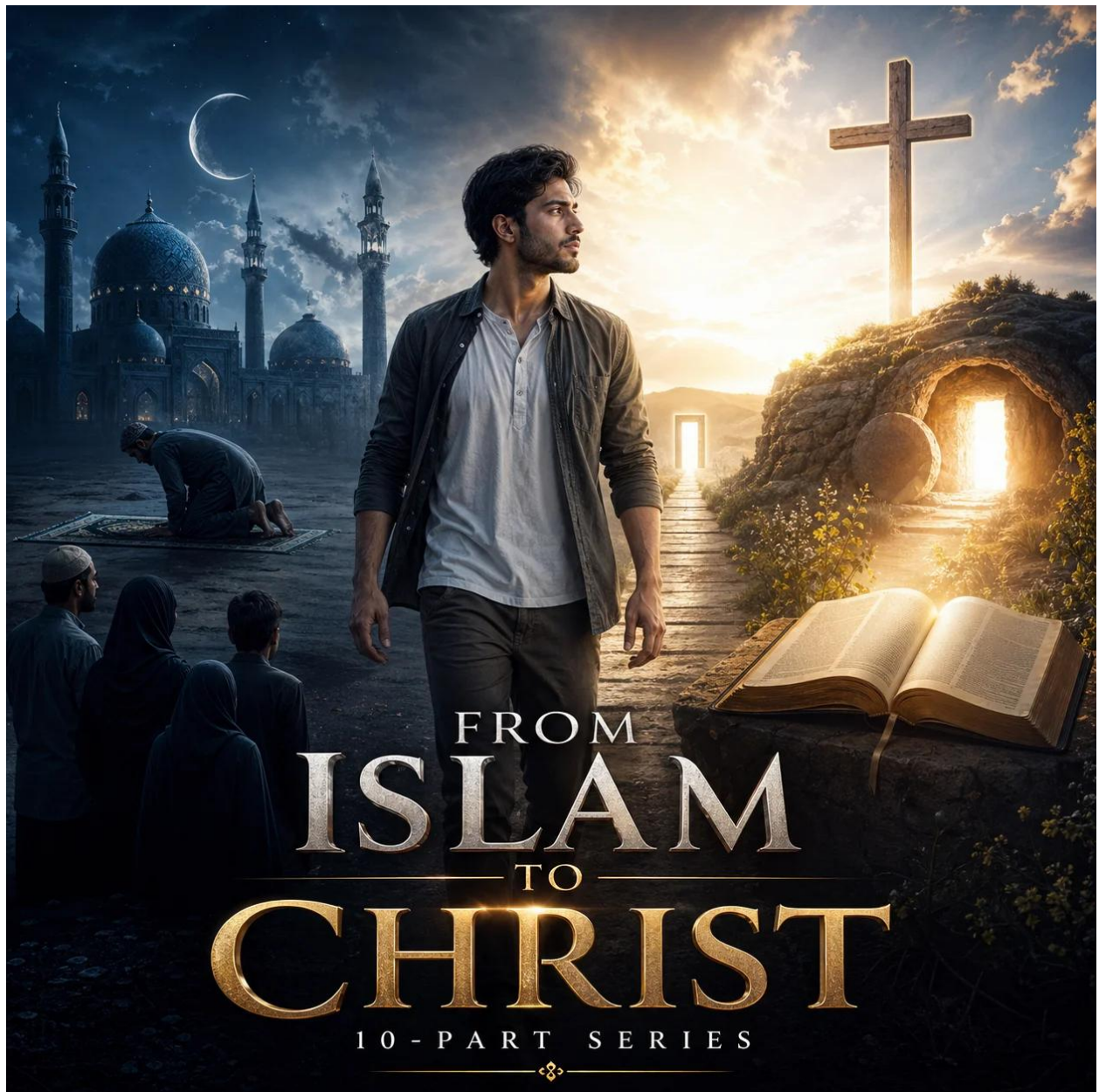


From Islam to Christ

By Paul Tackett

Series 1-10

VerseQuest Ministries





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From Islam to Christ

A 10-Part Bible Study Series

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Series Introduction: From Islam to Christ

The series ***From Islam to Christ*** grew out of reading Nabeel Qureshi's powerful testimony in ***Seeking Allah, Finding Jesus***, a book that does more than tell the story of a man changing religions. It opens a window into the heart, mind, family, culture, loyalty, fear, grief, and spiritual warfare involved when a devout Muslim begins to seriously consider the claims of the Lord Jesus Christ. Nabeel was not presented as some careless man looking for a convenient way out of religion. He was raised to love Islam, honor his parents, respect his heritage, defend the Quran, revere Muhammad, pray faithfully, and see Christianity as not merely mistaken, but offensive at its very core. That is what makes his testimony so important. He did not walk casually from Islam to Christ. He wrestled his way there through truth, conviction, evidence, fear, love for his family, and the crushing realization that if Jesus Christ is who the Bible says He is, then everything else must bow.

This series was written as a follow-up to ***The Quran Exposed*** series, but with a different emphasis. That earlier work dealt more directly with the claims of Islam, the Quran, Muhammad, and the system itself. ***From Islam to Christ*** turns the focus toward the soul caught inside that system. It asks what happens when a sincere Muslim begins to see that the Jesus of the Bible is not the Jesus of Islam, that the cross cannot be dismissed, that the resurrection cannot be ignored, that the Bible has not been overthrown by the Quran, and that no man can come to the Father while denying the Son. It is one thing to expose a false system. It is another thing to understand the cost for someone coming out of it. Nabeel's story helps make that cost visible.

The purpose of this series is not to mock Muslims, stir up hatred, or treat their families and traditions like cheap debate material. A Muslim is not the enemy in the ultimate sense. He is a soul in need of the light of the glorious gospel of Christ. But neither is this series written to flatter Islam, soften the truth, or pretend that sincerity can replace salvation. Love does not lie. If Islam denies the Son of God, rejects the saving cross, and leaves sinners without the blood atonement of the Lord Jesus Christ, then the Bible believer must say so plainly. The same Bible that commands us to speak the truth in love also says, "Whosoever denieth the Son, the same hath not the Father." That verse alone cuts through a thousand interfaith speeches.

Nabeel Qureshi's testimony is useful because it shows the issue is not merely intellectual, although the intellectual questions matter. The reliability of the New Testament matters. The historical death and resurrection of Christ matter. The identity of Jesus as the Son of God matters. The claims of Muhammad matter. The preservation of Scripture matters. But for a Muslim, those questions are often tied to family honor, parental love, cultural identity, community loyalty, fear of shame, and the possibility of being emotionally separated from

the people they love most. That is why a Muslim coming to Christ may not be simply “changing his mind.” He may be watching his whole world collapse and discovering that Christ is still worth more than the world he is losing.

This series therefore walks through ten major themes raised by that kind of journey. It begins with the devout man who still needed the Saviour, because religious zeal cannot save without Christ. It moves to the Son Islam cannot confess, because the identity of Jesus is the dividing line between truth and error. It deals with the cross Islam must deny, because without the death of Christ there is no payment for sin. It takes up the empty tomb that ends Islam, because a risen Saviour does not stand beside Muhammad; He reigns above him. It then addresses the perfect book question, because every religion must answer where final authority rests and whether God preserved His words.

From there, the series compares Muhammad and the Lord Jesus without the fog of interfaith politeness. It exposes the difference between Islamic submission and biblical salvation, showing that the gospel is not a ladder for man to climb but God reaching down through Christ to save the helpless sinner. It then considers the family cost of following Jesus, because Christ never hid the fact that loyalty to Him may divide even the closest earthly relationships. It also insists that Christians must love Muslims without lying to them, refusing both hateful foolishness and cowardly compromise. Finally, it closes with the narrow door out of Islam: Jesus Christ Himself, who said, “I am the door: by me if any man enter in, he shall be saved.”

The burden behind this series is simple: get the testimony out, get the truth out, and help Bible believers understand what is really involved when a Muslim begins moving from Islam to Christ. It is not enough to win arguments while missing the soul. It is also not enough to show compassion while hiding the gospel. The Bible believer must have both steel and tears — steel in the backbone and tears in the heart. Muslims need the truth, but they need it from people who understand that the truth may cost them dearly. They need Christians who will open the Bible, preach the Son of God, defend the cross, proclaim the resurrection, and plead for the soul without apologizing for the gospel.

At the center of all ten essays is one unmovable truth: Jesus Christ alone saves. Islam cannot save. Muhammad cannot mediate. The Quran cannot wash away sin. Family heritage cannot open heaven. Religious sincerity cannot replace the new birth. The Lord Jesus said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” That is not narrow-minded hatred. That is the mercy of God making the only door clear. If this series accomplishes anything, let it be this: that Bible believers become more confident in Christ, more equipped to answer Islam, more compassionate toward Muslims,

and more willing to declare without shame that the Son of God is not one prophet among many. He is the Saviour of the world.

1 of 10: From Islam to Christ - The Devout Man Who Still Needed the Saviour

Main Passage: Romans 10:2-4 — “For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.”

Introduction

There are some testimonies that do not merely tell you a man changed religions; they show you what happens when a man's whole world is dragged into the light of Jesus Christ. Nabeel Qureshi's story is one of those testimonies. He was not raised as a careless heathen who hated religion, despised his parents, mocked morality, and then stumbled into Christianity because it offered him an easier life. That would be the cheap version. That would be the story modern sentimentalists love to tell because it costs nothing. But that is not what makes this case so sharp. Nabeel was raised as a devout Muslim. He loved his family. He respected his parents. He honored his heritage. He prayed. He studied. He defended Islam. He did not begin as a man trying to escape God. He began as a man convinced he was serving God. And that is precisely why his story becomes a blade. It cuts through the soft, rotten idea that sincerity is enough, that devotion is enough, that religious heritage is enough, and that a man can be wrong about Jesus Christ and still be right with God.

That is the great disease of this age. Men have been trained to admire zeal without asking whether it is true. They praise devotion without asking what altar it is laid upon. They see a man praying, fasting, bowing, sacrificing, weeping, and striving, and they assume God must be impressed because they are impressed. But God is not a sentimental grandmother in the sky handing out salvation certificates for religious effort. The Bible says, “There is a way which seemeth right unto a man, but the end thereof are the ways of death” (Proverbs 14:12). That verse ought to be nailed over the doorway of every mosque, every temple, every cathedral, every liberal church, every dead Protestant assembly, and every self-righteous heart that thinks effort can replace the blood of Jesus Christ. The issue is not whether a man's way seems right to him. Of course it does. Every lost man thinks he has a

reason. Every false religion has its arguments. Every tradition has its defenders. Every dead system has somebody willing to die for it. The issue is whether that way leads to Christ.

This opening essay sets the tone for the entire series because before you can deal with Islam's view of Jesus, the Quran, Muhammad, the cross, the resurrection, salvation, or the cost of conversion, you have to settle this one truth: a devout man can still be a lost man. A praying man can still be a condemned man. A moral man can still be a blind man. A sincere man can still be on the broad road. That is not harsh. That is Bible. Romans 10:2 says, "For I bear them record that they have a zeal of God, but not according to knowledge." Paul was not talking about atheists, nightclub drunks, God-haters, or pagans dancing around an idol with a bone in their nose. He was talking about religious people with zeal. They had fire, but it was false fire. They had motion, but it was in the wrong direction. They had devotion, but it was not submission to the righteousness of God. And until a man comes to Jesus Christ as the crucified, buried, and risen Saviour, all his zeal is just beautiful smoke rising from a burning house.

Chapter 1: Religious Zeal Can Be a Beautiful Coffin

The first thing that must be said is that religious zeal can be impressive to men while still being worthless before God. A coffin can be polished, expensive, ornate, and covered in flowers, but there is still a dead man inside. That is what religion without Christ is. It may look disciplined. It may sound reverent. It may produce moral habits. It may preserve family structure. It may train children to respect authority. It may create community, order, and sacrifice. But if it does not bring a sinner to the Son of God, it is a coffin. Jesus said in John 5:40, "And ye will not come to me, that ye might have life." That is the issue. Not whether a man is busy. Not whether he is sincere. Not whether he is devout. Not whether he has inherited centuries of tradition. The issue is whether he comes to Christ.

Nabeel Qureshi's testimony is powerful because it refuses to let lazy Christians caricature Muslims as if every Muslim is a cartoon villain looking for ways to hate Christians. That may make for cheap debate points, but it does not prepare you to witness to a real soul. Many Muslims are deeply sincere. Many love their families. Many are serious about morality. Many fear God according to the light they think they have. Many are not playing games with religion the way millions of professing Christians do every Sunday morning. That is what makes the matter more tragic, not less. The lost drunk in the gutter and the devout Muslim in the mosque have the same problem if they do not have Christ. One may smell better, pray more, and live cleaner, but both need the Saviour. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). God did not stutter.

The danger of religious zeal is that it gives the sinner something to hide behind. The drunk knows he is a mess. The thief knows he is crooked. The fornicator knows he is guilty if he has any conscience left at all. But the religious man can point to prayers, fasts, traditions, sacrifices, and family piety. He can say, "Look how serious I am. Look how disciplined I am. Look how much I have given up. Look how many times I have bowed. Look how much I honor God." And the Bible answers, "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). Religion gives a lost man a uniform to wear while he marches toward hell. The gospel strips him naked before God, shows him his guilt, and points him to the only covering that can save him: the righteousness of Jesus Christ.

Chapter 2: Sincerity Cannot Turn Error Into Truth

Sincerity is one of the most overrated virtues in modern religion. People speak of sincerity as if it has magical power to transform a lie into truth. They say, "Well, he is sincere." So what? A man can sincerely drink poison thinking it is medicine, and he will still die. A pilot can sincerely believe he is flying north while heading into a mountain, and the wreckage will still burn. A judge can sincerely let a murderer go free and still be corrupt. Sincerity does not cleanse error. It intensifies tragedy. If a man is insincere in a false religion, he is a hypocrite. If he is sincere in a false religion, he is deceived. Either way, he needs the truth. Jesus did not say, "Sincerity shall make you free." He said, "And ye shall know the truth, and the truth shall make you free" (John 8:32).

This is why Nabeel's story matters. He was not presented as a man who casually sampled religions like a spoiled American walking through a buffet line. He wrestled. He studied. He felt the weight of what he was considering. He knew Christianity was not simply another lifestyle choice. For a devout Muslim, to confess Jesus Christ as the Son of God is not like changing denominations or switching church buildings. It can feel like betraying your family, your parents, your ancestors, your people, your identity, and everything that formed you. That means the man who comes out of that system is not usually doing it because it is socially convenient. He is doing it because truth has cornered him. And once truth corners a man, he either bows or rebels.

The Bible never teaches that sincerity saves. Cain was sincere enough to bring an offering, but it was rejected because it was the wrong offering. Nadab and Abihu were sincere enough to offer fire, but it was strange fire, and God killed them. Saul of Tarsus was sincere enough to persecute Christians, but he was sincerely wrong until the Lord Jesus Christ knocked him down on the Damascus road. In Acts 26:9, Paul said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." There is sincerity in one of its most dangerous forms: "I verily thought." That is the testimony of

many lost religious people. They verily think. They verily feel. They verily believe. But salvation is not in what a man verily thinks. Salvation is in the Lord Jesus Christ.

Chapter 3: Family Religion Cannot Save the Soul

One of the deepest chains on any soul is family religion. A man does not merely inherit doctrines; he inherits memories. He remembers his mother praying, his father teaching, his grandparents sacrificing, the sounds, smells, meals, holidays, warnings, affections, and customs of childhood. That is why religion often sits deeper than argument. You can answer a man's doctrine, and he still clings to it because behind that doctrine stands his mother's tears, his father's approval, and the fear of bringing shame on the family name. Nabeel's story presses on that nerve. He was not simply comparing two lists of propositions. He was dealing with the agony of asking whether the faith of the people he loved most had kept him from the truth of God.

That is not unique to Islam. Catholics have the same chain. Mormons have it. Jehovah's Witnesses have it. Hindus have it. Dead Protestants have it. Baptists have it too, though many of them will not admit it. "My grandmother believed this." "My father taught me that." "This is what our people have always done." But family history is not final authority. Jesus said in Matthew 10:37, "He that loveth father or mother more than me is not worthy of me." That verse is not a suggestion. It is not poetic exaggeration. It is the Lord Jesus Christ taking a sword to the deepest earthly loyalties a man has. He does not say you should hate your parents in the sinful sense. He says that if loyalty to them stands between you and Him, they must lose. Christ will not stand second in line behind bloodline, culture, or tradition.

This is where many people reveal that their "faith" is not really faith in God at all. It is loyalty to a tribe. If they had been born in Saudi Arabia, they would defend Islam. If they had been born in Rome, they would defend Rome. If they had been born in Utah, they would defend Joseph Smith. If they had been born in India, they would defend their idols. If they had been born in a dead Baptist church, they would defend whatever Grandpa preached whether the Bible says it or not. That is not conviction. That is inherited furniture. The new birth does not come through family furniture. John 1:12-13 says, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood." Not of blood. There goes the family argument. A man is not saved because his parents were devout. He is saved when he receives Jesus Christ.

Chapter 4: Devotion Without the Son Is Rebellion in Religious Clothing

Here is where the modern world chokes: devotion without the Son of God is not harmless. It is rebellion dressed up in religious clothing. That sounds hard until you let the Bible speak. First John 2:23 says, "Whosoever denieth the Son, the same hath not the Father."

That verse does not leave room for the interfaith salesman. It does not say, “Whosoever sincerely honors one God while misunderstanding the Son still hath the Father.” It says if you deny the Son, you do not have the Father. Islam denies the Son. Therefore Islam does not have the Father. The conclusion is not complicated. Men only make it complicated because they are afraid of the consequences.

The central issue between Islam and Christianity is not whether Muslims are disciplined, kind, serious, or moral. The issue is that Islam denies the biblical identity of Jesus Christ. It denies Him as the eternal Son of God. It denies the cross as the saving sacrifice. It denies the resurrection as the gospel’s victory in the biblical sense. It denies salvation by grace through faith in His finished work. A religion can say nice things about Jesus and still be antichrist if it denies who He is. The devil does not mind a respectful Jesus as long as He is not the Lord Jesus Christ of Scripture. A prophet Jesus will do. A moral teacher Jesus will do. A miracle-working Jesus will do. A Quranic Isa will do. But the moment you preach the Jesus who said, “I and my Father are one” (John 10:30), the whole false system begins to snarl.

Religious devotion without Christ is not neutral because it trains the heart to bow in the wrong direction. It gives the sinner confidence while keeping him from the only Saviour. That is why Paul’s grief over Israel in Romans 10 is so instructive. He did not look at their zeal and say, “Well, at least they are trying.” He said their zeal was “not according to knowledge.” They were “going about to establish their own righteousness” and had “not submitted themselves unto the righteousness of God.” That is the religious man’s problem in every age. He is not merely ignorant; he is actively trying to establish something. He is building his own case. He is presenting his own credentials. He is bringing his own righteousness. And God rejects it because Christ is the end of the law for righteousness to every one that believeth.

Chapter 5: Prayer Cannot Replace the New Birth

Prayer is a holy thing when it comes through the right Mediator to the true God, but prayer itself cannot save a soul. Men pray in every religion. Muslims pray. Catholics pray. Hindus pray. Buddhists pray. Pagans pray. Sailors in storms pray. Criminals in jail pray. Dying men pray. But prayer, detached from the truth of Jesus Christ, can become nothing more than religious noise. The Lord Jesus said in John 14:6, “no man cometh unto the Father, but by me.” That means no man comes to the Father through Muhammad. No man comes through Mary. No man comes through a priest. No man comes through a prayer ritual. No man comes through beads, mats, candles, incense, chants, sacraments, or self-improvement. No man comes to the Father but by Jesus Christ.

That is why the prayer life of a devout Muslim, though disciplined, cannot be mistaken for salvation. The question is not whether a man bows. The question is whether he has been born again. Jesus said in John 3:7, “Ye must be born again.” He did not say, “Ye must become more serious.” He did not say, “Ye must pray at scheduled times.” He did not say, “Ye must respect Abrahamic tradition.” He said, “Ye must be born again.” The new birth is not religious adjustment. It is not moral improvement. It is not changing labels. It is God giving life to a dead sinner through faith in Jesus Christ. Until that happens, a man can bow his forehead to the ground a thousand times and still rise up lost.

And before some comfortable church member gets too smug, this cuts both ways. A Muslim’s ritual prayer cannot save him, but neither can a Baptist’s dinner prayer. A Muslim’s mosque attendance cannot save him, but neither can a Protestant’s church attendance. A Muslim’s fasting cannot save him, but neither can your King James Bible sitting unopened on the coffee table like a lucky charm. The issue is Christ. Have you received the Son? Are you trusting the blood? Have you believed the gospel? “Moreover, brethren, I declare unto you the gospel,” Paul writes in First Corinthians 15:1, and then he gives it plainly: “that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.” That is the gospel. Anything else, no matter how religious, is not salvation.

Chapter 6: Moral Seriousness Can Hide Spiritual Death

One of the reasons Islam impresses some people is because it often produces outward seriousness. There is modesty, discipline, fasting, family emphasis, moral structure, and public reverence. In a decaying Western culture filled with drag queens, porn addicts, fatherless homes, drunken celebrities, and churches trying to look like nightclubs, the seriousness of Islam can look attractive to people who are sick of moral sewage. But do not confuse moral structure with spiritual life. A graveyard can be orderly too. The tombstones may stand in neat rows, the grass may be trimmed, and the flowers may be fresh, but the place is still full of dead men.

The Bible is not against moral seriousness. The Bible is against trusting it. Cornelius in Acts 10 was devout. He feared God. He gave alms. He prayed. And yet he still needed Peter to come preach words whereby he and his house would be saved. Acts 11:14 says Peter “shall tell thee words, whereby thou and all thy house shall be saved.” That means his devotion was not enough. His prayers were not enough. His alms were not enough. His fear of God was not enough. He needed the gospel of Jesus Christ. If Cornelius needed gospel words, what makes any man think a Muslim’s devotion can save him without Christ? God may notice a seeking man, but He saves through the preached gospel of the Lord Jesus Christ.

This is the hard truth religious conservatives often miss. They see a religion that values family, modesty, masculinity, prayer, and discipline, and they begin to admire the structure. Fine. Admire the structure if you must, but do not mistake the scaffolding for the temple of God. A man can be morally serious and spiritually dead. A man can hate modern filth and still reject the Son of God. A man can protect his family and still be lost. A man can believe in one God and still be without the Father because he denies the Son. James 2:19 says, “Thou believest that there is one God; thou doest well: the devils also believe, and tremble.” Monotheism is not salvation. The devils are monotheists. They know there is one God, and they are still devils.

Chapter 7: The Saviour Is Not an Addition to Religion

The greatest mistake a religious man can make is treating Jesus Christ as an addition to what he already has. Christ is not a decorative piece placed on top of a man's religion. He is not a spiritual upgrade. He is not a prophet to be added to a shelf. He is not a moral example to improve your system. He is the Saviour, and if He is the Saviour, then your system cannot save. That is why true conversion is not “adding Jesus” to Islam, Catholicism, Hinduism, Mormonism, or dead Protestantism. True conversion is turning to God from idols, receiving Christ, and counting everything else loss. Paul said in Philippians 3:8, “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.”

That point matters deeply in a series called From Islam to Christ. The journey is not from one culture to another culture. It is not from Arabic words to English hymns. It is not from mosque architecture to church architecture. It is not from Eastern religion to Western religion. It is from darkness to light, from works to grace, from uncertainty to assurance, from denial of the Son to confession of the Son, from a dead prophet's system to a risen Saviour's finished work. Acts 4:12 says, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” None other name. That verse is an axe laid at the root of every religious tree on earth.

Nabeel's story is useful because it reminds the Bible believer that a Muslim coming to Christ is not merely persuaded by a clever argument. He must be brought to the place where Jesus Christ is worth more than everything he is afraid to lose. That is not natural. That is supernatural. Flesh and blood do not produce that kind of surrender. The Holy Ghost must deal with the soul. The Word of God must pierce. The gospel must shine. And when a man finally sees Christ, not as Islam defines Him, not as liberal Christianity weakens Him, not as Rome obscures Him, not as cults counterfeit Him, but as the Bible reveals Him, then he discovers that salvation is not found in becoming more religious. Salvation is found in receiving the Saviour.

Conclusion

The devout man still needed the Saviour. That is the whole matter in one sentence. Nabeel Qureshi's story matters because it shows that the issue is not whether a Muslim can be sincere, disciplined, loving, intelligent, or morally serious. Of course he can. The issue is whether he has Jesus Christ. And according to the Bible, if he does not have the Son, he does not have life. First John 5:12 says it with a simplicity that embarrasses theologians: "He that hath the Son hath life; and he that hath not the Son of God hath not life." That verse needs no rescue squad. It needs to be believed. It does not say he that hath religion hath life. It does not say he that hath sincerity hath life. It does not say he that hath Abrahamic heritage hath life. It says he that hath the Son hath life.

This first essay is important because it clears away the fog before the rest of the series begins. If we do not settle the insufficiency of religious devotion, then every later issue will be softened by sentiment. When we talk about the Son of God, people will say, "But Muslims are sincere." When we talk about the cross, they will say, "But Muslims pray." When we talk about the resurrection, they will say, "But Muslims believe in God." When we talk about Muhammad, they will say, "But Muslims love their families." All of that may be true, and none of it saves. The sinner does not need a character reference from his religion. He needs a substitute. He needs blood. He needs righteousness. He needs regeneration. He needs the Lord Jesus Christ.

So let the series begin where the Bible begins with every lost religious man: not with admiration for his zeal, but with the declaration that zeal without truth is not enough. "For Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4). There is the answer. Not Christ as a prophet beneath Muhammad. Not Christ as a moral teacher inside Islam. Not Christ as a symbol of Western religion. Christ as the end of man's righteousness project. Christ as the crucified Saviour. Christ as the risen Lord. Christ as the only way to the Father. A devout Muslim may have prayers, fasting, family honor, moral discipline, and centuries of tradition behind him, but if he does not have Christ, he is still lost. And if he comes to Christ, he does not merely find a better religion. He finds life.

2 of 10: From Islam to Christ - The Son Islam Cannot Confess

Main Passage: 1 John 2:22-23 — "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also."

Introduction

The whole battle between Islam and Bible Christianity finally comes down to one Person: the Lord Jesus Christ. Not politics. Not culture. Not geography. Not whether someone says “God” with an accent. Not whether a man prays often, fasts regularly, respects his parents, and believes in one Creator. The issue is Jesus Christ. Islam can handle a Jesus who is cut down to size. It can handle a Jesus who is called a prophet. It can handle a Jesus who performs miracles by permission. It can handle a Jesus who is honored with the lips while stripped of His eternal glory. But Islam cannot confess the Jesus of the Bible. It cannot confess the eternal Son. It cannot confess the Word who “was God” and “was made flesh.” It cannot confess the only begotten Son of God who came from the Father, died for sinners, rose again bodily, and now sits at the right hand of the Majesty on high. And that is not a minor disagreement. That is the fault line that splits heaven from hell.

This is where the sentimental interfaith crowd always starts sweating. They want to say, “Well, Muslims believe in Jesus too.” No, they believe in a Jesus, but not the Jesus. That distinction matters more than life and death because eternity is involved. A counterfeit hundred-dollar bill may have the right colors, the right shape, the right numbers, and a familiar face on it, but if it is counterfeit, it will not pass the test. The same is true with a counterfeit Christ. The devil has never minded religious people talking about Jesus as long as they redefine Him. A prophet Jesus is fine. A moral teacher Jesus is fine. A social justice Jesus is fine. A wafer Jesus is fine. A Mormon spirit-brother Jesus is fine. A Jehovah’s Witness created-being Jesus is fine. A Quranic Isa is fine. But the moment you preach the Lord Jesus Christ as the eternal Son of God, God manifest in the flesh, the Lamb slain for sinners, and the risen Lord of glory, every false system shows its teeth.

The verse that settles the matter is not hard to understand. First John 2:23 says, “Whosoever denieth the Son, the same hath not the Father.” That is not a difficult verse. It is not hidden in a parable. It does not require a seminary degree, a Greek lexicon, a church council, or an interfaith committee to explain it. If you deny the Son, you do not have the Father. Islam denies the Son. Therefore Islam does not have the Father. That is Bible arithmetic. Men only object to it because the conclusion is too sharp for their soft religion. But the Holy Ghost did not write that verse to make diplomats comfortable. He wrote it so Bible believers would know exactly where the line is. A religion that denies the Son of God is not a sister faith, not another Abrahamic pathway, not a misunderstood cousin, and not a valid expression of worship. It is another spirit, another gospel, and another way that cannot bring a sinner to God.

Chapter 1: The Jesus of Islam Is Not the Jesus of Scripture

The first thing that must be nailed down is this: the Jesus of Islam is not the Jesus of Scripture. The names may sound similar, and some of the events may appear to overlap, but identity is not established by borrowing a few pieces of biblical furniture and rearranging them in another house. A false christ does not become the true Christ because he is given a few respectful titles. The Bible says in Matthew 24:24, “For there shall arise false Christs, and false prophets.” That means the existence of a Jesus-figure in another religion is not automatically a sign of truth. It may be the very deception Christ warned about. The issue is not whether a religion mentions Jesus. The issue is whether it confesses Him as He is revealed in the words of God.

Islam’s Jesus is lowered beneath Muhammad’s system. He is honored just enough to sound respectable and denied precisely where salvation depends on it. He is not the eternal Word who was with God and was God. He is not the only begotten Son of God in the biblical sense. He is not crucified for sins according to the scriptures. He is not the Lamb of God whose blood cleanses the sinner. He is not the one Mediator between God and men in the saving sense proclaimed by the apostles. He is not the final authority. He is not the head of all principality and power. He is trimmed, reduced, corrected, and forced to serve a later revelation. That is not reverence. That is robbery.

The Bible’s Jesus will not fit inside Islam because He is too big for it. John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:14 says, “And the Word was made flesh, and dwelt among us.” Those verses do not introduce a mere prophet. They introduce the eternal Word stepping into flesh. Colossians 2:9 says, “For in him dwelleth all the fulness of the Godhead bodily.” That is not a man borrowing divine permission. That is God manifest in the flesh. First Timothy 3:16 says, “God was manifest in the flesh.” Islam cannot confess that. It must deny it, explain it away, or replace it. And the moment it does, it stands under the judgment of First John 2:23.

Chapter 2: The Sonship of Christ Is Not Optional Doctrine

The Sonship of Christ is not a decorative doctrine for theologians to debate in ivory towers. It is central to salvation, revelation, worship, and the knowledge of God. When the Bible calls Jesus the Son of God, it is not speaking of crude physical reproduction like the Muslim caricature often imagines. Bible believers do not teach that God took a wife and produced a son in some fleshly pagan sense. That is a straw man built by people who do not understand the doctrine they are rejecting. The Sonship of Christ speaks of His eternal relationship to the Father, His divine nature, His equality in the Godhead, His manifestation in time, and His unique glory as the only begotten Son. The Bible believer does not apologize for that doctrine. He proclaims it.

John 3:16 does not say God sent a prophet. It says, "For God so loved the world, that he gave his only begotten Son." Romans 8:32 does not say God spared not His messenger. It says, "He that spared not his own Son, but delivered him up for us all." Galatians 4:4 does not say God manufactured a servant in Mary's womb. It says, "But when the fulness of the time was come, God sent forth his Son, made of a woman." The Son existed before He was made of a woman. That is the point. The incarnation did not create the Son; it manifested the Son in flesh. The eternal Son came into the world to redeem them that were under the law. Islam cannot confess that because Islam's system has no room for a divine Son who comes down to save guilty sinners by His own blood.

This matters because if Jesus is not the Son, God has not been truly revealed. The Lord Jesus said in Matthew 11:27, "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son." That verse destroys the idea that a man can know the Father while denying the Son. The Son is not an optional doorway. He is the revelation of the Father. John 14:9 records Jesus saying, "he that hath seen me hath seen the Father." That statement would be blasphemy if spoken by anyone else. From the mouth of Jesus Christ, it is truth. Islam says it honors God by denying this. The Bible says it dishonors God by denying His Son.

Chapter 3: Denying the Son Means Losing the Father

First John 2:23 is one of those verses religious compromisers wish God had never written. "Whosoever denieth the Son, the same hath not the Father." There it stands, plain as a drawn sword. It does not say some who deny the Son still have the Father because they are sincere monotheists. It does not say those who deny the Son may still worship the same God under a different name. It does not say a man can reject the eternal Son and still be accepted because he bows in the direction of Abrahamic tradition. It says whosoever. That includes the Muslim scholar, the village imam, the devout mother, the disciplined father, the educated apologist, the mosque-going child, and the interfaith professor with a room full of degrees and no spiritual discernment.

The reason this verse is so hated is because it refuses to let men separate the Father from the Son. The world wants a generic God. A safe God. A foggy God. A God without a face, without a cross, without blood, without a begotten Son, without a final word, without judgment, without exclusivity. A God vague enough for every religion to claim and weak enough for every sinner to manipulate. But the God of the Bible is not generic. He is the Father of the Lord Jesus Christ. Second John 9 says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." There it is again. If a man does not abide in the doctrine of Christ, he does not have God. Not less of God. Not a partial understanding of God. Not a different valid relationship with God. He hath not God.

This is why the slogan “same God” is dangerous when used to blur the Son. A Muslim may believe in one Creator. A Jew may believe in one Creator. A deist may believe in one Creator. The devils believe in one God and tremble. But the question is not merely whether someone believes in one God. The question is whether he has the Father through the Son. Jesus said in John 5:23, “He that honoureth not the Son honoureth not the Father which hath sent him.” That verse demolishes every attempt to honor God while refusing Christ His proper glory. Islam says it honors God by denying that He has a Son. Jesus says if you do not honor the Son, you do not honor the Father. Somebody is lying, and it is not Jesus Christ.

Chapter 4: A Lowered Jesus Is a False Jesus

A lowered Jesus is not a humble Jesus; he is a false Jesus. That needs to be understood because modern religion is filled with lowered Jesuses. Every cult has one. Every liberal seminary has one. Every dead denomination eventually manufactures one. Islam has one too. The false system always wants the usefulness of Jesus without the authority of Jesus. It wants His morality without His deity. His compassion without His blood. His miracles without His Lordship. His name without His throne. But a Jesus stripped of who He is cannot save anybody. Second Corinthians 11:4 warns about “another Jesus.” That means not every Jesus preached in the world is the Jesus who saves.

The true Jesus receives worship. The true Jesus forgives sins. The true Jesus claims unity with the Father. The true Jesus existed before Abraham. The true Jesus created all things. The true Jesus upholds all things. The true Jesus is coming again to judge the quick and the dead. John 8:58 says, “Before Abraham was, I am.” Not “I was.” Not “I became.” “I am.” The Jews understood exactly what He was saying because they took up stones. Colossians 1:16 says, “For by him were all things created.” Hebrews 1:3 says He is “the express image of his person.” Revelation 19:16 calls Him “KING OF KINGS, AND LORD OF LORDS.” You cannot fit that Christ into Islam. Try to squeeze Him into the Quran’s framework, and the framework breaks.

This is why it is not enough for a Muslim to say, “We love Jesus.” Which Jesus? That is the question. Do you love the Jesus who said, “I and my Father are one”? Do you love the Jesus who accepted Thomas’s confession, “My Lord and my God”? Do you love the Jesus who said no man comes to the Father but by Him? Do you love the Jesus who was crucified for sins and rose again the third day? Do you love the Jesus who will return in flaming fire taking vengeance on them that know not God and obey not the gospel? If not, then your love is directed toward a religious substitute, not the Lord Jesus Christ of the scriptures. A counterfeit Christ cannot save a real sinner.

Chapter 5: The Incarnation Is the Glory Islam Calls Impossible

One of Islam's great stumbling blocks is the incarnation. The idea that God would enter His own creation, take upon Him flesh, be born of a virgin, live among sinners, suffer hunger, weariness, rejection, bloodshed, and death is offensive to the Muslim mind. It seems too low, too humiliating, too unworthy of divine majesty. But that is because fallen religion often understands distance better than love. It can imagine a God who commands from above. It can imagine a God who demands submission. It can imagine a God who judges, rules, decrees, and dominates. But the Bible reveals the God who comes down. The incarnation is not the denial of God's majesty. It is the revelation of a majesty so high that it is not threatened by humility.

Philippians 2:6-8 says of Christ Jesus, "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation." That is the Bible's language. He was in the form of God. He was equal with God. Yet He humbled Himself. He took upon Him the form of a servant. He was made in the likeness of men. He became obedient unto death, even the death of the cross. That is not weakness. That is glory wrapped in humility. That is power stooping to save. That is love moving toward the guilty instead of waiting for the guilty to climb an impossible ladder. Islam looks at that and says, "God would not." The Bible looks at Calvary and says, "God did."

The incarnation is essential because only the God-man can save. A mere man cannot bear the sins of the world. A mere creature cannot satisfy eternal righteousness. A mere prophet cannot reconcile guilty sinners to a holy God. But God manifest in the flesh can. The Son of God became man without ceasing to be God, that He might die as the Lamb and rise as the Lord. Hebrews 2:14 says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Why? "That through death he might destroy him that had the power of death, that is, the devil." Islam has no Saviour like that. It has a prophet, a book, a law, a ritual system, and a hope that mercy might prevail. The Bible has the Son of God who came to seek and to save that which was lost.

Chapter 6: The Confession of the Son Is the Line in the Sand

God draws lines that men are not allowed to erase. One of those lines is the confession of the Son. First John 4:15 says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." That confession is not a magic phrase muttered without meaning. It is the open acknowledgement of the biblical Christ: His person, His deity, His Sonship, His saving work, His relationship to the Father, and His rightful Lordship. Romans 10:9 says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in

thine heart that God hath raised him from the dead, thou shalt be saved.” The mouth and heart are not divorced. The confession reveals the faith.

Islam cannot make that confession. It can say Jesus was born of a virgin. It can say Jesus was a messenger. It can say Jesus performed miracles. It can say Jesus is important. But it cannot confess Him as the eternal Son of God who died for sins and rose again. That is the line in the sand. A man may admire Jesus and still be lost. A man may speak respectfully of Jesus and still be lost. A man may include Jesus in his religious vocabulary and still be lost. The question is whether he confesses the Son. The devils knew who Jesus was and trembled. Religious language is not salvation. Confession of the true Christ matters because the true Christ is the only Saviour.

This is also where Bible believers need to stop letting false systems control the vocabulary. When a Muslim says, “God has no son,” the Bible believer must not retreat into embarrassment. He must clarify the lie, reject the caricature, and preach the truth. No, God did not have a son through physical relations. No, the Sonship of Christ is not pagan mythology. No, Christians do not worship three gods. But yes, Jesus Christ is the only begotten Son of God. Yes, He is one with the Father. Yes, He is God manifest in the flesh. Yes, He was crucified. Yes, He rose from the dead. Yes, every knee will bow to Him. The answer to misunderstanding is not silence. It is sharper truth.

Chapter 7: The Son Islam Denies Is the Saviour Muslims Need

Here is the tragedy: the very Son Islam denies is the Saviour every Muslim needs. The Muslim’s problem is not that he is too serious, too disciplined, or too devoted. His problem is that his religion keeps him from the only One who can save him. It points him toward submission without redemption, law without assurance, reverence without reconciliation, and devotion without the blood atonement. It tells him to honor Jesus while denying the very truths that make Jesus the Saviour. That is spiritual robbery. It leaves the sinner with a prophet but no priest, a book but no blood, a system but no Son.

The Bible says in John 3:36, “He that believeth on the Son hath everlasting life.” That is present possession. Not maybe. Not if the scales tip right. Not if the final judgment goes well. Not if the rituals were enough. “Hath everlasting life.” The verse continues, “and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” That is the part the soft crowd does not want quoted. The wrath of God abides on the man who does not believe the Son. That includes the polite unbeliever, the religious unbeliever, the sincere unbeliever, and the devout unbeliever. The issue is not whether he believes in religion. The issue is whether he believes on the Son.

This must produce both boldness and compassion. Boldness, because we cannot pretend Islam is a saving path when God says denying the Son leaves a man without the Father. Compassion, because Muslims are not debate props; they are souls. A Bible believer should not speak of these matters with a cold sneer, as though he is merely winning a theological fistfight. The truth is sharp, but the motive must be eternal. The Muslim needs the Son. The Catholic needs the Son. The atheist needs the Son. The Baptist hypocrite needs the Son. Every sinner needs the Son. “Kiss the Son, lest he be angry, and ye perish from the way” (Psalm 2:12). That is not interfaith poetry. That is a royal warning from heaven.

Conclusion

The Son Islam cannot confess is the very Son God commands all men to honor. That is the unavoidable issue. Islam can speak of God, prayer, judgment, prophets, angels, morality, and devotion, but when it reaches the Lord Jesus Christ, it stumbles over the stone God has laid in Zion. First Peter 2:6 says, “Behold, I lay in Zion a chief corner stone, elect, precious.” Men either build on that Stone or break themselves against it. There is no third option. A religion that denies the Son of God has not merely made a theological mistake. It has rejected the only revelation of the Father and the only Saviour of sinners.

This second essay in the series matters because everything else depends on it. The cross matters because it is the Son who died. The resurrection matters because it is the Son who rose. Salvation matters because it is the Son who saves. The Father is known because the Son reveals Him. Eternal life is possessed because the Son gives it. Judgment is coming because the Father “hath committed all judgment unto the Son” (John 5:22). If you get the Son wrong, you do not have Christianity with a few errors. You have another religion. You have another gospel. You have another Jesus. And another Jesus cannot save.

So let the matter be plain. The Jesus Islam honors is not high enough, not glorious enough, not divine enough, not saving enough, and not biblical enough. The Bible believer does not need to be rude to say that, but he does need to be clear. “Whosoever denieth the Son, the same hath not the Father.” There is the line. There is the verdict. There is the answer to every soft-handed interfaith fantasy. The Son of God is not optional. He is not negotiable. He is not a prophet under Muhammad. He is not a religious figure to be corrected by the Quran. He is the Lord from heaven, the Word made flesh, the Lamb of God, the risen Saviour, and the only way to the Father. Islam cannot confess Him. But every Muslim needs Him.

3 of 10: From Islam to Christ - The Cross Islam Must Deny

Main Passage: 1 Corinthians 15:3-4 — “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.”

Introduction

The cross is not a decoration for a church wall, a sentimental emblem for a necklace, or a religious symbol to be tucked away politely beside the crescent, the star, the idol, the wafer, the prayer beads, and the stained-glass traditions of men. The cross is the battlefield where God judged sin, exposed man, crushed the serpent's head, satisfied divine justice, and opened the only way for guilty sinners to be reconciled to a holy God. That is why every false religion has to do something with it. Rome buries it under sacraments. Liberalism empties it of blood and turns it into moral inspiration. The cults explain it away with another Jesus. Islam denies the crucifixion at the heart of the gospel because Islam cannot survive a bloody, substitutionary, sin-bearing, resurrected Saviour. A crucified Christ is not a minor problem for Islam. It is a loaded cannon aimed at the foundation of the entire system.

The gospel according to the scriptures is not “try harder,” “submit better,” “pray more,” “fast longer,” “balance your scales,” or “hope God decides to overlook your sins.” The gospel is that “Christ died for our sins according to the scriptures” (1 Corinthians 15:3). That one sentence annihilates every religion of human performance. If Christ died for our sins, then sin had to be paid for. If sin had to be paid for, then God cannot merely wave it away by arbitrary decree. If Christ died for our sins, then no ritual system, no prophet, no religious law, no moral discipline, no inherited tradition, and no amount of sincerity can do what His blood did. Hebrews 9:22 says, “and without shedding of blood is no remission.” Not without effort. Not without sincerity. Not without submission. Without shedding of blood. That is God's word on the matter, and no prophet from Arabia can edit it.

This is why the cross is the offense Islam must reject. The Muslim mind is trained to see God's majesty in distance, command, law, and sovereignty, but the Bible reveals God's glory at Calvary, where the Son of God hangs between heaven and earth as the Lamb of God for sinners. That is a scandal to religious pride. It says man is too guilty to fix himself and too dead to climb up to God. It says God is too holy to ignore sin and too loving to leave sinners without a sacrifice. It says forgiveness is not cheap. It says mercy is not God pretending sin never happened. It says justice was satisfied in the body of the Lord Jesus Christ. Without the cross, there is no payment. Without the blood, there is no remission. Without the death of Christ, there is no gospel. And without the gospel, Islam leaves a man with prayer, discipline, and uncertainty, but no Saviour.

Chapter 1: The Cross Declares That Sin Is Not a Small Problem

The first thing the cross tells the world is that sin is not a small problem. Modern religion wants sin to be a mistake, a weakness, a sickness, a cultural imbalance, a bad habit, or an unfortunate flaw. False religion wants sin to be manageable. Pray it down. Fast it off. Confess it away. Work it out. Balance it on the scales. Make up for it with good deeds. That is how man thinks because man is always trying to make his condition less desperate than God says it is. But the cross stands in the middle of history and screams that sin is so vile, so damning, so offensive to the holiness of God, that nothing less than the blood of the Son of God could answer it.

If sin could be fixed by discipline, Christ died in vain. If sin could be removed by ritual prayer, Christ died in vain. If sin could be balanced by good works, Christ died in vain. If God could simply forgive without satisfaction, Christ died in vain. Galatians 2:21 says, “for if righteousness come by the law, then Christ is dead in vain.” That verse ought to terrify every religion that teaches a man to establish his own standing before God. The cross declares that man’s righteousness project is a failure. It declares that all have sinned, all are guilty, all are unclean, and all need a substitute. It declares that the sinner’s problem is not that he lacks religious information, but that he stands condemned before a holy God.

Islam cannot accept that kind of cross because Islam’s system depends on a different diagnosis. It presents man as needing guidance, submission, obedience, and mercy, but the Bible goes deeper and says man needs blood redemption. He needs a sinless substitute. He needs the righteousness of God. He needs the new birth. He needs a Mediator who can lay His hand on God and man. The cross is God’s verdict that sin cannot be handled by human religion. When Christ died, He was not providing an inspirational example to help sinners become more devout. He was bearing sins. First Peter 2:24 says, “Who his own self bare our sins in his own body on the tree.” That is the issue. Not a prophet pointing to a path. A Saviour bearing sins on a tree.

Chapter 2: The Cross Declares That God Is Holy

The cross does not only reveal the love of God; it reveals the holiness of God. Men love to talk about divine mercy until mercy is severed from righteousness, but the Bible never presents God as a sentimental judge who lets criminals go because He feels generous that day. God is holy. God is righteous. God is just. God cannot deny Himself. If sin is rebellion against the eternal God, then sin must be judged. That is why the cross is not a divine overreaction. It is the public display of God’s righteousness. Romans 3:25-26 says God set forth Christ “to declare his righteousness for the remission of sins that are past” and “that he might be just, and the justifier of him which believeth in Jesus.” Notice both words: just

and justifier. God does not save sinners by compromising justice. He saves sinners by satisfying it.

That is where Islam's objection exposes a shallow view of forgiveness. The objection sounds like this: if God is all-powerful, why can He not simply forgive? But that question assumes forgiveness can be separated from justice. A human judge who simply releases a murderer without satisfaction is not merciful; he is corrupt. A judge who ignores rape, theft, bloodshed, blasphemy, and rebellion is not loving; he is wicked. So why do men imagine the Judge of all the earth can treat sin as if it does not matter? Genesis 18:25 asks, "Shall not the Judge of all the earth do right?" Yes, He shall. And Calvary is where He did right while saving the ungodly.

The cross shows that God's holiness is not theater. When the Lord Jesus Christ became sin for us, God did not pretend. The wrath fell. The judgment was real. The darkness was real. The forsaking was real. The blood was real. The death was real. Isaiah 53:10 says, "Yet it pleased the LORD to bruise him; he hath put him to grief." That is not soft religion. That is not a motivational speech. That is not a vague spiritual metaphor. That is substitution. That is judgment. That is the holiness of God meeting the love of God in the body of Jesus Christ. Islam has no Calvary because Islam has no biblical atonement. It has submission without satisfaction, mercy without blood, and forgiveness without the cross. The Bible says that will not do.

Chapter 3: The Cross Declares That Blood Is Required

From Genesis to Revelation, God teaches that blood is required. When Adam and Eve sinned, fig leaves were not enough. God clothed them with skins, and skins require death. When Abel came to God, he brought the firstlings of his flock, and Hebrews 11:4 says he offered "a more excellent sacrifice than Cain." When Israel came out of Egypt, the blood of the lamb had to be applied to the doorposts. Exodus 12:13 says, "when I see the blood, I will pass over you." Not when I see your sincerity. Not when I see your family heritage. Not when I see your religious effort. When I see the blood. God was preaching Calvary before Israel ever crossed the Red Sea.

The Old Testament sacrificial system was never a divine appreciation for religious slaughter. It was a schoolmaster pointing to Christ. Every lamb, every bullock, every goat, every altar, every priest, every drop of blood preached the same message: sin brings death, and the guilty need a substitute. Hebrews 10:4 says, "For it is not possible that the blood of bulls and of goats should take away sins." Those sacrifices pointed forward to the only blood that could truly cleanse. John the Baptist saw Jesus and said, "Behold the Lamb of

God, which taketh away the sin of the world” (John 1:29). There is the fulfillment. Not Muhammad. Not the Quran. Not ritual submission. The Lamb of God.

Hebrews 9:22 settles the doctrine: “without shedding of blood is no remission.” That verse is a locked gate, and every bloodless religion is standing on the wrong side of it. Islam can talk about mercy, judgment, prayer, fasting, and submission, but it has no blood atonement. It has no Lamb. It has no cross. It has no sinless substitute dying in the sinner’s place. The Bible believer must not allow anyone to reduce this to a technical disagreement. This is the heart of salvation. If there is no blood, there is no remission. If there is no remission, sins remain. If sins remain, judgment remains. If judgment remains, the sinner is lost, no matter how many times he bows toward Mecca.

Chapter 4: The Cross Destroys the Religion of Human Merit

The cross is offensive because it tells man he has nothing to offer. That is why religious flesh hates it. Flesh wants a role. Flesh wants a ladder. Flesh wants a badge. Flesh wants a scale where it can pile up prayers, fasts, alms, pilgrimages, sacrifices, church attendance, sacraments, confessions, moral reforms, and good intentions. Flesh wants to stand before God and say, “Look what I have done.” The cross answers, “Look what you did to the Son of God.” Calvary is God’s verdict on human merit. It says man’s righteousness is not enough, man’s religion is not enough, man’s effort is not enough, and man’s best deeds cannot remove one stain of sin.

This is why Paul said in Galatians 6:14, “But God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Paul had religion. He had zeal. He had heritage. He had law. He had discipline. He had Pharisaical credentials stacked higher than most religious men could dream. But when he met the risen Christ, he counted it all loss. Philippians 3:9 says he wanted to “be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ.” That is the conversion of a religious man. Not from immorality to morality merely, but from self-righteousness to Christ’s righteousness.

Islam, like every works-based system, leaves room for human merit. It may speak of mercy, but it still keeps man working, weighing, striving, and hoping. The gospel shuts that down. Ephesians 2:8-9 says, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works.” Not of works. There goes every religious ladder. There goes every scale. There goes every boast. The cross does not invite man to contribute to his redemption. It announces that Christ finished the work. “It is finished” (John 19:30) is not the language of a down payment. It is the cry of a completed sacrifice. A sinner either trusts the finished work or he remains in the unfinished misery of his own religion.

Chapter 5: The Cross Is the Center of the Gospel

The cross is not one doctrine among many. It is the center of the gospel. Paul did not say, “I delivered unto you first of all that Christ gave moral teaching.” He did not say, “Christ showed us a better way to live.” He did not say, “Christ came to affirm our religious sincerity.” He said, “Christ died for our sins according to the scriptures” (1 Corinthians 15:3). That is first. That is foundational. That is the message the apostles preached because that is the message God gave. Remove the cross, and you do not have Christianity with a missing chapter. You have no gospel at all.

This is why Islam’s rejection of the crucifixion is fatal. It is not like disagreeing over the timing of an event or the identity of a minor figure in history. If Christ did not die, then He did not die for our sins. If He did not die for our sins, then there is no substitutionary atonement. If there is no substitutionary atonement, then there is no biblical salvation. If there is no biblical salvation, then sinners remain under wrath. First Corinthians 15 does not allow anyone to treat the death, burial, and resurrection as optional material. Paul said this is the gospel “by which also ye are saved” (1 Corinthians 15:2). Deny it, and you deny the saving message.

The devil understands this better than many preachers. That is why he attacks the cross from every direction. Some deny it historically. Some redefine it morally. Some ritualize it sacramentally. Some sentimentalize it emotionally. Some drain it of blood and turn it into an example of love without satisfaction. But the Bible says Christ “once suffered for sins, the just for the unjust, that he might bring us to God” (1 Peter 3:18). That is substitution. The just for the unjust. The sinless for the sinful. The clean for the unclean. The Son of God for rebels. That is what Islam must deny because once that truth is believed, the sinner no longer needs Muhammad’s system. He has Christ.

Chapter 6: The Cross Reveals the Love Islam Cannot Explain

Islam speaks of God’s mercy, but the cross reveals a love far beyond general mercy. Romans 5:8 says, “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” That is not God loving the worthy, the obedient, the submissive, or the successful. That is God loving sinners. The word “commendeth” means God displayed it, proved it, set it forth. Calvary is not man reaching up to prove devotion. Calvary is God reaching down to save enemies. That kind of love cannot be produced by a system of scales. It cannot be earned by ritual. It cannot be reduced to vague divine kindness. It is God giving His Son for the ungodly.

The Muslim objection to the cross often treats it as beneath God’s dignity. But the Bible teaches that God’s love is revealed precisely in the humiliation of Christ. Second Corinthians 8:9 says, “though he was rich, yet for your sakes he became poor, that ye

through his poverty might be rich.” The Lord of glory stepped down. The Creator entered His creation. The Judge stood in the place of the condemned. The Shepherd became the Lamb. That is not weakness. That is love with teeth in it. That is holiness and mercy embracing over a blood-soaked altar. That is the kind of love no false prophet could invent because it gives God all the glory and leaves man with nothing to boast in.

The cross also explains how God can forgive without becoming unjust. This is the beauty Islam misses. God does not forgive believers by ignoring sin. He forgives because sin has been judged in Christ. Colossians 2:14 says Christ was “Blotting out the handwriting of ordinances that was against us” and that He took it “out of the way, nailing it to his cross.” The record was not misplaced. It was nailed. The debt was not overlooked. It was paid. The guilt was not denied. It was borne. That is love. Not sloppy love. Not blind love. Not indulgent love. Holy love. Blood-bought love. Cross-shaped love.

Chapter 7: The Cross Forces Every Soul to Choose

The cross does not permit neutrality. Once Christ crucified is preached, a man must do something with Him. He may believe. He may reject. He may mock. He may delay. He may hide behind religion. He may explain it away. But he cannot remain neutral. First Corinthians 1:23 says, “But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness.” The cross has always divided men. It offends the religious man because it bypasses his works. It offends the intellectual man because it humiliates his pride. It offends the moral man because it tells him he is still guilty. It offends the Muslim because it declares that the prophet he was taught to revere was not the final answer and that salvation rests in the crucified Son of God.

This is why the cross must be preached plainly. Not softened. Not hidden. Not translated into vague religious language. Not tucked behind “shared values” and “Abrahamic faith traditions.” The sinner needs to know that Christ died for sins. He needs to know why blood was required. He needs to know why his prayers cannot save him. He needs to know why his sincerity cannot cleanse him. He needs to know why his prophet cannot mediate for him. He needs to know that the Son of God loved him enough to die and is holy enough to judge him if he rejects that death. The cross is good news only after a man understands the bad news: he is guilty before God.

For the Muslim, this choice is costly. To embrace the cross is not merely to accept a Christian symbol. It is to admit that Islam was wrong about the central event of redemption. It is to confess that Christ died, that His blood is necessary, that He is the Son of God, and that Muhammad’s denial cannot stand against the apostles’ witness and the scriptures of God. That is not a small step. It may cost family peace, social standing,

identity, and safety. But the value of Christ exceeds the cost. Jesus said in Mark 8:36, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" A man may keep his family's approval and lose his soul. He may keep his religion and lose his soul. He may keep his honor and lose his soul. Or he may come to the cross and find life.

Conclusion

The cross is the place Islam must deny because the cross is the place God finished what Islam can never provide. Islam can give a man duties, prayers, fasting, rules, reverence, community, and fear of judgment, but it cannot give him a crucified Saviour whose blood remits sins. It cannot give him the Lamb of God. It cannot give him a finished atonement. It cannot give him the cry, "It is finished." Without the cross, there is no payment. Without the blood, there is no remission. Without the death of Christ, there is no gospel. And without the gospel, the sinner remains exactly what he was before his religion dressed him up: guilty before God.

This third essay matters because the cross is not a side issue in the move from Islam to Christ. It is the issue. A man cannot come to the biblical Christ while rejecting the biblical cross. He cannot honor Jesus as a prophet and deny Him as the sacrifice for sins. He cannot claim to respect God's holiness while rejecting the very place where God's holiness judged sin. He cannot claim to trust God's mercy while rejecting the blood by which mercy is righteously given. The cross exposes every false refuge. It strips man of excuses. It silences boasting. It leaves only two kinds of people standing before God: those who are under the blood and those who are still in their sins.

So preach the cross. Defend the cross. Glory in the cross. Do not apologize for the blood. Do not retreat when Islam calls it impossible, dishonorable, or unnecessary. God has already spoken. "Christ died for our sins according to the scriptures." "Without shedding of blood is no remission." "Who his own self bare our sins in his own body on the tree." That is the message. That is the dividing line. That is the hope of the world. The cross Islam must deny is the cross every Muslim needs. The cross the world despises is the cross that saves. The cross that humbles religious man is the cross that opens heaven. And the sinner who comes there by faith will find that the blood of Jesus Christ God's Son cleanseth us from all sin.

Main Passage: 1 Corinthians 15:14-17 — “And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins.”

Introduction

The resurrection of Jesus Christ is not a religious decoration placed at the end of the gospel to make the story more inspiring. It is not a springtime tradition, not a church calendar event, not a sentimental sermon for women in pastel dresses and children holding baskets. The resurrection is the thunderclap of God in human history. It is heaven's public declaration that Jesus Christ is exactly who He said He was, that His blood was accepted, that death was conquered, that sin was answered, that the devil was defeated, and that every rival religious system is standing on borrowed time. If Christ rose bodily from the dead, then the question is no longer whether Christianity is one option among many. The question is what every man will do with the risen Lord. A dead prophet can be admired. A dead teacher can be quoted. A dead reformer can be studied. But a risen Saviour must be worshipped, trusted, obeyed, and confessed.

This is why the empty tomb is fatal to Islam. Islam does not merely differ with Christianity on a few moral details or ceremonial practices. Islam denies the gospel's foundation. It denies the Son, denies the cross, and has no saving place for the bodily resurrection of the Lord Jesus Christ as the apostles preached it. But if the resurrection is true, then Muhammad is not the final authority, the Quran is not the final revelation, and Islam's denial of Christ collapses like a tent in a hurricane. A risen Christ does not line up beside Muhammad as one more religious figure for comparative religion professors to file alphabetically. He stands above every prophet, every king, every angel, every priest, every philosopher, every pope, every imam, every idol, every false teacher, and every devil. Romans 1:4 says He was “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” That declaration came from God, not a council, not a denomination, not an apologist, and not a publishing house.

First Corinthians 15 is the place where Christianity lays itself on the table and says, “Test this.” Paul does not hide behind vague mysticism. He does not say, “Even if Christ did not rise, the teachings are still useful.” He does not say, “Even if the tomb was occupied, the moral principles still stand.” No, he says, “And if Christ be not risen, then is our preaching vain, and your faith is also vain.” That is bold. That is dangerous. That is honest. Christianity stands or falls on a real event in history: Jesus Christ rose from the dead. If He did not, throw the whole thing out. But if He did, then every system that denies Him has already

lost. The resurrection is not merely a comfort to Christians at funerals. It is a weapon against every false religion that tries to bury the Son of God beneath tradition, scripture-twisting, later revelation, or religious fog.

Chapter 1: The Resurrection Is God's Verdict on Jesus Christ

The resurrection is God's verdict on Jesus Christ. Men judged Him, mocked Him, rejected Him, betrayed Him, condemned Him, scourged Him, nailed Him to a tree, and sealed His body in a tomb. Religion had spoken. Rome had spoken. The mob had spoken. The chief priests had spoken. Pilate had spoken. The soldiers had spoken. The grave appeared to have the final word. But on the third day, God spoke. The stone was rolled away, not to let Jesus out like some trapped victim needing assistance, but to let witnesses look in and see that death had lost its prisoner. The resurrection was not God whispering approval in a corner. It was God overturning the verdict of earth in the courtroom of history.

Acts 2:23-24 says Jesus was "delivered by the determinate counsel and foreknowledge of God," and that men had "taken, and by wicked hands have crucified and slain," but then Peter says, "Whom God hath raised up, having loosed the pains of death." There is the contrast. Wicked hands crucified Him. God raised Him. Men said, "He is worthy of death." God said, "He is my beloved Son." Men wrote the charge above His head. God wrote the verdict in an empty tomb. Men placed guards around His grave. God sent an angel to sit on the stone. That is not religious poetry. That is divine reversal. The resurrection means the One rejected by men is accepted by God.

Islam cannot absorb that verdict without surrendering its system. If God raised Jesus from the dead after He died for sins, then Jesus is not merely a prophet corrected by later revelation. He is the vindicated Son of God. If God raised Him, then the cross was not a defeat or deception. It was the appointed sacrifice. If God raised Him, then the apostles were not confused or corrupt witnesses of a failed Messiah. They were witnesses of God's victory. And if God raised Him, then any later religion that denies the apostolic gospel is not correcting Christianity; it is contradicting God. The empty tomb is heaven's answer to every mouth that lowers Christ.

Chapter 2: Christianity Stakes Everything on the Empty Tomb

Christianity is unique in the boldness of its claim. It does not merely say, "Follow these principles and your life will improve." It does not merely say, "Here is a set of practices that will make you more disciplined." It does not merely say, "Here is a beautiful tradition handed down through our people." It says that a specific Man, Jesus of Nazareth, was crucified under Pontius Pilate, buried, and bodily raised from the dead on the third day. Then it says if that did not happen, the preaching is vain, the faith is vain, the witnesses are

false, and believers are still in their sins. First Corinthians 15 is not the language of mythology. It is the language of a faith willing to stand trial.

That is not how false religion usually behaves. False religion thrives in fog, distance, unverifiable claims, private visions, secret revelations, mystical systems, and inherited authority. Christianity comes into history, names people, names places, names witnesses, names enemies, and says, "This happened." First Corinthians 15:5-8 lists witnesses: Cephas, the twelve, above five hundred brethren at once, James, all the apostles, and Paul himself. Paul was not appealing to an inward feeling. He was pointing to testimony. The resurrection was not a secret idea buried in a desert cave. It was proclaimed publicly by men who suffered for saying they had seen the risen Christ.

This is where the resurrection becomes a weapon. If Christ is not risen, then Christianity falls by its own standard. But if Christ is risen, Islam falls by Christ's standard. A bodily risen Saviour means the gospel preached by the apostles is true. It means Christ's claims are true. It means His death was saving. It means His Sonship was vindicated. It means His authority is final. It means no later prophet gets to revise Him. The empty tomb does not politely request a place in Islam's religious library. It burns the library down and leaves one book open: the testimony of God concerning His Son.

Chapter 3: The Resurrection Proves the Cross Was Not Defeat

Without the resurrection, the cross could be mistaken for failure. A man dies. His enemies win. His followers scatter. His body is buried. His name becomes another tragic memory. But the resurrection shows that the cross was not defeat; it was conquest disguised as execution. The rulers of this world thought they were ending a movement. They were fulfilling prophecy. The devil thought he had swallowed the bait. He was caught on the hook. Colossians 2:15 says Christ, having spoiled principalities and powers, "made a shew of them openly, triumphing over them in it." The cross was the battlefield. The empty tomb was the victory parade.

This matters because Islam's denial of the crucifixion is not merely a historical error. It empties the resurrection of its saving force. If Christ did not die, then He did not die for our sins. If He did not die for our sins, then He was not buried as the sin-bearing Lamb. If He was not buried, then His resurrection was not the Father's vindication of a finished atonement. First Corinthians 15:3-4 ties the gospel together: "Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." Death, burial, resurrection. Remove one piece and you do not have the gospel. You have a religious corpse with the organs removed.

The resurrection proves the blood was accepted. Romans 4:25 says Christ “was delivered for our offences, and was raised again for our justification.” That verse is a jewel. Delivered for our offences. Raised for our justification. The empty tomb means the debt has been paid and the receipt has been issued by God Himself. Islam can offer submission, prayers, fasting, and uncertain hope for mercy, but it cannot offer a risen Saviour whose finished work has been accepted by God. Christianity does not tell the sinner to wonder whether enough has been done. It points to the empty tomb and says, “God raised Him.” That is assurance no mosque can give.

Chapter 4: The Resurrection Declares Jesus to Be the Son of God

Romans 1:4 says Jesus Christ was “declared to be the Son of God with power” by the resurrection from the dead. That means the empty tomb is not merely proof of life after death. It is God’s declaration concerning the identity of Jesus Christ. He is the Son of God. Not a prophet under Muhammad. Not a messenger to be corrected. Not a holy man to be reinterpreted by another book. The resurrection is God’s public seal on the Son. When God raised Christ, He did not merely rescue Him from death; He announced Him as Lord.

That is why the resurrection is intolerable to Islam. Islam can speak respectfully of Jesus as long as He remains below the throne Muhammad’s system assigns Him. But resurrection power refuses that demotion. The risen Christ appears to His disciples, receives worship, opens the scriptures, commissions His witnesses, ascends into heaven, and is preached as Lord and Christ. Acts 2:36 says, “God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” That is apostolic preaching. Not “Jesus was a prophet among prophets.” Not “Jesus was a noble messenger.” Lord and Christ. If He is Lord and Christ, then every system that refuses Him that glory is in rebellion.

The resurrection also proves that Jesus’ claims were not blasphemy. He said, “Before Abraham was, I am” (John 8:58). He said, “I and my Father are one” (John 10:30). He said, “I am the way, the truth, and the life” (John 14:6). If a mere man speaks that way, he is a blasphemer or a lunatic. But if that Man walks out of the grave, God has settled the matter. The empty tomb is heaven’s answer to the charge of blasphemy. It says Jesus was not a liar, not a madman, not a failed prophet, not a misunderstood teacher, and not a Quranic figure stripped of deity. He is the Son of God with power.

Chapter 5: The Resurrection Destroys the Authority of Later Revelations

If Jesus Christ rose from the dead and commissioned His apostles to preach the gospel, then no later revelation has authority to contradict Him. That is an important point because false religion often depends on later correction. Somebody comes along centuries later and says the original message was corrupted, misunderstood, lost, or replaced. Then he

conveniently provides the update. That pattern has repeated itself in religion again and again. But the resurrection of Christ establishes His authority above every later claimant. Matthew 28:18 records the risen Lord saying, “All power is given unto me in heaven and in earth.” All power. Not some power until another prophet arrives. Not temporary power until a later book corrects the record. All power.

The apostles preached under the authority of the risen Christ. They did not invent the gospel. They received it. Paul says in Galatians 1:11-12 that the gospel he preached was “not after man” and that he received it “by the revelation of Jesus Christ.” Then he warns in Galatians 1:8, “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” That verse is deadly to later-revelation systems. Even if an angel shows up with another gospel, he is cursed. The resurrection does not leave the door open for a future messenger to deny the cross, the Son, or the apostolic gospel.

Islam’s claims therefore collide with the risen Christ. If the Quran denies what the risen Christ commissioned His apostles to preach, then the Quran is not correcting the gospel. It is opposing it. If Muhammad’s message denies the Son, the cross, and the saving gospel, then Muhammad is not standing in the line of biblical prophets. He is preaching contrary to the revelation already sealed by the risen Lord. A dead prophet’s claim cannot outrank a risen Saviour’s commission. The empty tomb ends the authority of every later voice that says, “Yea, hath God said?”

Chapter 6: The Resurrection Gives Assurance Islam Cannot Give

The resurrection gives the believer assurance because salvation rests on a finished work accomplished by a living Saviour. That is not the same as religious hope built on scales, mercy without atonement, or uncertainty about whether one has done enough. The Christian’s assurance is not self-confidence. It is Christ-confidence. Because He lives, the believer’s life is secure in Him. John 14:19 says, “because I live, ye shall live also.” That is not vague optimism. That is a promise grounded in the resurrection life of the Son of God.

Islam cannot offer that kind of assurance because it has no risen, sin-bearing Mediator who finished redemption. It has commands, duties, examples, warnings, and hope for mercy, but it does not have the Lord Jesus Christ seated at the right hand of God as the believer’s advocate and intercessor. Hebrews 7:25 says Christ “is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” He ever liveth. There is resurrection assurance. The believer does not come to God through a dead religious founder. He comes through a living Saviour who conquered death and lives forever.

This is not merely doctrinal comfort; it is battlefield truth. When conscience accuses, Christ lives. When the devil attacks, Christ lives. When death approaches, Christ lives. When religion says, "Do more," Christ says, "It is finished." When uncertainty whispers, the empty tomb answers. First Peter 1:3 says God "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." A lively hope is not a maybe. It is not a religious guess. It is living hope because it is attached to a living Christ. Islam leaves the sinner hoping he has submitted enough. The gospel gives the sinner a risen Saviour who saves to the uttermost.

Chapter 7: The Resurrection Forces Every False Religion to Bow or Break

The resurrection is not content to sit quietly inside Christianity as one doctrine among many. It confronts the whole world. Acts 17:30-31 says God "now commandeth all men every where to repent" because He has appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained, "whereof he hath given assurance unto all men, in that he hath raised him from the dead." There it is. The resurrection is God's assurance that Jesus Christ will judge the world. The risen Saviour is also the coming Judge. That means every false religion will eventually meet Him, not as a topic for debate, but as Lord.

This destroys the fantasy that religious systems can peacefully coexist as equal paths to God. The resurrection does not permit that. If Jesus Christ is risen, then He is not one way among many. He is the way. If He is risen, Muhammad must bow. If He is risen, the Quran must be judged by Him, not Him by the Quran. If He is risen, the pope must bow. Joseph Smith must bow. Charles Taze Russell must bow. Buddha must bow. Every imam, priest, rabbi, guru, professor, skeptic, king, president, celebrity, and beggar must bow. Philippians 2:10-11 says, "That at the name of Jesus every knee should bow" and "that every tongue should confess that Jesus Christ is Lord."

The resurrection forces the question: will a man bow now as a sinner receiving mercy, or bow later as a rebel facing judgment? That is the issue. The empty tomb is good news to the one who believes and a death sentence to the system that denies Him. Islam can deny the cross and reduce Jesus, but it cannot keep Him in the grave. The tomb is empty. The throne is occupied. The Lord is coming. A risen Christ does not ask permission from false religion. He reigns until all enemies are put under His feet.

Conclusion

The empty tomb ends Islam because it vindicates everything Islam must deny. It vindicates Jesus as the Son of God. It vindicates the cross as God's appointed sacrifice. It vindicates the apostolic gospel as the saving message. It vindicates the authority of Christ above

every later prophet and every later book. If Christ is risen, then Islam's denial of the gospel is not a harmless misunderstanding. It is rebellion against the central act of God in redemption. The resurrection does not leave room for a reduced Jesus, a corrected Jesus, or a Jesus subordinated to Muhammad's message. It declares Jesus Christ to be Lord.

This fourth essay matters because the resurrection is where Christianity shows its boldness. Paul said if Christ is not risen, our preaching is vain and our faith is vain. That is not weakness. That is confidence in truth. Christianity does not survive as a moral philosophy if the tomb is occupied. It stands because the tomb is empty. And because the tomb is empty, the believer's sins are answered, his justification is secure, his hope is alive, his Saviour reigns, and his future resurrection is guaranteed. Islam cannot give that. No false religion can. A system without the risen Christ is a system without life.

So preach the resurrection like the apostles preached it. Not as a soft religious comfort, but as a royal proclamation. Christ died. Christ was buried. Christ rose again the third day according to the scriptures. That message is not negotiable. It is not up for revision by a later prophet. It is not subject to Islamic correction. It is God's gospel. The empty tomb is heaven's earthquake beneath every false system, and the aftershock is still moving through history. A risen Saviour does not stand beside Muhammad. He reigns above him. And every soul must decide whether to trust Him now or face Him later.

5 of 10: From Islam to Christ - The Perfect Book Question

Main Passage: Psalm 12:6-7 — "The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever."

Introduction

Every religion has an authority problem, whether it admits it or not. Somebody, somewhere, has to answer the question: "Who speaks for God?" Not who has the oldest building, the fanciest robe, the loudest scholar, the most emotional testimony, the most ancient tradition, the most impressive manuscript display, or the most confident religious claim. Who speaks for God? That is the question underneath every debate between Islam and Bible Christianity. The Muslim says the Quran is the final revelation, perfectly preserved, untouched, unchanged, and superior to the Bible. Then he turns around and claims the Bible has been corrupted, altered, lost, mistranslated, and cannot be trusted. That accusation has been repeated so often that many Christians get nervous before the

conversation even begins. But the Bible believer does not need to tremble when a Muslim attacks the Bible. He needs to calmly ask two questions: “Prove the Bible was corrupted,” and “Are you willing to put the Quran under the same microscope?”

That is where the perfect book question becomes dangerous. Islam often demands that the Bible stand trial while the Quran sits on the judge’s bench wearing a crown it has not earned. The Muslim apologist wants to cross-examine the New Testament, the Old Testament, the manuscripts, the translations, the canon, and the textual history of Christianity, but when the same kind of examination is applied to the Quran, suddenly the tone changes. Suddenly it is disrespectful. Suddenly it is offensive. Suddenly one must not question. That is not scholarship. That is protectionism. If a book claims to be the final word from God, then it should be able to endure examination. If the Quran is what Islam says it is, then let it stand in the light. If the Bible is what God says it is, then let every critic, imam, scholar, priest, professor, and skeptic take his shot. The word of God has survived better men than modern objectors.

From a King James Bible-believing position, this subject is not merely academic. It is not just a debate about manuscripts, language, history, scribes, variants, or transmission. It is about the character of God. Either God gave His words and preserved them, or He left sinners in a fog, dependent on religious experts to reconstruct what He allegedly failed to keep. Psalm 12:6-7 says, “The words of the LORD are pure words,” and then says, “Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” Matthew 24:35 says, “Heaven and earth shall pass away, but my words shall not pass away.” That is not a weak promise. That is not a temporary lease. That is not God saying, “I will inspire the originals and then allow centuries of confusion until scholars can patch the thing back together.” God promised preservation. The perfect book question, then, is not whether man can preserve God’s words. The question is whether God can.

Chapter 1: Every Religion Must Produce Its Final Authority

Before any serious conversation can happen, a man has to identify his final authority. Not his preferred authority when convenient. Not the authority he quotes when it helps him. His final authority. For the Muslim, the final authority is supposed to be the Quran, though in practice he also depends on hadith, tafsir, Islamic tradition, scholars, jurists, and inherited interpretations. For Rome, the final authority becomes Scripture plus tradition plus the magisterium, which really means Rome gets to referee every disagreement and crown itself the winner. For the liberal Protestant, the final authority is usually his own unbelief dressed up as academic humility. For the average modern evangelical, the final authority is often whatever translation, commentary, podcast, or seminary professor keeps him from having

to take a stand. But the Bible believer says plainly: the final authority is the preserved words of God.

That is why the King James Bible issue matters. It is not a hobbyhorse for angry fundamentalists who like arguing over archaic words. It is a question of authority. If God has not preserved His words in a Book people can hold, read, believe, preach, memorize, and obey, then every man becomes his own final authority while pretending to be humble. The scholar says, "A better rendering would be." The preacher says, "The original really means." The skeptic says, "This passage was added later." The cultist says, "The Bible is corrupted." The Muslim says, "The Quran corrected it." And the poor sheep in the pew sits there wondering whether God has spoken or whether God's voice is buried somewhere under a pile of footnotes. That is not faith. That is confusion. And First Corinthians 14:33 says, "For God is not the author of confusion."

Islam understands the importance of final authority, which is why Muslims speak so strongly about the Quran. They believe they have a perfect book. They believe the words are preserved. They believe the Arabic text carries divine authority in a way translations do not. That confidence should teach Christians something, though not what Islam intends. It should shame the modern Christian who has been trained to say, "No translation is perfect, no Bible today is perfect, and all we have are approximations." What kind of testimony is that? The Muslim claims Allah preserved his book, while many Christians say the God of the Bible did not preserve His. That is backwards. The Bible-believing position is stronger: God inspired His words, preserved His words, and expects His people to live by every word that proceedeth out of His mouth.

Chapter 2: The Bible Claims Preservation Before Islam Claims Correction

The Bible does not wait for Islam to accuse it before it speaks about preservation. Long before Muhammad, long before the Quran, long before modern textual critics, long before liberal seminaries, long before Bible-correcting preachers, God had already promised to keep His words. Psalm 119:89 says, "For ever, O LORD, thy word is settled in heaven." Isaiah 40:8 says, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Matthew 24:35 says, "Heaven and earth shall pass away, but my words shall not pass away." Those are not fragile statements. Those are iron beams. God's words are not treated in Scripture like a lost antique that must be reconstructed by experts. They are treated as living, abiding, preserved truth.

This matters because Islam's accusation against the Bible creates a theological disaster for Islam itself. If the Bible was once God's word but was corrupted before Muhammad, then where was God's preserved revelation for centuries? If the Torah and Gospel were

truly given by God, as Islam often acknowledges in some form, then did God fail to preserve them? If He failed to preserve His previous revelations, why should anyone believe He preserved the Quran? If He allowed His word to be corrupted once, why could He not allow it again? The Muslim accusation against biblical preservation may look like an attack on Christianity, but it ricochets back into Islam's own doctrine of God. A god who cannot preserve his words the first time is not strengthened by claiming he did it later.

The Bible believer does not need to accept the premise that God's words disappeared. The Lord Jesus Christ quoted Scripture as authoritative. The apostles preached Scripture as authoritative. Paul told Timothy in Second Timothy 3:15 that "from a child thou hast known the holy scriptures," and in verse 16 he says, "All scripture is given by inspiration of God." Timothy did not have the original autographs in his nursery. He had copies, and Paul still called them holy scriptures. That alone destroys the silly idea that only the original manuscripts can be called inspired in any meaningful practical sense. God's preserved words were available, knowable, quotable, and authoritative. That is how the Bible treats Scripture. Islam's charge of corruption is not a discovery. It is a necessity for its system. It must accuse the Bible because the Bible accuses Islam.

Chapter 3: The Quran's Preservation Claim Must Be Tested

If the Quran claims perfect preservation, then that claim must be tested. It cannot be treated like a sacred exemption from examination. Muslims often speak as if the Quran dropped out of heaven in a leather-bound Arabic edition, untouched by history, transmission, collection, recitation differences, scribal realities, political pressures, and human handling. But any book that passes through history must be examined historically. That is not hatred. That is honesty. A Bible believer should not be intimidated by the polished confidence of Islamic claims. Confidence is not evidence. Repetition is not proof. Reverence is not preservation. If the Quran is presented as the perfect final revelation, then let its history be examined.

The question is not whether Muslims have been told the Quran is perfectly preserved. The question is whether that claim survives when its own sources, early history, manuscript realities, variant readings, collection accounts, and transmission issues are honestly handled. Islam has a history. The Quran has a history. The recitations have a history. The compilation has a history. The hadith literature has a history. The early Muslim community had disputes, politics, deaths, battles, memories, codices, and decisions. None of that disappears because someone says, "perfectly preserved" with enough force. The Bible believer does not need to overstate the case or invent accusations. He simply needs to insist that Islam play by the same rules it demands for Christianity.

This is where the double standard must be exposed. The Muslim apologist will often point to Bible manuscript variants as if they prove corruption, while treating variant readings and transmission questions in Islamic history as harmless, controlled, or divinely protected. He will demand that Christians explain every textual issue in Scripture while expecting Muslims to receive the Quran's history by faith in Islamic tradition. That will not do. If variants disprove preservation, then the Quran has a problem. If transmission history must be examined, then the Quran must be examined. If scribes, collectors, and reciters matter in the Bible discussion, then they matter in the Quran discussion. The Bible believer's answer should be simple: one standard for both books. Let truth stand. Let falsehood sweat.

Chapter 4: Attacking the Bible Does Not Prove the Quran

One of the oldest tricks in religious debate is to attack the other man's foundation while never establishing your own. A Muslim may spend hours attacking the Bible, claiming contradictions, corruption, translation problems, canon problems, and manuscript issues, but even if every accusation were true, that would not prove the Quran. Disproving one book does not automatically prove another. If a man tears down your house, that does not prove he owns a mansion. He still has to show where he lives. The Quran must be proven on its own claims, its own history, its own theology, its own moral system, its own view of Christ, and its own contradictions with prior revelation.

This point matters because many Christians let Muslims control the direction of the debate. They spend the whole time defending the Bible while never forcing the Muslim to defend the Quran. Defending the Bible is good and necessary, but do not let the conversation become a one-way trial. Ask the Muslim why the Quran denies the Son of God when First John 2:23 says, "Whosoever denieth the Son, the same hath not the Father." Ask why the Quran denies the crucifixion when First Corinthians 15:3 says, "Christ died for our sins according to the scriptures." Ask why a later book should be believed when it contradicts the testimony of prophets and apostles. Ask why its view of Jesus should overrule the eyewitness preaching of those commissioned by the risen Christ.

The Quran does not win by accusing the Bible. It must answer the Bible. And that is where Islam's problem becomes severe. The Bible's storyline moves from creation, fall, promise, blood sacrifice, covenant, prophecy, incarnation, cross, resurrection, ascension, and return. Jesus Christ is not an accidental character inserted late into the narrative. He is the seed of the woman, the Passover Lamb, the smitten Shepherd, the suffering Servant, the Son of David, the Son of God, the Lamb of God, the risen Lord, and the coming King. Any book that comes centuries later and denies the heart of that revelation is not a correction.

It is a contradiction. Galatians 1:8 already tells the Bible believer what to do with another gospel, even if an angel from heaven preached it: “let him be accursed.”

Chapter 5: God’s Words Are Not Hostages to Scholars

One of the most destructive ideas in modern Christianity is that God’s people cannot really have certainty unless a scholar grants it to them. The scholar becomes the priest. The lexicon becomes the altar. The footnote becomes the oracle. The ordinary believer is told to trust God, but then he is told the words of God are uncertain, disputed, reconstructed, corrected, improved, and updated every few years by men who often do not even believe the Book they are handling. That is not the Bible’s view of Scripture. The Bible presents God’s words as something His people can know, keep, obey, preach, and live by.

Psalms 119:105 says, “Thy word is a lamp unto my feet, and a light unto my path.” A lamp that must be reconstructed by experts before it can shine is not much of a lamp. Proverbs 30:5 says, “Every word of God is pure.” Not the thoughts only. Not the message in general. Every word. Matthew 4:4 says, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” How can man live by every word if God did not preserve every word? The issue is not whether scribes, manuscripts, translations, and history exist. Of course they do. The issue is whether God is big enough to work through history and preserve His words for His people. The Bible believer says yes.

That is why the King James Bible stands as a rebuke to both Islamic accusations and modern Christian uncertainty. A Bible believer does not need to apologize for believing that God preserved His words in English for the English-speaking world. He does not need to bow before the scholar who says, “The oldest and best manuscripts say otherwise.” Oldest and best according to whom? The same crowd that keeps correcting the Book while pretending to defend it? The same crowd that produces endless versions and leaves Christians more confused every generation? God is not the author of confusion. If Muslims can claim confidence in their book, Bible believers should not be embarrassed to claim confidence in ours. The difference is that our confidence rests on the promises of the God who cannot lie.

Chapter 6: The Perfect Book Must Tell the Truth About Christ

The real test of any claimed revelation is what it does with Jesus Christ. A book may speak loftily about God, morality, judgment, prayer, angels, prophets, and the last day, but if it lies about the Son of God, it is not from God. First John 4:2-3 says, “Every spirit that confesseth that Jesus Christ is come in the flesh is of God,” and “every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” That is a spiritual test. The Bible does not tell believers to be impressed by religious vocabulary. It tells them to test the spirit by the

doctrine of Christ. A book that denies the biblical Christ fails the test, no matter how pious it sounds.

This is where the Quran's claim to be the perfect final revelation collapses before the Bible believer. It does not merely differ on minor details. It denies the Son, denies the cross, and contradicts the apostolic gospel. John 5:23 says, "He that honoureth not the Son honoureth not the Father which hath sent him." That means no book can dishonor the Son and still be revelation from the Father. The Father does not send a later revelation to lower His Son. The Holy Ghost does not inspire a book to deny the blood atonement He already revealed. God does not contradict Himself to accommodate a seventh-century prophet. If a book gets Christ wrong, it gets God wrong.

The Bible is the book that reveals Christ from beginning to end. Genesis gives the promised seed. Exodus gives the Passover lamb. Leviticus gives the sacrifices and priesthood. Psalms gives the suffering and reigning Messiah. Isaiah gives the virgin-born Son and the wounded substitute. The Gospels reveal the Word made flesh. Acts preaches the risen Christ. The Epistles explain His finished work. Revelation unveils Him as King of kings and Lord of lords. That is the Book God preserved. That is the testimony heaven has given. Any so-called perfect book that denies the Bible's Christ is not perfect. It is perfectly wrong where it matters most.

Chapter 7: The Bible Believer Does Not Need to Run From the Authority Question

The Bible believer should never run from the authority question. He should welcome it. The Muslim wants to know why we trust the Bible? Good. Open the Bible and show God's promises of preservation. Show the prophetic unity. Show the apostolic witness. Show the resurrection of Christ. Show the failure of later revelations to match the doctrine of Christ. Show that the Lord Jesus quoted Scripture as final authority and said, "the scripture cannot be broken" (John 10:35). Show that God has always worked through words, written words, preserved words, preached words, and believed words. The Christian faith is not built on vapor. It is built on what God said.

But then turn the question around. Why trust the Quran? Because Islam says so? Because imams say so? Because tradition says so? Because it is recited beautifully? Because millions believe it? Because children memorize it? Because people feel reverence toward it? None of that proves divine authorship. Roman Catholics revere their tradition. Mormons burn with a testimony. Hindus cherish their texts. Jehovah's Witnesses quote their translation. Sincerity proves nothing. The Book must be judged by truth, and truth is not afraid of examination. The Quran must be tested by its history, its doctrine, its fruit, its view of Christ, and its conflict with the revelation God already gave.

This is not merely an apologetics point. It is a pastoral necessity. Christians who are uncertain about their Bible are weak in the face of Islam. A man who does not believe he has the words of God will always be vulnerable to a man who confidently claims he does. That is why the King James Bible issue is not a side alley. It is a fortress wall. If God preserved His words, then stand on them. If He did not, then stop pretending certainty is possible. The Bible believer does not have to know every manuscript detail to know that God kept His promise. A sheep does not need to understand the anatomy of vocal cords to recognize the Shepherd's voice. Jesus said in John 10:27, "My sheep hear my voice, and I know them, and they follow me."

Conclusion

The perfect book question is not a game. It is not a scholarly hobby. It is not a dusty argument for men who enjoy footnotes and manuscript charts. It is the question of whether God has spoken and whether He preserved what He said. Islam claims the Quran is perfectly preserved while accusing the Bible of corruption, but that claim cannot be accepted merely because it is repeated loudly. It must be tested. The Bible believer should not be afraid of that test. God promised to preserve His words. Heaven and earth shall pass away, but Christ's words shall not pass away. The grass withers, the flower fades, but the word of our God shall stand forever. That is the ground under our feet.

The Muslim accusation against the Bible is ultimately necessary for Islam because the Bible, if believed, destroys Islam's claims about Jesus Christ. The Bible says Jesus is the Son of God. Islam denies it. The Bible says Christ died for our sins. Islam denies it. The Bible says He rose again the third day according to the scriptures. Islam has no saving gospel built on that truth. The Bible says whosoever denieth the Son hath not the Father. Islam denies the Son. So the Muslim must attack the Bible because the Bible has already judged his system. But attacking the Bible does not prove the Quran. A later contradiction is not a correction. A counterfeit is not validated by accusing the original.

So let the question stand in the light: where are God's words? The Bible believer answers without shame: God preserved them. He did not leave His people orphans. He did not inspire truth and then lose it. He did not hand the world centuries of confusion until a later prophet arrived to correct the record. He preserved His words because He said He would. The perfect book is not the one that merely claims perfection while denying the Son of God. The perfect Book is the one that reveals Christ, exalts Christ, preaches Christ, preserves the gospel of Christ, and brings sinners to life through faith in Christ. The Quran can accuse the Bible all day long, but the Bible's answer is still standing: "The words of the LORD are pure words."

6 of 10: From Islam to Christ - Muhammad or the Lord Jesus?

Main Passage: John 8:46 — “Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?”

Introduction

The modern world wants every religious figure placed on the same shelf, polished with the same rag, and treated like they are all different flavors of the same spiritual candy. Jesus, Muhammad, Buddha, Moses, Confucius, the pope, Joseph Smith, gurus, philosophers, reformers, and mystics all get lined up in the same museum of religious admiration while the spiritually blind tour guide says, “They all taught basically the same thing.” No, they did not. That is not tolerance. That is ignorance wearing perfume. The Bible will not allow Jesus Christ to be placed beside Muhammad as though they are two noble messengers offering complementary paths to God. Jesus Christ does not share a platform. He does not stand in a lineup. He does not take a number. He does not ask to be compared with religious founders as though the sinner gets to choose which one fits his personality best. Jesus Christ is the Lord from heaven, the Word made flesh, the sinless Son of God, the crucified Saviour, the risen King, and the coming Judge.

This essay goes straight to the unavoidable question: Muhammad or the Lord Jesus? Not Muhammad and Jesus. Not Muhammad as the final prophet and Jesus as a lesser prophet beneath him. Not Muhammad correcting Jesus. Not Jesus reinterpreted through Islam. Not a Quranic Isa standing where the Bible’s Christ has been removed. The question is direct because truth demands directness. Muhammad and Jesus cannot both be true messengers from God when they contradict each other on the central matters of salvation, Scripture, the cross, the Son of God, and the nature of God’s final revelation. One must be right, and one must be wrong. One must be received, and one must be rejected. One must bow before the other. And according to the King James Bible, it is not Jesus Christ who bows.

The difference is not small. Jesus is virgin-born. Muhammad is not. Jesus is sinless. Muhammad is not. Jesus is eternal. Muhammad is not. Jesus is God manifest in the flesh. Muhammad is not. Jesus died for sins according to the scriptures, was buried, rose again the third day, ascended into heaven, and is coming again in glory. Muhammad did not. Jesus said in John 8:46, “Which of you convinceth me of sin?” No honest prophet in the Bible ever spoke like that because no prophet in the Bible was sinless. Moses did not. David did not. Isaiah did not. Jeremiah did not. Peter did not. Paul did not. Every true prophet of God knew he was a sinner in need of mercy. Jesus Christ stood before His

enemies and challenged them to produce one sin. That is not the voice of a mere prophet. That is the voice of the spotless Lamb of God.

Chapter 1: The World's False Shelf of Religious Leaders

The first lie that must be torn down is the idea that all religious leaders belong on the same shelf. That shelf was built by unbelief, stocked by ignorance, and dusted by cowards. The world loves that shelf because it makes man the judge. Man stands in front of the shelf and says, "I like this teaching from Jesus, this discipline from Muhammad, this meditation from Buddha, this morality from Confucius, and this tradition from Rome." There he stands, a sinner made of dirt, pretending he is qualified to evaluate the messengers of eternity like he is choosing produce at a market. The Bible does not give man that right. God has already spoken concerning His Son.

Hebrews 1:1-2 says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son." That is not God saying, "Here is one more religious teacher among many." That is God setting His Son above the prophets. The prophets spoke in time past. The Son is the final and fullest revelation. Muhammad comes centuries later and claims a message that contradicts the Son, denies the Son's identity, denies the Son's cross, and denies the Son's gospel. The Bible believer does not have to wonder what to do with that. Galatians 1:8 says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The world's shelf is false because Jesus Christ is not merely a religious founder. He is the Creator. Colossians 1:16 says, "For by him were all things created." John 1:3 says, "All things were made by him; and without him was not any thing made that was made." That means Muhammad did not create Jesus. Jesus created the world into which Muhammad was born. That changes the discussion. You do not compare the Potter with the clay. You do not compare the Sun with a candle. You do not compare the Lord of glory with a man who came centuries later claiming revelation from a spirit. Jesus is not on the shelf. He owns the shelf, the room, the world, the breath in every man's lungs, and the judgment seat before which every man will stand.

Chapter 2: Jesus Is Sinless; Muhammad Is Not

The sinlessness of Jesus Christ separates Him from every prophet, priest, king, preacher, and religious figure in history. John 8:46 records the Lord saying, "Which of you convinceth me of sin?" That statement is breathtaking. Imagine Moses saying that after striking the rock. Imagine David saying that after Bathsheba and Uriah. Imagine Peter saying that after denying the Lord. Imagine Paul saying that after persecuting the church. No honest servant

of God speaks that way because every honest servant of God knows he has sinned. But Jesus Christ stood in front of enemies who hated Him, watched Him, tested Him, accused Him, and plotted against Him, and He challenged them to convict Him of sin. They could not.

The Bible repeats this truth again and again. First Peter 2:22 says Jesus “did no sin, neither was guile found in his mouth.” Second Corinthians 5:21 says He “knew no sin.” Hebrews 4:15 says He “was in all points tempted like as we are, yet without sin.” First John 3:5 says, “in him is no sin.” That is not the record of a moral teacher who did better than most. That is the record of absolute purity. He was not merely less sinful than other men. He was sinless. He was not merely a righteous prophet. He was the spotless Lamb. John the Baptist did not say, “Behold a teacher.” He said, “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).

This matters because a sinner cannot save sinners in the way Christ saves. A guilty man cannot be the final sacrifice for the guilty. A sinful prophet may point to God, preach God’s words, warn sinners, and call men to repentance, but he cannot be the Lamb of God. Muhammad cannot stand where Jesus stands because Muhammad is not sinless, not eternal, not divine, not crucified for sins, not risen for justification, and not seated at the right hand of the Father as the believer’s advocate. Every honest comparison must begin here. Jesus Christ stands alone in sinless perfection. All others stand in need of mercy.

Chapter 3: Jesus Is the Son of God; Muhammad Denies Him

The second unavoidable difference is the Sonship of Christ. The Bible declares Jesus Christ to be the Son of God. Islam denies that. This is not a minor disagreement. It is the dividing line between truth and antichrist. First John 2:23 says, “Whosoever denieth the Son, the same hath not the Father.” That verse does not leave room for diplomatic fog. It does not say, “Whosoever respects Jesus as a prophet still has the Father.” It says if you deny the Son, you do not have the Father. That means a religion can speak often of God and still be without God if it denies His Son.

Jesus did not speak as a mere messenger. He said in John 10:30, “I and my Father are one.” He said in John 14:9, “he that hath seen me hath seen the Father.” He said in John 5:23, “He that honoureth not the Son honoureth not the Father which hath sent him.” There is no way to reconcile those statements with Islam’s view of Jesus. Islam may claim to honor Jesus, but Jesus says you do not honor the Father unless you honor the Son. If the Son is lowered, the Father is dishonored. If the Son is denied, the Father is not possessed. If the Son is rejected, the God of the Bible is rejected.

Muhammad's message cannot be accepted as God's truth if it denies the Son whom God commands all men to honor. The Father does not send one revelation to exalt His Son and then send another revelation centuries later to demote Him. The Holy Ghost does not inspire apostles to preach the Son of God and then inspire a later message that calls that truth blasphemy. God is not the author of confusion. The Bible believer must speak plainly: any message that denies the Son of God is not from the Father. It may sound religious. It may claim angelic origin. It may gather nations. It may produce disciplined followers. But if it denies the Son, it fails the test of God.

Chapter 4: Jesus Died for Sins; Muhammad Did Not

The cross separates Jesus Christ from every religious figure who ever lived. Many men have died. Some have died bravely. Some have died unjustly. Some have died as martyrs. But only one died for sins according to the scriptures. First Corinthians 15:3 says, "Christ died for our sins according to the scriptures." That is the gospel. Not Christ died as an example only. Not Christ died as a tragic victim only. Christ died for our sins. He stood in the sinner's place. He bore guilt that was not His. He shed blood that sinners needed. He satisfied the righteousness of God. Muhammad did not do that. No prophet did that. No priest did that. No imam, pope, monk, scholar, martyr, or reformer did that.

First Peter 3:18 says, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." That verse does not need decoration. The just for the unjust. Jesus Christ is the just one. We are the unjust. He suffered to bring us to God. That is not Islam. Islam gives man a path of submission, law, duty, prayer, fasting, and uncertain hope. The gospel gives man a substitute. It gives him a Saviour who did what he could not do, paid what he could not pay, and bore what he could not bear. Hebrews 9:22 says, "without shedding of blood is no remission." No blood, no remission. No cross, no gospel. No Christ crucified, no salvation.

Islam denies the crucifixion because the cross destroys the whole system of religious performance. If Jesus Christ died for sins and rose again, then sinners do not need Muhammad's system to approach God. They need Christ. If the blood of Christ cleanses from all sin, then no later prophet can improve on it. If Christ's sacrifice is sufficient, then man's submission cannot add to it. The cross does not leave room for Muhammad to become the final religious authority. It leaves room only for guilty sinners to fall at the feet of the crucified and risen Son of God.

Chapter 5: Jesus Rose Again; Muhammad Remained Dead

The resurrection is the thunderclap that separates the Lord Jesus Christ from every dead religious founder. Muhammad died. His followers may honor him, quote him, defend him,

and imitate him, but he did not rise bodily from the dead as Lord over death. Jesus Christ did. Romans 6:9 says, “Christ being raised from the dead dieth no more; death hath no more dominion over him.” That statement cannot be made about Muhammad. It cannot be made about any religious founder. The grave is the great silencer of human pretension, but it could not hold the Lord Jesus Christ.

First Corinthians 15:17 says, “And if Christ be not raised, your faith is vain; ye are yet in your sins.” Christianity openly stakes everything on the resurrection. If Christ did not rise, Christianity falls. But if He did rise, every religion that denies Him falls. The resurrection is God’s public declaration that Jesus is the Son of God with power. It is the receipt that the payment was accepted. It is the proof that death was conquered. It is the announcement that Jesus Christ is not merely remembered; He reigns. The believer does not follow the memory of a dead man. He follows a living Saviour.

This is why Jesus cannot be placed beside Muhammad. A risen Christ does not stand beside a dead prophet. He reigns above him. Revelation 1:18 records Jesus saying, “I am he that liveth, and was dead; and, behold, I am alive for evermore.” That is not religious sentiment. That is royal authority. He has the keys of hell and of death. Muhammad does not. Christ is alive for evermore. Muhammad is not. Christ is coming again to judge the world. Muhammad will stand before Him. Every knee will bow, and that includes the knees of every prophet, preacher, priest, imam, king, president, skeptic, and sinner. The resurrection ends the comparison.

Chapter 6: Jesus Saves by Grace; Muhammad Leaves Men Under Works

The gospel of Jesus Christ saves by grace through faith. Ephesians 2:8-9 says, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works.” That is clean. That is sharp. That is final. Salvation is not God helping good men finish the job. It is God saving guilty sinners through the finished work of Christ. The sinner brings nothing but his sin. Christ supplies the righteousness. The sinner stops trusting himself and believes the gospel. That is why Romans 4:5 says, “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

Islam does not give that message. It does not give a sinner the finished work of a crucified and risen Saviour. It gives submission, law, prayer, fasting, alms, pilgrimage, judgment, and hope for mercy. That may look devout. It may produce discipline. It may shape a culture. But it does not give the sinner the assurance of eternal life in Christ. First John 5:13 says, “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.” Know. Not guess. Not hope your scales balance. Not

wait anxiously to see if mercy wins. Know. The believer knows because salvation rests on Christ, not self.

This difference cannot be softened. Muhammad's system and Christ's gospel are not two roads up the same mountain. One says submit and hope. The other says believe on the Lord Jesus Christ and thou shalt be saved. One leaves man working. The other announces Christ finished the work. One has no blood atonement. The other glories in the blood of the Lamb. One denies the Son. The other says no man comes to the Father but by Him. If salvation is by grace through faith in Christ's finished work, then Islam's gospel is no gospel at all. It is religion without redemption.

Chapter 7: Jesus Is Coming Again as Judge and King

The final contrast is not merely what Jesus did, but what Jesus will do. The Lord Jesus Christ is coming again. Not as a helpless infant in a manger. Not as a suffering Lamb led to the slaughter. Not as a prophet to be debated by men with religious opinions. He is coming as King and Judge. Revelation 19:16 says He has on His vesture and on His thigh a name written, "KING OF KINGS, AND LORD OF LORDS." That title does not belong to Muhammad. It belongs to Jesus Christ. He will return in power, righteousness, judgment, and glory, and no false system will survive His appearing.

John 5:22 says, "For the Father judgeth no man, but hath committed all judgment unto the Son." That means every man who denies the Son will be judged by the Son. Every Muslim who rejects the Son will face the Son. Every atheist who mocks the Son will face the Son. Every Catholic who replaces the Son's finished work with sacraments will face the Son. Every Protestant hypocrite who mouths the Son's name without trusting Him will face the Son. God has committed all judgment unto the Son. That is another verse Islam cannot live with. If Jesus is merely a prophet, He is not the Judge of all men. But the Bible says He is.

The coming of Jesus Christ ends all religious debates. Men argue now because mercy gives them space to repent. The day is coming when argument will be over. Philippians 2:10-11 says, "That at the name of Jesus every knee should bow" and "that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The question is not whether Muhammad and Jesus can be blended. They cannot. The question is not whether a man can respect both. He cannot do so honestly. The question is whether a sinner will bow to Jesus Christ now for salvation or bow later in judgment. One way, he finds mercy. The other way, he finds the King he refused.

Conclusion

Muhammad or the Lord Jesus? That is the question, and no amount of interfaith politeness can remove it. The modern world wants to flatten every religious figure into a harmless

moral instructor, but the Bible will not allow it. Jesus Christ is not one teacher among many. He is the eternal Word, the Son of God, the sinless Lamb, the crucified Saviour, the risen Lord, the only Mediator, and the coming Judge. Muhammad is not. That is not an insult. That is the unavoidable comparison when the Bible is allowed to speak.

The two cannot both be true in their claims because they contradict each other where it matters most. Jesus said no man comes to the Father but by Him. Islam denies the Son. The apostles preached Christ crucified for sins. Islam denies the cross. The Bible proclaims salvation by grace through faith in Christ's finished work. Islam gives man submission without the finished atonement of Calvary. The Bible presents Jesus as Lord and God. Islam lowers Him beneath a later prophet. One message must be received. The other must be rejected. There is no faithful middle ground.

So let the answer be plain. The Lord Jesus Christ stands above Muhammad the way the Creator stands above the creature, the Saviour above the sinner, the King above the subject, the Judge above the accused, the living above the dead. The issue is not whether Muslims are sincere, disciplined, moral, or devout. The issue is whether they have the Son. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). Muhammad cannot give that life. Islam cannot give that life. The Quran cannot give that life. Only Jesus Christ can. And the sinner who comes to Him does not merely trade religions. He passes from death unto life.

7 of 10: From Islam to Christ - The Gospel Versus Submission

Main Passage: Ephesians 2:8-9 — "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

Introduction

The difference between Islam and Bible Christianity is not merely the difference between two religious communities, two sacred books, two historical traditions, or two different ways of describing devotion to God. The difference is the difference between submission and salvation. Islam calls a man to submit, recite, pray, fast, give, obey, perform, discipline himself, keep the path, and hope for mercy. The gospel declares that man is already ruined, already guilty, already without strength, and already unable to climb up to God, so God came down in the person of the Lord Jesus Christ to do what the sinner could never do for himself. That is not a small distinction. That is the line between religion and redemption.

Every false system, no matter how old, serious, strict, or polished, eventually hands man a ladder. The gospel points to a cross.

That is what makes this issue so important in any series moving from Islam to Christ. Islam may produce discipline, seriousness, moral restraint, reverence, family structure, and fear of judgment, but none of those things equal the new birth. A prisoner can become disciplined in his cell and still be in prison. A corpse can be dressed in clean clothes and still be dead. A debtor can organize his bills neatly on a desk and still be bankrupt. That is man under religion. He may be sincere. He may bow. He may fast. He may wash. He may recite. He may tremble. He may admire God from a distance. But unless he has Jesus Christ, he has no life. First John 5:12 says, "He that hath the Son hath life; and he that hath not the Son of God hath not life." That verse does not say he that hath submission hath life. It says he that hath the Son.

The gospel is not God giving man a religious program to see whether he can finally become worthy. The gospel is God saving an unworthy man because Jesus Christ paid the debt in full. Ephesians 2:8-9 is the hammer that shatters every works-based religion on earth: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works." Not of works. That wipes out boasting, bargaining, climbing, balancing, and self-righteousness. Islam gives man a system. Christ gives Himself. Islam leaves the sinner wondering where he stands. Christ gives eternal life. Islam tells man to submit and hope. The gospel tells the sinner to believe on the Lord Jesus Christ and be saved. One is religion reaching upward with trembling hands. The other is God reaching downward with nail-pierced hands.

Chapter 1: Submission Is Not the Same Thing as Salvation

Submission may be a serious word, but it is not the same thing as salvation. A man can submit to rules and remain lost. A soldier can submit to orders and still be condemned. A prisoner can submit to the guards and still be serving his sentence. Submission may restrain behavior, structure the life, discipline the flesh, and shape the outward man, but it cannot regenerate the inward man. Jesus did not say, "Ye must become disciplined." He did not say, "Ye must submit to a religious system." He said in John 3:7, "Ye must be born again." That is the word religion cannot manufacture. The new birth is not man becoming more religious. It is God giving life to a dead sinner.

Islam's very name is bound up with the concept of submission, and that sounds noble to religious ears. Submit to God. Bow before God. Obey God. Fear God. Those phrases can sound close enough to truth to fool the careless. But submission without the true Christ is still rebellion in religious form because it refuses the way God has provided. Romans 10:3

says, “For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” Notice the irony. Religious men can be busy “submitting” to their system while refusing to submit to God’s righteousness. They are disciplined rebels. They bow, but not to the gospel. They obey, but not the truth. They serve, but not the Son.

That is why a Bible believer must define salvation biblically. Salvation is not merely surrendering to the idea of one God. Salvation is not merely obeying religious duties. Salvation is not merely living cleaner than the filthy culture around you. Salvation is deliverance from sin, wrath, death, hell, and condemnation through the finished work of the Lord Jesus Christ. Titus 3:5 says, “Not by works of righteousness which we have done, but according to his mercy he saved us.” The best works man can produce cannot save him. Not pagan works. Not Catholic works. Not Islamic works. Not Baptist works. Not moral works. Not religious works. If salvation is “not by works of righteousness which we have done,” then submission as a system cannot save. Christ saves.

Chapter 2: Religion Gives Man a Ladder; the Gospel Gives Man a Saviour

Every false religion eventually hands man a ladder. It may be a beautiful ladder. It may be ancient. It may have golden steps, Arabic lettering, incense smoke, stained glass, priestly robes, prayer calls, beads, rituals, fasts, sacraments, pilgrimages, or moral commands carved into it. But it is still a ladder, and the sinner is still too dead to climb it. That is the foolishness of religion. It tells a dead man to improve his posture. It tells a bankrupt man to make payments. It tells a blind man to admire the scenery. It tells a condemned man to behave better in the courtroom. The gospel does not hand the sinner a ladder. The gospel gives him a Saviour.

Romans 5:6 says, “For when we were yet without strength, in due time Christ died for the ungodly.” Without strength. That is God’s diagnosis of man. Not weak but promising. Not sick but improving. Not ignorant but trainable. Without strength. The sinner does not need a religious gymnasium; he needs resurrection life. The gospel begins where man’s ability ends. It says Christ died for the ungodly. Not for the worthy. Not for the obedient. Not for the successfully submitted. Not for the man who got his scales balanced. Christ died for the ungodly. That one phrase knocks the pride out of every religion that wants man to bring something to the bargain.

Islam gives a man duties to perform. The gospel gives him a Person to trust. Islam points to a path. The gospel points to Christ. Islam says obey and hope for mercy. The gospel says Christ obeyed, Christ died, Christ rose, and Christ saves. Hebrews 7:25 says, “Wherefore he is able also to save them to the uttermost that come unto God by him.” That is not a

ladder. That is a living Saviour able to save to the uttermost. A ladder can only help a man who can climb. Christ saves the man who cannot. That is why grace is offensive to religion. It leaves man with nothing to boast in but the Lord.

Chapter 3: Works Cannot Pay a Blood Debt

The gospel declares that the sinner's problem is not merely a lack of obedience but a blood debt before God. Sin is not a parking ticket. It is not a minor administrative error in heaven's paperwork. Sin is rebellion against the holy God. The wages of sin is death. The soul that sinneth, it shall die. That is why Hebrews 9:22 says, "without shedding of blood is no remission." No religion of works can answer that. Prayers do not shed blood. Fasting does not shed blood. Recitation does not shed blood. Pilgrimage does not shed blood. Submission does not shed blood. Good deeds do not shed blood. If remission requires blood, then every bloodless system leaves the sinner unpaid and unforgiven.

This is where Islam fails at the deepest level. It does not give the sinner the blood of the Son of God. It does not give him Calvary as the finished payment. It does not give him the Lamb of God which taketh away the sin of the world. It gives him commands, warnings, rituals, and hope for mercy, but it does not give him the one thing God says is required for remission. First Peter 1:18-19 says believers were redeemed "not with corruptible things, as silver and gold," but "with the precious blood of Christ, as of a lamb without blemish and without spot." Redemption has a price. That price is not human submission. That price is blood.

Works cannot pay a blood debt because works do not erase guilt. A murderer may donate money, help the poor, become polite, obey prison rules, and speak respectfully to the judge, but none of that removes the blood on his hands. The law has still been broken. Justice still demands satisfaction. That is why Romans 3:24-25 speaks of being "justified freely by his grace through the redemption that is in Christ Jesus," whom God set forth "to be a propitiation through faith in his blood." Faith in His blood. Not faith in your submission. Not faith in your moral effort. Not faith in religious discipline. Faith in His blood. Islam leaves that out, and when the blood is left out, remission is left out with it.

Chapter 4: Grace Destroys Boasting

Grace is hated by religious flesh because grace destroys boasting. Man wants to contribute. He wants to stand before God with something in his hand. He wants to say, "I prayed. I fasted. I submitted. I obeyed. I gave. I sacrificed. I kept the rules. I was not like those filthy people over there." Religion feeds that appetite. It gives man measurable duties and visible markers so he can compare himself with others and feel progress. But the

gospel shuts his mouth. Romans 3:27 asks, "Where is boasting then?" and answers, "It is excluded." Grace does not reduce boasting. It excludes it.

Ephesians 2:8-9 says salvation is "the gift of God: Not of works, lest any man should boast." God designed salvation in such a way that no sinner can brag in heaven. No Muslim will stand before God and say, "My submission brought me here." No Catholic will say, "My sacraments brought me here." No Baptist will say, "My church attendance brought me here." No moral man will say, "My decency brought me here." Every redeemed sinner will sing the same tune: "Unto him that loved us, and washed us from our sins in his own blood" (Revelation 1:5). Heaven is not filled with men congratulating themselves. It is filled with redeemed sinners praising the Lamb.

This is why grace must be defended without apology. The modern religious mind thinks grace is too easy because it does not understand how costly it was. Grace is free to the sinner because it was paid for by Christ. The gift costs the receiver nothing, but it cost the Giver blood. That is not cheap salvation. That is blood-bought salvation. Islam's system may look stricter to the flesh, but strictness does not equal truth. A man can follow a strict road to the wrong destination. The gospel is not easier because it is shallow; it is free because Christ finished the work. "It is finished" (John 19:30) is the death blow to every system that tries to make man a co-saviour.

Chapter 5: Uncertainty Is Not Humility

One of the cruelest fruits of works religion is uncertainty. The sinner never really knows where he stands because the system keeps pointing him back to himself. Have you done enough? Have you submitted enough? Have you repented enough? Have you obeyed enough? Have your good deeds outweighed your bad? Will mercy be extended? Will judgment go your way? That kind of uncertainty may be marketed as humility, but it is not biblical humility. It is the natural result of trusting a system that has no finished atonement. If salvation depends on man's performance, assurance becomes presumption. But if salvation depends on Christ's finished work, assurance becomes obedience to God's promise.

The Bible gives assurance because the Bible gives Christ. First John 5:13 says, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." Know. God wants the believer to know. Not hope with crossed fingers. Not wait for a scale. Not tremble under religious uncertainty. Know. The believer knows because his salvation is not held up by his own righteousness. It is held up by Christ's righteousness. Second Timothy 1:12 says, "I know whom I have believed." That is

not arrogance. That is faith. Arrogance says, “I am good enough.” Faith says, “Christ is enough.”

Islam leaves the sinner under uncertainty because it cannot point him to a completed sacrifice that guarantees eternal life. The gospel does not leave the believer floating in doubt. Jesus said in John 10:28, “And I give unto them eternal life; and they shall never perish.” That is not temporary life. That is not conditional uncertainty based on a religious performance chart. Eternal life is given by Christ. “They shall never perish” means what it says. The religious man calls that dangerous. The Bible calls it salvation. Assurance does not make a saved man careless; it makes him grateful. It does not give him permission to sin; it gives him a reason to serve the One who saved him.

Chapter 6: The Finished Work Leaves Nothing for Religion to Finish

The finished work of Christ is the end of religion’s attempt to help pay the bill. When Jesus cried, “It is finished,” He did not mean, “It is started.” He did not mean, “Now the sinner must complete the rest by submission, sacraments, rituals, or good works.” He meant the work of redemption was accomplished. The debt was paid. The sacrifice was offered. The blood was shed. The veil was rent. The way was opened. Hebrews 10:12 says, “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.” One sacrifice. For sins. For ever. Sat down. That is the language of completion.

Religion cannot stand completion because completion puts religion out of business as a saving system. Priests lose control. Imams lose leverage. Sacramental machines lose their power. Works-based fear loses its chain. The sinner no longer needs a religious middleman selling installments on forgiveness. He needs the Lord Jesus Christ. Hebrews 10:14 says, “For by one offering he hath perfected for ever them that are sanctified.” One offering did what a thousand systems could not do. It perfected forever those who belong to Christ. That is why the gospel is not Christ plus religion. It is Christ instead of religion as a means of salvation.

Islam gives man no finished work. It leaves the work in man’s hands, and man’s hands are unclean. Isaiah 64:6 says, “all our righteousnesses are as filthy rags.” Not just our sins. Our righteousnesses. The best man offers in the flesh is still polluted before a holy God. That is why salvation must be of the Lord. Jonah 2:9 says, “Salvation is of the LORD.” If salvation is of the Lord, it is not of man. If it is by grace, it is not of works. If it is finished, it is not waiting for Islam, Rome, or any other religious system to complete it. The sinner must either trust what Christ finished or keep trying to finish what he never can.

Chapter 7: Christ Gives Himself, Not Merely a System

The greatest difference between Islam and the gospel is that Islam gives a system, while Christ gives Himself. A system may instruct, regulate, discipline, and command, but a system cannot love a sinner by dying in his place. A system cannot shed blood. A system cannot rise from the dead. A system cannot intercede at the right hand of God. A system cannot say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Jesus did not merely say, "Come to my rules." He said, "Come unto me." Salvation is personal because the Saviour is personal.

Galatians 2:20 says, "the Son of God, who loved me, and gave himself for me." That is the heart of the gospel. He gave Himself. Not merely commands. Not merely a book. Not merely an example. Himself. The Shepherd gave His life for the sheep. The Bridegroom gave Himself for the bride. The Lamb gave Himself for sinners. Islam cannot offer that because Islam does not have that Christ. It has a lowered Jesus, a denied cross, and a system of submission. The Bible gives the Son of God who loved sinners and gave Himself for them. That is redemption, not religion.

This truth should also shape how the gospel is preached to Muslims. They do not merely need to leave Islam as a system. They need to come to Christ as Saviour. A man can leave Islam and become a secular skeptic, and he is still lost. A man can leave Islam and become a cultural Christian, and he is still lost. A man can leave Islam and join a dead church, and he is still lost. The issue is Christ. Has he believed the gospel? Has he trusted the blood? Has he received the Son? John 1:12 says, "But as many as received him, to them gave he power to become the sons of God." Salvation is not found in escaping one religion and entering another religious cage. Salvation is found in receiving Jesus Christ.

Conclusion

The gospel versus submission is not a minor theological contrast. It is the difference between a man trying to reach God and God reaching down to save a man who cannot save himself. Islam calls men to submit, perform, pray, fast, recite, obey, and hope for mercy. The gospel declares that Christ died for our sins, was buried, rose again the third day, and saves the sinner by grace through faith. One leaves man working. The other rests in the finished work. One leaves man uncertain. The other gives eternal life. One gives a system. The other gives the Son of God.

Ephesians 2:8-9 remains the great dividing sword: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Not of yourselves. Not of works. Gift of God. There is no room in that passage for Islam's ladder, Rome's sacraments, the cults' obedience plans, or the self-righteous man's moral résumé. God saves by grace because man cannot save himself. Faith receives what grace

provides. Works follow salvation as fruit, but they never become the root. The sinner is not saved because he submits well enough. He is saved because Christ is enough.

So the choice is clear. Submission without Christ leaves a man religious and lost. Discipline without blood leaves a man guilty and dressed up. Sincerity without the Son leaves a man without life. But the gospel gives what no false religion can offer: a crucified and risen Saviour who saves to the uttermost. Islam may command the sinner to bow, but only Christ can raise him from death to life. Islam may tell him to hope for mercy, but Christ gives him mercy through the blood. Islam may hand him a system, but Christ gives Himself. And when a sinner receives Him, he does not merely become more religious. He becomes saved.

8 of 10: From Islam to Christ - The Family Cost of Following Jesus

Main Passage: Matthew 10:37 — “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.”

Introduction

There are parts of the Christian life that the shallow crowd never wants to talk about because they have turned the gospel into a padded room where nobody gets bruised, nobody gets rejected, nobody loses anything, and Jesus is reduced to a motivational accessory for an already comfortable life. But the Bible does not present following Christ that way. The Lord Jesus Christ never tricked men into discipleship with soft music and emotional manipulation. He told them up front that following Him could cost them houses, lands, reputation, safety, friendships, family approval, and even their own lives. He did not hide the sword inside the invitation. He said plainly, “He that loveth father or mother more than me is not worthy of me.” That verse is not written for wall art in a Christian bookstore. It is a blade laid across the deepest loves of the human heart.

This is one reason Nabeel Qureshi’s testimony has weight. His journey was not merely a debate in a classroom, not merely a notebook full of arguments, not merely a young man deciding which doctrine made more sense on paper. It was a soul being pulled toward Christ while feeling the tearing of family, honor, heritage, affection, memory, and identity. A Muslim coming to Christ is often not simply changing religious opinions. He may be stepping into a storm that wounds the people he loves most. He may be breaking the heart of a mother who prayed for him, disappointing a father who taught him, grieving a family that sees his conversion not as deliverance but betrayal. That is why this subject must be

handled with seriousness. We are not talking about a cheap internet argument. We are talking about a man standing between the Son of God and the faces of the people who raised him.

That does not mean the truth gets softened. Compassion is not cowardice. Understanding the cost does not give us permission to pretend Islam saves, Muhammad mediates, or the Quran brings a man to the Father. It means we speak the truth with enough spiritual sobriety to know what the truth may cost the hearer. When a Muslim comes to Christ, the battle is intellectual, yes, but it is also emotional, cultural, familial, and spiritual. He may have to choose Christ over father, mother, siblings, spouse, community, reputation, and everything familiar. That is not cruelty from Christ. That is Christ telling the truth about ultimate loyalty. The Saviour who died for sinners has the right to stand above every earthly love. And when every earthly tie pulls against Him, the soul must decide whether Jesus Christ is worth losing everything.

Chapter 1: Christ Never Hid the Cost

The Lord Jesus Christ was never guilty of false advertising. Modern religion often is. It tries to sell Jesus as a life enhancement plan, a mental health supplement, a marriage helper, a business coach, a social brand, or a ticket to a cleaner version of the American dream. But Christ never preached Himself that way. He told men to count the cost. Luke 14:27 says, “And whosoever doth not bear his cross, and come after me, cannot be my disciple.” That is not seeker-sensitive language. That is not salesmanship. That is not soft religion for pampered churchgoers who think persecution is when the coffee is cold and the sermon runs ten minutes too long. The Lord put the cross at the front door.

Matthew 10:34-36 says, “Think not that I am come to send peace on earth: I came not to send peace, but a sword.” Then He says a man’s foes may be “they of his own household.” That verse is not theoretical for many Muslim converts. It is daily reality. The very people who love them may become the people who oppose them hardest. Why? Because conversion to Christ threatens more than belief; it threatens family honor, cultural identity, religious continuity, and generational expectation. In some families, leaving Islam is not seen as one person making a spiritual decision. It is seen as shame brought upon the household. That is why the cost is so heavy.

But Christ told the truth because He is the truth. He never promised that following Him would preserve every earthly relationship in its old form. He promised Himself. That is the part shallow Christianity does not understand. Jesus Christ does not say, “Follow me, and nothing will hurt.” He says, “Follow me, and I am worth what it costs.” The issue is not whether the cost is real. It is. The issue is whether Christ is greater. And if He is the Son of

God, the crucified Saviour, the risen Lord, the only way to the Father, and the giver of eternal life, then He is worth more than the approval of the whole world, including the approval of the people closest to us.

Chapter 2: Family Love Is Powerful, But It Is Not Supreme

Family love is one of the strongest earthly loves God ever placed in man. Only a fool would mock it. A mother's tears are not a small thing. A father's disappointment can crush a son's heart. The memory of childhood prayers, family meals, religious instruction, sacrifices, protection, and affection does not disappear because a man begins to see the truth about Jesus Christ. That is what makes conversion painful. It is not always hatred pulling a man backward. Sometimes it is love. Sometimes the chain is not made of iron but of memories. Sometimes the hardest thing to break is not rebellion but loyalty.

But family love, as good and God-given as it can be, is not supreme. Matthew 10:37 says, "He that loveth father or mother more than me is not worthy of me." Notice carefully: Christ does not deny the love of father and mother. He orders it. He puts Himself above it. He does not say a man should despise his parents in some wicked, unnatural way. The Bible commands honor toward father and mother. But when father and mother stand between the soul and Christ, they must not be obeyed above God. Acts 5:29 says, "We ought to obey God rather than men." That includes good men, religious men, respected men, and even loved men.

This is where every inherited religion is tested. If a man only believes what his family taught him because his family taught him, then his final authority is bloodline, not God. If he refuses Christ because his parents would be grieved, then his parents have become the practical lord of his soul. That may sound harsh, but eternity is harsh on lies. A man can love his parents deeply and still confess that they cannot save him. He can honor his upbringing and still reject the false doctrine within it. He can weep over the pain his conversion causes and still follow Jesus Christ. The love of family is powerful, but the Lord Jesus Christ is supreme.

Chapter 3: Conversion Can Feel Like Betrayal to the Family

When a Muslim comes to Christ, the family may not see it as salvation. They may see it as betrayal. That is one of the hardest parts of this whole subject. The convert may be rejoicing that he has found the Son of God, the cross, the resurrection, forgiveness, eternal life, and peace with God, while his family feels as if he has stabbed them in the heart. They may think he has rejected them, dishonored them, abandoned his people, and betrayed the sacrifices of those who raised him. That is why the emotional cost is so deep. The convert knows he has found life, but the people he loves may think he has chosen death.

This is not unique to Muslims, though it may be intensified in Islamic cultures and families. Catholics feel it when a son leaves Rome. Mormons feel it when a daughter leaves the LDS system. Jehovah's Witness families feel it when someone rejects the Watchtower. Hindus, Jews, and even dead Protestants can feel the same wound when one of their own turns from the family system to the Lord Jesus Christ. Religion does not live only in books. It lives in homes, meals, marriages, funerals, names, customs, songs, and expectations. When truth enters, it does not merely correct ideas; it disrupts loyalties.

That is why the Bible believer must not treat conversion like a game. A Muslim asking honest questions about Christ may be carrying a war inside his chest. He may be weighing evidence while hearing his mother's voice. He may be reading John while remembering his father's prayers. He may be considering the resurrection while imagining the grief on his family's faces. That does not mean we water down the gospel. It means we preach it with gravity. The gospel is worth the cost, but we should not pretend the cost is imaginary. Jesus did not.

Chapter 4: The Sword of Christ Cuts Deeper Than Public Debate

Many people think the great battle with Islam is public debate: the Quran, the Bible, Muhammad, Jesus, preservation, the crucifixion, the resurrection, the Trinity, and the gospel. Those matters are essential, and they must be handled. But often the deeper battle comes after the argument has been won. A man may become convinced that Jesus is the Son of God. He may see that Christ died for sins. He may recognize that the resurrection is true. He may know the Quran's claims cannot stand. He may understand that salvation is by grace through faith. But then he has to go home. That is where the sword cuts.

The Lord's words in Matthew 10 are not metaphorical fluff. "A man's foes shall be they of his own household." That can mean cold silence at the dinner table. It can mean angry confrontations. It can mean tears from a mother. It can mean rejection from a father. It can mean pressure from siblings. It can mean broken engagement plans, lost inheritance, social isolation, or worse. In some parts of the world, it can mean violence and death. The public apologist may finish his debate and go home smiling, but the convert may go home to a family that thinks he has become a traitor. That is the cost hidden behind the doctrine.

This is why Christ must be presented as more than correct. He must be presented as worthy. A man may admit Christianity is true and still tremble at the cost of confessing it. He needs to see not only that Jesus is right, but that Jesus is worth it. Philippians 3:8 says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Paul did not say all things were easy to lose. He said Christ was excellent enough to make

the loss worth it. That is where the soul must arrive. Not that family pain is small, but that Christ is greater.

Chapter 5: Christ Is Not Cruel for Demanding First Place

The world hears Matthew 10:37 and accuses Jesus of being harsh. “How can Christ demand love above father and mother?” The answer is simple: because He is God manifest in the flesh, the Creator of father and mother, the giver of every breath, the Redeemer of sinners, and the rightful Lord of the soul. Christ is not a cult leader demanding unnatural loyalty to feed His ego. He is the Son of God demanding the place that already belongs to Him. He does not steal love from the family. He orders love under God. When family becomes supreme, family becomes an idol. And idols must come down, even when the idol is wrapped in affection.

This is a hard saying because family is one of the most respectable idols on earth. A man can make an idol of filthy pleasure and everyone sees it. He can make an idol of money, and some will notice. But when he makes an idol of family approval, people call it loyalty. Yet if family approval keeps him from obeying Christ, it is still idolatry. The Lord Jesus said in Luke 14:26 that if a man does not hate father, mother, wife, children, brethren, sisters, and his own life also, he cannot be His disciple. That word is comparative in force. It means every other love must be so far beneath love for Christ that it looks like hatred by comparison. Christ claims the throne.

And He has the right to claim it because He paid for the sinner with His blood. First Corinthians 6:19-20 says, “ye are not your own” and “ye are bought with a price.” If a man is bought by the blood of Christ, he does not belong finally to his culture, parents, ancestors, tribe, nation, or religious community. He belongs to Christ. That ownership does not make him cruel to his family. It makes him faithful to God. A convert should still honor his parents, speak with grace, avoid needless provocation, and show love. But he must not deny Christ to preserve peace. Peace purchased by denying the Son is not peace. It is surrender.

Chapter 6: The Christian Must Speak Truth With Tears, Not Just Thunder

There is a time for thunder. False doctrine must be named. Islam’s denial of the Son must be exposed. The rejection of the cross must be confronted. The false authority of Muhammad must be challenged. The Quran’s claims must be tested. But if all a man has is thunder and no tears, he is not fit for this work. Souls are not debate trophies. A Muslim is not a target on a range for some loudmouth to practice his aim. He is a sinner made in the image of God, blinded by a false system, often bound by family pressure, and in need of the

same mercy every saved man needed. Truth must be sharp, but the hand holding the sword should not be drunk on cruelty.

Paul gives the pattern in Romans 9:2-3 when speaking of his own people: “That I have great heaviness and continual sorrow in my heart.” That is not compromise. That is burden. Then in Romans 10:1 he says, “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” Paul did not soften the truth about their lost condition. He said they had zeal but not according to knowledge. But he said it with a heart that desired their salvation. That is the balance: no surrender of doctrine, no hatred of souls. The Bible believer must learn to speak with both backbone and grief.

When dealing with Muslims, especially those wrestling with Christ, this matters. They may not need a smug Christian who wins an argument and then walks away. They may need a Bible believer who tells the truth plainly, prays earnestly, answers patiently, and understands that their questions may carry family consequences we cannot see. That does not mean we become soft. It means we become serious. A surgeon does not become compassionate by refusing to cut. He becomes compassionate by cutting carefully for the purpose of healing. The gospel cuts. Let it cut cleanly.

Chapter 7: Christ Is Worth Losing Everything

Here is the final matter: Christ is worth losing everything. If He is not, then Christianity is a hobby, not truth. If He is merely a religious preference, then no one should lose family over Him. If He is merely one prophet among many, then peace with relatives is more valuable. If He is merely a moral teacher, then the cost is too high. But if He is the eternal Son of God, the Lord from heaven, the crucified Saviour, the risen King, and the only way to the Father, then there is nothing too precious to surrender for Him. Matthew 13:44 speaks of a man who, finding treasure in a field, “for joy thereof goeth and selleth all that he hath.” He does not sell all because the treasure is small. He sells all because the treasure is greater.

The Muslim who comes to Christ may lose much. Some lose family closeness. Some lose respect. Some lose community. Some lose safety. Some lose their sense of belonging. Some may sit at a table with parents who look at them as if they died. That is a grief most casual Christians cannot comprehend. But Christ sees it. Christ knows it. Christ does not minimize it. He simply says He is greater. Mark 10:29-30 promises that no man who has left house, brethren, sisters, father, mother, wife, children, or lands for Christ’s sake and the gospel’s will go unrewarded. The Lord keeps books no man can alter.

This is not only for Muslims. Every Bible believer must face the same principle somewhere. It may not be Islam. It may be Catholic family pressure, Protestant tradition, a spouse, children, friends, a ministry circle, social media approval, business relationships, or the

fear of being misunderstood. But the question is the same: is Christ first? Not second. Not important. Not included. First. A man who will not lose anything for Christ has not understood the cross. The Saviour lost blood for us. We should not act shocked when following Him costs us something.

Conclusion

The family cost of following Jesus is real, and any Christian who treats it lightly is not paying attention. For a Muslim coming to Christ, the decision may feel like a sword passing through the home. It may wound parents, confuse siblings, anger relatives, and separate the convert from the world that formed him. That does not mean he has done wrong. It means the words of Jesus are true. "A man's foes shall be they of his own household." The Lord never hid that. He told the truth because He is worthy of a love higher than every earthly love.

This essay must be pastoral without becoming soft. We do not mock Muslim families. We do not pretend their grief is fake. We do not treat conversion as a cheap intellectual game. But neither do we allow family pain to outrank the Son of God. A mother's tears cannot wash away sin. A father's approval cannot give eternal life. A family's honor cannot open heaven. Only Jesus Christ saves. "He that hath the Son hath life; and he that hath not the Son of God hath not life." If that verse is true, then the most loving thing anyone can do is point the soul to Christ, even when the road to Him passes through heartbreak.

So let every soul count the cost, and then count Christ greater. The cost may be family peace, reputation, comfort, inheritance, identity, or safety. But what is all that beside eternal life? What is earthly approval beside the approval of God? What is a place at the family table if a man is absent from the marriage supper of the Lamb? What is honor among men if the Son of God says, "I never knew you"? Christ is worth losing everything because Christ is life. A Muslim who comes to Him has not merely abandoned Islam. He has found the Saviour. And when a man finds the Saviour, even the cost becomes part of the testimony that Jesus Christ is worthy.

9 of 10: From Islam to Christ - Loving Muslims Without Lying

Main Passage: 2 Corinthians 4:3-4 — "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Introduction

There is a ditch on both sides of this road, and most people seem determined to drive into one of them. On one side is the hateful fool who thinks boldness means sneering at lost people, mocking their families, treating Muslims like animals, and acting as if cruelty is a spiritual gift. That man is not contending for the faith; he is feeding his flesh. On the other side is the cowardly interfaith compromiser who thinks love means lying, who smiles at damnable doctrine, who flatters Muhammad, who pretends the Quran is another path to God, who calls unbelief “sincere devotion,” and who would rather offend the Lord Jesus Christ than offend a sinner on his way to hell. Both ditches are rotten. One has no charity. The other has no truth. A Bible believer has no business living in either one.

The Muslim is not the enemy in the ultimate sense. He is a soul. He is a man or woman made in the image of God. He may be a father trying to lead his home, a mother praying for her children, a young man defending what he was taught, a young woman afraid of dishonoring her family, or a child raised inside a system he did not choose. He may be sincere. He may be disciplined. He may be morally serious. He may fear God as best as he understands. But if he does not have the Son, he does not have life. That is not hatred. That is Bible. First John 5:12 says, “He that hath the Son hath life; and he that hath not the Son of God hath not life.” The Bible believer must never forget either half of that truth: the Muslim is a soul to be loved, and Islam is a false system to be rejected.

Second Corinthians 4:3-4 gives the frame for this whole issue. “But if our gospel be hid, it is hid to them that are lost.” Lost men are not merely uninformed. They are blinded. “In whom the god of this world hath blinded the minds of them which believe not.” That means the battlefield is spiritual before it is intellectual. Yes, we answer questions. Yes, we expose error. Yes, we defend the cross, the resurrection, the Son of God, and the preserved words of God. But behind the arguments stands a blinding power. The devil does not care if a man is religious as long as he remains lost. He does not care if a man prays five times a day as long as he never comes to Christ. He does not care if a man speaks reverently of God as long as he denies the Son. True love, then, does not flatter blindness. It brings light.

Chapter 1: The Muslim Is Not the Enemy, But Islam Is Not the Truth

The first thing to settle is that the Muslim is not the enemy in the final sense. The Muslim is a soul for whom Christ died. He is not a debate prop. He is not a trophy head to mount on a wall after a clever argument. He is not an excuse for a Christian to vent political frustration, cultural anger, or fleshly hatred. A Bible believer must see beyond the system to the soul trapped inside it. The Lord Jesus Christ looked on multitudes and “was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd” (Matthew 9:36). That is how the Christian must learn to look at lost people. Not with mushy compromise, but with real burden.

But compassion for the Muslim must never become compromise with Islam. That is where the soft crowd goes wrong. They think loving the person requires honoring the system. It does not. A doctor can love a patient while hating the cancer. A rescuer can love a prisoner while hating the chains. A preacher can love a Muslim while rejecting Islam as a false religion that denies the Son, denies the cross, denies the gospel, and leaves the sinner without the only Saviour who can redeem him. There is no contradiction between loving a soul and naming the lie that has blinded him. In fact, refusing to name the lie is not love at all.

Islam is not another valid road to the Father. Jesus said in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." No man. That includes the devout man, the sincere man, the moral man, the disciplined man, the Muslim man, the Catholic man, the Jewish man, the Protestant man, and the irreligious man. Nobody comes to the Father but by Jesus Christ. If that verse is true, Islam cannot be true as a saving path. If Islam is true, Jesus lied. There is no polite middle ground. The Bible believer must love Muslims enough to say that plainly.

Chapter 2: Love Tells the Truth

The modern world has redefined love into cowardice with perfume on it. Love now means affirmation, silence, agreement, soft words, and emotional comfort. But Bible love tells the truth. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Proverbs 27:6). Sometimes truth wounds before it heals. A surgeon who refuses to cut because he does not want the patient to feel pain is not loving. He is a murderer in a white coat. A preacher who refuses to expose false doctrine because he does not want to hurt feelings is not loving. He is helping men sleep on the edge of hell.

Love does not tell a Muslim that Muhammad was a true prophet when the message attributed to him denies the Son of God. Love does not tell a Muslim that the Quran is another light when it contradicts the gospel of Christ. Love does not tell a Muslim that sincerity can save him when the Bible says, "Ye must be born again" (John 3:7). Love does not pretend the denial of the cross is a minor disagreement. Love does not hide First John 2:23: "Whosoever denieth the Son, the same hath not the Father." That verse may offend, but it is the offense of truth, not the offense of cruelty.

If a man is walking toward a cliff, love does not whisper, "I respect your journey." Love shouts, "Stop." If a man is drinking poison, love does not say, "Your sincerity is beautiful." Love knocks the cup away. If a man is trusting a false system, love does not flatter the system to keep the peace. Love opens the Bible and pleads for the soul. The gospel is not hateful because it tells men they are lost. It is hateful to know men are lost and refuse to

tell them the gospel. The cruelest Christian on earth is not the one who says Islam cannot save. The cruelest Christian is the one who knows it and will not say it.

Chapter 3: Do Not Flatter Muhammad

One of the surest signs of interfaith compromise is the urge to flatter Muhammad in order to build bridges. A Bible believer can be respectful in tone without lying in substance. There is no need to be vulgar, reckless, childish, or needlessly inflammatory. But there is also no permission to call Muhammad a prophet of God when his message contradicts the revelation of Jesus Christ. Galatians 1:8 says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." That verse does not become less true because the other gospel is old, popular, defended by scholars, or wrapped in religious seriousness.

A prophet of God does not deny the Son of God. A prophet of God does not deny the saving cross of Christ. A prophet of God does not bring a message that overturns the gospel preached by the apostles. A prophet of God does not lower Jesus beneath a later system. Deuteronomy 13 warns Israel that even if a sign or wonder comes to pass, if the prophet leads them after other gods, they are not to hearken to him. The test is not merely religious power, zeal, or influence. The test is truth. And in the New Testament, the doctrine of Christ is the line. Second John 9 says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."

This does not mean a Christian should approach every Muslim conversation by throwing insults. That is foolishness. It means he should refuse false honor. There is a difference between speaking wisely and speaking dishonestly. A Christian may say, "I understand Muhammad is deeply revered by Muslims," without saying, "Muhammad was a prophet from God." He may say, "I know this is sensitive," without saying, "Your prophet brought truth from heaven." The goal is not to win a shock contest. The goal is to bring the conversation to Jesus Christ. But you cannot bring a man to the biblical Christ while pretending the system that denies Him is harmless.

Chapter 4: Do Not Soften the Denial of the Son

The denial of the Son is not a theological footnote. It is the dividing line between having God and not having God. First John 2:22-23 says, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." That is not hard to understand. A child can understand it. The only people who struggle with it are educated compromisers trying to preserve a religious peace God never authorized. Islam denies the Son. Therefore Islam does not bring a man to the Father.

This is where Christians must stop letting Muslims define the debate with a caricature. When Islam objects to the Son of God, it often imagines or accuses Christians of teaching some fleshly, pagan idea that God took a wife and produced a son. Bible believers reject that nonsense too. The Sonship of Christ is not pagan reproduction. It is the eternal relationship of the Son to the Father, manifested in time through the incarnation. John 1:1 says, “the Word was God.” John 1:14 says, “the Word was made flesh.” Galatians 4:4 says, “God sent forth his Son, made of a woman.” The Son did not begin in Bethlehem. The Son was sent.

To soften this doctrine is to betray Christ. A Jesus without eternal Sonship is not the Jesus of the Bible. A Jesus who is only a prophet cannot save. A Jesus who is honored with words but denied in essence is a counterfeit. John 5:23 says, “He that honoureth not the Son honoureth not the Father which hath sent him.” So when a Muslim says he honors Jesus, the Bible believer must lovingly but firmly ask, “Do you honor Him as the Son of God, the Word made flesh, the crucified and risen Saviour?” If not, then the honor is not biblical honor. Love does not hide that. Love brings it into the light.

Chapter 5: Do Not Pretend the Quran Is Another Path

The Quran cannot be treated as another path to God while it contradicts the gospel of God. A book that denies the Son, denies the cross, and presents another message cannot be placed beside the Bible as a sister revelation. The Father does not inspire a Book to reveal His Son and then later send another book to deny Him. The Holy Ghost does not preach Christ crucified through the apostles and then approve a message that rejects the crucifixion. God is not confused. Men are. And First Corinthians 14:33 says, “For God is not the author of confusion.”

The Bible believer must understand that the Quran’s problem is not merely that it is different. The problem is that it is different where eternal life is at stake. If a book were wrong about a minor historical detail, that would be serious enough if it claimed divine perfection. But the Quran is wrong about the central issue: who Jesus is and what He did. First Corinthians 15:3-4 says Christ died for our sins, was buried, and rose again the third day according to the scriptures. That is the gospel. Any book that denies or replaces that message does not bring light. It blocks light.

That does not mean one should handle Muslims with ignorance. Learn what they believe. Understand their categories. Know why they revere the Quran. Know why they think the Bible has been corrupted. Know why the Trinity sounds offensive to them. Know why the cross seems impossible to them. But after understanding all of that, do not bow before it. Knowledge should make the witness sharper, not softer. The Quran must be tested by the

Bible's Christ, not Christ corrected by the Quran. The risen Lord is the standard. Every book, prophet, spirit, and claim must answer to Him.

Chapter 6: Open the Bible and Preach Christ

The best thing a Bible believer can do for a Muslim is open the Bible and preach Christ. Not merely win arguments about Islam. Not merely collect shocking facts. Not merely expose contradictions. Those things may have their place, but the power is in the gospel. Romans 1:16 says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." The gospel is not weak. The preacher may be weak. The witness may be clumsy. The hearer may be resistant. But the gospel itself is the power of God unto salvation. A Muslim does not need cleverness first. He needs light.

Preach who Christ is. Preach John 1:1: "the Word was God." Preach John 1:14: "the Word was made flesh." Preach John 3:16: God gave His only begotten Son. Preach John 14:6: no man comes to the Father but by Him. Preach First Corinthians 15:3-4: Christ died for our sins, was buried, and rose again. Preach Hebrews 9:22: without shedding of blood is no remission. Preach Acts 4:12: "Neither is there salvation in any other." Preach First John 5:12: he that hath the Son hath life. The Muslim needs more than a demolished argument. He needs the living Christ revealed in the words of God.

And pray while preaching. If Second Corinthians 4 says the god of this world has blinded the minds of them which believe not, then this is not merely an exchange of ideas. Blind eyes need God's light. Arguments may remove excuses, but only God opens the heart. Lydia heard Paul, and Acts 16:14 says, "whose heart the Lord opened." That is what is needed. So speak the truth, but do not trust your cleverness. Open the Book, preach Christ, and ask God to shine the light of the glorious gospel into a blinded heart.

Chapter 7: Plead for the Soul Without Apologizing for the Gospel

There is a way to plead without apologizing. That is the balance. The Bible believer should never apologize for the gospel as though God's truth needs moral improvement. He should never act embarrassed that Jesus is the only way. He should never mumble when the blood atonement comes up. He should never hide the resurrection or the judgment to come. But he should plead. Paul said in Second Corinthians 5:20, "we pray you in Christ's stead, be ye reconciled to God." That is an ambassador pleading with rebels on behalf of the King. Not begging because the message is weak, but beseeching because the soul is precious.

The Muslim needs to hear that Christ is not the enemy of his soul. Christ is the Saviour he needs. The cross is not an insult to God's majesty. It is the display of God's holiness and love. The Son of God is not a pagan idea. He is the eternal Word made flesh. The gospel is not Western culture. It is God's good news to sinners. Salvation is not betrayal of family; it

is reconciliation to God. Eternal life is not earned by religious striving; it is received through faith in Jesus Christ. These things must be said clearly, repeatedly, patiently, and with conviction.

Never apologize for the gospel. Apologize if you were rude, ignorant, careless, or needlessly harsh. Apologize for flesh. Never apologize for truth. The gospel will offend. Let it offend for the right reason. Let the cross be the offense, not your ego. Let the Son of God be the stumblingstone, not your bad attitude. Let the exclusivity of Christ be the issue, not your foolishness. If a Muslim rejects Christ, let him reject Christ after seeing the truth clearly, not after watching a Christian behave like a brute. Speak plainly. Love sincerely. Stand firmly. Plead earnestly.

Conclusion

Loving Muslims without lying is not complicated, but it does require courage, charity, and a spine. The Muslim is not the enemy in the ultimate sense. He is a soul blinded by a false system and in need of the light of the glorious gospel of Christ. But Islam is not truth, Muhammad is not a prophet of God, the Quran is not another saving path, and sincerity is not the new birth. Love does not require lying about any of that. In fact, love forbids lying about it. If Christ is the only way, then the most hateful thing a Christian can do is pretend there are other ways.

Second Corinthians 4:3-4 gives the burden: if the gospel is hid, it is hid to them that are lost, and the god of this world has blinded their minds. That means the answer is not flattery, compromise, interfaith fog, or religious diplomacy. The answer is light. The glorious gospel of Christ must shine. That gospel says the Son of God came, died for sins, shed His blood, was buried, rose again, and saves every sinner who believes on Him. It does not ask Islam for permission. It does not need Muhammad's approval. It does not submit itself to the Quran. It comes from God, and it saves.

So love Muslims enough to tell them the truth. Not with hatred. Not with mockery. Not with cowardice. Not with political rage. With Bible in hand, tears in the heart, steel in the backbone, and Christ on the tongue. Tell them the Son they have been taught to deny is the Son they need. Tell them the cross they have been taught to reject is the cross where sin was paid for. Tell them the gospel they have been taught to distrust is the power of God unto salvation. Tell them Jesus Christ is not merely a prophet. He is the Lord, the Saviour, the Son of God, and the only way to the Father. That is not hate. That is love with the lights turned on.

10 of 10: From Islam to Christ - The Narrow Door Out of Islam

Main Passage: John 10:9 — “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

Introduction

There is only one door out of false religion, and His name is the Lord Jesus Christ. Not education. Not sincerity. Not reform. Not a better version of Islam. Not a softer mosque. Not a more liberal imam. Not interfaith dialogue. Not moral improvement. Not philosophical curiosity. Jesus Christ said, “I am the door: by me if any man enter in, he shall be saved.” That verse does not leave room for a second entrance, a side gate, a religious tunnel, a prophet’s shortcut, a priest’s hallway, or a scholar’s emergency exit. Christ did not say, “I am a door.” He said, “I am the door.” If words mean anything, then salvation is not found in Islam, not found in Muhammad, not found in the Quran, not found in religious submission, not found in family heritage, not found in ritual prayer, and not found in moral seriousness. It is found in Him.

This final essay brings the whole matter to the point where every sinner must finally stand. A man may study Islam and Christianity until his bookshelves bend. He may compare manuscripts, arguments, histories, claims, traditions, prophets, and apologetics. He may admire Nabeel Qureshi’s journey from devotion to doubt, from doubt to investigation, from investigation to the cross, from the cross to the resurrection, and from the collapse of Islamic certainty to the costly confession of Jesus Christ. But sooner or later, the study must become personal. It is not enough to say Islam has problems. It is not enough to say Christianity has stronger evidence. It is not enough to say Jesus is interesting, admirable, powerful, or unique. The question is whether a man will enter through the Door. A starving man can admire bread and die hungry. A drowning man can study the lifeboat and still sink. A lost sinner can analyze Christ and still perish if he refuses to receive Him.

The narrow door out of Islam is narrow because truth is narrow. Men hate narrow truth until they need it. Nobody complains that the correct antidote is narrow when poison is in the bloodstream. Nobody complains that the runway is narrow when the plane is landing in a storm. Nobody complains that the surgeon must cut in the right place when life is on the line. But when Jesus says, “no man cometh unto the Father, but by me,” suddenly men become philosophers. Suddenly they want options. Suddenly they want breadth. Suddenly they want all religions to be honored and all roads to be valid. The Bible does not give them that. The Lord Jesus Christ stands before the sinner and says, “I am the door.” Not Muhammad. Not Mary. Not Rome. Not Mecca. Not morality. Not scholarship. Not sincerity.

Christ alone. The issue at the end of this series is the issue at the end of every life: will the sinner come to the Son of God, or will he hide behind a religion that cannot save?

Chapter 1: Islam Cannot Save

Islam cannot save because Islam does not have the Saviour. It may have prayers, fasting, alms, pilgrimage, discipline, rules, reverence, community, and an enormous amount of religious machinery, but machinery is not life. A machine can move, turn, grind, and make noise while producing nothing eternal. Salvation is not produced by religious motion. Salvation is found in a Person. First John 5:12 says, "He that hath the Son hath life; and he that hath not the Son of God hath not life." That verse is so plain it almost sounds brutal to the modern ear, but the brutality is not in the verse. The brutality is in lying to men about it. If a man does not have the Son, he does not have life. Islam does not give him the Son as the Bible reveals Him. Therefore Islam cannot give him life.

Islam can train a man to submit, but submission is not salvation. Islam can teach a man to pray, but prayer without the true Mediator does not reconcile him to God. Islam can make a man morally serious, but morality cannot remove sin. Islam can give a man identity, family, culture, discipline, and certainty, but none of those things can wash away guilt. The question is not whether Islam can make a man religious. Of course it can. The world is full of religions that can make men religious. The question is whether it can save a sinner from the wrath of God. It cannot. Acts 4:12 says of Jesus Christ, "Neither is there salvation in any other." Any other means any other. That includes every prophet, every priest, every imam, every system, every book, every ritual, and every tradition that stands apart from Christ.

This is where sentiment must be crucified. Men will say, "But Muslims are sincere." Many are. "But Muslims love their families." Many do. "But Muslims fear God." Many do, according to what they know. "But Muslims are disciplined." Many are more disciplined than lazy professing Christians. None of that saves. If sincerity could save, Christ died in vain. If discipline could save, Calvary was unnecessary. If religious zeal could save, Paul would not have said Israel had "a zeal of God, but not according to knowledge." The sinner does not need a better religious report card. He needs redemption. Islam cannot save because it does not bring a man through the Door. It leaves him outside, religious, earnest, and lost.

Chapter 2: Muhammad Cannot Mediate

Muhammad cannot mediate between God and man because there is only one Mediator, and the Bible names Him. First Timothy 2:5 says, "For there is one God, and one mediator between God and men, the man Christ Jesus." One mediator. Not two. Not a chain of prophets. Not a prophet in Arabia, a priest in Rome, a goddess in heaven, and a pastor on

earth. One. The man Christ Jesus. He is the Mediator because He is the God-man. He can lay His hand upon God because He is God manifest in the flesh. He can lay His hand upon man because He took upon Him flesh and blood. No mere prophet can stand in that place. A sinner cannot mediate for sinners in the saving sense. A dead man cannot give eternal life. A religious founder cannot do what only the Son of God can do.

The mediator must have a sacrifice, and Muhammad has none that can take away sin. Hebrews 9:12 says Christ entered in “by his own blood” and obtained “eternal redemption for us.” Not temporary assistance. Not religious encouragement. Eternal redemption. Hebrews 7:25 says Christ “ever liveth to make intercession” for those who come unto God by Him. Muhammad does not ever live to make intercession. Christ does. The believer’s confidence is not in a prophet’s memory, a prophet’s sayings, or a prophet’s example. It is in a living Saviour whose blood has been accepted by God and whose intercession never fails.

This matters because many religions are built on substitute mediators. Rome offers priests, Mary, saints, sacraments, and a system. Islam offers Muhammad as the final prophet and the Quran as final guidance. Cults offer their founders, governing bodies, restored priesthoods, or secret knowledge. The gospel sweeps them all off the table and says there is one Mediator. A sinner does not need Muhammad to point him toward uncertain mercy. He needs Christ to save him to the uttermost. He does not need a religious messenger who denies the cross. He needs the crucified and risen Lord who made peace “through the blood of his cross” (Colossians 1:20).

Chapter 3: The Quran Cannot Wash Away Sin

The Quran cannot wash away sin. No book can, merely by being recited, memorized, honored, kissed, elevated, defended, or preserved in the claims of its followers. The Bible itself does not wash away sin as paper and ink. The Bible reveals the blood that washes away sin. Revelation 1:5 says, “Unto him that loved us, and washed us from our sins in his own blood.” The washing is in the blood of Christ. A sinner may own religious books, memorize religious phrases, recite holy-sounding words, and still carry guilt in his soul. Words about God cannot replace the blood of the Son of God.

This is why the Bible believer’s confidence in Scripture is not bibliolatry. We do not trust a book as an idol. We trust the God who gave the Book and the Christ the Book reveals. The King James Bible points us to the Lord Jesus Christ, tells us who He is, tells us what He did, tells us how sinners are saved, and gives us the words of eternal life. The Quran, by contrast, denies the very truths by which sinners are saved. It denies the Son in the biblical sense. It denies the cross as the saving death of Christ. It denies the gospel preached by

the apostles. Therefore, even if a Muslim reveres it with trembling devotion, it cannot do what only the blood of Jesus Christ can do.

Hebrews 9:22 says, “without shedding of blood is no remission.” That is the verse every bloodless religion crashes into. The Quran cannot shed blood. Recitation cannot shed blood. Submission cannot shed blood. Fasting cannot shed blood. Pilgrimage cannot shed blood. If remission requires blood, then the sinner must come to the blood God provided. First John 1:7 says, “the blood of Jesus Christ his Son cleanseth us from all sin.” All sin. That is the cleansing Islam cannot offer. Islam may command washing before prayer, but only Christ can wash the soul. A man may cleanse his hands and still have a condemned heart. He needs the blood.

Chapter 4: Sincerity Cannot Open Heaven

Sincerity is not the key to heaven. Jesus Christ is. The world loves sincerity because sincerity lets man keep control of his own path. If sincerity saves, then every man can remain where he is and baptize his own error with good intentions. The Muslim can stay Muslim, the Catholic can stay Catholic, the Hindu can stay Hindu, the atheist can stay morally earnest, the liberal can stay unbelieving, and everyone can feel noble on the road to judgment. But Jesus did not say, “I am one option for the sincere.” He said, “I am the door.” Sincerity does not become truth because the heart feels deeply. Jeremiah 17:9 says, “The heart is deceitful above all things, and desperately wicked: who can know it?”

A man can be sincerely wrong. Saul of Tarsus was sincere while persecuting Christians. He said in Acts 26:9, “I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.” There is sincerity in its most dangerous form: “I verily thought.” He was religious, zealous, disciplined, educated, and wrong. He did not need affirmation. He needed the risen Christ. When the Lord met him on the Damascus road, Saul did not discover that all religions were valid. He discovered that he had been fighting the very Lord he thought he served. That is what sincerity can do when it is tied to error. It can make rebellion feel like obedience.

Many Muslims are sincere, and that should make us burdened, not confused. Sincerity makes their condition tragic, not safe. A sincere man in a burning building still needs rescue. A sincere man with a fatal disease still needs a cure. A sincere man trusting a false prophet still needs the true Christ. The narrow door does not widen because a man is earnest. It does not move because his family is devout. It does not open because his tradition is ancient. It opens by Christ alone. “By me if any man enter in, he shall be saved.” If any man enters some other way, he is still outside.

Chapter 5: The Cross Is the Doorway, Not an Obstacle

To the Muslim mind, the cross may seem like an obstacle. It appears dishonorable, impossible, unnecessary, and beneath divine majesty. But in the Bible, the cross is not the obstacle to salvation. It is the doorway of salvation because it is where the Son of God paid for sin. First Corinthians 1:18 says, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." That is the division. The same cross that looks foolish to the lost is the power of God to the saved. Islam sees the cross as something to deny. The gospel proclaims it as something to glory in.

Galatians 6:14 says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." Paul had religion before Christ. He had zeal, law, heritage, education, and discipline. But after meeting the risen Lord, he gloried in the cross. Why? Because the cross ended the religion of self-righteousness. The cross declared that man could not save himself. The cross revealed the love and justice of God. The cross shed the blood required for remission. The cross became the place where the guilty sinner could look and live. The Muslim does not need to climb over the cross to reach God. He needs to stop at the cross and be saved.

The cross also exposes why Islam cannot be blended with the gospel. If Christ died for sins according to the scriptures, then Islam's denial of that death is fatal. If without shedding of blood is no remission, then Islam's bloodless system leaves sins unpaid. If Christ cried, "It is finished," then no later prophet can add the missing chapter. The cross is not one piece of Christian symbolism among many. It is the payment. Without it, there is no narrow door, no forgiveness, no reconciliation, no eternal life. The door is narrow because it is shaped like the cross, and no man enters carrying his own righteousness.

Chapter 6: The Resurrection Collapses Islamic Certainty

The resurrection of Jesus Christ collapses Islamic certainty because it vindicates the very Christ Islam must reduce. Romans 1:4 says Jesus was "declared to be the Son of God with power" by the resurrection from the dead. If Jesus rose bodily from the dead after dying for sins, then the apostolic gospel is true. If the apostolic gospel is true, then any later message denying it is false. That is the issue. The resurrection is not merely a Christian encouragement. It is God's public declaration that Jesus Christ is Lord. A risen Saviour does not wait in line behind a later prophet.

First Corinthians 15:14 says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." Christianity stakes itself on this event. If the tomb is occupied, throw the faith out. But if the tomb is empty, then every system denying Christ is already defeated. The resurrection means the cross was accepted. The resurrection means death was conquered. The resurrection means the Son was vindicated. The resurrection means the

apostles were not liars when they preached Christ crucified and risen. The resurrection means no man can honor God while rejecting His Son.

Islamic certainty often rests on inherited confidence: the Quran is perfect, Muhammad is the final prophet, Islam is the final revelation, the Bible was corrupted, and Christianity misunderstood Jesus. But the empty tomb breaks that confidence. If Christ rose from the dead, the Bible's witness stands. If Christ rose from the dead, His claims stand. If Christ rose from the dead, His apostles' gospel stands. If Christ rose from the dead, the Muslim must choose between Muhammad's denial and God's declaration. The narrow door out of Islam is guarded by an empty tomb. You cannot enter while denying the risen Lord.

Chapter 7: The Narrow Door Is Open to Any Man

The door is narrow, but it is open. That is the glory of John 10:9. Jesus said, "by me if any man enter in, he shall be saved." Any man. That includes the Muslim. That includes the Catholic. That includes the Protestant hypocrite. That includes the atheist. That includes the scholar. That includes the sinner who has wasted years in false religion. That includes the man afraid of losing family. That includes the woman trapped under shame. That includes the child raised under a system he never chose. The narrowness of the door does not mean the invitation is small. It means the entrance is Christ alone, but any man may enter through Him.

The gospel is not merely an argument against Islam. It is good news for Muslims. The message is not simply, "Your religion is false." The message is, "Christ is true, Christ died for sinners, Christ rose again, Christ saves, and Christ will receive you." John 6:37 says, "him that cometh to me I will in no wise cast out." That is a promise. The Muslim who comes to Christ will not be cast out because of his background, his family, his years in Islam, his previous prayers, his confusion, or his fear. If he comes to Christ, Christ receives him. That is mercy deeper than religion.

But he must come. Admiring Christ from outside the door is not entering. Respecting Christ as a prophet is not entering. Debating Christ is not entering. Studying Christ is not entering. Being moved by Christian testimony is not entering. A man enters by faith, receiving the Lord Jesus Christ as Saviour. John 1:12 says, "But as many as received him, to them gave he power to become the sons of God." There it is. Receive Him. Not add Him to Islam. Not place Him under Muhammad. Not honor Him as one prophet among many. Receive Him as the Son of God, the crucified and risen Saviour, the only door.

Conclusion

The narrow door out of Islam is Jesus Christ Himself. Islam cannot save. Muhammad cannot mediate. The Quran cannot wash away sin. Religious sincerity cannot open heaven.

Family heritage cannot justify the soul. Submission cannot replace the new birth. Good works cannot pay a blood debt. The door is not in Mecca. The door is not in a mosque. The door is not in a religious system. The door is the Lord Jesus Christ, and He said, “by me if any man enter in, he shall be saved.” That is the final answer after every argument has been made and every objection has been answered.

This series began with the devout man who still needed the Saviour, and it ends with the same truth in full force. A man can be devout and lost. He can deny the Son and miss the Father. He can reject the cross and remain in his sins. He can deny the resurrection and reject God’s verdict. He can claim a perfect book and still be wrong about Christ. He can follow Muhammad and miss the Lord Jesus. He can submit to a system and never receive salvation. He can love his family and still need to choose Christ above all. He can be loved by Christians without being lied to. And at the end of it all, he must face the Door.

So let the final appeal be plain. Come to Christ. Not to Western religion. Not to church culture. Not to a denomination. Not to a dead system with Christian language. Come to the Son of God. “He that hath the Son hath life; and he that hath not the Son of God hath not life.” No verse could be clearer. If a Muslim has the Son, he has life. If he does not have the Son, he does not have life. The same is true for every man. The door is narrow, but it is open. The blood has been shed. The tomb is empty. The Saviour is alive. The invitation stands. Enter by Christ, or remain outside with religion in your hands and no life in your soul.

Series Conclusion: From Islam to Christ

The series ***From Islam to Christ*** began with a simple but necessary truth: a devout man can still need the Saviour. That lesson must not be forgotten. Nabeel Qureshi’s testimony helped bring that truth out in a living, personal way. He was not a man who hated religion or despised his family heritage. He was devout, sincere, disciplined, reverent, and deeply tied to the Islamic world that shaped him. Yet none of that could save him. That is one of the strongest lessons of the whole series. Religious zeal is not the new birth. Prayer is not redemption. Sincerity is not salvation. Family heritage is not forgiveness. If a man does not have the Son, he does not have life.

Across these ten essays, the dividing line became clearer and clearer: **Jesus Christ is the issue.** Islam may speak of God, prophets, judgment, prayer, and morality, but when it comes to the Son of God, the cross, the resurrection, the blood atonement, and salvation by grace through faith, Islam stands against the gospel. That is not a small disagreement.

That is not a harmless difference of religious vocabulary. The Bible says, "Whosoever denieth the Son, the same hath not the Father." If that verse is true, and it is, then no religion that denies the Son can bring a sinner to the Father. The whole series keeps returning to that one unavoidable point: a lowered Jesus cannot save. A Quranic Jesus cannot save. A merely prophetic Jesus cannot save. Only the Lord Jesus Christ of the scriptures can save.

We also learned that the cross is not optional. Islam must deny the cross because the cross destroys the whole idea that man can approach God through submission, performance, ritual, and uncertain mercy. The cross declares that sin is too serious to be prayed away, too deep to be balanced out, and too damning to be removed without blood. "Without shedding of blood is no remission." That verse stands like a locked gate against every bloodless religion on earth. Christ did not die as a symbol. He died for sins. He bore guilt. He paid the debt. He finished the work. And if the cross is true, then every system that denies it is not another path to God. It is a road around the only sacrifice God accepts.

We learned that the resurrection is God's verdict on Jesus Christ. The empty tomb is not merely a comfort for Christians at funerals. It is heaven's earthquake under every false system. If Jesus Christ rose bodily from the dead, then the apostles were not liars, the gospel is not uncertain, the cross was not defeat, and no later prophet has authority to rewrite the message. A risen Saviour does not stand beside Muhammad. He reigns above him. The resurrection declares Jesus to be the Son of God with power, and it forces every man to decide whether he will bow now in faith or bow later in judgment.

We learned that every religion must answer the authority question. Where are God's words? Who speaks for God? Islam claims the Quran is perfectly preserved while accusing the Bible of corruption, but that accusation must be tested, not feared. The Bible believer has no reason to run from preservation. God promised to keep His words. "The words of the LORD are pure words." "Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." "Heaven and earth shall pass away, but my words shall not pass away." If God could not preserve His words, then no sinner has certainty. But God did preserve them, and the preserved words of God testify of Jesus Christ.

We learned that Muhammad and Jesus cannot both be right. The modern world wants them placed on the same shelf, but the Bible will not permit that nonsense. Jesus is sinless. Muhammad is not. Jesus is eternal. Muhammad is not. Jesus is the Son of God. Muhammad denied that truth. Jesus died for sins and rose again. Muhammad did not. Jesus gives eternal life. Muhammad cannot. Jesus is coming again as King and Judge. Muhammad will bow before Him. That is not personal hatred. That is doctrinal reality. One must be received, and one must be rejected.

We learned that Islamic submission is not biblical salvation. A man can submit to a religious system and still be dead in sins. The gospel is not God giving man a ladder to climb. It is God reaching down through the Lord Jesus Christ to save the sinner who cannot save himself. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” Islam gives a system. Christ gives Himself. Islam leaves a man under uncertainty. Christ gives eternal life. Islam says submit and hope. The gospel says believe on the Lord Jesus Christ and be saved.

We also learned that coming to Christ out of Islam may cost a man more than an argument. It may cost him family peace, cultural identity, community honor, emotional safety, and the approval of the people he loves most. That must sober us. Muslims are not debate trophies. They are souls. A Muslim wrestling with Christ may be carrying a war inside his heart that most comfortable Christians cannot even imagine. That does not mean we soften the gospel. It means we speak the truth with gravity. Christ is worth the cost, but the cost is real.

So where do we go from here? First, Bible believers must become more confident in the gospel. Stop acting as if Islam has some spiritual authority that the gospel must tiptoe around. It does not. The gospel is the power of God unto salvation. The Son of God does not need Muhammad’s approval. The cross does not need the Quran’s permission. The resurrection does not need interfaith validation. Open the Bible, preach Christ, and trust God to use His words.

Second, we must love Muslims without lying to them. That means rejecting both hatred and compromise. Do not treat Muslims like enemies to be mocked. Do not treat Islam like truth to be honored. Love the soul. Reject the system. Speak plainly. Pray earnestly. Answer carefully. Tell the truth. The Muslim needs the same thing every sinner needs: the Lord Jesus Christ. If we hide that behind cowardly diplomacy, we are not loving him. We are helping the darkness.

Third, we should use testimonies like Nabeel Qureshi’s wisely. His story helps us understand the mind and heart of a devout Muslim, the cost of questioning Islam, and the emotional weight of coming to Christ. It should make us more equipped, not merely more informed. Read, learn, prepare, and then use that knowledge to witness better. The point is not to become an expert in Islam for pride’s sake. The point is to become a better witness for Jesus Christ.

Fourth, we need to pray for Muslims specifically. Pray that God opens their eyes to the Son. Pray that the light of the glorious gospel of Christ shines into their hearts. Pray that those wrestling with doubts will have courage to follow truth wherever it leads. Pray for Muslim

families, Muslim students, Muslim neighbors, Muslim coworkers, Muslim nations, and former Muslims who have already come to Christ and may be paying a high price for it. Arguments matter, but blindness is spiritual. Only God can open the heart.

Finally, we go forward by keeping Christ at the center. Not politics. Not culture war. Not hatred. Not fear. Christ. The Son of God. The Lamb of God. The risen Lord. The only Mediator. The narrow Door. The Saviour of sinners. The final word of this series is not merely that Islam is false. The final word is that Jesus Christ is true. And if He is true, then He is worth preaching, worth defending, worth suffering for, and worth losing everything to follow.

The road from Islam to Christ is not merely a road out of one religion and into another. It is a road from darkness to light, from uncertainty to assurance, from works to grace, from a false prophet to the risen Lord, from a system to the Saviour, from death unto life. That is what we learned. That is where we go from here. We preach Christ. We pray for souls. We open the Book. We tell the truth. And we never apologize for the only name under heaven given among men whereby we must be saved.



FROM ISLAM TO CHRIST

A 10-PART BIBLE STUDY SERIES BASED ON THE JOURNEY OF NABEEL QURESHI



ONE MESSAGE. ONE SAVIOUR. ONE WAY. "JESUS CHRIST SAITH UNTO HIM, I AM THE WAY, THE TRUTH, AND THE LIFE: NO MAN COMETH UNTO THE FATHER, BUT BY ME." JOHN 14:6

1	2	3	4	5	6	7	8	10
THE DEVOUT MAN WHO STILL NEEDED A SAVIOUR	THE SON ISLAM CANNOT CONFESS	THE CROSS ISLAM MUST DENY	THE EMPTY TOMB THAT ENDS ISLAM	THE PERFECT BOOK QUESTION	MUHAMMAD OR THE LORD JESUS?	THE GOSPEL VERSUS SUBMISSION	THE FAMILY COST OF FOLLOWING JESUS	THE NARROW DOOR OUT OF ISLAM
								
FOCUS Religious devotion cannot save. Only Christ can.	FOCUS Islam denies the true identity of Jesus.	FOCUS Without the cross, there is no payment for sin.	FOCUS The resurrection destroys every false claim.	FOCUS Where are God's words, and are they preserved?	FOCUS Muhammad and Jesus contradict each other. One must be rejected.	FOCUS Islam calls for submission. The gospel brings salvation.	FOCUS Following Christ may cost relationships, honor, and comfort.	FOCUS Jesus Christ alone is the door to eternal life.
KEY SCRIPTURE (KJV) "Not by works of righteousness which we have done, but according to his mercy he saved us." Titus 3:5	KEY SCRIPTURE (KJV) "Whosoever denieth the Son, the same hath not the Father." 1 John 2:23	KEY SCRIPTURE (KJV) "Without shedding of blood is no remission." Hebrews 9:22	KEY SCRIPTURE (KJV) "He is not here: for he is risen, as he said." Matthew 28:6	KEY SCRIPTURE (KJV) "The words of the LORD are pure words: as silver tried in a furnace of earth." Psalm 12:6	KEY SCRIPTURE (KJV) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12	KEY SCRIPTURE (KJV) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8-9	KEY SCRIPTURE (KJV) "He that loveth father or mother more than me is not worthy of me." Matthew 10:37	KEY SCRIPTURE (KJV) "I am the door: by me if any man enter in, he shall be saved." John 10:9
CORE TRUTH Zest without Christ leaves the soul lost.	CORE TRUTH If Jesus is not the Son of God, He cannot be the Saviour.	CORE TRUTH The cross is not optional. It is essential.	CORE TRUTH A risen Saviour cannot be defeated by a false system.	CORE TRUTH God preserved His Word. We can trust what He gave.	CORE TRUTH Jesus is Lord. Muhammad is not.	CORE TRUTH Man climbs in Islam. God comes down in Christ.	CORE TRUTH Christ is worth more than everything.	CORE TRUTH He that hath the Bible, hath life; and he that hath not the Son of God hath not life. 1 John 5:12

ISLAM SAYS: 	Obey, perform, pray, fast, give, and hope for mercy.	Jesus is not the Son of God. He is a prophet only.	Jesus did not die on the cross. No atonement was made.	The body was not raised. The tomb is not empty.	The Bible is corrupted. The Quran is perfectly preserved.	Muhammad is the final prophet. Jesus is not Lord.	Submit to Allah and earn reward by obedience.	Family and community come before the faith.	Respect all religions. Do not offend. Do not speak the truth.	Many paths lead to God. All religions are acceptable.
THE BIBLE SAYS: 	Believe on the Lord Jesus Christ, and thou shalt be saved.	Jesus is the Son of God, begotten, not made.	Christ died for our sins. His blood brings remission.	He rose again the third day, just as He said.	The Bible is God's Word, preserved for all generations.	Jesus is Lord of all. Muhammad is not.	Saved by grace through faith; not of works.	Christ is first above all earthly relationships.	Speak the truth in love. Preach Christ without compromise.	Jesus is the only door to the Father and to eternal life.

KEY DOCTRINES OF THE GOSPEL

 GOD One God in three persons: Father, Son, and Holy Ghost. 1 John 5:7	 MAN All have sinned and come short of the glory of God. Romans 3:23	 SIN Sin demands payment. The wages of sin is death. Romans 6:23	 CHRIST He died for our sins according to the scriptures. 1 Corinthians 15:3	 RESURRECTION He rose again the third day according to the scriptures. 1 Corinthians 15:4	 SALVATION The gift of God is eternal life through Jesus Christ our Lord. Romans 6:23
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WARNING

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18

WITHOUT CHRIST, THERE IS NO SALVATION.

PROMISE

"He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12

IN CHRIST, THERE IS LIFE EVERLASTING.

THE HEART OF THE SERIES

- ① The gospel is not a religion. It is the power of God unto salvation.
- ② Islam and the gospel are not different roads to the same God. They are opposites.
- ③ Muhammad cannot save. The Quran cannot save. Sincerity cannot save.
- ④ Jesus Christ alone saves, because He alone died for sins and rose again.
- ⑤ The most important decision you will ever make is this: Will you receive the Lord Jesus Christ as your Saviour and Lord?





ONE LORD. ONE FAITH. ONE BAPTISM.

JESUS CHRIST IS LORD.

TO GOD BE THE GLORY.



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