

INTERCEDE

VOL. XXXV, NO. 5

SEPTEMBER/OCTOBER 2018



Is the Scandal for Muslims the *How* or the *Who*?

By Fred Farrokh

As a Christian of Muslim background, I appreciate the many challenges the church has faced over the past 14 centuries in presenting the gospel to Muslims. It is not surprising there is much debate in Christian circles on how best to accomplish this commission. The fault line in this debate seems to have settled over translation issues related to the divine, familial terms, “Father” and “Son of God.” Since Bible translations rest upon certain theological and missiological foundations, any miscalculations in laying these foundations will tip the whole “House of Translation” out of plumb.

I suggest that Christians and Muslims have some similar points of belief regarding the *how* question: How did Jesus come into the world? I will conclude that the main scandal for Muslims is the *who* question: Who is this Jesus who has come into the world? The former scandal is divine procreation; the latter is divine incarnation. In Islam, the baby growing in Mary’s womb is part of creation. In Christianity, the baby growing in Mary’s womb is actually the Creator.

By placing so much emphasis on explaining away divine procreation, we tend to lose ground in presenting di-

vine incarnation. This imbalance has a profound effect on Muslim evangelism, of which Bible translation into Muslim languages plays an inestimable role. I hope to reflect the perspective of one Muslim background person as I have perceived and wrestled with these concepts.

Muslim Mindset, Divine Procreation Scandal

Much has been written about what I will call the “Divine Procreational Scandal”—the notion that Muslims believe Christians have reduced God Almighty to a being who has sexually and biologically begotten a child through a human woman. A prominent Wycliffe Bible Translator makes the following assessment regarding “Son of God”: “The biological meaning of this phrase and its blasphemous connotations are so deeply entrenched in the minds of most Muslims that it is impossible simply to erase it from their minds and hearts.”

I am unaware of any scientific study or survey of Muslims that corroborates this assertion. Nevertheless, if the assertion were true, it would logically follow that this blasphemy would abruptly curtail any interest a Muslim reader would have in further exploring the biblical message.

continued on page 4



Until All Have Heard

How then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? – Romans 10:14

Mark Brink

International Director
Global Initiative:
Reaching Muslim Peoples

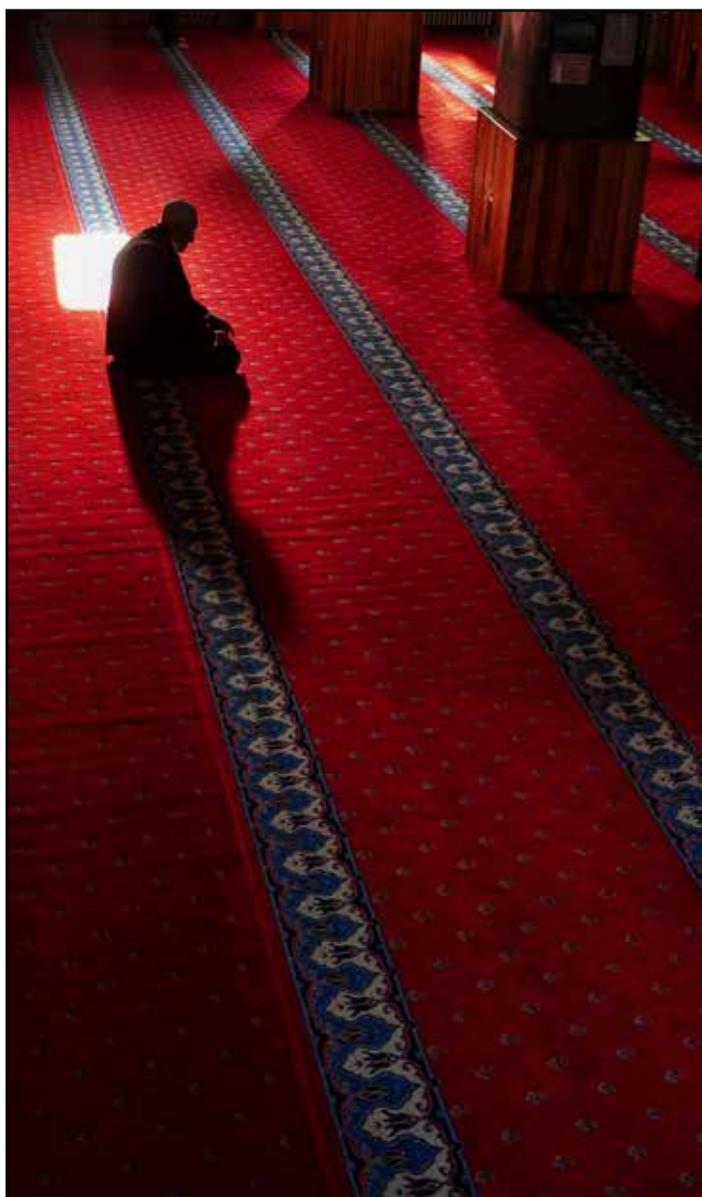


The 2017 Pew Research Center’s annual report on “Global Restrictions on Religion” cites the alarming status of religious opposition in our world: “Among the world’s 25 most populous countries, Russia, Egypt, India, Pakistan, and Nigeria had the highest overall levels of government restrictions and social hostilities involving religion.” In four of the five countries listed, Islam plays a very strong role in the religious opposition. The level of restriction and violence

against Christians in Nigeria and Pakistan in recent years should draw us to our knees in intercession for our brothers and sisters in Christ. We must not forget the Church in these lands as they live out their faith in hostile times. We have a responsibility, as fellow believers, to suffer with those who suffer for Christ.

Many Christians in the West struggle with the concept that persecution is normative and beneficial. In lands where people enjoy religious freedom, we can become desensitized to the suffering, discrimination, and persecution that much of the global Church faces. Where persecution exists, the church grows stronger—but it comes at a cost. Jesus made it clear that the godly will suffer persecution and not be exempt. In the Sermon on the Mount, Jesus sets forth this principle of His Kingdom: “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you” (Matt. 5:11-12). The results of persecution are joy, maturity, and stability. Believers who come from a Muslim background understand that persecution is not something to be avoided, but rather something to be expected and is integral to the process of growth in their lives.

Despite the challenges and persecution experienced in this day, the number of Muslims who are coming to faith in Christ continues to grow. In recent training sessions in the Middle East, an Asian leader, speaking about what God has done among Muslims in his country, stated that the “future of the church is in the hands of Christian leaders from a Muslim Background.” Obviously, this leader was focusing on countries that are predominately Muslim – and where many converts come from a Muslim background. This brother went on to confirm that God is building His kingdom in very difficult places where persecution is rampant, and He will not be deterred in this mission. At great cost, Muslims are being saved and taking their place in the Church of Jesus Christ. They are becoming disciples and leaders within the global Church. We must stand with them in prayer and provide training and discipleship as the Church grows. Let us rejoice together in the mighty acts of grace occurring in some of the most difficult spots on earth!



Muslim World News



Brunson in the Balance

Turkey

Related to the detention of U.S. pastor, Andrew Brunson, the Trump administration sanctioned two top Turkish government officials, Minister of Justice Abdulhamit Gul and Minister of Interior Suleyman Soylu, both of whom lead agencies responsible for the arrest and imprisonment of the 50-year-old North Carolina native.

“Pastor Brunson’s unjust detention and continued prosecution by Turkish officials is simply unacceptable,” Treasury Secretary Steven Mnuchin said in a statement, “President Trump has made it abundantly clear that the United States expects Turkey to release him immediately.”

After a year-and-a-half in prison, Brunson is now held under house arrest. He has served as a church leader in Izmir for over 20 years, and was accused of having connections to an Islamic organization blamed for the 2016 coup attempt against the Erdogan government and also accused of having connections to Kurdish militants. He has denied all charges.

“We’ve seen no evidence that Pastor Brunson has done anything wrong and we believe he is a victim of unfair and unjust [detention] by the government of Turkey,” White House Press Secretary Sarah Sanders said. “As a result, any property or interest in property of both ministers within U.S. jurisdiction is blocked and U.S. persons are generally prohibited from engaging in transactions with them.”

The Turkish government has claimed that it cannot intervene in Brunson’s case because it is being handled by the judicial system. Brunson has had three hearings so far in which only questionable secret witness testimony has been presented against him. – *Christian Post*

Iranian Pastor Imprisoned

Iran

Iranian pastor, Youcef Nadarkhani, has been taken to Evin Prison in Tehran, after a violent raid on his home in the northern city of Rasht. The pastor was sentenced to 10 years in prison in July of last year, alongside three members of his congregation, and had been expecting a summons to serve his sentence. However, rather than being summoned, as is customary practice, plain-clothed officers forced their way into the church leader’s home early on a Sunday morning after his teenage son Danial had opened the door.

“The officers asked for Youcef. When Danial wanted to call his father, the officers attacked him with an electroshock weapon and incapacitated Danial. When Pastor Youcef came, they also attacked him with an electroshock weapon. Then Pastor Youcef was beaten up by the forces, despite the fact that neither he, nor his son, had offered any resistance,” said Kiaa Aalipour from advocacy organization Article 18.

In July last year, Pastor Nadarkhani and church members, Yasser Mossayebzadeh, Saheb Fadaie, and Mohammad Reza Omidi—who are still waiting for their own summons—were convicted of “acting against national security” by “promoting Zionist Christianity” and running “house churches”

Nadarkhani and Omidi were also sentenced to two years of internal exile. Both will serve this sentence in the south of Iran, far away from their families in Rasht.

Nadarkhani has been arrested and imprisoned several times in recent years. He previously served almost three years in Rasht’s Lakan Prison for apostasy, a charge for which he once faced the death sentence, before his release in 2012. – *World Watch Monitor*

Is the Scandal for Muslim

continued fr

Indeed, this is an argument used to justify the liberties Bible translators have taken in expressing the familial terms of divinity into languages Muslims speak, especially where those languages retain both biological and non-biological words for these familial terms.

There are three major reasons I believe defending against the procreational scandal has been overplayed. First, it is untrue. While the Incarnation is actually a Christian teaching, divine procreation is not, regardless of “perception is reality” arguments. Second, in nearly three decades of talking to Muslims and former Muslims, my impression is that Incarnation is a much bigger obstacle for Muslims to overcome on their journeys to Christ than is coping with the allegation of divine procreation. Third, when looking at the Quran as a post-biblical work, much more attention is devoted to combating divine incarnation than to divine procreation. Mahmoud Ayoub writes, “It must be noted that the Quran declares the Christian belief in the Trinity to be an extremist religious position. The matter of God having a child is mentioned only in passing as part of this extremism in faith.”

Islamic and Biblical Views of the Virgin Birth

One could argue Christians and Muslims have similar points of belief on *how* Jesus Christ came into the world. The prophet of Islam clearly believed that Allah could work miracles, and he accepted the testimony that Jesus Christ was born into this world through his virgin mother Mary. The primary account of Jesus’ birth in the Quran is found in the nineteenth surah, named after Mary herself:

“Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East. She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects. She said: ‘I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah.’ He said: ‘Nay, I am only an apostle from thy Lord, (to announce) to thee the gift of a holy son. She said: ‘How shall I have a son, seeing that no man has touched me, and I am not unchaste?’ He said: ‘So (it will be): Thy Lord saith, ‘that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us’: It is a matter (so) decreed.’ So she conceived him, and she retired with him to a remote place.” (19:16-22)

In the quranic passage cited above, Jesus was called a “holy son” by the angel, to immediately buttress Mary in the

face of the claims of immorality that would only naturally hound her as the pregnancy and birth became known.

Note that the Bible, like the Quran, uses the adjective “holy” (Greek: *hagion*; Arabic: *zakiyyan*) signifying the purity of the conception. A similar passage in the Bible is recorded by Luke (1:34-35, NASB): “Mary said to the angel, “How can this be, since I am a virgin?” The angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.”

Muslims need fathom only three cases of fatherless humans: Adam, Eve, and Jesus. Adam and Eve were not born as infants, but created as adults by Allah. Orthodox Muslims have no difficulty understanding or explaining the genesis of Adam and Eve, since Allah is well able to have accomplished this creative act. The Quran teaches that Allah was also able to have caused Jesus Christ to be conceived in Mary’s womb with ease, since all things are possible for Allah. This acceptance of the Virgin Birth, along with an appreciation for Jesus’ miracles, gives orthodox Muslims a certain affinity for Jesus Christ. Missionaries among Muslims will have heard their Muslim friends declare those exasperating words:

“We believe in Jesus Christ, alaihi as-salaam, better than you do!”

The passages cited above establish some points of agreement between Christianity and Islam on the question of how Jesus Christ came into the world. Both demonstrate clear vindication of a virgin woman who was chosen by God to give birth to an unprecedented child. The only scandal facing a brave Mary and Joseph was the assumption by their peers of human sexual immorality.

The Scandal of the *Who*? The Biblical Position

Having established that the Bible and Quran have some points of similarity regarding *how* Jesus entered the world, the question turns to who indeed was this Jesus Christ *who* entered the world? Briefly, the biblical narrative affirms that God himself entered space and time as flesh-encased human (John 1:1, 14). His mission was to live the sinless life no one could live, thereby qualifying himself to offer the substitutionary death that no one else could offer (2 Cor. 5:21). Isaiah 9:6 demonstrates that Incarnation is not merely a New Testament concept by identifying the “son to be given” as “Mighty God.” While other prophets may certainly be considered servants of God, only Christ is the eternal Son.

ns the *How* or the *Who*?

from page 1

The author of Hebrews compares Moses to the Lord Jesus Christ as follows: “Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; but Christ was faithful as a Son over His house...” (3:4, 5). The Sonship of Jesus Christ implies being of the same essence as the Father. This was the same Jesus whom Gabriel indicated would be called the Son of God (Greek, *huios tou theou*).

Jesus affirmed that redemption hinges on believing in the Incarnation: “Unless you believe that I am He, you will die in your sins” (John 8:24). Anyone less than God was unable to pay the penalty due to God, who was both “just and justifier” (Rom. 3:26). Ecclesial councils affirmed the centrality of the Incarnation to biblical orthodoxy. Those, such as Arius, who held Jesus Christ as being less than fully God were deemed outside the household of faith. Throughout this pre-Islamic Christian period, the pressure point was centered on the nature and divinity of Jesus. There was no significant question about whether God had physical relations with a woman.

The Effect of *Tawhid* on the Muslim Mindset

A plain reading of the Quran leaves no room for God visiting the earth in the form of a person, which is the Christian doctrine of the Incarnation. Islam condemns the belief that Allah has been physically manifest in space and time as *shirk*, associating partners with the transcendent Unity, Allah. *Shirk* is the unforgivable sin in Islam, as stated in Surah Nisa: “Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right)” (4:116).

The Islamic idea of *tawhid*, the absolute, indivisible, unified nature of Allah, is the Islamic distinctive. *Tawhid* does not allow for Jesus Christ being God in the flesh. Note Surah Ma’ida: “They do blaspheme who say: ‘Allah is Christ the son of Mary.’ But said Christ: ‘O Children of Israel! Worship Allah, my Lord and your Lord.’ Whoever joins other gods with Allah, – Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help” (5:72). That the teaching is put directly into the mouth of Jesus Christ adds particular emphasis to this Islamic position.

Though *tawhid* is translated “unity,” the connotation is stronger than this one simple English word. In the English translation of Muhammad Abduh’s classic work, *Risalat at-Tawhid (Theology of Unity)*, translators Ishaq Musa’ad and

Kenneth Cragg are instructive: “... it must be remembered that *Tawhid* is a causative and intensive noun and never means ‘unity,’ still less ‘unitariness,’ as an abstract state. It is aggressive, so to speak, antiseptic: it means ‘unity’ intolerant of all pluralism, in the ardent subjugation of all that flouts or doubts it ...” These translators rightly acknowledge that *tawhid* is an Islamic antiseptic to Incarnation.

Many Muslim boys and girls learn to recite Surah Ikhlas (112) after learning the first surah, Fatiha. Bukhari (Vol. 9, Book 93, Number 471) relates a hadith that reciting Surah Ikhlas is worth as much as reciting one-third of the Quran. Ikhlas commands Muslims to recite that Allah is *ahad* (one), and *lam yulid wa lam yulad*, “He does not beget, nor is He begotten.” While this two-part sentence could be considered a condemnation of both divine procreation and divine incarnation, its proximity to the word *ahad*, and thus its cognate *tawhid*, places it in the context of an affirmation of absolute monotheism and thus a rejection of incarnation. A young North African man whom I had been discipling said to me of Ikhlas, “This is the anti-Incarnation surah.”

The Quran teaches that Jesus and other prophets are merely slaves of Allah who do his bidding. In Surah 19:30, Jesus says, “Indeed, I am the servant of Allah.” The prophet of Islam, like the author of Hebrews, understood the key difference between servanthood and sonship. Sonship indicates unity of essence. The theological implication has nothing to do with sexuality or procreation. Muhammad clearly rejected sonship, since it required unity of essence with the Almighty. Note the ninth sura, appropriately named Tawbah (Repentance): “The Jews call Uzayr [Ezra] a son of Allah, and the Christians call Christ the Son of Allah. That is a saying from their mouth; (In this) they but imitate what the Unbelievers of old used to say. Allah’s curse be upon them: how they are deluded away from the truth!” (9:30)

The material in the section above undermines the “Jesus-in-the-Quran” type arguments which claim that an Incarnate Christ can be found in the Quran itself. Simply stated, finding Jesus as God in the pages of the Quran is only possible by inappropriately superimposing biblical meanings onto quranic terms. For example, the quranic mention (4:171) of Jesus being the “word” (*kalimah*) is not thought by Muslims to be a reference to the co-eternal, co-equal Second Person of the Trinity, or John’s *Logos*. It merely refers to Jesus being an apostle of Allah and bearer of Allah’s word.

continued on page 6

The How or the Who?

continued from page 5

The reference in the same verse of Jesus being a “spirit from him” (*ruhun min-hu*) does not make Jesus co-equal with the biblical Holy Spirit, the Third Person of the Trinity. In Islam, the theology of the Holy Spirit is underdeveloped and inconsequential; the Holy Spirit is most often thought by Muslims to be Gabriel (by comparing surah 2:97 with 16:102). Lastly, the quranic title of “Messiah” (as in *Isa al-Masih*) carries none of the divine gravitas of the Old Testament term, and therefore cannot be substituted for a term like “Son,” which similarly carries the biblical connotation of divinity, but which has been thought by some translators to perpetuate the procreation scandal.

Arguing against the Preposterous is a Waste of Time

Muslim indignation was raised against the notion that God Almighty was sexually procreative, and the same exact indignation would also be raised by Christians and Jews. The assertion of God, who is spirit (John 4:24), having physical relations with a wife is simply preposterous. It is not necessary to offer a defense against an argument as preposterous as this. For example, Nicodemus wonders if he should enter a second time into his mother’s womb to be born again (John 3:4). Jesus does not waste time addressing the carnality and bizarre nature of this unimaginable suggestion. He moves on to more important spiritual topics. I am yet to observe Bible translators striving to reassure Muslims that God did not have sexual relations with Ezra’s mother (see Quran 9:30), or whether the biblical phrase “Ezra son of Seraiah” (Ezra 7:1) was biological, social, economic, or functional sonship.

On the Islamic side, Muslim boys and girls will early on learn the story of “Abu Lahab,” the “Father of Flame,” from Surah 111. Abu Lahab was Muhammad’s paternal uncle and a harsh critic of the prophet. He is the only enemy of the prophet mentioned by name in the Quran, in this case by his nickname (111:1, 3): “Perish the hands of the Father of Flame ... Burnt soon will he be in a Fire of Blazing Flame!”

Again, this is absurd to think that “Father of Flame” is a direct biological construct. (“Father” here is the Arabic *Ab*, a cognate of the Hebrew *Av*, which is the same word used for “Father” in Arabic Bibles.) Can a human being beget a flame? It is obviously a metaphorical use of the word “Father” (*Abu*). If it was literal, Abu Lahab would have been the literal father of a flame, and, because of the blood relationship, Muhammad would have been calling his own cousins “flames.” Note also that the unbelieving wife of Abu Lahab was Um Jamil bint Harb (“the Mother of the Beautiful, the Daughter of War”). These are just examples in quranic Arabic where familial terms are used metaphorically. To interpret them literally yields only the absurd.

Conclusion: The Scandal for Muslims is Jesus’ Incarnation, not His Conception

A comparison of primary source documents—the Bible and Quran—reveal that both books affirm the Virgin Birth of Jesus Christ. Neither religion teaches that God had physical relations with a woman. While the Bible clearly teaches that salvation hinges on faith in the Incarnate Redeemer-God, the Quran denies any incarnation of Allah. The Islamic theological institution of *tawhid* has made a watertight barrier that precludes the possibility of Allah visiting the earth in any tangible form. Muslims have developed their own theological distinctive in *tawhid*; a healthy respect requires granting Muslims the theological “personal space” inherently requested by this distinctive.

In conclusion, the stumbling block for Muslims is not *how* Jesus came into the world, but *who* this Jesus is. The Bible teaches that Jesus Christ is God in the flesh. Islam clearly denies this. No manipulation or massaging of translated terms can bridge this gap. Muslims cannot ultimately bypass the challenge to the Islamic distinctive of *tawhid*, which is presented by the biblical distinctive of divine incarnation.

If Bible translators select alternate, non-literal, terminology to “Father” and “Son,” in the hope that Muslims will be relieved that Christians do not hold a carnal view of God, their efforts have the effect of weakening the Incarnational and Trinitarian language through which God has chosen to reveal Himself. They begin to collapse the biblical distinctive of the Lord Jesus Christ as Incarnate Redeemer (however, they may argue that they are, in fact, preserving it). This is the missiological crisis of our time, in the Muslim context.

Final Plea from a Christian of Muslim Background

As a Christian of Muslim background, I am profoundly thankful to all who have set forth to share the gospel with Muslims. My final thought is to encourage Christian communicators (including Bible translators) to allow the Bible itself to present the ultimate choice to Muslims. The true choice is whether to believe God has visited the earth as the Lord and Savior Jesus Christ. The decision of whether to believe God had physical relations with a woman is overstated and unnecessarily puts Christians in a ridiculously defensive position. The former choice does indeed involve reckoning with a stumbling stone, yet He is the one God esteems as the Chief Cornerstone. Though He was rejected by many in His day, and downgraded by Muhammad to a mere prophet, may Jesus Christ have the glory due His wonderful Name. As many Muslim background Christians can testify, this is the same Lord Jesus Christ who stepped into space and time 2,000 years ago.



JUMAA PRAYER FELLOWSHIP

*Jumaa Prayer is now on
Facebook. Please join today:
[Facebook.com/JumaaPrayer](https://www.facebook.com/JumaaPrayer)*

Friday, September 7, 2018. Please pray for

...*shortwave radio broadcasts* being beamed into rural areas of Bangladesh. Of Bangladesh's population of 164 million, 87% are Muslim.

...*former Muslim 'Timur' in Siberia*. Jesus gave Timur a vision of bringing the gospel to his fellow Tatars, a mainly Muslim people – originally from the Crimea.

...*three Kurdish (former) Muslims* in a major Middle Eastern city who recently accepted Jesus as Savior and were baptized in water. Pray for a local 'believing community' to nurture and disciple them.

Friday, September 14, 2018. Please pray for

...*Christian compassion ministries in Lebanon* focused on healing the hopelessness spawned by decades of intercommunal strife. Of Lebanon's population of 6 million, 59% are Muslim.

...*Nigerian Christians*. Attacks by Boko Haram jihadis have resulted in the deaths of hundreds of Christians. Of Nigeria's population of 195 million, 50% are Muslim.

...*Hamdan in Saudi Arabia, who recently dreamed of Jesus* and now reads the Bible. He battles the fear of being "found out" by family. Of Saudi's population of 33 million, 92% are Muslim.

Friday, September 21, 2018. Please pray for

...*equipping classes being taught in a key Caribbean nation* by a Global Initiative team member during September 22-24.

...*former Muslim 'Yahya'* – a military serviceman in the Black Sea region of Asia. While attending an Easter service, he fell under conviction and surrendered to Jesus as Savior.

...*churches in Jordan ministering to Syrian refugees*, most of whom are Muslim. Of Jordan's population of 9.7 million, 96% are Muslim.

Friday, September 28, 2018. Please pray for

...*equipping classes being taught at a Bible College* in the Midwest area of the U.S. by a Global Initiative team member during October 1-5.

...*enablement for Indonesia's church leaders to shepherd their people* with courage. Influential Muslim imams have stirred up civil disobedience and incited violence against churches.

...*Arabic-speaking Muslims in the Middle East* who are responding to radio programs via mobile phone apps.

*I urge, then, first of all that requests, prayers, intercession and
thanksgiving be made for everyone. – 1 Timothy 2:1, NIV*



JUMAA PRAYER FELLOWSHIP

*Jumaa Prayer is now on
Facebook. Please join today:
[Facebook.com/JumaaPrayer](https://www.facebook.com/JumaaPrayer)*

Friday, October 5, 2018. Please pray for

...*Omar in Uganda*, who heads a ministry for 'shunned' Muslim converts to Christ. Presently 60 Muslim adult converts receive vocational training at Omar's school.

...*the southern Pakistani city of Quetta*. Of Quetta's population of 1.2 million, 96% are Muslim. Due to increasing pressure against them, many Christians are trying to leave the Quetta area.

...*Iraqi Christians*. 75% of Iraq's Christian population, which numbered around 1.5 million in 1990, have left the country. Of Iraq's current population of 38 million, 95% are Muslims.

Friday, October 12, 2018. Please pray for

...*equipping classes being taught in Ethiopia* by a Global Initiative team member during October 18-26.

...*the 600,000 Christians living in Kuwait*, most of whom are guest workers. Ask the Lord to enable these Christians to be salt and light. Of Kuwait's population of 4.1 million, 69% are Muslim.

...*former Muslim 'Ali' in Afghanistan*, who sent this message to a Christian ministry: "I accepted Jesus as my Savior a year ago. Please introduce me to someone you trust so I can get baptized."

Friday, October 19, 2018. Please pray for

...*equipping classes being taught in India* by a Global Initiative team member during October 22-26.

...*the Sultanate of Brunei*. Its Islamic Council advocates implementation of sharia law, which treats non-Muslims as inferior to Muslims. Of Brunei's population of 427,000, 66% are Muslim.

...*protection and spiritual growth for the small but growing number of Mauritanian Christians* from a Muslim background. Of Mauritania's population of 4.5 million, 99.5% are Muslim.

Friday, October 26, 2018. Please pray for

...*a group of Christians from Muslim backgrounds in Grozny, Chechnya*. Grozny, the capital of The Chechen Republic of Russia, has 276,000 inhabitants – almost all are Muslim.

...*for the 1-2 million Christians remaining within Sudan's* population of 40 million.

...*churches in the Sabah region of Northern Borneo, Malaysia*. Due to increasing numbers of Muslim "settlers", Sabah's total population of 3.5 million now has a Muslim majority.

**All personal names used herein are pseudonyms.*

Intercede is a bimonthly publication of Global Initiative: Reaching Muslim Peoples
P.O. Box 2730, Springfield, MO 65801-2730
1-866-816-0824 (toll free)
www.reachingmuslimpeoples.com
www.jumaaprayer.org