

How to Win the War on Terror

The Middle East

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Bible Text: 1 Corinthians 9:19-23; Ephesians 2:1-7
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Turn with me, if you will, in your Bibles to 1 Corinthians chapter 9, page 1,781, if you're using the Bibles in the pews.

19 Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. 20 To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. 21 To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. 22 To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. 23 I do all this for the sake of the gospel, that I may share in its blessings. (1 Corinthians 9:19-23)

May we pray.

Almighty God, our Heavenly Father, you say in Holy Scripture, man does not live by bread alone. but by every word that proceeds out of the mouth of God.

Lord, we acknowledge that the book from which we have just read is your holy and infallible word without error, yet we also acknowledge that unless your Holy Spirit works on us through the ministry of the word, working on me, the preacher, as well, Lord, this word will be to us an ineffective word that will not change us.

Lord, our plea with you is that you who spoke the light out of the darkness, things that are not as if they were, and life from the dead, would by your word and your Spirit bring this home to us, that we may be changed by the word of God.

Faith cometh by hearing, and hearing by the word of God. May that word come to us with faith imparting, repentance imparting, life-changing power imparting power, through Jesus Christ. Amen.

Well, I want to think with you again, secondly, along the lines as we thought last week, and these are two sermons that kind of cap off the sermon, the nine-part series on the Middle East, and this second part has to do with Muslims.

I could entitle this, “Winning the War on Terror,” and I’d like you to bear with me to the end of it. Don’t assume anything. I have the solution to winning the war on terror, and I’m going to share it with you this morning. And furthermore, I am so convinced that this is the only way to win the war on terror, that I am absolutely convinced that without this, all other actions will result in a worse situation by far. It’s a punch to the point.

The only way to win the war on terror is to win Muslims to Jesus Christ. That is the only way.

I’m not saying that we can’t resist and that we can’t protect our country. We certainly ought to protect our country. Those in high places, including people in military, military officers, swear an oath to defend our Constitution against all enemies, foreign and domestic. But I’m talking about really winning the war. Really winning the war means that people in the Middle East are changed. It means that people in this country are changed. And the only way really to effect change is the gospel.

Why is that? We’ll come to 1 Corinthians 9 in a moment in terms of how effectively to witness to Muslims, but I want you to turn with me, first of all, to Ephesians chapter 2, page 1,818. Ephesians chapter 2 starting at verse 1.

1 As for you, you were dead in your transgressions and sins, 2 in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. 3 All of us also

lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. (Ephesians 2:1-3)

I want you to think with me for a few minutes this morning about what these three verses tell us about Muslims. Verse 3 tells us that they are objects of wrath. Of whose wrath? Well, in the context, they're objects of the wrath of God. God is angry with Muslims. They are the objects of wrath.

But we notice something else. When we think about the Middle East and conflicts between Israelis and Muslims, we find that there's a second group of people who are the objects of God's wrath, and that is, the Jews are the object of God's wrath.

Look at verse 3. St. Paul, who is Jewish, who was a Jewish rabbi, speaks of his own experience and says in Ephesians 2:3:

All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. (Ephesians 2:3)

Paul, thinking of himself as a religious man, as a man who was knowledgeable of the Bible, as a man who studied and memorized sections of the Torah, speaks of his life as a Jewish man, as being by nature an object of wrath.

I want you to notice that Paul does include himself here, and I want you to notice the change in personal pronoun. He speaks of himself in verse 3, "All of us," first person pronoun. And then he says in the second sentence there, he says, "Like the rest, we," first-person pronoun, "were by nature objects of wrath." Notice how he contrasts that in verse 1, "As for you, you were dead in your transgressions and sins in which you used to live."

The point is, in verse 1, he's addressing Gentiles who once did not know God and he speaks about them, but he doesn't get very far in talking about them until he begins to include himself and he says, "we too were objects of wrath."

Now here's the punch line: Christians **in a certain sense** of that word are also objects of God's wrath. I said Christians in a certain sense of the word. What do I mean by that?

I mean by that people who have joined the church but who have not really come to know the Lord Jesus Christ, people whose relationship with God doesn't really exist except on paper.

Remember this, that in a country where Christianity is the dominant religion, it is wise and prudent to be a member of the Christian church, particularly in certain places. Take in the South. Are you more likely to win an election, whether you're a Democrat or Republican, as a professing atheist, or as a member of a Baptist or Presbyterian or Methodist or Episcopal or Catholic Church?

All I'm saying is this: these three verses, Ephesians chapter 2, verses 1 through 3, are universal about the human race. Paul, in including himself in Ephesians 2:3, tells about his own experience. Never forget this, that the religion that Saint Paul was raised in was a religion that was based on the Bible as it existed at the time of the coming of Jesus.

Saint Paul was steeped in biblical faith. Saint Paul was raised, if we may **speak anachronistically**, in a Christian home. And if we may speak again anachronistically, Saint Paul was sent to a Christian school. And if we may speak anachronistically, Saint Paul was sent to a denominational college. And we may speak again anachronistically, he even went to seminary in a denominational seminary.

Saint Paul's father saw to it that he sat at the feet of the best teachers of the Bible around in the early days of the first century of the Christian Era. Saint Paul studied at the feet of Gamaliel, one of the greatest rabbis who ever lived (Acts 22:3). He was a man who prayed, and he was a man who read the Bible, but he was a man who did not have a personal relationship with God.

His religion resulted in fanaticism. As a good Jew, he saw Jesus of Nazareth as a blasphemer. As a good Jew, he saw it as his mission in life to hunt down those Jewish people who were talking about Jesus to other Jews and trying to win other Jews to Jesus. And so armed with letters from the high priests, he rode from Jerusalem to the city of Damascus in Syria in order to hunt

down those Jewish believers who trusted in Jesus of Nazareth to arrest them and to haul them back to Jerusalem where they could stand trial for heresy.

I want you to understand something, religion in the hands of an unconverted man always is a destructive force. I'll say it again, religion in the hands of an unconverted man is always a destructive force. Religion has brought great misery to the human race. The bottom line is this, religion doesn't change people for good. Even knowing the Bible doesn't change a person for good. Even knowing the law doesn't change a person for good. What's missing? What's missing Saint Paul goes on to tell us here. He says in verse 4, Ephesians 2:4, page 1,819:

But because of his great love for us, God, who is rich in mercy,
5 made us alive with Christ even when we were dead in
transgressions—it is by grace you have been saved. (Ephesians
2:4-5)

What's he saying? He's saying the problem with religion is not the problem with religion. He's saying the problem with the law is not the problem with the law. The problem with religion, the problem with the law is human nature. Human beings can take a good thing and mess it up.

The only thing that can help human beings is a sovereign work of the Holy Spirit. That's what he's saying in Ephesians 2, verse 4.

Based on the sacrifice of the Lord Jesus Christ, God the Father pours out his Holy Spirit who changes human beings. Notice in Ephesians 2:4 what he says. Excuse me, Ephesians 2:5, he made us alive with Christ even when we were dead in transgressions. He includes himself. Raised in a believing home by believing parents, sent to a believing Sunday school or Sabbath school, sent to a believing Bible school, and trained under Bible believing people. The problem with Saint Paul was he was a dead man and that is the picture that the Bible gives us universally of every man, woman, and child, regardless of who their parents are, regardless of the training they have received.

He says there in verse 5, we were dead in transgressions. What does that mean? Well, one of the grisliest things that I ever was involved in in my life was a job that I held when I was in seminary. When we first moved to Philadelphia, New Year's Day, January the 1st, 1970, we looked for a place

to live. We were staying with friends from college days, and they were eager for us to find a place to live. And so we found a little two-room apartment with no kitchen, and we were paying a lot of money for it, and we were eager to find another place. And someone suggested, I know of a funeral home that has an apartment that they will give to someone to use rent free in return for somebody being on the premises and answering the phone at night and then sending out whoever's on call to pick up the deceased.

And so I contacted that particular funeral home, and it so happened that the owner of the funeral home had inherited it down the line for about eight generations, it turned out it was the oldest funeral home in the United States and in Canada. They were founded in 1776. Prior to that, they were cabinet makers. But something happened in 1776 that resulted in a need for a particular kind of cabinet, and that was the War for Independence with the Declaration of Independence. So instead of making tables and chairs and other things, they began to be in the business of making nice boxes to put dead people in, and it evolved from that into a funeral home.

Well, the man happened to be a Presbyterian, found out I was studying for the ministry, and he said, "I don't have that apartment, but I'll tell you what I'll do. I'll hire you for \$3.50 an hour."

Now you've got to remember, that was almost three times the minimum wage, in fact, I think it was over three times the minimum wage in 1970. And he let me work 16 hours a day, one day a week on Saturday. So I made, just working on Saturdays, I made a lot of money but what happened to me was that I realized at a point I was either going to become extremely callous, which I didn't want to become, or I was going to go crazy. I found it very grisly.

But I'll just share this one experience with you. Don't worry. From time to time, I had heavy people to move, and if it was to get someone out of a home, they always sent two people. If it was to get someone out of the failure ward at the hospital, it was you went by yourself because they always had the people in an ice box, and it was just easy. You had a cart that folded up and did everything and just pulled the person out and they even gave you money to tip the orderly.

But I can tell you one thing, lifting dead weight, I often wanted to be able to say, "Sir, ma'am, could you please help me out here? Could you just kind of

use your arm and put a little pressure here and slide over as we move you off of the cart onto the table? We're going to try to make you look real pretty, and we're going to try to make you look alive. Could you just give us a little help here?"

Well, you know, I could have tried with everything that I had to persuade that person. I could even with my having been taught how to breathe from my diaphragm, booming voice, have shouted at them. We could have brought Billy Graham in there. We could have brought the Pope in there. We could have brought Mother Teresa in there. We could have brought all kinds of people in there, philosophy professors, ethics professors, theologians, Dale Carnegie, and you know what? You couldn't get them to do anything to help themselves, and that's a lesson that I learned very vividly and sometimes quite painfully as I had to move that dead weight.

Well, that's the picture that Saint Paul gives us of every Muslim, of every Jew, of every Hindu, of every Buddhist, and of every Baptist, Presbyterian, Methodist, Lutheran, Roman Catholic, who has not really come to experience the life-changing power of Jesus Christ.

He says, God made us alive, verse 5, with Christ even when we were dead in transgressions. So the first point I want to make as I think about winning the war on terror and as I think about dealing with Muslims is this: unless the Holy Spirit moves on the heart of a Muslim, unless the Holy Spirit opens the mind of a Muslim, he cannot respond to what you're telling him. He doesn't understand what you're saying.

Look again at the first part of this. Ephesians 2:1:

As for you, you were dead in your transgressions and sins in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. (Ephesians 2:1-2)

Satan is at work in the minds of the Muslim. Satan is at work in the mind of every Muslim, so-called moderate Muslims who really are Westernized versions of Islam, and the rest of Muslims as well. Satan is at work. But if we follow this clearly and carefully, we understand that Satan is at work in the mind of every Jewish person.

When a rabbi studies the Torah (תּוֹרָה), studies the prophets, the Nevi'im (נְבִיאִים), studies the writings, the Ketuvim (כְּתוּבִים), and fails to see so clearly that the prophets prophesied of the Lord Jesus Christ, we know the reason why is they cannot read the Bible objectively. They cannot understand the book that was given to them because a veil, in the words of Saint Paul in 2 Corinthians 3, a veil is over their eyes. They can't see.

But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. Even to this day when Moses is read, a veil covers their hearts. But whenever anyone turns to the Lord, the veil is taken away. (2 Corinthians 3:14–16)

But the thing I want you to understand, too, is dealing with your Methodist neighbors or your Presbyterian neighbors or your Baptist neighbors... It's amazing that even in churches that are founded to preach a gospel that's by grace alone, through faith alone, in Christ alone, the natural man believes it's by his efforts that he's going to be right with God.

That's what natural people believe. That's what people believe who have not been born again. People believe that somehow or another, their good deeds will outweigh their bad deeds, and God will look at their good deeds, and he will forget their bad deeds, and that will make them acceptable. The problem with human beings, whether they're Baptists or Muslims, Presbyterians or Hindus, Roman Catholics, or Jews, apart from this ministry of the Holy Spirit pulling off the blinders, they do not think of themselves as hell-deserving wretches.

You want to know the number one test as to whether a person has really come to understand a bit of the gospel and has the ministry of the Spirit working on him, it's the answer to that question.

If God were to give you what you deserve, would you go to hell?

And I'm going to tell you the answer to that question, with a few exceptions, the overwhelming majority of people in the world will answer, "No, of course not."

You know, it's amazing. If you read interviews sometimes with people who've done terrible things, serial killers, they always can justify it. They always can objectify the person they've murdered. There's always an element of pride that's not broken, and that's the problem in evangelism. Satan is at work and people carry out their inner impulses. That's why to win the War on Terrorism is to win the Muslim is a hopeless task unless the Spirit of God moves.

And so the first thing to remember is whether you're dealing with a Baptist neighbor who has never come to Jesus, because it's possible to be a Baptist and been baptized by immersion and never really come to Jesus. It's possible to be a Presbyterian and have been baptized by sprinkling and never really have come to Jesus. And of course, a Muslim, a Hindu—the problem is, is the need of the Spirit of God. So the first thing is always what? Pray. Pray for that person.

In fact, almost all evangelism is ineffective without real pleading with God for the Spirit of God to move. Sometimes you go up and witness to somebody, and another person has been praying for that person.

I've done a lot of cold turkey evangelism, particularly before I became a preacher, and a lot of that cold turkey evangelism was successful, but I believe in every case it was successful because somebody was praying for that person. I can remember riding a bus. I can remember I did a lot of hitchhiking in those days, and I would invariably try to share Jesus with people.

Whether I was sitting next to someone on a bus or had been picked up on the side of the road by a truck driver or someone, I would try to share Jesus. I believe in those cases where people were really responsive there was somebody behind the scenes pleading with the Lord:

“Lord, you know my boy, you know he was raised in a Christian home, we read the Scriptures to him, we prayed with him, we prayed for him, we took him to Sunday school, we took him to church but, Lord, it seems it never took, even though in that revival service when he was 11-years-old, he went forward, and he prayed the sinner's prayer, and he got baptized.

“But when we stopped making him go to church, he stopped going, and he is an immoral, drunken, blaspheming man. Lord, I just plead with you for my boy that you’ll bring him to Jesus.”

And God, hearing the prayer of that mother, sends an evangelist, sometimes in the guise of a hitchhiker.

So prayer is the number one thing. You know, as I think about evangelism, you don’t have to know a whole lot in order to win a Muslim to Christ. Turn with me, if you will, to John chapter 9, page 1,665. John chapter 9, page 1,665. John chapter 9, verse 24:

A second time they summoned the man who had been blind.
“Give glory to God,” they said. “We know this man is a sinner.” (John 9:24)

The context of this is what? The Lord Jesus healed a man who had been born blind from birth. This upset a whole lot of folks.

They questioned the man.

He told them he was born blind.

They didn’t believe it. They couldn’t believe that somebody like Jesus could take a man who had been born blind and make him see, and so they found his mama and his daddy, and they said,

“Is this your son?” they asked. “Is this the one you say was born blind? How is it that now he can see?”
“We know he is our son,” the parents answered, “and we know he was born blind.” (John 9:19–20)

They don’t want to get involved in it. Why?

Because religious people persecute people. Religious people are mean people. The more religious somebody is, the meaner they tend to be, just how it is. The more committed a person is to religion without being committed to the Lord Jesus, the Prince of Peace, the more fanatical, the more persecuting they become. The parents are keenly aware of this. “We

know this is our boy. We know he was born blind. We don't know anything else about that."

And so they begin to question the man. Give glory to God, not to Jesus, they're saying, in effect. We know this man is a sinner.

Verse 25:

He replied, "Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!" (John 9:25)

Let me tell you, of course, you need to know the basic facts of the gospel. We covered that last Sunday sermon. What's the gospel?

Christ died for our sins according to the Scriptures, that he was buried, that he rose again the third day, that he was seen alive by many witnesses. (1 Corinthians 15:3-6).

That's what Saint Paul tells us the gospel is. The gospel is, Jesus died for me. The gospel is, God has forgiven my sins based on what Jesus did for me. What do you need to know to witness to a Muslim? You need to know Jesus.

Do you need to know the history of Islam? No. Do you need to have read the Quran? No. Do you need to know the entire history of the conflict between Christianity and Islam and the Crusades? No. What do you need to know? You need to know the Lord Jesus.

Let me tell you something: No Muslim has the peace in his heart that every single born-again person knows. I think sometimes those of us who've known Jesus for a long time tend to forget what it was like not to know Jesus.

I came to know the Lord Jesus on September the 4th, 1964, and I can look back on my life before that.

I was deeply despondent. I never had any flicker of real hope and optimism about the future. I even tried to take my own life. I felt worthless and a failure. I felt guilt to the point that I even took a little metal cross that was on the zipper of a Bible my mother had given me when I was sent off to church camp in the seventh grade, heated it up on Mama's stove late one night when

Mama and Daddy were asleep with a pair of pliers, and pressed it to my chest, and I thought, “If I suffer enough, I’ll become a good person.”

I still have the scar right there in the middle of my chest, just on top of my sternum.

I had no peace. Yet, in spite of feeling worthless, paradoxically, I was a very proud person. I was very arrogant, and I professed to be an atheist.

September the 4th, 1964, I finally came to understand that I was a lost, hell-deserving person, and I understood that God invited me to come to him through Jesus with the assurance that if I came, he would forgive my sins and give me a new nature. And I did that that night. It was the work of the Holy Spirit drawing me.

My mother had prayed for me for some years. But after I believed I was sealed with the Holy Spirit (Ephesians 1:13), and somehow that night I knew that I knew that I knew that Jesus had come into my heart and changed me. I didn’t feel overwhelming emotion. I don’t think I even shed a tear. I just knew that something was different.

Before that time, I used to delight in inventing incredibly blasphemous things to say about God and Jesus but from that night on, I’m always deeply grieved when I hear blasphemous comments and jokes.

I can tell you that immediately after coming to know Jesus, I could experience and share what the blind man said, “I don’t know much theology in effect. I’m just a fledgling Christian. I don’t know whether this is true about Jesus or not, but one thing I know, I once was blind, but now I can see.” That’s the message.

Lastly, turning back to our passage, 1 Corinthians chapter 9, we see this in verse 19, 1 Corinthians 9:19, page 1,781:

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews, I became like a Jew to win the Jews. To those under the law, I became like one under the law (and so on). (1 Corinthians 9:19-20)

Verse 21:

To those not having the law, I became like one not having the law, though I'm not free from God's law, but am under Christ's law. (1 Corinthians 9:21).

And I'll add one to that. To the Muslim, I became as a Muslim. What does that mean?

Well, I think that it's simply an application of what Paul is saying. When Saint Paul was dealing with devout religious Jews, he made sure that he said nothing and did nothing that would hinder his ability to share Jesus with those devout religious Jews.

He wouldn't come with pork breath. A kosher Jew. And remember, probably most Jews today in our country are not kosher in the strictest sense. They mix milk and meat and that kind of thing.

He wouldn't come with a ham sandwich in his hand. He wouldn't do anything that would unnecessarily get in the way of his establishing a friendship, establishing a relationship, and sharing Jesus with that person.

And then he says something else. He says "to those not having the law," verse 21, he said, "I became like one not having the law."

Now he said, "I don't mean to say that I really became that way because I understand that I need to follow God's commandments as a Christian."

He said:

Not as being without the law of God (he says), or free from the law of God, but I'm under Christ's law. (1 Corinthians 9:21)

In other words, "I strive to keep God's commandments as a believer in Jesus."

But he's talking about a technique, he's talking about an approach.

If you're selling vacuum cleaners, and you're going door to door, and someone is a Hindu, you don't get off on Hinduism. And someone's a vegetarian, you don't get off on the virtues of meat eating. And if you go to

someone's home, and they're a Democrat, you don't get off on how bad the Democrats are. Or if they're a Republican, you don't get off on how bad the Republicans are, if you're selling vacuum cleaners.

The question is, what's the mission? What's the purpose? The purpose is, in the case of a believer, to win other people to Jesus.

In other words, while for me as a pastor, I need to teach you the truth about the history of Islam, and the true nature of that religion, yet, as you encounter Muslims, it's a false scandal, it's a false stumbling block, it's a false hindrance to get in there and tell Muslims:

“Well, you follow the teachings of a man who was a pedophile.”

Well, he did marry a nine-year-old girl and took her to his bed. Her name was Aisha. What would you call that?

But, if you're following Paul's technique here, those are issues that unnecessarily antagonize a Muslim.

What I want to tell you is this, it's as easy to win a Muslim to Christ as it is a Jewish person to Christ.

I'll go a step further. It's as easy to win a Muslim to Christ as it is a person who's raised in a church where they were taught works righteousness and believe that they're good people because the problem with everyone is pride.

The problem with everyone in Ephesians 2 is being dead in trespasses and sins and having blinders over the eyes.

And so the solution is to share Jesus and that means that what you do in reaching a Muslim is simply this, you befriend the Muslim.

Let me tell you, I pray regularly for a man in a very severely Muslim country. He is a missionary there. I cannot give you his name.

When he entered that country, he did not enter that country as a missionary. He entered that country as an entrepreneur, as a businessman in a particular technical field. And he set up his business. He has a wife, and he has

children. I won't even say how many children he has. I never get email directly from him. It's always sent via someone else, and it's always coded.

Certain words are never used because the internet is a notoriously non-private thing. But he is effectively witnessing the Muslims. How does he do it? He does it by being a good businessman and in the course of operating his business, he seeks to show himself friendly to the people who come to him for his services in a technical field.

A little here and a little there, he seeks to establish a relationship, inviting the person and his wife and children to come into his home for a meal. And when that person comes into the home for a meal, they don't share Jesus with that person at first. They just begin to establish a relationship.

Maybe at a point they'd say something like this, when the person begins to open up, maybe it's weeks, maybe it's months, and the person begins to say:

"I've got a need. Would you pray for my mom?"

Let me tell you that I had a Muslim man in the past 10 days come to me and ask me to pray for his mom and I made sure, although I didn't see him several days later, but when I was in his store, I inquired about his mother by name and asked that they let him know that I was praying for his mom. But I used her name. And that's the beginning. That's the door opening.

Do I have to know Muslim theology? No.

Do I have to be a Christian theologian? No.

I just have to know I once was blind, but now I see. I have to know that it's not by my works, but it's by what Jesus has done for me. And it's remembering that my goal in establishing a relationship with a Muslim is only one thing, not to make money off of him, not to convert him to being a Republican or to converting to be a Democrat, or to getting to be somebody that's pro-American as over against pro-al-Qaeda. It's not so that he'll choose vanilla ice cream over chocolate ice cream.

There's one purpose, it is so that a little here and a little there, I establish a sufficiently deep relationship of trust that when God's Holy Spirit begins to work, as God's Spirit will do, if we pray and beg God, and as God the Father

sovereignly in his providence brings circumstances about in that's man's life—maybe it's a mother who's critically ill, maybe it's a father who's been diagnosed with cancer—an establishment of a relationship leads to the question being asked, “Would you pray for my father?” And then pray for the Father and pray for an open door.

You see, when you pray, you're praying for two things: God in his providence to bring that person to a point of need, and God the Holy Spirit to begin to soften their heart and walk in sensitivity to win that person to Jesus. Can you win a Muslim to Christ?

Absolutely.

But you've got to remember what the issue is. The issue isn't democracy versus monarchy. The issue isn't fascism versus communism or socialism.

Those are all vital issues, aren't they? But there's one issue that's more vital than everything, and it's an issue that transcends every nation on earth and every form of government on earth and every system of economics on earth and it's this:

Have you been to Jesus for the cleansing power, are you washed in the blood of the Lamb?

Never forget this. You have the one thing that a Muslim cannot understand, a Muslim cannot understand a personal relationship with God because Allah is wholly other. He is completely transcendent.

But the God of Christianity, who being wholly transcendent, is also wholly eminent, and he has stooped down to where we are and entered into our world and become a human being just like you and me so that we can know God personally.

How can we win the War on Terror? I assure you as a student of history and Islam, there is no way to win it but one, and that's to win Muslims individually to the Lord Jesus Christ. And the beautiful thing is this, if you're 50 or 60 or 70 or 80-years-old, you're not going to be serving in the armed forces of our country, but I'm telling you, you can do something vital, whether you're in the military or civilian, you can do something vital for the

security of this nation, and that is share your faith in Jesus Christ with one Muslim.

And if every Christian set about to do that, not only with another Muslim, but with other people who go to church, our country and our world would be a place where people beat their swords into plowshares and their spears into pruning hooks, and where they would learn war no more (Isaiah 3:4).

The only hope of winning the War on Terror, mark these words, is winning individual Muslims to Jesus Christ. That's my hope, that's my confidence, and that's our goal.

Let's pray.

Lord, we pray that you would inspire each of us to share our faith in Jesus Christ with other people, with our Baptist neighbors, our Presbyterian neighbors, our Methodist neighbors, our Roman Catholic neighbors, who may not have a personal relationship with you, to share our faith in Jesus Christ with our Jewish neighbors and our Muslim neighbors who do not know God and do not know that peace that we know and have never known that spiritual presence inside of themselves that we have come to know that has given us fulfillment and peace.

Lord, we pray that you would inspire us that by our prayers, by our friendship, by our sticking to the heart of the matter, we really can win Muslims to Christ. And Lord, for those of us who live in central Louisiana, central Louisiana has been in the past decade a Mecca for Muslims as now, Lord, I calculate there are four to five times the number of Muslims living in central Louisiana as there are Jews.

Lord, we have world missions right on our doorstep. Give us to be faithful to you, for Jesus' sake. Amen.