Witnessing to Muslims

The North American Mission Board (NAMB)* offers 10 suggestions for sharing your faith with Muslims:

1. Be courteous and loving.

2. Reflect interest in their beliefs. Allow them time to articulate their views.

3. Be acquainted with their basic beliefs.

4. Be willing to examine passages of the Qur'an concerning their beliefs.

5. Stick to the cardinal doctrines of the Christian faith but also take time to respond to all sincere questions.

6. Point out the centrality of the Person and work of Jesus Christ for salvation.

7. Stress that because of Jesus, His cross, and resurrection, one may have the full assurance of salvation, both now and for eternity (see 1 John 5:13).

8. Share the plan of salvation with the Muslim. Point out that salvation is a gift and not to be earned.

9. Pray for the fullness of the Holy Spirit. Trust Him to provide wisdom and grace.

10. Be willing to become a friend and a personal evangelist to Muslims.

Answering Muslim objections to Christianity

NAMB also provides the following responses to objections Muslims may raise about the Christian faith:

Isn’t the Trinity a belief in three gods?

Christians are monotheistic and believe that God is one. But both in His work in accomplishing salvation through the Person of Jesus Christ and through biblical study it has become clear that His oneness in fact comprises three Persons -- Father, Son (Jesus Christ), and the third Person of the Godhead, the Holy Spirit. Mary is not part of the Godhead. The notion of God, who is three-in-one, is part of both the mystery and greatness of God. God is in essence one while in Persons three. This truth helps us understand God as truly personal and having the capacity to relate to other persons. Christians confirm the holiness, sovereignty, and greatness of God.

(Over)

How can Jesus be the Son of God?

Scripture affirms that Jesus was conceived supernaturally by the Holy Spirit and was born of the Virgin Mary. It does not in any way claim that Jesus was directly God the Father's biological and physical son. It rejects the notion of the Arabic word for son *walad*, meaning physical son, for the word *ibin*, which is the title of relationship. Jesus is the Son in a symbolic manner designating that He was God the Word who became man in order to save humankind from its sin. The virgin birth was supernatural as God the Holy Spirit conceived in Mary, without physical relations, Jesus the Messiah. In this manner even the Qur'an affirms the miraculous birth of Christ (see Surah 19:16-21). Jesus was in this sense "God's unique Son." During His earthly ministry He carried out the will of the Father. Notably, the Qur'an affirms Jesus' supernatural birth, life of miracles, His compassion, and ascension to heaven. (see Surah 19:16-21, 29-31; 3:37-47, 5:110.)

How could Jesus have died on the cross, especially if He's God's Son?

The testimony of history and of the *Injil*, or the four Gospels, is that Jesus died on the cross. If it is understood that God is love, and that humankind is lost in sin, then is it not likely that God would have provided a sacrifice for sin? Jesus is God's sacrifice for all the sins of the world and is a bridge from a holy God to fallen and sinful humans.

This truth is revealed in the Injil-John 3:16. Even the Qur'an states in Surah 3:55 that "Allah said: O Isa [Jesus], I am going to terminate [to put to death] the period of your stay (on earth) and cause you to ascend unto Me."[1] What other way could this concept have any meaning apart from Jesus' death for sin and His subsequent resurrection?

Muslims believe that God took Jesus from the cross and substituted Judas in His place, or at least someone who looked like Jesus. He was then taken to heaven where He is alive and from where one day He will return.

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1. The Holy *Qur'an*, translated by M.H. Shakir (Elmhurst, N.Y.: *Tahrike Tarsile Qur'an*, Inc.).

* The text of this document is taken virtually word-for-word from “Islam” by Phil Roberts, North American Mission Board Web site, www.4truth.net.