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**The Love of God Through the Muslim Dream Experience:
A Supernatural Phenomenon That is Illuminating God's Special Revelation To The
Muslim World**

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Introduction

In our current day and age, a quick search online leads to countless stories and first accounts of former Muslims coming to faith in Jesus Christ following an encounter with Him in a dream. In his book “A Wind In The House of Islam,” David Garrison refers to this as “Holy Spirit Activity,” observing that “Christians serving among Muslims have found that it pleases the Holy Spirit to blow through the House of Islam. God is visiting these Muslims through dreams, visions, and answered prayers in the name of Jesus. Virtually everyone who has worked in ministry to Muslims can attest to the pervasive presence and work of the Holy Spirit” (Garrison, 238)^[1]. Although the sentiment of Garrison’s reflection is commonly held among missionaries and converts in Islamic contexts, this supernatural phenomenon— which I will refer to in this paper as the “Muslim Dream Experience”— has sparked a great deal of debate among Islamic and Evangelical Christian communities alike. Particularly within the context of less charismatic settings, supernatural encounters of this nature are often questioned or even downright rejected. Conversely, I will argue that the Muslim Dream Experience is not only biblically sound and legitimate, but a tangible manifestation of God’s love for and commitment to His chosen people.

While the misapplication and misinterpretation of supernatural experiences within the Church has created good reason for a healthy dose of carefulness when engaging in this conversation, one must never let skepticism blind them from witnessing the great lengths God will go to rescue His people. The love of God compelled Him to give up His only Son, so that nothing could separate the people of God from this love. This is the fundamental reality which the Christian faith is built upon: *Neither death nor life, neither angels nor demons, neither our fears for today nor our worries about tomorrow—not even the powers of hell can separate us from God’s love. No power in the sky above or in the earth below—indeed, nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord* (Romans 8:38-39). This is a love which surpasses all human knowledge; its width, length, height and depth are too boundless for even the most righteous human minds to comprehend (Ephesians 3:18-19). In light of this reality, I believe the growing skepticism surrounding the Muslim Dream Experience (and other supernatural stories of divine rescue) is a result of an insufficient understanding of God’s love. Two common objections against the integrity of dreams of this nature are 1- *God does not use dreams to communicate with His*

people, and 2- *Since salvation only comes through the Special Revelation of God's word, dreams are not part of God's work of Salvation.* Later in this essay, I will contend that these objections are largely a side-effect of one's fallen human nature which inevitably produces limitations. Among these limitations are an inability or unwillingness to carefully examine and apply the content of these dreams, a lack of contextual awareness (both theologically and culturally), and a denial of the salvific results which these dreams have led to.

Whether these limitations stem from human nature, fear, apathy, discomfort, or something else, a comprehensive historical, biblical, and theological analysis makes one thing abundantly clear: God is using dreams to illuminate the gospel to the Muslim world and bringing thousands of former devout Muslims to true belief and true repentance through the revelation of His word. I will contend for the legitimacy of the Muslim Dream Experience as an outlet of God's loving pursuit of His people first through a brief historical analysis. Next, I will conduct a theological and biblical analysis to prove the reality that this phenomenon is supported by Scripture and sound doctrine. I will do so through examining a variety of Scriptures from both the Old and New Testament and the doctrines of *Special Revelation*, *Predestination*, and *Regeneration*. I will conclude this paper with a brief overview of how the modern Church— especially for Christians in a Western context. I will also expand upon how supernatural experiences like dreams ought to motivate followers of Jesus to utilize their agency by praying for and seeking out opportunities to share the gospel with the unreached in their own neighborhood and across the globe.

A Historical Analysis

The Islamic Faith

Historically, among Muslims and Christians alike, dreams have widely been considered “an important source of inspiration and as a means of accessing other realms of existence” (Green, 154)^[2]. The religion of Islam was established in Mecca and Medina around 610 AD on the basis of a dream, or his first “divine revelation,” that Mohammad received from Allah. Mohammad was believed to be the last prophet of God. This and following revelations were recorded in the Qur'an, which— and along with the Hadith— the religion of Islam is built upon.

Among the five core beliefs or “pillars” of Islam are: Shahada: The witness or recitation of the Creed, Salat: The saying of prayers at the five specific times each day, Saum: The keeping of the fast during the month of Ramadan, Zakat: The giving of 2.5 percent of one’s income to the poor, or for religious causes, and Hajj: The pilgrimage to Mecca and its environs at least once in a lifetime. “Sometimes an additional Pillar is the jihad, struggle for the faith or holy war” (Swartley, 520)^[3]. The importance of dreams in Islamic religion is a key contextual factor that must be considered in this conversation, as it contributes to the reality that the love of God pursues His children in a way that they can understand and receive it.

In the centuries following the prophet Mohammad’s death in 618, the Islam faith continued to spread “sometimes by force, sometimes by peaceful proselytizing”^[4] throughout Egypt, Africa, India, Persia and beyond. Although the Islamic faith claims that Allah has the same qualities as Christians’ God of the Bible (such as righteousness and holiness), at its core Islam is inherently anti-Christian. Islam has challenged Christianity “for more than 13 centuries... through a system of social laws, called *shariah*, [which] have suffocated and virtually eliminated Christianity in much of the region that gave it birth” (Garrison, 99)^[5]. In addition to prohibiting conversion to Christianity, Islam teaches radically different doctrines regarding things like creation, sin, salvation, and the Trinity (to name a few). In most parts of the world Muslims are experiencing a systemic resistance to exploring Christianity. I believe this is largely a result of the fear and trepidation that is felt when considering the consequences one could face upon leaving Islam including being “threatened for life and socially boycotted” (Garrison, 106).^[6] Of course these consequences vary, depending on one’s geographical and relational context, but in my research I read dozens of accounts which shed light on the brutal realities many have faced for leaving their Islamic faith behind to follow Jesus, ranging from disownment to execution at the hands of one’s own family members.

False teachings about the Christian faith is another large contributing factor today to Muslim’s resistance to Christianity. False teaching not only poses threats to the visible Church, but also to those, like practicing Muslims, who need to hear the true gospel. A quote from Christian convert Nabeel Qureshi is a telling example of how one’s perception of Christianity growing up in the Islamic faith can quench the desire to explore Christianity: “Islam requires us to believe that Jesus was so incompetent as a teacher and prophet...an abject failure. In fact, he

was worse than a total failure, since he left his disciples believing the exact opposite of *tawhid*' (Qureshi, 56).^[7] As evidenced by Kadeem's story, most Christians' view of Muslims and most Muslims' view of Christians is "shaped by fourteen centuries of conversations and debates" (Reisacher, 159)^[8], exposing the clear need for God's people to be vessels through which His word is supernaturally illuminated and revealed to those living in darkness. I will expand on the importance of this point more in depth in my conclusion, but it is important to mention that the historic relational gap between Muslims and Christians presents a major hindrance in the spread of the gospel to the Islamic world. And although the weight of this grave reality must be considered, there is another reality that the Muslim Dream Experience sheds light on; a reality that proves nothing can hinder the love of God from reaching His chosen people.

God At Work

"At first, the stories were rare, but today these amazing accounts of God breaking through to Muslims have become a common occurrence. We find that about one out of every three Muslim-background believers has had a dream or vision prior to their salvation experience. Some more precise surveys are a bit more conservative and suggest a little over 25 percent of Muslims had a dream or a vision before becoming disciples of Jesus. Either way, the percentage is significant." –Tom Doyle^[9]

According to data from the 2002 edition of the *World Christian Encyclopedia*, "it is estimated that 82,000 believers are added to the body each day" (Doyle, Appendix 2)^[10]. More recent studies^[11] reveal that the global Christian population, with a 1.17% growth rate, is projected to top 3.33 billion by 2050. Despite the risks involved in Muslims converting to Christianity, "more Muslims have come to Christ in the past two-decades than at any other time in history" (Garrison, 99)^[12] The fastest growth is currently happening in Asia and Africa, locations where Islam is a prominent religion. By 2050, Africa and Asia are projected to be home to almost 1.3 billion and 560 million Christians, respectively. The rate at which Christianity is growing in the face of persecution is astounding and evidences the fact that the soil of the Muslim world is fertile for conversion. David Garrison wrote of an instance in North Africa in which an Arab Muslim cleric "complained that more than 10,000 Muslims living in the surrounding mountains had apostatized from Islam and become Christians" after hearing a

sermon (Garrison, 3)^[13]. He gives another example of “a Turkish Muslim people who have been turning to Christ by the tens of thousands over the past five years” (from 1998-2003), in spite of the fact that in 1992 there were only 50 known believers among their population of several million people (Garrison, 53)^[14].

Tom Doyle is one of many who attributes the growing phenomenon of mass conversions among Muslims, at least in part, to dreams. In a survey conducted by George Housney among a sample of 100 former Muslims, he found that one key factor which drew them to Christ (in 25% of cases) was the experience of dreams and visions, mostly of Jesus^[15]. Jerry Trousdale, author of *Miraculous Movements*, estimated that in his seven years of ministry to Muslims, “about 40%... of the former Muslim leaders who are now making disciples and planting churches... reported a dream or vision of Jesus that prompted them to begin a search to know more” and that between 50-70% of churches planted among Muslims “happened in part because of signs and wonders” (Trousdale, 133-135).^[16]

In my research I was personally overwhelmed with excitement by the sheer magnitude of testimonies supporting the reality of dreams leading former Muslims to salvation in Christ. One account is from a man named Sokrat, a practicing Uyghur who was part of a large Muslim population in China: “Sokrat woke up sweating from a nightmare. In his dream he saw Satan coming for his soul. Then he saw a flaming sword between himself and the devil. A voice seemed to come from the sword saying, ‘Sokrat, I am Isa. I have the power to save you if you believe in me’” (Swartley, 200)^[17]. In Tom Doyle’s book, he documents a Christian medical team’s encounter with a Muslim woman named Jamilla at a clinic in Jeresh, Jordan. After visiting the clinic for the first time to receive care for herself and three of her children, Jamilla was perplexed about the love and care that she was freely and generously given from the team of Christian doctors. Shortly after her first visit to the clinic, she began having dreams: “The man’s eyes dazzled Jamilla. She stared as he stepped close and wrapped [his] powerful arms around her shoulders. White folds from the arms of his robe draped her body. ‘Jamilla, they love you because I love you’” (Doyle, 105)^[18]. Upon reading these and several other accounts of the Muslim Dream Experience, it is difficult to deny the anecdotal evidence that God is at work through dreams; however, confusion regarding the mechanics of *how and why* may be part of

what has led many to push back on the legitimacy and biblically-sound nature of these dreams. This push back may take the form of a two-fold argument: 1-Divine dreams and visions from God are a thing of the past, and belong in the context of the Old Testament, and 2-Even if God does give people dreams, they cannot be involved in the salvation process because salvation comes through the Word alone! In the following two sections I will conduct a biblical and theological exam to address these arguments.

A Biblical Exam:

Dreams in Scripture Vs. The Muslim Dream Experience

All throughout Scripture, from Genesis to Revelation, there are accounts of “dreams, visions, a burning bush, an audible voice, and angelic visitations to communicate directly to people by way of introducing Himself, revealing the future, giving warning or rebuke, commanding obedience, issuing instructions, giving encouragement, and even envisioning the future” (Trousdale, 133)^[19]. Some well known examples include Jacob’s ladder dream (Genesis 28), Pharaoh’s famine dream (Gen 41), Daniel’s end-time dreams (Daniel 8), Paul’s conversion vision (Acts 9), and Joseph’s dream about Jesus (Matthew 1). However, Tom Doyle observes that “the distinction between supernatural biblical experiences and today’s dreams is clear: the dreams of Scripture gave revelation to leaders of Israel, the church, and even to pagan kings, but the dreams Muslims are receiving today give insight into the person of Jesus and His offer of salvation” (Doyle, Appendix 2)^[20].

What has not changed upon the canonization of Scripture is the fact that the God of the Bible has been and continues to work in supernatural ways to bring His children to Himself. The love which compelled God to go as far as incarnating Himself in human flesh and dying a horrific death is the same love that has and always will go after His children. Mallone elaborates that “the Church did not become dreamless as soon as it had settled the question of the New Testament Canon” (Mallone, 57)^[21]. St. Augustine also placed a high emphasis on the importance of dreams and visions as a “continuing means of revelation and guidance” and “examples of God’s providential care and gifts” (Mallone, 58)^[22]. Dreams, like other

experiences and means, are a legitimate vessel of illumination to the gospel. Whether God's pursuit comes in the form of a child's relationship with Christian parents, or the view of a breath-taking sunset, or a season of loneliness, or a dream that leads a Muslim to risk their life to speak with a Christian missionary, the fuel behind His pursuit is His love and the product of His pursuit is the illumination of the gospel. God is not bound by a specific methodology in drawing His people to Himself; He is a creative God who works in unique ways. God is also not limited by anything that we see as a barrier from salvation; He can make a way where there is no way in order to fulfill His will. Lastly, God is not "practical" as we think of the word; His love readily leaves the 99 to rescue the one at all costs. And whether God uses what we deem an "ordinary" or "supernatural" experiences, conversations, and relationships to illuminate the truth of the gospel, God has not ceased to work in supernatural ways. Salvation that comes through the revelation of the Word of God and transformation of the human heart is— in and of itself— a miracle, regardless of what circumstances and means God used in the process.

An Accommodating God Who Comes in the Flesh

"In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe." (Hebrews 1:1)

A fuller understanding of the context in which most Muslims are born into helps one in understanding the effective qualities that dreams possess in illuminating the gospel to the Islamic world. As stated previously, the religion of Islam—founded on the basis of its prophet Mohammad's dreams—considers dreams to be "the ordinary man or woman's gateway into and even beyond the guarded spheres of scripture and doctrine" (Green, 146) ^[23]. Unlike modern Western Christians, most Muslims live in a cultural context in which places a high spiritual value on the content of dreams, for better or for worse. This is foundational to the teachings of the Qur'an, which gives "an effective endorsement to the legitimacy and interpretation of dreams," but describes certain dreams as "misleading or even demonically inspired" (Green, 147)^[24]. It is only the Imams, who are the religious leaders within the Islamic faith, who possess the spiritual authority to interpret these dreams.

Particularly for those living in Islamic contexts which are hostile to Christianity, it is logical to conclude that God could (and would) accommodate to the limitations (contextually and spiritually) hindering His people from hearing the Gospel. Among the countless examples of God meeting His people exactly where they are both physically and spiritually include: the Samaritan woman's encounter with Jesus at the well (John 4:4–42), Jesus meeting fishermen in their boats (Mark 1:16-20), the tax collector Levi's encounter with Jesus at his booth (Luke 5:27-28), and the criminal encountering Jesus on the cross next to him (Luke 23:43). Perhaps the best example of Scriptural evidence to support the nature of God as one who moves towards His people in a posture of accommodation is the birth of our Savior. In the birth of Jesus, "the Word became flesh and dwelt among us" (John 1:14). The God of the Universe quite literally incarnated Himself as human in order to meet humanity in their fleshly state. For the joy that was set before Him, He endured the cross (Hebrews 2:2). In the words of A.J.Broomhall, we should not judge those who imitate God in this way by adapting their "dress, methods, and terminology" to reach varied groups." (Broomhall, 75)^[25] Furthermore, we should not judge God Himself, whose thoughts are higher than our thoughts and whose strategies of rescue (such as supernatural dreams) are higher than our ways.

A God Committed to The Nations

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. (Matthew 28:19-20)

As mentioned, Genesis to Revelation is filled with an ongoing story of God's pursuit of and love for His people of all nations. Being born into a historical and geographical context that is not hostile to the gospel is not the norm for the majority of the Church, but God's plans to reach the ends of the earth with the good news have never been thwarted by even the gravest hostility to His Church. This is evident in Genesis 17:5 when God redeemed and renamed Abraham "the father of a multitude of nations". In Acts 13:47 God made His people "a light [to] bring salvation to the ends of the earth". In Joshua 4, God instructs the Israelites to set up a memorial "so that all the peoples of the earth might know that the hand of the LORD is

powerful and so that [they] might always fear the LORD.” The Psalmist in Psalm 22:27 exclaims: “All the ends of the earth will remember and turn to the LORD, and all the families of the nations will bow down before him.” Revelation 14:6 paints a beautiful picture of what the Kingdom of God will look like in its fullness: “Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth— to every nation, tribe, language and people”. God’s love is not exclusively available for those who have been born into Christianity. If this was the case, no one in the history of all creation would have been given the title or privileges of God’s sons and daughters. A Christian’s adoption into the family of God is only made possible because of a love that not only went to the ends of the earth, but traveled from the heavens to the earth.

Theological Analysis

Illumination Leading to Special Revelation

Most generally, illumination refers to the ways in which the operation of creaturely intelligence is caused, preserved and directed by divine light, whose radiance makes creatures to know:

‘that light is what enables [the soul] to understand whatever is within the range of its powers’ ...taken at its widest, illumination embraces a range of the Spirit’s acts in relation to the church’s receiving of the Word of God—not only the interpretation of Scripture but also the recognition that Scripture is divine instruction” —J.B. Webster^[26]

One of the most prominent doctrines guiding and shaping the Reformed view of Special Revelation is the Westminster Confession of Faith which speaks to the characteristics of the Holy Scripture as God’s Special Revelation to the world:

Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation: therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the

malice of Satan and of the world, to commit the same wholly unto writing; which maketh the holy scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.^[27]

The Confession states that Scripture is the “special” means by which God makes Himself known to His people, and Scripture itself supports this reality. In the words of Romans 10:14: *How will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?* Although special and general revelation are distinct, they are not disconnected. Both are given in love to sinners by a God who wants to be known. Berkhol explains that the clear difference between special revelation and general revelation “lies in the fact that in special revelation God's way of salvation is revealed,” and that special revelation “rests on the basis of recreation, is addressed to men as sinners with a view to their redemption, and can be properly understood only by spiritual man” (Gootjes, 360)^[28]. Despite the abundance of evidence that Muslims are coming to faith in Jesus as a result of a series of events marked by an initial encounter with the God of the Bible in their dreams, the Muslim Dream Experience does not seem to fit neatly into either category of special or general revelation. However, since these dreams have led their recipients to pursue God's special revelation through Scripture, this phenomenon should be considered illumination. Although illumination is not the means which “saves,” it is clearly a means which God has chosen to draw His chosen people to Himself through His word. In order to properly understand the theological basis for the Muslim Dream experience, one must first understand the relationship between illumination and Special Revelation.

As stated previously, it is important to remember that the difference between the supernatural experiences one reads about in Scripture and the Muslim Dream Experience is that of “*revelation* [vs]. *insight*” (Doyle, Appendix 2). The production of insight, otherwise known as “illumination,” is a work of the Holy Spirit. Although many theological traditions have gone to great lengths to defend the integrity of the doctrine of Special Revelation, the means by which the Spirit uses to illuminate or lead a soul to the saving Word of God are boundless. Therefore, illumination should never be viewed as a “threat” to the doctrine of Special Revelation; conversely, both should be regarded as unique steps in the process of God's pursuit of His children. In light of this, anything that God uses to draw people to His word (like the

Muslim Dream Experience) should be defined as a work of the Spirit. The Muslim Dream Experience meets this requirement as evidenced in two main ways. First off, the content of these dreams do not suggest anything that is not supported by the promises of God in His word; conversely, they are supported by Scripture and lead recipients seek it out. Secondly, these dreams do not stand alone but are used by the Spirit to launch their recipients on a journey of seeking out the truth. This has often led former Muslims to seek out Christians or a bible for answers to their questions about Jesus. These dreams are simply an example of the Holy Spirit's work of illumination. This process of illumination by way of a dream, is further deepening Muslim's awareness of the "law that is written on every man's heart" (Romans 2:15) and leading them to seek out God's Special Revelation.

Regeneration

God introduces Himself personally and gives birth to something in a [Muslim's] heart that causes him or her to begin a journey of discovering and obeying God, seeking to find followers of Jesus to help them complete that journey. – Jerry Trousdale ^[29]

A sinner who was once dead in their trespasses coming to life through eternal salvation is a mysterious and miraculous occurrence. It is even more mysterious in a context where there is little to no exposure to the gospel and great hostility towards Christianity. The doctrine of Predestination provides a lens through which the Muslim Dream Experience must be examined. Nothing will separate his love from his children, even hostility to the gospel. Romans 8:30 states: "And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified". To take anchor in the doctrine of predestination is to remember that God's children exist in every corner of the world, not just contexts where being a Christian is normal (or legal for that matter). It is arrogant and shortsighted to assume that God's hand is so limited to reach only those born into such a context. God's love is jealous for His children. His commitment to rescue those walking in the darkness (including the darkness of Islam) annihilates any contextual or spiritual circumstances that the human mind would classify as "limitations" or "barriers". And this rescue plan begins with the work of regeneration; a work of the Spirit which brings the human heart to life. John Murray describes regenerations "the act of God and God alone" which is vital for "a person to

believe in Christ” (Murray, 111)^[30]. It is the work of regeneration which makes it possible for all to come to Jesus. Whether it be the faith of a child growing up in the Church, or that of a 80 year-old who has practiced Islam his whole life, it is all the work of the Spirit motivated by the love of God poured out on His people. When we put ourselves in the position of deciding how God will regenerate a soul of His chosen son or daughter, we put ourselves in a position of God Himself, seeking to understand the mysterious work of the Spirit that is not our business to understand (Deuteronomy 29:29). Webster offers a word of warning on this note: “The workings of the spirit in illumination, as in all things, are mysterious, exceeding creaturely capacity. When created reason strives to gaze upon the divine light...it blinks and shivers in its weakness...such is the corruption of our nature that the work of the spirit is frequently despised or rejected, appeal to the Spirit in describing how creatures come to acquire knowledge being judged irrational” (Webster, 325).^[31]

Conclusion

A People Waiting for Revelation and A People Sent Out

The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned. –Isaiah 9:2

Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.

And surely I am with you always, to the very end of the age. –Matthew 28:18-20

In the words of Richard Peace, “How we conceive of conversion determines how we do evangelism” (Peace, 286)^[32]. The call on the life of a follower of Jesus is clearly: *Go and make disciples of all nations* (Matthew 28:19). But in the case of the Muslim Dream Experience, the same Word of God which commissions His people to go out and share the gospel with the nations is also used to justify an unnecessary degree of skepticism against the supernatural works of the Spirit. In a context that is hostile to Christianity, it is clear that the Muslim Dream Experience is a biblically and theologically sound work of the Spirit that is illuminating the gospel and propelling thousands upon thousands of Muslims (many with little or no access to a

bible or a Christian companion) into the process of exploring Christianity. The illumination of the gospel through these dreams is bridging the gap that is inhibiting the Muslim world from knowing the love of Jesus.

Perhaps at the pinnacle of the mysterious nature of salvation is the reality that God chooses to use sinners as vessels of His salvation to the world around them. In the words of Charles Spurgeon: “Evangelism is one beggar telling another beggar where to get bread.” This is the journey that God has called His people into, for if we endure with Him we will also reign with Him (2 Timothy 2:11). Although the Christian life begins with regeneration (an act God alone completes), the whole of the Christian life involves a responsibility to labor with God, to work out one’s salvation with fear and trembling (Phillippians 2:12), and to participate in the work of making disciples of all the nations. Although the light of the gospel shines as brightly, there are countless physical, cognitive, relational, spiritual, literacy, and safety barriers that are keeping many parts of the world in darkness.

Trousdale reflects: “What is remarkable today is that, in a world where unnumbered Muslims have no access to the good news— no Bibles in their language, no churches, no known Christians, few or no Christian radio or television options in their language— they are living and dying without any exposure to Christ” (Trousdale, 133).^[32] Now more than ever, in part thanks to the current phenomenon of the Muslim Dream Experience, there is a growing desire and curiosity stirring in the hearts of Muslim individuals and communities to hear the gospel. This reality ought to motivate every follower of Jesus to consider how the “missionary God of the Bible” (134, Trousdale)^[33] is inviting them to engage with the unreached “for the joy of God, for our joy, and for the joy of each human and of all creation in expectation of its fullness (Reisacher, 16)^[34]. In accepting the invitation to be used as a vessel of the love of Christ and zealously stepping into this call no matter the cost, the children of God fulfill the greatest commandment.

A Love That Transcends All Barriers

For this reason I kneel before the Father, from whom every family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power

through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the Lord's holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen. —Ephesians 3:14-21

In conclusion, a close study of the Muslim Dream Experience proves that it is a biblically and theologically sound phenomenon which exemplifies the reality that the glorious riches of Christ are for the whole people of God. God is not a limited God, and therefore His love is limited by the circumstances His chosen people are facing, including those living in contexts which are hostile to Christianity. The love of God is determined to go after His people; to rescue, restore and bind them together! This reality should both encourage God's people as they witness tangible manifestations of God's love for and commitment to His chosen people across cultural and geographical lines (such as the Muslim Dream phenomenon). It should also challenge God's people in their call to participate in the work God is already doing in the hearts and lives of their brothers and sisters across the globe. This exciting call to participate with God in His glorious work of eternal redemption should embolden Christians in sharing their faith and zealously praying for those living in darkness. By embracing and pursuing the work God is already doing in foreign lands, Christians are given the great privilege of participating as vessels of the same love that predestined them for adoption to sonship through Jesus Christ (Ephesians 1:5); the love that brought them from darkness to light, and from death to life! As the good news is illuminated in dark places—whether it be through what we consider to be ordinary or extraordinary means— the Church has great reason to rejoice over the work that God is doing! And as the gospel is spread across cultural, historical, and geographical lines, the ultimate expression of God's love and glory is revealed in its fullness.

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- [4] *History of Islam*, 2022.
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