

Miroslav Volf from Yale Pushes for Fusion of Christianity and Islam

Who is Miroslav Volf? He was born in Croatia, but raised in Novi Sad, Serbia, when Tito was in power. He got his M.A. from Fuller Seminary, and Ph.D. from Tübingen University.

A few words on those two schools: Fuller Seminary¹ is a name that stands for liberal theology and a promoter of the Charismatic debacle. It was there that John Wimber was teaching his notorious course on “signs and wonders.”² Moreover, Tübingen University can claim its place as a champion of liberal theology. Impious liberal theologians of Tübingen such as David F. Strauss, Ferdinand C. Baur and others, were among the “founding fathers” of the liberal Christianity in Europe³.

Volf studied under Jürgen Moltmann at Tübingen. Moltmann is a liberal theologian who advocates liberation theology, pantheism, and universalism. The people who left their mark on J. Moltmann were Christoph Blumhardt, the founder of Christian Socialism in Germany and Switzerland, and Ernst Bloch, an utopian Marxist.

Presently Volf teaches systematic theology at Yale University. He is the founder of the “Yale Center for Faith and Culture .” This organization promotes ecumenism and more specifically, Muslim proselytism among Christians.

Miroslav Volf and Chrislam

Last year in 2011, Miroslav Volf published a book called “Allah, a Christian response.” Volf’s work is a handbook for conversion to Chrislam. The author does not use the term “Chrislam” but he promotes this new religion. What is Chrislam? It is a mix of Christianity and Islam which originated in [Nigeria](#). In Volf’s terms, Christians can adopt Islam and still remain 100% Christian, but at the same time they become 100% Muslims.

The story behind the book “Allah, a Christian response” by M. Volf

On 12 September 2006, Pope Benedict II delivered [a speech at Regensburg University](#) discussing, among other issues, the forced conversions practiced by Muslims in the past. The reaction was riots and protests throughout the Muslim world. Then a month after Pope’s address, some Muslim clerics wrote “[An Open Letter to the Pope](#),” in which they denied what the Pope asserted about the Muslim past. Here is an [article](#) describing what really the “Open Letter to the Pope” meant.

One year after the “Open letter”, 138 Muslim clerics and leaders wrote a larger document called “A Common Word Between Us and You.” The article “is addressed to the leaders of all the world's churches, and indeed to all Christians everywhere” comments [the official website](#) of the “Common Word” . The full text is [here](#).

The expression “A common word between us and you” is part of the Koran. The Muslims used this specific turn of phrase in the past to call for acceptance of the Koran and conversion/submission to Islam of Christian countries or Jewish communities.

So they do it again today: “In the Holy Qur’an, God Most High tells Muslims to issue the following call to Christians (and Jews—the *People of the Scripture*)”:

Say: O People of the Scripture! Come to A common word between us and you: that we shall worship none but God, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside God. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him). (Aal ‘Imran 3:64)

[A Common Word between Us and You](#) (Summary and Abridgement)

Miroslav Volf from Yale, drafted a response to “A Common Word”, and some people from the Yale theological leadership concurred.

The document was launched as the [“Yale Christian Response to A common word between us and you.”](#)

The “Yale Christian Response” abrogates the Christian faith to the Muslims,. “. . . Christians have been guilty of sinning against our Muslim neighbors. Before we “shake your hand” in responding to your letter, we ask forgiveness of the All-Merciful One and of the Muslim community around the world.” There is no mention of what Muslims did and still do to Christians. Moreover, the “Yale Christian Response” *contains no references* to Christ as the Son of God, to salvation through Him, or His deity or to the Trinity.

However, the [Yale document](#) calls Muhammad, the founder of Islam, the *Prophet Muhammad*... The Prophet Muhammad did similarly when he was violently rejected...

It should be noted that the “Yale Christian Response” is limited to the opinions of Volf, the Yale theological leadership, and the signatories of the document. They do not speak for the rest of the Christian Church. See the article [“You don’t speak for me”](#).

Volf went further and founded the [Yale Center for Faith and Culture](#), a center for ecumenism and Muslim proselytism for Christians. A comprehensive response from a Biblical perspective to the Yale initiative is found [here](#). It contains a wealth of information that will help unprepared Christians to discuss and debate with pro-Islam “Christians” and Muslims.

Around 300 Christian leaders signed “Yale, a Christian Response” to the Muslims. They are [listed](#) in the second part of the document.

Yale hosted a Christian-Muslim "reconciliation" conference behind closed doors. A woman, a Quaker scholar, had the courage to dispute the gratuitous decision made by Yale’s president to over-accommodate the Muslim participants. She wrote a responsive article in [The Wall Street Journal](#) revealing some insights about how deeply is Yale committed to ecumenism of the worst kind.

Miroslav Volf felt that “Yale Christian response” lacked an ideological support. So he wrote the book *Allah, A Christian Response*, in hopes that the readership would embrace his cause more. The crude reality is that Volf

made the matter worse. As we shall see in the review, he commits unpardonable heresies in this book.

Yale, democracy, and loving your neighbor

In his book *Allah, a Christian Response*, Volf scolds Christians for not loving their Muslim neighbor in an *ecumenical way*; meaning incorporating Islamic fundamentals into Christian faith. Moreover, as we saw, Yale went overboard in hosting their Muslim visitors.

If Volf is so dedicated to the “loving your neighbor” concept, how is it possible for him to put Dr. Al Mohler, a reputable Christian leader, in the same category with Malay Islamic militants? (*Allah*, p.81) Are Volf’s neighbors Muslims only?

Since the Yale University leadership is democratic, and was so loving with the Muslim guests, it should also accommodate Jehovah’s Witnesses at the level they feel comfortable because they have the same view of God and Christ as the Muslims do (with minor differences). Then, Yale should invite Dr. Mohler and accommodate him as he requests, to prove that Volf loves his neighbor from the U.S. Afterwards, they should invite one by one all the 5000+ religions and cults to have their moment of Yale democracy...

An Islamic view of Christianity

There is a vast difference in tone and content between what Muslims say in “A common word” about Christianity and how Volf presents it in his book. We will analyze some key passages from the Muslim document, “A common word.” It is important to see an official Muslim view of Christianity so as to deflect Volf’s intended deception.

First, let’s us look at some New Testament verses to remind ourselves about the deity of Christ and his dual nature (divine and human)

In the beginning was the Word, and the Word was with God, and the Word was God.
(John 1:1)

His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, *and declared to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. (Romans 1:3-4)

Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. (Philippians 2: 5-7)

Then some verses from the Old Testament that clearly show the plurality in God's personality, and not *one* personality as the Muslim argue.

Then God⁴ said, "Let Us make man in Our image, according to Our likeness. (Genesis 1:26)

Also I heard the voice of the Lord, saying:
" Whom shall I send, And who will go for Us?"
Then I said, "Here *am* I! Send me." (Isaiah 6:8)

Along with the Bible verses, it is important to bring to our attention the creeds of the Church which are the product of great minds guided by God in interaction with the Holy Word. We should remember the Nicean Creed⁵ which deals with the deity of Christ and the Chalcedonian Creed⁶ involving the two natures of Christ, fully God and fully human.

Now let's examine some passages from "A common word".

Excerpt from "A common word": The central creed of Islam consists of the two testimonies of faith or *Shahadahs*¹, which state that: *There is no god but God, Muhammad is the messenger of God.* These Two Testimonies are the *sine qua non* of Islam. He or she who testifies to them is a Muslim; he or she who denies them is not a Muslim. Moreover, the Prophet Muhammad r said: *The best remembrance is: 'There is no god but God' ... - (I) LOVE OF GOD The Testimonies of Faith*

My Comments: In this section, Muslims affirm the two fundamentals of Islam: that their god is Allah and that their messenger/prophet is Muhammad. They have in mind a twofold goal. To make an Islamic proclamation, and to suggest to sympathizers how they can become a Muslim. In this excerpt they use the word "God" but the original word in the Koran is "Allah". Why? Is this deception? Another aspect, which has to be noticed, is the statement that Muhammad is "the messenger of God". They imply that their "messenger" Muhammad is superior to Christ.

Excerpt from “A common word”: *The Best that All the Prophets have Said:* Expanding on *the best remembrance*, the Prophet Muhammad also said: *The best that I have said—myself, and the prophets that came before me—is: ‘There is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things’ⁱⁱⁱ*. The phrases which follow the First Testimony of faith are all from the Holy Qur’an; each describe a mode of love of God, and devotion to Him.

My Comments: In the section above, called “The Best that All the Prophets have Said,” Muslims claim that God is a singular personality, and by saying that “he has no associate,” they deny the deity of Christ. So, from the outset we see three things strongly emphasized by them. 1. They have a different God than that of the Bible, 2. they have a different messenger/supreme prophet than Christ, and 3. they reject the deity of Christ.

Excerpt from “A common word”: Muslims recognize Jesus Christ as the Messiah, not in the same way Christians do (but Christians themselves anyway have never all agreed with each other on Jesus Christ’s nature), but in the following way: *.... the Messiah Jesus son of Mary is a Messenger of God and His Word which he cast unto Mary and a Spirit from Him.... (Al-Nisa’, 4:171)*. We therefore invite Christians to consider Muslims *not against* and thus *with them*, in accordance with Jesus Christ’s words here.

Finally, as Muslims, and in obedience to the Holy Qur’an, we ask Christians to come together with us on the common essentials of our two religions ... *that we shall worship none but God, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside God ... (Aal ‘Imran, 3:64)*.

Let this common ground be the basis of all future interfaith dialogue between us, for our common ground is that on which hangs *all the Law and the Prophets*” (iii)
COME TO A COMMON WORD BETWEEN US AND YOU

My Comments: In the third section, Muslims who wrote the document state that Christians should come together with Muslims in what are the common essentials of their two religions. There is nothing essentially common. This view of togetherness is not held by the majority of Muslims. The Muslim clerics plainly and boldly state that they do not recognize Christ as the Messiah as the Christians do. Moreover, they cunningly say that even the Christians disputed the nature of Christ. Nothing is further from the truth! Then a fragment of a Koranic verse (An-Nisa’ 4:171) follows, citing that Christ is just a messenger of God. This paragraph concludes with the statement that Muslims are not against Christians, but are with them.

Well... let's see what the **whole Koranic verse** cited above, says:

O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son.

This paragraph is a direct intimidation to Christians. They are chastised: “do not commit excess in your religion”. Muslim command belief in Allah and his messengers (meaning Muhammad and his associates). Then the threat is spelled: “do not say ‘three’” meaning Trinity and “desist- it is better for you” it means “be quiet about the trinity- or else”. Next follows their creedal re-affirmation of God as *one* personality, and the negation of Christ (Allah does not have a son).

The Muslim charging of Christians, as holding the view of Tritheism (do not say ‘three’) is baseless. Their real objective is denying Christ as the Son of God (deity) and the Trinity.

The Koran denies the death on the cross

The following is not part of “A common word” but part of the Koran.

That they said (in boast), “We killed Christ Jesus the son of Mary, the Messenger of Allah”—but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not—nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise.” (Qur’an, 4:157-158, Yusuf Ali)

Ignoring overwhelmingly [reliable sources](#), Muslims through the Koran still deny the death of Christ and His crucifixion. They want people to accept their unwarranted assertion that the disciples of Christ had just hallucinations concerning the death and resurrection of Christ.

In conclusion, we see that Muslims from “A common word” who Volf presents as being more progressive, are firm in their absolute denial of cardinal truths of Christianity, especially the work and deity of Christ.

Ecumenism leading to Chrislam

One of the reoccurring themes in pastor John MacArthur's [preaching](#) is the sufficiency of Christ and the sufficiency of the Scriptures. Along with that are *the doctrines of sovereign grace*. These theological aspects I just mentioned are absent in most churches. This explains why certain Christian leaders end up embracing all kinds of syncretic theologies, or join ecumenical causes.

So, why are syncretism and ecumenism growing among Evangelical leaders? The simple answer is, they are under-committed to Christ and His Word. Yes, they preach His name but their philosophy of ministry is grounded in "strategies," "programs," and "relevancy." They sacrifice expository teaching of the Bible⁷ and embark on the task of "saving the world" from its perils.

There are many Christian leaders who fit the description in the previous paragraph. *Some even signed the Yale Christian response, for instance*⁸: David Neff, Dudley Woodberry, Richard Mouw, Richard Cizik, Timothy George, Bill Hybels, Rick Warren, Nicholas Wolterstorff, John Stott, Glen Stassen, Leith Anderson, Duane Litfin, and Stanton Jones.

Long before John Stott signed the *Yale Christian Response*, he argued for annihilationism⁹. J.I. Packer signed the [Evangelical and Catholics Together document](#)¹⁰. Conservative Evangelicals should refer to neither Stott nor Packer anymore.

David Neff who also signed the *Yale Christian Response*, is the editor in chief at Christianity Today. He joyfully commends the influx of Eastern Orthodox mysticism at Wheaton.¹¹ He also generously interviews¹² Metropolitan Kalistos¹³ who lectured on E. Orthodoxy at the same college. In the interview, Kalistos said he does not care too much about the idea of Satisfaction¹⁴...and that "Satisfaction is not a Scriptural word". Well, Trinity is not a Scriptural word either but is as vitally important as Satisfaction is to the Christian faith. Kalistos dismisses the doctrine of Justification without providing any support for his statement. The "not a Scriptural word" stanza is part of Jehovah's Witnesses' cultist defense.

As we shall see later, E. Orthodox mysticism creates a propensity for Chrislam among many Eastern European evangelicals. As a consequence of dabbling with Eastern Orthodox and Roman Catholic mysticism, on the part of many theological seminaries, we will soon face the same issue here in the U.S.

We witness a humanistic, almost socialist Evangelical movement. In fact, today, the non-ecumenical pastors are a minority. The ecumenical movement is just a collectivism of religions. In collectivism, there are two stages. Stage one is manipulation of the independent entities to join in for the “greater good”. The second stage is authoritarianism, where the manipulators will rule the collective socialist religious association, called ecumenism.

A case study for Chrislam in Eastern Europe

There is a direct connection between Eastern Orthodox mysticism, and a growing interest for Chrislam in a context of ecumenism.

As we saw, Volf is originally from Croatia. This year, the Evangelical Theological Seminary from Osijek had another graduation. The main speaker for that occasion was Miroslav Volf. Among the people attending the ceremony were Seventh Day Adventists and Muslims. Part of Volf’s speech had to do with religion and globalization.

A group of Romanians also attended the graduation ceremony. Their leader was Emanuel Contac, a NT Greek professor, from the Pentecostal Theological Seminary of Bucharest. Upon his return to Bucharest, he posted two short articles with pictures on his blog about the event in Osijek in which Volf was greatly acclaimed. One of the things professor Contac promoted was the book *Allah, a Christian Response*. I had an exchange with Contac on his blog. Then I wrote a review of Volf’s book on my blog, showing the Islamic background of the whole scenario. In spite of overwhelming evidences, Emanuel Contac did not acknowledge his responsibility of indirectly promoting Chrislam on his blog by showcasing the book *Allah, a Christian Response*. The Theological Pentecostal Institute of Bucharest issues a magazine titled *Pleroma*. Contac authored several appreciative articles in that magazine, on different mystics of Eastern Orthodoxy. John Tipei, a former rector of this institution, blindly defended Emanuel Contac despite irrefutable evidences found on Contac’s blog.

Emanuel Contac is part of a much larger group of Evangelical theologians and linguists who have a strong ecumenical bent. Contac did his classical Greek studies in Bucharest, Romania. Most of the ecumenist bound theologians and pastors from Romania studied at different levels in England.

The man behind ecumenism and pro-Islamism in Romania is Danut Manastireanu, director of World Vision, Middle East region. He signed the "Yale Christian Response" document as well.

We have to bring Timothy Ware again into discussion, who used his Eastern Orthodox influence in England to create a platform for E. Orthodox mysticism. Most departments of theology in English universities wanted to be fashionable by probing into Eastern Orthodox thought, especially as a result of T. Ware's book "The Orthodox Church" which puts forth a sanitized version of E. Orthodoxy.

In the meantime, a lot of Romanians who studied theology at a Ph.D. level in England, arrived with their minds primed for mysticism from their own country.

Why did the young theologians of Eastern Europe gain appreciation for Eastern Orthodoxy in their native countries before they went to England? There are two aspects here which will help with an answer. First, the church in Eastern Europe lacked a Biblical theological foundation. People knew the Word, evangelized, lived properly, but did not have the resources and time to lay a foundation in theology. On the other hand, the "young wolves" from among evangelicals wanted to chart new territories in theology, having no humility or expertise. So they dabbled with Eastern Orthodox theology without being properly equipped. Then when they made it to England to get their Ph.D.'s they just connected naturally in the environment created by Timothy Ware and his Eastern Orthodox agenda.

¹ There are few sound theologians who sometimes are part of the faculty of these liberal institutions. Also, not every Fuller graduate will be theologically defective.

² <http://www.christianitytoday.com/ct/1998/january12/8t1058.html?start=1>,

³ Other contemporary liberal/heretic theologians such as Jürgen Moltmann, and Hans Kung are part of the faculty of Tübingen University.

⁴ *Elohiym-plural form*

⁵ <http://faculty.bbc.edu/rdecker/documents/GreekCreeds.pdf>

⁶ idem

⁷ <http://www.gty.org/resources/sermons/80-371/exposition-the-heart-of-biblical-ministry>

⁸ David Neff; Editor in Chief of Christianity Today.

Dudley Woodberry is dean emeritus and senior professor of missions at Fuller Theological Seminary School of World Missions, specializing in Islamic studies.

Richard Mouw is currently President at Fuller Theological Seminary.

Richard Cizik was the Vice President for Governmental Affairs of the National Association of Evangelicals (NAE)

Timothy George is the dean of Beeson Divinity School at Samford University

William Hybels is the founding and senior pastor of Willow Creek Community Church in South Barrington, Illinois.

Rick Warren is the founder and senior pastor of Saddleback Church.

Nicholas Wolterstorff is an American philosopher and currently the Noah Porter Emeritus Professor of Philosophical Theology at Yale University.

John Stott was an English Christian leader and Anglican cleric who was noted as a leader of the worldwide Evangelical movement.

Glen Harold Stassen is a Baptist theologian.

Leith Anderson is the President of the National Association of Evangelicals. He has served as senior pastor of Wooddale Church, in Eden Prairie, Minnesota, since 1977.

A. Duane Litfin was the seventh president of Wheaton College in Wheaton, Illinois.

⁹ Stott's shift came to light in a book published by InterVarsity Press entitled *Evangelical Essentials: A Liberal-Evangelical Dialogue*. In this book, Stott responds to liberal Anglican David Edwards on a range of theological issues. It was in response to Edwards's position on judgment and hell that Stott presented his reformulated views. Though Stott is probably the most respected evangelical to espouse the annihilationists' cause, others have joined this growing movement as well. Clark Pinnock, John Wenham, Philip Hughes, and Stephen Travis have all positioned themselves as annihilationists within the evangelical camp. <http://www.biblicist.org/bible/hell.shtml>

¹⁰ <http://www.seekgod.ca/ect.htm>

¹¹ <http://blog.christianhistory.net/2009/04/eager-to-study-the-early-church.html>

¹² <http://www.christianitytoday.com/ct/2011/july/fullnesscenter.html?start=1>

¹³ http://www.thyateira.org.uk/index.php?option=com_content&task=view&id=22&Itemid=46

¹⁴ <http://www.christianitytoday.com/ct/2011/july/fullnesscenter.html?start=4>