PERSEVERANCE** to your network,
  - *share* **STUBBORN PERSEVERANCE** (Facebook, Twitter, etc.), or
  - *consider* a volume purchase.

\* \* \*

**THIS WAS A LIMITED PREVIEW  
of ten chapters plus some appendices.**

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