

Coming to Terms

# Bridging the “Socio-Religious” Divide: A Conversation between Two Missiologists

*Gene Daniels and L. D. Waterman*

*This article captures a conversation between two missiologists, Gene Daniels and L. D. Waterman (GD and LDW below), which took place over more than one year. During that time, the authors both spent a week at “Bridging the Divide 2013,” a consultation on contextualization in the Muslim world (for more information on Bridging the Divide, see [www.btdnetwork.org](http://www.btdnetwork.org).) The impact of that meeting on their conversation and this issue will become apparent during the course of the article.*

**T**he term *insider movement* (IM) has generated much controversy, along with the description *socio-religious insider*. Is *socio-religious* a helpful descriptor in this discussion? If not, are there more accurate ways to describe the diverse experiences and stances of Christ-followers from a non-Christian background who want to stay connected with their roots in significant ways?

**GD:** Several years ago, I started working closely with another missionary on a training project. Although from very different cultures, we seemed to “speak the same language” when we talked about how we wanted to train local Muslim Background Believers (MBBs) to lead the church that was emerging in our context. After two years of working closely together, however, it became obvious to all that we had very different ideas about ministry, the local church, indeed most of the things we were trying to teach in the training center. As I later reflected on that experience, I realized that the core problem was not so much our differences of opinion, but the fact that we used the same terms to describe very different ideas.

While this story was not in any way related to the controversy over insider movements, it does point to something that the present authors both see as the root problem, namely that the two “sides” of the IM controversy might be arguing past each other because we use some of the same terms to mean very different things. The term that locates most of the contention in this controversy is *socio-religious*, that strange place where society meets belief, where worldly behaviors start taking on other worldly significance. But hyphenated

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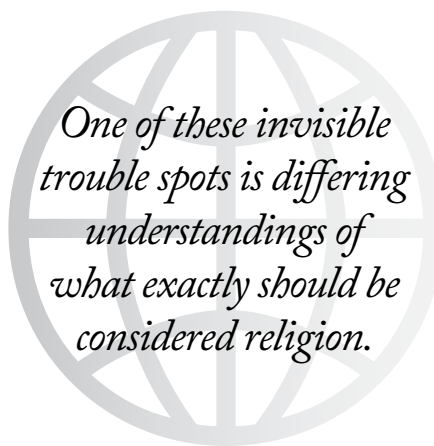
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words are notorious for being slippery, and this one is no exception.

**LDW:** In addition to the problem of using some of the same terms to mean very different things, we also have the problem of using different (and apparently conflicting) terms to describe the same thing. Socio-religious is a term borrowed (or cobbled together?) from the vocabulary of the social sciences. The Bible has abundant descriptions of societies and commands related to social relationships and dynamics. It also speaks of religion. Yet it seems that the category *socio-religious* is not fundamentally a biblical category; rather, it is a category brought to the discussion from anthropology and sociology and used as a grid for understanding and strategizing, with Bible verses added for support as they can be found to fit the grid.

One of my concerns is that I think use of the term *socio-religious* has caused misunderstanding. It communicates to many people something more problematic than the meaning apparently intended (by at least some of those using the term). Most Christian readers perceive religion as primarily a matter of beliefs and practices related to God and spiritual or theological dynamics as applied to life. For many Christians concerned about the dangers of syncretism or heresy, saying a person or movement is remaining socio-religiously inside Islam stirs up or confirms their worst fears: that the people being described are *religiously* Muslim (meaning they worship at the mosque, believe the Qur’an to be God’s word, and do and believe the things that most religious Muslims do and believe). To the extent such things are being encouraged or are continuing as a life pattern for followers of Christ, I (along with many others) consider it a major problem. But that apparently is not what at least some users of the term *socio-religious* have been trying to communicate.

**GD:** Missiology is by nature interdisciplinary, a place where theology shares space with sociology, anthropology, history, etc. Thus, unless we intend to devolve missiology into a synonym for theology, it will naturally include social science concepts. Of course the challenge to missiologists is to use social science concepts without compromising the Bible. In dealing with a sociological term like *socio-religious*, perhaps we should start by stripping away the compound to get at the root. In this case it should not pose a major problem, since we can say without fear of contradiction that *socio-* is not the actual locus of the problem. That leaves us with *religious* or *religion*. That should be better—



right? After all, any missionary knows what “religion” is. Or do we?

Could it be that Augustine’s famous observation about time applies equally to religion: “if not asked, we know what it is; if asked, we do not know.” It is almost as if religion lies just outside the capacity of our language to describe or explain accurately. Or at least that is how some feel about it. There are others among us for whom religion is a more settled matter.

The two of us have been part of the larger discussions concerning contextualization in the Muslim world, over the appropriate degree of “insiderness” that a follower of Christ can

exhibit. We believe that we in the missiological community have repeatedly stubbed our collective toe on unseen wrinkles in the rug. Upon closer inspection it appears that one of these invisible trouble spots is differing understandings of what exactly should be considered religion.

**LDW:** I propose that our first tools in the exploration should be the Bible and any related tools that can help us understand what the Bible might say on the subject. To be comprehensive, we would explore not only the English word *religion*, but any other biblical words or concepts that would fit within the normally understood meaning of the idea *religion*. I also propose that this is not a complicated endeavor. Some understanding of biblical languages (and use of relevant tools) may be helpful in the process. Yet I believe that the goal of mission work—and, in particular, of describing movements toward Christ—is to give God glory for the great work he is doing to show forth his glory among the nations. If things are being done that are not consistent with biblical teaching and commands, we should patiently and kindly bring those to light as well (in the spirit of 2 Timothy 2:24–26).

But my point at present is that I don’t perceive this to be a discussion primarily for experts and the highly educated. I see this as an opportunity for God’s people—as many as are interested—to take the Bible in one hand and stories of “what’s happening” in the other, and evaluate what seems to be a work of God (for which we should praise him), what seems to be at odds with Scripture (and thus requires us to ask the hard questions and even possibly move toward correction or reproof (2 Timothy 2:16–17)), and what seems confusing and needs further discussion or clarification. Starting from a biblical perspective, I don’t see religion as a difficult subject to understand.

**GD:** For those who approach the issue from the anthropological angle, religion

is particularly difficult to define; the discipline has always struggled to give a clear definition to the term. Although it may be a bit extreme, Jonathan Smith captured this struggle when he wrote,

Religion is solely the creation of the scholar's study. It is created for the scholar's analytic purposes by his imaginative acts of comparison and generalization (1982).

Those who place greater weight on the anthropological component of missiology will usually see religion as an analytical category, one of the bins we place things in as we sort through the human behaviors we observe, study and attempt to reach. But the corollary of that is that we as outsiders have to pitch things into the "religion" bin to make sense of what we see precisely because for those we study, it is so intertwined in their activities that they do not see a distinction.

**LDW:** Contrary to Jonathan Smith, I think many biblically informed readers tend to think of religion not as a "creation of the scholar's study," but rather as an everyday category used to describe human behavior relative to spiritual experience and practice. A standard English dictionary defines "religion" as: "A specific fundamental set of beliefs and practices generally agreed upon by a number of persons or sects."<sup>1</sup> I suspect this kind of definition resonates with most readers, and for most Christians, religion is not "particularly difficult to define."

I don't think it's profitable to use a term that stirs up dissention and turmoil, then defend its use by claiming that the term "lies just outside the capacity of our language to accurately describe or explain." I propose that the New Testament's description of religion offers a *relatively* straightforward view of its meaning. I'll focus for the moment just on the Greek word *thrēskeia*, which is defined as "*the worship of God, religion, esp. as it expresses itself in religious service or cult.*"<sup>2</sup> This word is used four times in the New Testament:

**I** suspect this kind of definition resonates with most readers, and for most Christians, religion is not "particularly difficult to define."

- Acts 26:5 "They have known me for a long time and can testify, if they are willing, that I conformed to the strictest sect of our *religion*, living as a Pharisee."
- Colossians 2:18 "Do not let anyone who delights in false humility and the *worship* of angels disqualify you. Such a person also goes into great detail about what they have seen; they are puffed up with idle notions by their unspiritual mind."
- James 1:26 "Those who consider themselves religious and yet do not keep a tight rein on their tongues deceive themselves, and their *religion* is worthless."
- James 1:27 "*Religion* that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world." (NIV, emphasis added)

All English translations surveyed translated *thrēskeia* as "religion/religious" in both Acts 26:5 and James 1:26–27. It seems clear to me that this biblical usage has substantially shaped (and rightly so) the understanding of religion for many evangelicals. The anthropological concept of religion has some value in its own sphere and for missiological discussion. But given the significant difference between the "simple" concept of religion (as reflected in a dictionary definition, common understanding and New Testament usage) and the anthropological definition, it seems to me very unhelpful for evangelicals to write for an evangelical audience using an implicitly anthropological definition of religion rather than the one likely assumed by many readers.

**GD:** This has actually been a point of frustration for me. This debate has

primarily taken place between missiologists within the pages of mission journals thus I expected to see a willingness to grapple with the complexity of "religion" rather than what I have observed namely, a tendency for many to over-simplify the matter. I find this quite problematic because like many other missiologists who are more anthropologically inclined, I see religion as something very amorphous that naturally slides into and blends with different domains. For example, prayer is most certainly a religious activity, as communication with one's deity lies at the core of all religion. Nevertheless, its practice is also highly cultural, which determines whether you pray standing, loudly in a cacophony of voices with other believers (as in Korean Pentecostalism), quietly alone as many Evangelicals do, or even on your face as many MBBs do. The act is religious, but the expression is cultural. For the missiologist the difference between orthodoxy and heresy is in content, not posture, and yet posture seems to loom so large.

**LDW:** I think for everyone discussing these issues, the difference between orthodoxy and heresy is in content. I don't see any major debate happening about posture (i.e., the posture of prayer), but rather about religious context and substance. We can all agree that the form of prayer varies widely among different cultures and subcultures. So I propose that we focus our attention on the heart of the issues that the Bible considers to be of primary importance: What is happening in human hearts? What spiritual dynamics are at work? Where is God being glorified? Where are people being deceived? I believe that the term *socio-religious* tends to distract us from attention to the biblical main thing and pull us toward unhelpful disputes.

*NOTE: At this point in our discussion, we attended "Bridging the Divide 2013." One part of the agenda included lively and productive discussions about this very issue by missionaries from all points on the spectrum.*

**GD:** As you know, I realized during the discussions at Bridging the Divide 2013 that there is a semantic shift happening in the missions community; it seems to me that the term *socio-religious* is losing traction. Several of us who have defended its use as the most accurate way to describe the phenomenon are now turning away from it because the risk of miscommunication is greater than its value for the sake of social-scientific accuracy.

**LDW:** I'm delighted to see former defenders of the term now turning away from its use, that it's "losing traction." I think we're gaining a shared awareness that the misunderstanding caused by use of this term may well have exacerbated tensions between those with differing perspectives on these issues.

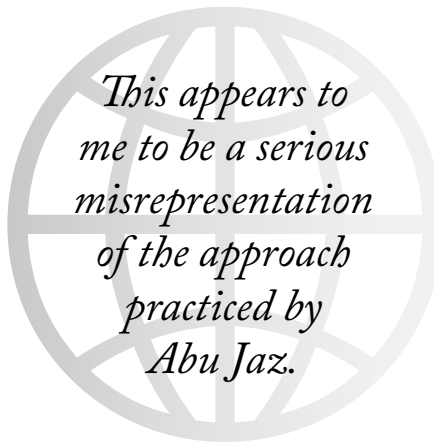
**GD:** Well, I still do not think the terms *cultural insider* or *social insider* are adequate by themselves, but perhaps the best way forward is the term coined by our mutual friend from East Africa, Abu Jaz. He has stated that people in his movement are "cultural insiders and theological outsiders," or *CITO*.

**LDW:** I think *CITO* is very clear and concise, and has potential to go a long way toward allaying unnecessary fears about syncretism in movements like the one described by Abu Jaz in the interview published in *Christianity Today*.<sup>3</sup> If this is really what people have been intending when they have described "socio-religious insider movements," I would like to hear them say so clearly. It would alleviate many of my concerns and the concerns of many others. From my current vantage point, part of the problem seems to be that the ministry of a person like Abu Jaz sometimes gets portrayed by well-meaning Westerners in ways that

make it appear less biblically sound than the reality.

One clear recent example of this was the presentation of Abu Jaz's interview in *Christianity Today*, which I considered unhelpful in at least three different ways. I deeply appreciated the interview itself, but felt that its presentation in the context of the rest of the issue was perhaps more harmful than helpful. First, the cover title, "Worshiping Jesus in the Mosque," proclaimed Abu Jaz's movement to practice something that Abu Jaz himself strongly disavowed. He wrote in protest of *Christianity Today's* title:

They are not worshiping Jesus in the Mosque. They have no right to



practice worship in the mosque in our legal and theological context.<sup>4</sup>

Second, John Travis' article in the same issue described movements in which Muslims are "remaining within the socioreligious community of their birth" and remaining "inside the religious communities of their birth."<sup>5</sup> This is very different than what Abu Jaz described in his movement. Abu Jaz stated numerous times that his movement is culturally Muslim, but *not* religiously Muslim. He said: "The church should reflect Muslim culture, not Muslim theology" and "when they understand the gospel more clearly, they don't want to have an Islamic religious identity. Yet they also do not want to let go of their cultural identity

as Muslims."<sup>6</sup> Travis and Abu Jaz appear to be describing two somewhat different phenomena. *Christianity Today's* presentation confused rather than clarified the vital distinction.

The third problem with *Christianity Today's* presentation was the editorial framing of all the pieces included on this subject. The editor's introduction directly mixed the "cultural insider and theological outsider" approach of Abu Jaz with the religious insider approach of Travis and those who view Muhammad as "a prophet of God" and worship in the mosque,<sup>7</sup> writing as if they were all pursuing a similar approach. The editor offered this blanket description:

They reject or reinterpret features of their religion when necessary (e.g., Muhammad can no longer be the prophet, though he can still be viewed as a prophet of God and honored as such), but they otherwise follow Jesus in the midst of their religion. As the interview with Abu Jaz shows, there is something right and true about this approach as well. Like many, we are cautiously optimistic about this deep insider strategy.<sup>8</sup>

This appears to me to be a serious misrepresentation of the "cultural insider and theological outsider" approach practiced by Abu Jaz and those in his movement. So I would be thrilled to have *CITO* become a major component in the ongoing discussion about contextual ministry among those coming to Christ from non-Christian religious backgrounds. I consider Abu Jaz's terminology to be far less confusing and far more helpful than the term *socio-religious insider*. I don't believe *CITO* will erase all the problems or concerns, but I think it has potential to move the discussion much further down the road.

**GD:** I want to give you some pushback about the interview. As you know, neither Abu Jaz nor I were happy with the title *Christianity Today* gave to that interview. However, I felt the

framing articles did a good job of covering the breadth of “insider” as a *movement*, while the interview balanced that breadth with a much closer portrait of one particular group.

One of problems in this debate all along has been the persistent fallacy that insider movements are a monolith with unified characteristics. I personally think *CT* did a fairly good job of demonstrating that there is a wide range of practice. However, I realize that in doing so they may have inadvertently sent a confusing message, but that is a problem any time we try to describe a complex phenomenon such as a movement.

Nevertheless, I am not sure this is the best place to go any deeper into that article, so I want to move us back to the term “cultural insider and theological outsider.” One of my concerns is that it does not fully communicate everything some of us are trying to describe. The last thing I want is to appear to be hiding something by using a more palatable term. So let me briefly explain the positives and negatives I see in this new term.

The “theological outsider” portion of the phrase is great. It does a perfect job of locating where I think our missiological boundaries should be—syncretism is a theological issue.

**T**he downside is that this new term is not robust enough to enclose all the ways that believers might appropriately stay inside their natal community.

Thus in order to avoid syncretism, followers of Christ will be “outside” generally accepted Islamic theology.<sup>9</sup> The downside to this new term is that “cultural insider” is not robust enough to encompass all of the ways that believers might appropriately stay “inside” their natal community. If we are going to start using this term widely, I would personally be much more comfortable if it were framed by a diagram something like the one below (see Diagram 1).

This diagram expresses important nuances as well as the overlap between the terms *culture*, *religion*, and *theology* that many of us have been keen to communicate with the term *socio-religious*. So, while the phrase *cultural insider and theological outsider* is not without its own potential problems, it seems to be the best way forward because it appears to capture the consensus that is emerging on this issue. What do you think?

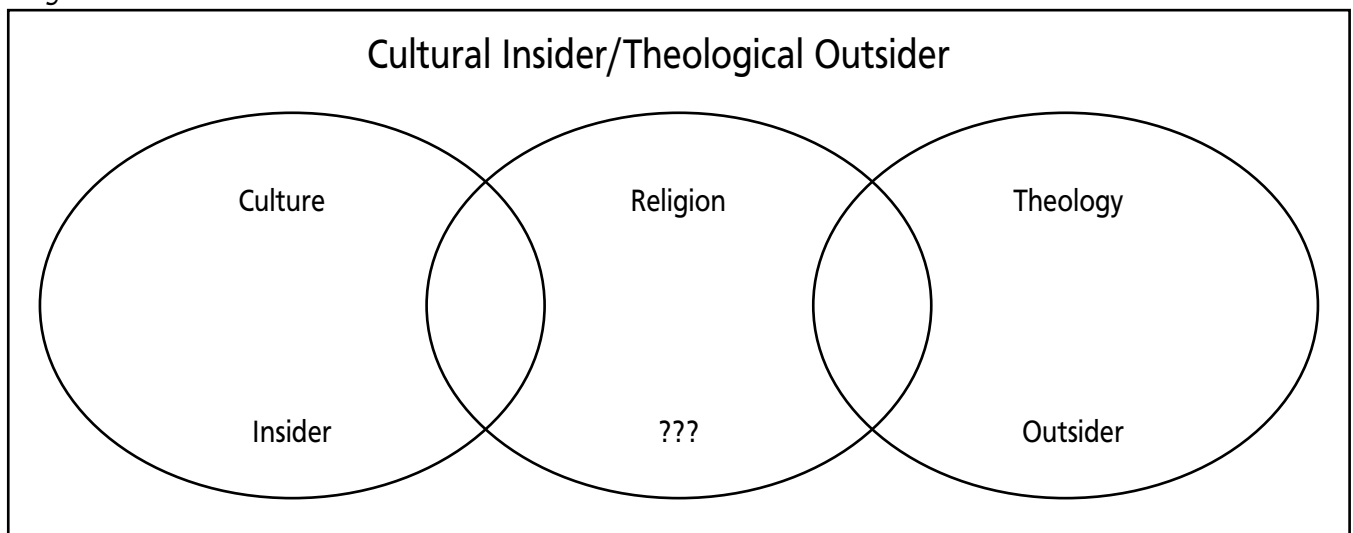
**LDW:** I agree that CITO seems to be the best way forward (at least among options we’re aware of at present). And I think your diagram is quite helpful.

But I’d like us to press on a bit further if possible and talk some more about what’s happening (and what, from our best understanding of Scripture, God *wants* to have happening) in the middle area of your diagram (Religion) where you’ve drawn the question marks. Is there more that we can propose or fruitfully wrestle with in that sphere? Can you attempt to say more about what things are not spiritually or theologically inside Islam but are *religiously* inside in a way that’s beyond *culturally* inside? I feel like we’ve not yet sufficiently clarified the “no-man’s land” represented by the middle part of your diagram.

**GD:** I can offer a couple of examples of what I see as belonging to what you have called the “no-man’s land” between culture and theology.

First, let’s consider attendance at the mosque. This is certainly a religious, even distinctly Islamic, practice. But what if a person’s motivation for going to the mosque is not worship? What if they go to maintain standing within their community as a righteous person? What if their reason for attending the mosque is

Diagram 1





so they can witness for Christ? Might we say that in that case, they appear to be involved in the same religious practice but motivated by different theology? If that is so, then it is an example of how theology, not religion, is the dividing line between contextualization and syncretism.

Of course, this raises the question, “How often can/should a follower of Christ attend a mosque?” Is it acceptable to go to the mosque once or twice a year at festivals only, or can someone go there on a regular basis as long as their motivation is “biblical”?

**LDW:** This is a helpful example. To make it perhaps more helpful, I would suggest that “attendance at the mosque” is still too broad a category. You’ve distinguished two motivational factors, which is a helpful start. I would note that for someone from a Muslim background, “attendance” seems to certainly imply ongoing participation in the entire ritual of *salat* together with the worshiping group. (In other words, quite a different kind of spiritual dynamic than a Christian-background believer like you or me “attending” a service at a mosque with a motivation to witness for Christ.) So I’d suggest we frame the example in terms of *joining the non-Christ-following Islamic community in their ritual worship*. This enables a sharper focus of our attention on the attempt to distinguish the social/cultural from the spiritual/theological. And it does show clearly how “religion” becomes an appropriate field for dispute about the meaning and propriety of the activity.

**GD:** Another issue that points toward the ambiguity surrounding the domain of religion, one that was very contentious in a field partnership we were once part of, was the matter of participation in Islamic festivals—*Korban Eid* in particular. This is clearly a religious practice, but where does it fall on the diagram above?

There were foreign workers and MBBs who were adamant that 1 Corinthians 10:20–21 shut the door conclusively.

But the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons. You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord’s table and the table of demons.

At the same time, others were just as sure that chapter eight, of the very same book, was the better text for addressing the matter. As you know, concerning food sacrificed to idols Paul writes:

So then, about eating food sacrificed to idols: We know that “An idol is nothing at all in the world” and that



“There is no God but one.” For even if there are so-called gods, whether in heaven or on earth (as indeed there are many “gods” and many “lords”), yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live. But not everyone possesses this knowledge. Some people are still so accustomed to idols that when they eat sacrificial food they think of it as having been sacrificed to a god, and since their conscience is weak, it is defiled. But food does not bring us near to God; we are no worse if we do not eat, and no better if we do. (1 Corinthians 8:4–8)

The confusion and contention in that particular setting was complicated even more by the fact that some of the MBB leaders involved had changed positions over time; some were at first for participation in the *Eid*, but later decided against it, while others did just the opposite! No one argued whether or not *Korban Eid* was “religious”; it clearly is. But the point of contention was in meaning: was participation primarily an issue of theological agreement or cultural solidarity? It is realities like this that make me very apprehensive about making a clear-cut distinction between culture and religion.

**LDW:** This is also a very helpful example. And I think your mention of 1 Corinthians 8–10 highlights two important things:

1. The Bible (and this text in particular) gives us some very helpful foundation for wrestling with complex and intertwined cultural, religious, theological and spiritual issues.
2. Serious multi-faceted grappling with this text and its principles as applicable to Islamic contexts would be a useful pursuit, especially for mature believers from a Muslim background.

It seems to me that perhaps the no-man’s land of religion (neither culture alone nor theology alone) is describing a set of religious *practices* or *religion-related* practices, which is what makes them matters for valid discussion and, perhaps, valid difference of opinion and practice among believers. (I would note, though, that Paul’s language in 1 Corinthians 8–10 is stronger than in the somewhat similar discussion in Romans 14:1–15:7 and he’s discussing a different set of issues, which seem to have deeper spiritual (idolatrous and demonic) relevance.

I would also propose that what needs to be guarded in the circle on the right side of the diagram is not simply theology, but also the *spiritual dynamics* of what is involved, implied, and/or

understood by observers to be a part of a given activity. An individual believer’s motivation and conscience are obviously very important factors for consideration, but Paul’s handling of the issues makes it clear that personal and internal factors are not the only relevant factors to be considered. Social and spiritual dynamics must be carefully weighed as well.

Another relevant aspect of the discussion that I would consider vital to be considered is what Jonathan Edwards described as the “religious affections” of the individual believer. For many twenty-first-century readers, religious affections<sup>10</sup> can sound like a confusing and not very helpful phrase. But in this case it seems uniquely fitting, as it can help us distinguish the outward religious practices (“no-man’s land” in the diagram) from the intent and affections of the heart. If, to cite a disputable example, a follower of Jesus continues to join in the Friday *salat*, it would be relevant to know not only his theological views (about Jesus, Muhammad, etc.) and his motivation (witness vs. avoiding persecution) but also his affections: who and what does he love? What does he hate? In what ways is his heart being shaped and drawn by the truth and person of Christ? In what ways are his affections being pulled by the world, the sinful nature and the powers of darkness?

*It seems the distinction between religious practice and religious affections holds great potential for better understanding.*

In light of these issues, I propose adding to your diagram a few more elements, so it looks like Diagram 2 below.

I think CITO has great potential as a relatively simple description of the dynamic being lived for God’s glory in Christ by great numbers of followers of Jesus from a Muslim background (including many who would differ in some of their religious practices and self-descriptions). The research of Katherine Kraft among Arab followers of Christ from a Muslim background tends to support this. She writes:

Most converts I met separate this necessary doctrinal rejection from their cultural identity. Many informed me that, upon rejecting Islam as a faith, they were still Muslim; they did not cease to be Muslim until they chose a new faith. In some ways, they say, they have added a Christian faith identity to their Muslim cultural identity.<sup>11</sup>

Jens Barnett, also writing of the Arab context, notes that

the process in which new believers negotiate their identity in Christ can be fraught with ambiguity and

ambivalence due to this sense of dual belonging.<sup>12</sup>

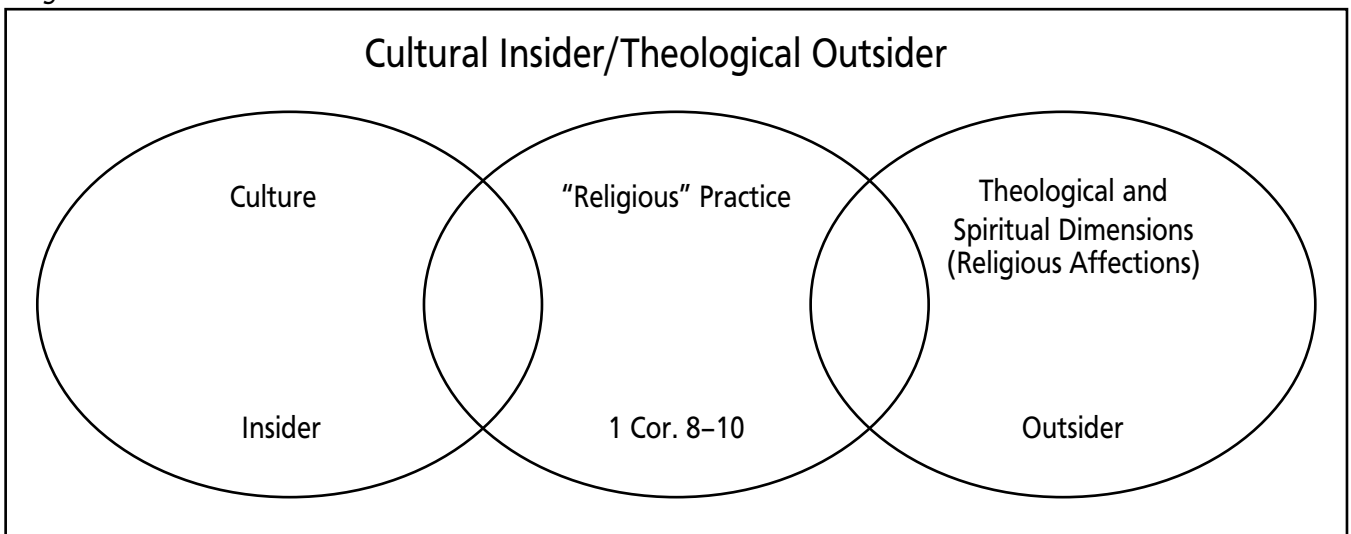
The description of that “dual belonging” bears great resemblance to CITO. For example, he quotes the testimony of a man named Khamis who uses language almost identical to CITO to describe his identity:

There are *two aspects to my identity: horizontal and vertical. Horizontally, I am a Muslim*, you see? This line is my life, my community, my family, my history, my culture, and my tradition . . . It is Muslim; it is me. I can’t deny it. It is a part of who I am. I am happy to follow these traditions; no problem at all. But don’t ask me—or try to force me—to believe it . . . And here, this is *the vertical aspect to my identity, which is my faith, my relationship with God*. This is private. It can’t be forced because it is inside . . . I just don’t believe in what has been sent down to Muhammad. You can’t force me to believe this.<sup>13</sup> (emphasis added)

Kevin Higgins, interacting with a draft of this article, notes that

we need to be clear: theologically outsider (relative to some local version of orthodox Islam), does not ipso facto

Diagram 2



mean the believer is now going to be accepted as a card-carrying "theological insider" to a given expression of orthodox Christian faith (for example Reformed, Wesleyan, Anabaptist, or Pentecostal, etc.).

Gray areas will still remain, in the case of some movements and individuals.

I don't consider CITO to be the final answer to this discussion, but I consider it a large step forward toward clarity, and a great improvement on the "socio-religious insider" phrasing which I think has brought much dispute, some (but not all) of which has been unnecessary. I see great potential in ongoing discussion of the relationship between "religious" practice and religious affections, built on sound and multicultural exegesis, especially of 1 Corinthians 8–10.

### Conclusion

The ambiguity of the *religious* part of the phrase *socio-religious insider* has caused significant misunderstanding. We hope that the so-called insider discussion can move beyond that phrasing in nuance and specificity. It seems that Abu Jaz's preferred description, *cultural insider and theological outsider*, can move the discussion ahead. Nevertheless, there remain many "religious" issues to be sorted out, and different groups and individuals will likely come to different conclusions on some of those issues. It seems the distinction between religious practice and religious affections holds great potential for better understanding. It is also important that we give careful consideration to spiritual dynamics as we continue to wrestle with two vital questions: Which elements of past belief and practice can honor the Lord, and thus be continued? Which elements must be forsaken or radically transformed? May this ongoing discussion bear fruit for the true worship of God and the glory of Christ among his people. **IJFM**

### Endnotes

<sup>1</sup> *The Random House Dictionary of the English Language*, Second Edition Unabridged, New York: Random House, 1987, p. 1628.

<sup>2</sup> Arndt, William and Gingrich, F. Wilbur, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 4th ed. Chicago: University of Chicago Press, 1957, p. 364.

<sup>3</sup> Daniels, Gene, "Where's Christian?" *Christianity Today*, January/February 2013, 57:1, pp. 22-27.

<sup>4</sup> Jaz, Abu, "Clarification," *Christianity Today*, April 2013, p. 56.

<sup>5</sup> Travis, John, "Jesus Saves, Religion Doesn't," *Christianity Today*, January/February 2013, 57:1, p. 30.

<sup>6</sup> In Daniels, *ibid.*

<sup>7</sup> John Travis does not believe or encourage these things, but some socio-religious insiders do. The use of one term to describe a wide range of beliefs and practices is, in my view, part of the problem.

<sup>8</sup> "Discipleship Is Messy: A Christianity Today Editorial," <http://www.christianitytoday.com/ct/2013/january-february/discipleship-is-messy.html>. Posted 1/17/2013, accessed 1/22/2013.

<sup>9</sup> We must be careful to delineate between "Islamic theology," i.e. understandings about God, and Muslim patterns of thought. New believers may very well continue in similar patterns of thought without being syncretistic, in fact they probably will if and when they begin to self-theologize. But this is very different from continued adherence to Islamic understandings of God, salvation, Jesus, etc.

<sup>10</sup> Edwards, Jonathan, "A Treatise Concerning Religious Affections," In *The Works of Jonathan Edwards, Volume 1*, Carlisle, PA: The Banner of Truth Trust, 1984, pp. 236-343

<sup>11</sup> Kraft, Katherine "Relationships, Emotion, Doctrine, Intellect—and All that Follows," in Greenlee, David, ed. *Longing for Community*. Kindle Edition. Kindle Locations 689-691. (Print edition, p. 17.)

<sup>12</sup> Barnett, Jens, "Refusing to Choose: Multiple Belonging among Arab Followers of Christ," in *Longing for Community*. Kindle Locations 775-776. (Print edition, p. 21.)

<sup>13</sup> *Ibid.* Kindle Locations 789-794. (Print edition, p. 22.)