

An Introduction
and Guide to
Sharing Christ
with Hindus

HINDUISM



CHRISTAR

THE HINDU WORLD



Though the majority of Hindus live in India and Nepal, there are millions living in other countries throughout the world.

SEEKING THE LIGHT



“Hindu.” The word brings to mind a myriad of images: sages meditating in Himalayan mountain retreats, sacred cows lying in crowded streets, devotees bathing in the Ganges River; women with red dots on their foreheads wearing brightly colored saris. From the urban intellectuals of New Delhi, to the slum dwellers of Kolkata, to the business professionals living in Europe and North America, more than a billion Hindus worldwide need the hope of Christ.

**More than a billion Hindus
worldwide live without access to
the transforming hope of Christ.**

Although Hindus are the second largest least-reached religious group, making up more than 15 percent of the world's population, it's estimated that no more than two percent of cross-cultural workers are devoted to sharing Jesus with them. Hinduism is the primary religion of over 2,700 people groups, and more than 2,500 of those groups are least-reached. Fewer than one in 10 Hindus will hear the gospel preached in their own language or culture in the context of a local church. Vast regions and peoples have yet to experience God's transforming hope.

“When Jesus spoke again to the people, he said, ‘I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.’”

—John 8:12

ORIGINS OF HINDUISM



If you were to ask a Hindu to define Hinduism, he or she might emphasize that it is not a religion or a philosophy but a culture, a unique civilization and way of life that has evolved.

Hinduism originated in India and is estimated by differing sources to be 3,500 to 5,000 years old. Profoundly influencing many other religions (especially the Buddhist, Sikh and Jain faiths), it also displays an extraordinary tendency to not only tolerate other faiths, but to assimilate their beliefs and practices as its own.

Hinduism is fundamentally different from the religions such as Islam, Judaism or Christianity in that it has no historic founder, no single authoritative text and no doctrinal format.

The ancient Aryan migrations from Europe and Iran into India, from approximately 1500-326 B.C., merged Aryan culture with that of the indigenous Dravidian peoples and created the social and philosophical foundation of modern Hinduism. The Aryans introduced deities (gods of nature) who required sacrifices to appease their wrath and solicit favors, as well as the Sanskrit language, the basis of the languages of North India and the original language of Hinduism's sacred texts.

Historical Influences

When Muslims invaded and ruled areas of India from approximately A.D. 711-1764, they imposed a tax on Hindus as an alternative to conversion to Islam. These thousand years under Muslim control left a lasting resentment and had a profound impact on Hindu politics, economy, culture, art, literature and science. Today, India has the third largest population of Muslims of any country in the world, numbering over 172 million. However, at less than 13 percent of the population, Muslims are still a decided minority.

European colonialism in India began in the 16th century, and it too left an indelible mark on Hindu culture. First the Portuguese came, followed by the Dutch, the French and the British. The British dominated vast areas of India and maintained control until independence was granted in 1947.

The British revolutionized life in India through the introduction of railway systems, roads, bridges, irrigation systems, the telegraph, the national postal system and English education. British missionary William Carey helped initiate the use of the steam engine, paper production, banks, libraries and schooling for girls and the low-caste. He worked to abolish sati (the practice of burning a widow after her husband's death) and established the Agricultural and Horticultural Society of India. The parliamentary government India has adopted is modeled after the British system, a sign of the lasting impact of colonial rule. Still, British rule, their religion and many of the advancements they brought to society were viewed as foreign.

Hinduism Moves Westward

Today, Hinduism has ventured far beyond its Indian roots. Carried by devotees seeking opportunities for a better life, Hinduism can be found throughout the Western world. As Indians pursue their fortune on a global stage, drawn by the prospect of better education or employment opportunities, they bring their families, culture, food and religion with them. Flourishing Hindu communities have grown in North America and Europe. However, Hindu ideology has been spreading more subtly into Western thought for more than a century.

In 1893 Swami Vivekananda of India addressed the World Parliament of Religions gathering in Chicago to promote Hindu concepts such as "universal tolerance," the acceptance of all religions as true and the belief that god is within each of us. In the years that followed, Vedantic (Hindu philosophical) societies were established throughout Europe and North America, the Hare Krishna movement took root and Transcendental Meditation flourished under the teaching of the Maharishi Mahesh Yogi. In recent decades, reincarnation has been glamorized in the West and is often portrayed as a second chance. This is a far cry from the original concept: Hindus dread the prospect of reincarnation and seek deliverance from its cycle. Reincarnation can be a sort of hell on earth in which a person must pay for the transgressions of past lives in hopes of a better lot in the next life.

From Hollywood stars who claim to have lived past lives, to yoga classes offered at gyms and community centers, to the horoscopes printed in newspapers, much of Western culture has assimilated Hindu thought and practices. Westerners today are often interested in spirituality (without the person of Jesus), pluralistic truth (without absolutes) and eternal life (without the cross and resurrection).

HINDU BELIEFS



Definitions of the Hindu faith are as varied as the individuals who hold to it, and its core beliefs are often buried beneath a vast and intricate maze of conflicting ideas. Deities worshiped, beliefs, practices and festivals can vary from region to region, village to village and even family to family. Despite the complexities of Hinduism, there are two key concepts that most Hindus believe:

- The path of the Hindu is to merge into god and escape the cycle of reincarnation.
- Every soul is a part of the universe and must work out its own destiny.

The path of the Hindu is to merge into god and escape the cycle of reincarnation.

The Ultimate Reality

The Hindu concept of god is called Brahman or ultimate reality. This cosmic force or personhood is said to exist within all things. However, a person cannot have a relationship with Brahman, nor can this god-force be humanly grasped or experienced. Hinduism's millions of gods are believed to be manifestations of different facets of Brahman.

The Self: Atman is Brahman

Hindus believe in the self, known as the atman. The atman is the soul that travels from birth to birth, being purified along the way through religious practice. The central realization in enlightenment is "atman is Brahman": the soul and god are one.

Law of Karma and Cycle of Samsara

Hindus view time as cyclical, evidenced in the concepts of karma and samsara. Karma is the “law of the deed,” a system of reward or punishment for one’s actions. Consequences are received through samsara, a cycle of rebirth more widely known as reincarnation. A difficult life is the consequence of bad karma, while good deeds result in good karma, enabling the soul to be born into a better life and socio-religious standing.

Moksha and the Four Margas

Roughly equivalent to salvation, moksha is liberation from the cycle of rebirth, allowing the soul to merge with god (Brahman) like a drop of water returning to a pool. Hindus believe that there are four distinct paths or margas to achieving moksha, though which path one chooses is unimportant.

- **Jnana Marg** (The path of knowledge): Discovering that the material world is an illusion and that one’s soul is indeed god through meditation or instruction.
- **Bhakti Marg** (The path of devotion): Finding favor with a chosen deity through personal worship and devotion.
- **Yoga Marg** (The path of discipline): Realizing the energy of god within oneself through exercise and mastery of various postures.
- **Karma Marg** (The path of detachment or selfless service): Performing good works without the hope of reward.

Dharma

Dharma has been translated as a “born duty” or “way of life.” Dharma prescribes the criteria for earning good karma or merit and, therefore, a better reincarnation. It varies according to gender, caste group and stage of life, and is responsible for many of the enduring hierarchies in Hindu society.

Varna and Jati

The concepts of purity and position pervade the social order of Hindu society, affecting worship, relationships and roles. Varna classify a person’s position within society based on hereditary roots and occupation. The system consists of four tiers: Brahmins (priests and philosophers), Kshatriyas (warriors, rulers and business owners), Vaishyas (merchants and agriculturalists) and Shudras (laborers and servants).

Jati are distinct people groups that are defined by family, inherited religious standing, geographical region and ancestral occupation. One’s jati, or caste, cannot be changed within a lifetime. While there are four varna, there are many jati.

Outside of the four varna are the scheduled castes or outcastes. Some are tribal peoples, but the majority are known as untouchables due to defiling jobs in society that make them unclean. They call themselves Dalits, which means “oppressed ones.” Members of the higher castes generally do not interact with the lower castes or outcastes concerning spiritual and religious matters. Perceived purity and fear of pollution create major obstacles to the gospel moving freely from person to person and between social tiers in Hindu culture.

Biblical Faith and Hinduism

	BIBLICAL FAITH	HINDUISM
GOD	<ul style="list-style-type: none"> • There is one God, alone deserving of all worship. • God is personal, knowable, holy, just and loving; man can have a relationship with Him. • Based on dualism: God and the world are separate and distinct. Both spirit and matter are real. 	<ul style="list-style-type: none"> • Brahman, the one supreme being, is manifested in millions of gods. • Brahman is impersonal, unknowable and without attributes. • Promotes monism—one existence or reality—and one belief that all else is an illusion, the result of ignorance.
TRINITY	God is triune: The Father, Son and Holy Spirit are one.	The <i>Trimurthi</i> , a three-headed, single-bodied man, represents <i>Brahma</i> , the creator; <i>Vishnu</i> , the preserver; and <i>Shiva</i> , the destroyer.
INCARNATION	<ul style="list-style-type: none"> • Jesus was fully God and fully man. • The purpose of the incarnation was to redeem sinful man through Jesus' death and resurrection. • Jesus' life and death are evidenced in history. 	<ul style="list-style-type: none"> • There have been 10 incarnations of the god <i>Vishnu</i> in various human and animal forms. • The purpose of these incarnations was to save the righteous, destroy the unrighteous and restore the balance between good and evil. • Avatars (incarnations) of various gods and goddesses are rooted in legends.
REBIRTH	<ul style="list-style-type: none"> • New birth (spiritual life) is obtained by grace, through faith in Christ. • The body will be resurrected upon Christ's return to earth. 	<ul style="list-style-type: none"> • <i>Samsara</i> is the process of reincarnation. • The circumstances of one's birth are the result of the good or bad karma from a previous life.
JUSTICE	God is the moral lawgiver and judge.	<i>Karma</i> is the impersonal system of justice in which good or bad deeds result in good or bad consequences.
SIN	Sin is the violation of God's moral law. It results in a broken relationship with God, guilt and condemnation.	Humankind's "problem" is <i>avidya</i> (ignorance). Associated with this are <i>maya</i> (illusions) and <i>mala</i> (the feeling of individuality).
FORGIVENESS	Forgiveness is a free gift available through faith in Christ, who paid for our sin through His death on the cross.	Sinful actions call for purification rather than forgiveness. Good works are required to counteract the imbalance of bad deeds.
SALVATION	Salvation is deliverance from guilt and sin and the free gift of eternal life, by grace, through faith in Christ.	<i>Moshka</i> is release from the cycle of reincarnation, achieved only after much effort and many lifetimes.
WORKS	Our good deeds and devotion to God are our expression of thankfulness and worship and the fruit of our new life in Christ.	Our good deeds and devotion to God are means of seeking <i>Moksha</i> along the four traditional paths: knowledge, devotion, discipline and detachment.

Hindu Sacred Texts

The Vedas

The oldest of Hindu scriptures, consisting of four collections of sacred writings containing hymns, prayers and ritual texts.

The Upanishads

Speculative treatises on ultimate reality and mystical ideas about man and the universe.

The Ramayana

One of two major epic tales, consisting of 24,000 couplets based on the life of Rama, who is said to be the seventh incarnation of the god Vishnu.

The Mahabharata

The second epic tale, consisting of 100,000 verses concerning the deeds of the Aryan clans.

The Bhagavad Gita

One section of the epic Mahabharata, the Bhagavad Gita is literally the "Song of the Lord." It is the most read Hindu scripture, consisting of a philosophical dialogue between the warrior Arjuna and the god Krishna.

The Puranas

Historical events combined with myths and legends.



HINDU PRACTICES



The diversity in Hindu practice could be compared to the offerings in a cafeteria, with each person choosing which elements they will embrace. Many choose similar practices, but very few select exactly the same set. Some individuals offer devotion and prayers to one or more specific deities such as Vishnu, Shiva, Lakshmi or Durga. Others may present daily offerings of fruit or flowers to an idol in a small shrine in their home. Still others recite prescribed mantras for hours in meditation. In Hindu temples, priests awaken the “gods” (idols), bathing, clothing and feeding them each day. Most Hindus participate in a cycle of lavish festivals throughout the year.

Peace is hard to come by in Hinduism, with its multiplicity of gods, rituals and duties, and no assurance of a better life to come.

For Hindus who believe they can make themselves clean and strive to maintain their purity through rituals and rites, Jesus offers true cleansing from the pollution of sin and eternal assurance of His saving power by grace through faith alone. His promise of peace is compelling.

“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”

—John 14:27

Five General Classifications

While most Hindus could fit into multiple categories to varying degrees, some general classifications can help us share with understanding as we reach out to Hindus.

Ritual Hinduism

Ritual Hindus believe that their adherence to prescribed customs and ceremonies will propel them toward salvation. Covering all aspects of life from birth to death, rituals are associated with worshipping a chosen deity or are connected with rites of passage and social traditions. Strict ritual Hindus firmly believe that these repeated acts of devotion hold the cosmos together. If the rituals aren't performed, the universe will begin to unravel. Each must be addressed with precision and care lest any mistake sabotage the desired result. Though performing these rites may be full of emotion, the purpose is not to cultivate a personal relationship with the god but an act to gain the god's favor and accomplish one's own goals.

Intellectual Hinduism

Intellectual Hindus concentrate on inward, spiritual pursuits through the study of the sacred Hindu texts, particularly the Upanishads. Since many from the lower castes are illiterate, intellectual Hindus are found primarily among the upper and middle castes. They emphasize jnana marg (the path of knowledge), in which the individual pursues salvation through meditation and the realization that the soul and god are one: "atman is Brahman."

Folk Hinduism

Folk Hinduism, motivated by fear, is practiced in some form by the majority of Hindus. Manifestations of folk Hinduism include belief in spirits (good, evil or indifferent) and the use of offerings, animal sacrifices, charms, talismans, witchcraft and sorcery to manipulate these spirits. Folk Hindus may enlist the services of astrologers, gurus, priests or shamans, and are often obsessed with superstitions, taboos and omens.

Secular Hinduism

Secular Hindus identify themselves as Hindus in a cultural sense, and even continue some practices, but are more concerned with humanistic interests, such as social and economic well-being. However, as making money is an element of many Hindus' dharma (duty), it's difficult to label any Hindu as specifically "secular."

Militant Hinduism

Militant Hinduism is driven by a nationalistic movement that aims to make Hinduism India's official religion. Called Hindutva, which means "Hindu-ness," this philosophy has gained significant following in recent years, increasing hostility toward religious minorities, including Christians. The Church in India needs urgent prayer that believers will stand firm and keep shining the light of Christ in this challenging environment, enabled by Him to extend His love to all people.



As Hindus settle throughout the Western world, God is providing opportunities for the body of Christ in the West to join in His work of transforming least-reached communities through the gospel. Students from South Asia flood into universities each year, eager to explore Western culture. Men and women travel to the West for business opportunities, often bringing their families with them. As Hindus become classmates, colleagues and neighbors, Christians in the West have the opportunity to share Jesus with those who may have never heard the good news.

Because of their belief in one universal supreme being, most Hindus can relate to the singular God of the Bible; but believing that Jesus is the only way to salvation is a more difficult matter.

Hindus believe in many different manifestations of god and paths to salvation, so it is not a stretch for many Hindus to include Jesus in their worship. As followers of Jesus, we can demonstrate that He is a personal, loving God, who desires to draw us into a relationship with Himself and offers salvation that liberates us from endless attempts to achieve it on our own.

Start with Prayer

Remember that nothing you do or say will be effective without the Holy Spirit working in the life of your Hindu friend. Commit to regularly lift up the Hindus you know in prayer, asking the Lord to open their hearts and minds.

The Role of Relationship

Hindu culture is relational. Therefore, as we seek to effectively communicate the good news to Hindus in our communities, we need to do so through relationships, loving them as Christ does and showing interest in their lives. Hindus place great value upon family and their culture, so learn about their traditions and be prepared to befriend entire families. If possible, include all of them when you present the gospel. Share through hospitality, inviting them into your home and life.

While Westerners may feel uncomfortable discussing religion, spiritual matters are a part of daily life for the majority of Hindus. They need to see that our faith is central to our lives as well, and we shouldn't hesitate to share how we've experienced God at work in us. However, author H.L. Richard, regarded for his experience in Hindu ministry, cautions: "Care must be taken that our sharing is appropriate. To shout on a street corner, or share at every seeming opportunity is offensive. What God does in our lives is holy and private, only to be shared in intimacy." A genuine friendship is an effective conduit for sharing life and faith.

Living Faith

Many Hindus welcome offers to pray with them about their needs and concerns. Unlike Westerners, who evaluate truth based upon logical arguments and evidence, Hindus evaluate truth based upon experiences. Occurrences, such as specific answers to prayer and evidence of the fruit of the Spirit in our lives, will likely be more persuasive than words. Both Hindu and biblical traditions value simplicity, self-sacrifice and humility. As we live by these principles, our faith will become more attractive.

Sharing Through Story

Those who practice ritual Hinduism may be attracted to testimonies and biblical stories that portray the freedom found in Christ. They need to see that Jesus does not demand impersonal adherence to ritual; rather, He wants us to know and love Him.

As we interact with secular Hindus, it's helpful to share stories about people in the Bible (such as Nicodemus or the rich young ruler) who found that their deepest spiritual needs were not met through worldly wealth and success. In contrast, those who left all to follow Jesus (like the apostle Paul) found that all their needs were satisfied.

Folk Hindus are often receptive to the demonstrations of love and spiritual power found in stories about Jesus healing or delivering people from demons. We should also show them that because Jesus made the ultimate sacrifice for all people, each of us can go directly to God with our needs. We do not need objects or priests as mediators.

“For God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of God’s glory displayed in the face of Christ.”

–2 Corinthians 4:6

Sharing the Gospel with Understanding

Most Hindus' knowledge of their sacred texts comes from oral tradition and dramatic presentations of their epic tales. Presenting the gospel using culturally relevant verbal forms, such as stories, and then following up with literature and portions of Scripture in their heart language may be more effective than beginning with written material. The "JESUS" film (available in over 1,800 languages at jesusfilm.org) is also an excellent tool.

If our Hindu friends have a working knowledge of their sacred texts, we can also use topics from these writings as bridges to discuss biblical concepts and Christ. Reading the Bhagavad Gita or watching presentations of the Ramayana can help start spiritual conversations. However, a lack of knowledge or training in Hindu apologetics shouldn't stop you from sharing your faith! The top suggestion for sharing Christ with a Hindu—except of course to pray—is to utilize accounts of Jesus from the Gospels and share examples of Jesus' active presence in your life, relaying them like stories instead of theological treatises. Jesus can speak for Himself—pray that He will do so in the hearts of your Hindu friends as you share.

As you share your faith with Hindus, keep these tips in mind:

- The terms "Christian" and "Christianity" may carry a negative connotation for Hindus because of their association with former colonial rule. Many Hindus see Christianity as a foreign religion: Westerners are Christians from birth, as Indians are born into Hinduism. By sharing testimonies, we can demonstrate that no one is born into Christianity. It may also be helpful to introduce Hindu friends to other internationals who are believers.
- Rather than saying "Christians believe ...," we can demonstrate that God is our authority by telling what Jesus and God have said (as we see through His Word).
- Hindus do not view conversion as spiritual change. "Converting" to Christianity implies changing cultures, turning their backs on their family and heritage. Instead, talk about becoming a devotee, disciple or follower of Jesus, a change that can take place within any cultural context.
- Hindus need to see that we experience ordinary, everyday struggles with sin just as they do. Rather than delving into vivid details of a sinful past, share about your day-to-day walk with the Lord.
- It's unlikely that we'll win Hindu friends to Christ if we exalt Christianity, criticize their beliefs or condemn their cultural practices. Instead, focus on sharing truth.
- Avoid putting your Hindu friends in situations in which they feel that not accepting the gospel message means not accepting you. They may feel pressured to tell you what you want to hear to avoid offending you.
- Be sensitive to the cost of believing. Remember that in South Asian culture, an individual's identity stems from his or her caste, culture and family group. A step toward Christ could result in being ostracized by close family and friends.

Answering the “Jesus Only” Objection

A Christar Worker Shares

Many of my Hindu friends appreciate the person of Jesus and His teaching and readily accept Him as “one of the gods.” But when I make the biblical claim that “Jesus is the only way for salvation,” they balk. When they read John 14:6, “Jesus answered, ‘I am the way and the truth and the life. No one comes to the Father except through me,’” I try to gently remind them that this is not my claim, nor Christianity’s claim to exclusivity. This is Jesus’ claim. One of the advantages of telling stories in evangelism is that we can let the hard sayings come from the mouth of Christ Himself. He is both stumbling block and Savior, and is able to move in hearts so that He is accepted fully and exclusively.

I have often been told, “There are many paths to the top of the mountain.” In this imagery, God (or salvation) is at the top of a mountain, but there is not just a “Jesus path” to the top. There is also a Buddha path, a Krishna path, a good works path and so on. I could quote John 14:6 or Acts 4:12: “Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”

Rather than try to argue with my Hindu friends about these other paths, I will say, “Even if what you say is true, that there are many paths to God, isn’t the humble person interested in the path that God Himself chooses?” In this respect, the stories of Christ’s baptism and transfiguration are particularly relevant: The voice of God comes from heaven and declares, “This is my Son, whom I love; with him I am well pleased. Listen to him!” (Matthew 17:5b)

Another approach is to say, “Even if what you say is true, that there are many paths to God, the fact is that I am crippled and lame and cannot climb any of them. I need someone to come down from God, pick me up and carry me up in His arms.” That is precisely what Jesus, in His great love and compassion, did.



CHRISTAR'S MINISTRY



As followers of Christ, we have a treasure in God and His kingdom. The good news is that this treasure is not limited to certain places or people: It is for all peoples— from every language, people group and nation. At Christar, it is our joy to communicate the unsurpassed value of this treasure by serving the needs of others through our lives, professions, skills and words!

Christar is driven by a passion to establish churches among the least-reached, those who do not have access to a church in their own language, culture or in proximity to where they live. We trust the Lord to work through us as we send teams to cultivate Christ-honoring transformation in Hindu communities throughout the world where He is not yet known or worshiped.

Be involved in ministry to Hindus in your neighborhood, as well as around the world!

This resource was designed help you better understand Hindus in your community and equip you to share Christ with them. For churches and individuals who support workers serving in Hindu communities around the world, we trust this material will encourage you to engage in their work with greater insight and more focused prayer.

“The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.”

—Matthew 13:44

A Heritage of Serving Hindus

Growing from our roots as the India Mission, which was founded in 1930, teams of Christar workers share the love of God in Hindu communities around the world.

- Over the first 50 years of ministry in South Asia, Christar workers established over 65 churches with the help of national believers, and more than 100 smaller fellowships also began meeting regularly. During that time, it's estimated that over 10,000 people came to Christ through evangelistic outreaches, schools, correspondence courses, literature distribution, radio broadcasts and leprosy clinics. Under the leadership of South Asian believers, the message of truth continues to be shared, followers of Jesus mature in their faith and churches continue to multiply.
- A thriving independent fellowship now gathers in an area of South Asia that was once known as a graveyard for missions. The number of baptized believers continues to grow.
- In a 10-year period, a team working among an outcaste group established a church of four house fellowships. Now functioning independently, these Hindu-background believers are involved in discipleship and leadership training and have established numerous additional house fellowships.
- Many of the fellowships that were historically planted in South Asia are responding to God's call to plant churches cross-culturally! Through the South Asia Mobilization Center, Christar is recruiting and equipping believers from these churches and partnering with local fellowships to send followers of Christ to serve in least-reached communities.
- As Hindu communities grow around the world, Christar workers in North America have established a flourishing visitation ministry to share prayer, peace and hope, while blessing families in their homes and communities. Small house churches have multiplied throughout the area as new followers of Jesus gather in worship.
- One worker wanted to reach Hindu immigrants in the Philippines, and she began holding children's clubs. Now Hindustanis and Filipinos worship together in a thriving fellowship.
- A church was planted among British Gujarati Hindus as one Christar team partnered with local Hindu-background believers and workers from a like-minded organization.
- Christar workers continue to invest in the next generation through intentional training and development of followers of Jesus to serve His church faithfully in the years to come.

“And they sang a new song, saying: ‘You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation.’”
—Revelation 5:9

Among the least-reached people groups of the world, there are thousands of Hindu communities where Jesus is not yet known or worshiped. Yet Revelation 5:9 assures that people from every tongue, tribe and people group will worship God in eternity. Their worship will not be bought through a thousand lifetimes of duty, nor through a purity preserved or earned through human means. These representatives of the nations will come to worship, liberated from sin, washed clean and transformed by the blood of the Lamb.

WHAT NOW?



Pray

- Regularly lift up the Hindu world and the workers seeking to reach it with the gospel.
- Ask God to raise up more workers to share Jesus with Hindus worldwide.
- Pray for Hindus in your community, and ask God to open hearts and minds to His good news as you seek to share Jesus with them.



Go

A wide variety of opportunities for ministry among Hindus exist for businesspeople, community development workers, computer specialists, medical workers, engineers, teachers and office personnel, as well as those with musical and dramatic abilities. Nearly any educational major, ability or skill can be creatively used to bring the hope of Christ to least-reached Hindus.

We'd love to talk with you about how God could use you to help cultivate Christ-honoring transformation in Hindu communities where He is yet to be worshiped. Give us a call at **214-838-3800** or email us at go@christar.org.



Give

Support a worker who is sharing the hope of Christ with Hindus. christar.org/give

Helpful Resources

Below are selected resources for reaching Hindus with the gospel of Jesus Christ. For more resources, please visit christar.org.

Joshua Project (joshuaproject.net): Provides information and sortable statistics on Hindu people groups.

Multi-Language Media (multilanguage.com): Offer Scripture and Christian resources in numerous languages.

BiblicalTraining.org (biblicaltraining.org): Offers online “Introduction to Hinduism” and “Essentials of Hinduism” courses taught by Dr. Timothy Tennent.

Karma to Grace (karma2grace.org): Compares and contrasts the ideas of Christianity and Hinduism and promotes dialogue between followers of both faiths, with content in English as well as in several languages commonly spoken by Hindus.

15 Days Prayer (15daysprayer.com): Offers annual Hindu World Prayer Focus booklets that call Christians to spend 15 days learning about and praying for the world’s Hindus.

Darshan (darshanlearning.com): Provides modular, learner-centered programs designed to help disciples of Jesus holistically understand and value the complexities and beauty of Hindu culture.





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Quran references are from The Holy Quran, translated by Abdullah Yusuf Ali. (New Delhi: Goodword Books, 2003).

Statistics regarding the world Muslim population taken from the Pew Research Center (pewresearch.org).

Statistics regarding least-reached people taken from Joshua Project (joshuaproject.net).