The Contextualized Muslim Christian in the Turkey

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〈Abstract〉
This article seeks to understand the issues on why theology is done in context, especially in Muslim context. Contextualizing the gospel is not an easy task. There is confusion about its meaning and how it should be practiced. Many Christians, who attempt to contextualize theology, must view the cultural and social potential for Christian behavior to compromising the Biblical truth. This is why we must analyze the Biblical text through contextual lenses.

In the case of religious Muslims today, the very essential teachings of their faith pose a direct contradiction to that of Christianity. This makes it very difficult for Muslims to fully grasp the Gospel. Their cultural and social circumstances make them hard to accept the Gospel. This creates a diverse array of Muslim-Christians who are more Muslim than Christian or more Christian than Muslim.
In order to reach out to the Muslim community with the Gospel, following issues are discussed; First, Islamic theology and how Muslims practice their beliefs. Second, is the Christian God the same as the Islamic God? Third, are the different aspects of Islam; new order in Islam, the crusades, arrival of the West, the Muslim vs the West. Fourth, How Turkey became a Muslim nation? Fifth, how do I present the Christian Gospel to the Muslim? Lastly, the different group of the C1-C6 Muslim Christians today is discussed.

Keywords  Mission, Contextualization, Islamic Nation, Islamic Theology, Muslim Christian, Turkey

I. Introduction

Christianity is truly a global faith because it is rooted in a living God who is creator of the universe that includes human beings who are created in the image of God. The purpose of this paper is to show how contextualization in mission work in Muslim countries like Turkey is fulfilled. The Turkish nation is very unique because

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1 Muhammad Yusuf Musa, Al-īslām (Cairo: wizārah al-awqāf, 2011), 18; In an Islam once known, there are the following missional methods: Confrontational Model, Traditional Evangelical Model, Institutional Model, Dialogical Model, and Contextualization Model. Of them, the most effective is recognized as the Contextualization Model. Keith E. Swartley, Encountering the World of Islam (Waynesboro: Authentic Media, 2005).

2 Islam is the dominant religion of Turkey with 99.8% of the population being registered as Muslim(although some sources give a slightly lower estimate of 96.4%) with the most popular sect being the Hanafite school of Sunni Islam. https://en.wikipedia.org/wiki/Turkey 2016.9.2.; Islam took over the country of Turkey with as much an intensity and passion as the early Byzantines had for Christianity. Once know as the champion of all Christendom for nearly 1000 years, it is now a strong proponent of Islam. The Christian church has been in rapid decline since 1900. In 1900 the Christian population was nearly 22%, Operation World now states that the Christian