

FROM ISLAM TO IMMANUEL

© Harvestime International Network
<http://www.harvestime.org>

DEDICATION

This manual is dedicated to:

- Those laboring in the spiritual harvest fields of the Islamic world
and to
- The former Muslims who have become followers Immanuel.

We are grateful for their assistance in the preparation of this material.

For security reasons, their identities are concealed,
but their names are recorded in a far more significant place:

*Then those who feared the Lord talked often one to another; and the Lord listened and heard it, and a book of remembrance was written before Him of those who revered and worshipfully feared the Lord and who thought on His name. And they shall be Mine, says the Lord of hosts, in that day when I publicly recognize and openly declare them to be My jewels--
My special possession, My peculiar treasure.
(Malachi 3:16-17, TAB)*

Their labor will be rewarded:

“There is a massive, silent army of believers today whose work for the Gospel goes unnoticed in the public eye. Yet they are the engines that drive the church and empower the advancement of the Gospel. Although they remain unseen, unrecognized, and often neglected, the fruit of their work is eternal, and Jesus sees it all. And a day will come when they receive the applause from the King of Kings as He personally thanks them for their service.”

-Rick Renner

TABLE OF CONTENTS

Introduction		4
Chapter One	The Muslim Harvest	7
Chapter Two	Praying For The Muslim Harvest	14
Chapter Three	Strategies For Spiritual Harvest	19
Chapter Four	Harvestology: Studying The Muslim Harvest	25
Chapter Five	Practical Strategies For Reaping The Muslim Harvest	40
Chapter Six	Spiritual Strategies: Reaping Through The Word	44
Chapter Seven	Spiritual Strategies: Reaping Through Revelation	58
Chapter Eight	Spiritual Strategies: Reaping By Miraculous Manifestations	71
Chapter Nine	Spiritual Strategies: Keys To The Kingdom	81
Chapter Ten	Spiritual Strategies: Father Abraham	93
Chapter Eleven	Spiritual Strategies: Dealing With Doctrines Part One: The Trinity Of God	98
Chapter Twelve	Spiritual Strategies: Dealing With Doctrines Part Two: Jesus Christ	111
Chapter Thirteen	Spiritual Strategies: Dealing With Doctrines Part Three: The Holy Spirit	124
Chapter Fourteen	Spiritual Strategies: Dealing With Doctrines Part Four: Humanity/Sin	129
Chapter Fifteen	Spiritual Strategies: Dealing With Doctrines Part Five: Salvation	134
Chapter Sixteen	Spiritual Strategies: Dealing With Doctrines Part Six: Endtimes And Eternity	140
Chapter Seventeen	It's Harvestime	145
Appendix One:	Answers to Study Questions	149
Appendix Two:	Glossary Of Islamic Terms	161
Appendix Three:	A Message To Seeking Muslims: Part One: The Pathway To Paradise Part Two: New Believer Guidelines	165

INTRODUCTION

Harvestime International Network was birthed in 1983 in response to the cry from the nations of the world for biblical materials that were easily understood and that could be translated into various languages and freely reproduced to raise up laborers for spiritual harvest.

In response to this need and a divine mandate from the Lord, Harvestime International Network was founded and the Institute core courses were developed. The focus of the curriculum is on what Jesus taught by word and demonstration to train and motivate men and women who were capable of reaching their world with the Gospel. The courses also emphasize what was taught and demonstrated during the times of the Acts and Epistles as His plan was instituted in the first churches. The curriculum focuses on strategies for spiritual harvest and encourages believers to become participators rather than spectators in the work of the Lord.

From time-to-time over the years, we have received requests from those serving in the spiritual harvest fields of the world for materials geared to meet specific needs to be added to the curriculum. That is how this manual was conceived. We received repeated requests from Christian leaders around the world for simple guidelines on how to reach Muslims with the Gospel. In addition, the fact that Islam is the second fastest growing religion next to Christianity also motivated us to prepare materials that would assist in meeting this great spiritual challenge.

“Islam” means “submission” and is a religion that demands righteous works in an attempt to please Allah. Immanuel--Jesus Christ--imputes righteousness to sinful mankind which results in good works. The tenants of Islam teach that intimate, personal relationship with Allah is not possible, but that he demands complete submission. Islam is a creed, but Immanuel is a person. It is the name by which the true God confirms that He desires a personal relationship with all mankind. The name “Immanuel” means “God with us” and is one of the names of God’s Son, Jesus Christ.

This manual is not about religion. It is about relationship. All religions are similar in that they are mankind’s attempt to relate to God through traditions, rules, and rituals. True Christianity, however, is not a religion. It is a divine plan to reach all men through Jesus Christ, redeem them from sin, and restore them to right relationship with God.

If you are seeking to propagate religious or denominational traditions, then this book is not for you. This study is for those desiring to spread the Gospel to Muslims, the truth that they can have a personal relationship with Immanuel--Jesus Christ, the Son of the Living God. It is for those who believe there are not “many ways to God” but only one way: Jesus Christ who is *“the way, the truth, and the life”* (John 14:6, KJV). It is for those who want to appeal to those captive by the doctrine of Islam to...

Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Matthew 7:13-14, NKJV)

Jesus said:

And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd. (John 10:16, NKJV)

The objective of our quest is to bring the “other sheep” of Islamic followers into the fold of the Good Shepherd, the Lord Jesus Christ. The objective of this study is to raise up a mighty force of spiritual harvesters who will reap the fields of Islam for the glory of God.

We are praying that God will reveal Himself to Muslims through those who reach out to them using the guidelines presented in this manual. We are believing that multitudes of Muslims will come to know Immanuel, the God who is with them.

Yours for the harvest,
Patricia Hulsey
The Harvestime Team

*How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?
And how shall they preach unless they are sent?
(Romans 10:14-15, NKJV)*

Note: This manual provides guidelines for ministering to Muslims. If you are a professing Muslim seeking to know Immanuel, see Appendix Three for a special message. Also, feel free to contact us with your questions and comments through the Harvestime web site:

<http://www.harvestime.org>

STUDY QUESTIONS ON THE INTRODUCTION

1. What is the purpose of this study?

2. What does the term “Islam” mean?

3. What does Islam demand of its followers?

4. What does the name Immanuel mean?

5. What is the one way to the true God?

6. Summarize Matthew 7:13-14.

7. What is the objective of this study?

(Answers for the Study Questions are in Appendix One.)

CHAPTER ONE THE MUSLIM HARVEST

As John chapter four opens, we find Jesus passing through Samaria on the way to Judaea. Hot, hungry, and weary, He rested near a well while His disciples went in search of food. While they were gone, a Samaritan woman came to draw water from the well and Jesus shared the Gospel with her.

When the Lord's disciples returned with provisions and urged Him to eat, Jesus said to them:

"I have food to eat of which you do not know...My food is to do the will of Him who sent Me, and to finish His work." (John 4:32,34, NKJV)

The most important thing to Jesus, more urgent than natural food and the necessities of life, was to do God's will and finish His work.

So just what is God's will? What is His work? It is revealed in the vision of the harvest which Jesus shared with His followers that day. Jesus told His disciples to lift up their eyes and look at the natural fields of grain ready to harvest. He used these fields as an example of the spiritual fields of the world--multitudes of men and women--who are ready to be harvested for the Kingdom of God.

The Samaritan woman to whom Jesus ministered was an example of this great spiritual harvest. She was lost in sin and bound by tradition and religion. She was from a different culture, people with whom Jews did not interact. But she was ready to receive the Gospel. Through "harvesting" this one woman, an entire city came to know Jesus because of the dramatic change in her life:

And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. And many more believed because of His own word. Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world." (John 4:39-42, NKJV)

The vision with which Jesus challenged His disciples that day and the vision which He desires to birth in your spirit is revealed in a natural parallel of a spiritual truth. Jesus told His disciples:

"Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!" (John 4:35, NKJV)

Jesus was not speaking of the natural harvest in the fields that stretched before them at the time He spoke these words. He was speaking of a spiritual harvest. While standing in the middle of

the harvest field that day, the disciples experienced the birth of a spiritual vision. It is the same vision Jesus wants to birth in your spirit. He wants to give you a vision of the spiritual harvest fields of the world which are ready to be reaped for the Kingdom of God. Specifically, through the pages of this study, He wants to give you a vision for the Muslim harvest. When you recognize the urgency of that vision and understand your responsibility in fulfilling it, your life will never again be the same.

Jesus clearly stated: *“The field is the world...”* (Matthew 13:38). Africa, Asia, Australia, North America, South America, Europe, and the Islands of the sea--the harvest fields of the world are ripe with multitudes who have yet to hear the good news of the Kingdom of God. And hundreds of thousands of them are Muslims.

The vision has not changed. It is the same as when Jesus shared it with His disciples. The will of God is the same because the work of God is not finished. There are untold millions yet untold. God’s priority is still the harvest fields of the world. The vision He wants to instill in your heart through this study is that of harvesting the specific fields of Islam.

Multitudes of people around the world are bound by the religion of Islam. Their culture and beliefs are foreign to many born-again believers, just as the beliefs of the Samaritans were to Jews. But if we are to follow Christ’s example, reaching them with the Gospel must become a priority.

WHY THE HARVEST?

Why did Jesus use the example of the harvest to illustrate the spiritual vision He was giving His followers? There are many other natural parallels He could have used. Why did He choose the harvest analogy?

He did so because the harvest was an example to which His disciples could easily relate. The history of God’s people, Israel, dated back to Adam who was first to till the ground. Agriculture continued developing until became the basis of the economy and at the time of Christ’s ministry, the economic cycle of Israel centered on agriculture. Harvesting was a continuous activity throughout the year.

Not only did the economy center on the harvest, it was also at the heart of the religious system of Israel. The three main religious feasts God established for His people related to the harvest. The Passover came in the season of the barley harvest (Exodus 23:16). Seven weeks later, at the time of the wheat harvest, was the feast of Pentecost (Exodus 34:22). The feast of Tabernacles was observed the seventh month which was the period of the fruit harvest (Exodus 34:22). Since the entire calendar, economy, and religious system revolved around the harvest, the disciples could easily understand this analogy.

There were also specific guidelines for sowing and reaping which affected the natural harvest. The disciples of Jesus could apply these to spiritual harvesting because of their familiarity with them in the natural world. They could easily comprehend how these natural principles would bring forth an abundant spiritual harvest.

Most importantly, the disciples recognized the urgency represented by the example of the natural harvest. When a crop was ripe it must be harvested immediately or it would ruin. It was a matter of reap or rot. If the harvest was great and there were not enough workers available to reap it, the crop would be lost. Concerning the spiritual parallel to this truth Jesus declared:

The harvest truly is plentiful, but the laborers are few. (Matthew 9:37, NKJV)

This statement is true in the Muslim world today. There is a ripe spiritual harvest. But how many believers are praying for Muslims? How many are reaching out to Muslim communities? How many ministries are incorporating an outreach to Muslims as part of their vision? How many believers are actively reaping the Muslim harvest?

RECEIVING THE VISION

When Jesus spoke to His followers about the vision of the spiritual harvest, He outlined five points to enable them to receive the vision. In our quest to reach Muslims with the Gospel, we will begin where Jesus did: With a vision of the harvest and instructions concerning it.

Jesus said:

(1) Do you not say (2) there are still four months then comes the harvest? (3) behold, I say to you, (4) lift up your eyes, and (5) look at the fields; for they are already white for harvest. (John 4:35, NKJV)

POINT ONE: "Do you not say."

Many believers spend their entire lives talking about the harvest. They are like a labor crew trying to gather a harvest while sitting in a barn. They go to the barn (church) each Sunday morning and study bigger and better methods of agriculture (spiritual harvest). They sharpen their harvesting sickles and then go home.

They come back that night to study better methods of agriculture, sharpen their sickles, and go home again. They are back for a midweek meeting to learn bigger and better methods, sharpen their sickles, and return home. They do this week after week until the weeks turn into months and months into years, yet nobody ever goes out into the fields to gather the harvest.

Jesus indicated that talking about spiritual harvest is not enough. You must become involved in the actual harvesting process. That does not mean everyone is to leave their jobs, seek financial support from the church, and travel to other nations as preachers of the Gospel, but each believer is to be involved in some way in the harvest.

For some, it will be the fields that are right outside the doors of their home and church. It will be the harvest in their school, on their job, and in their local community or village. For others, the harvest will be a foreign field. The point is that each believer is to be participating in and not just talking about the harvest.

If you want to minister to Muslims, you must do more than talk about it or attend conferences on the subject. You must take action.

POINT TWO: "There are still four months."

In order to become part of this harvest-time vision for Muslims you cannot delay it. You cannot wait until some future time to become involved. Souls are dying in sin now. For many, tomorrow will be too late:

*Swing the sickle,
for the harvest is ripe.
Come, trample the grapes,
for the winepress is full
and the vats overflow
so great is their wickedness!
Multitudes, multitudes
in the valley of decision!
For the day of the Lord is near
in the valley of decision.
(Joel 3:13-14, NIV)*

POINT THREE: "I say unto you."

God's ways are different from our ways:

*"For My thoughts are not your thoughts,
Nor are your ways My ways," says the Lord.
For as the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts."
(Isaiah 55:8-9, NKJV)*

In terms of sharing the Gospel with Muslims, you may hesitate because of fear generated regarding their religion and/or acts of violence attributed to adherents of radical Islam. But what God says is different than what man says. Are you going to listen to God and have a God-directed ministry, or listen to man and have a man-directed ministry? Do not listen to the voice of fear, but listen to the voice of the Lord of the Harvest.

POINT FOUR: "Lift up your eyes."

The eyes of the disciples were distracted. They were not focused on the vision of the spiritual harvest fields. In order to receive this vision of spiritual harvest you must take personal action. You must lift up your eyes from the distractions of life. You must take your eyes off of your personal problems, ignore discouragement, and be set free from worldly concerns. You must change your focus in order to...

POINT FIVE: "Look on the fields, they are ripe for harvest."

Many believers do not have spiritual vision because they have not really looked at the harvest of the world. They have not recognized their personal responsibility for the harvest fields. They have not considered the conditions of the harvest fields ready to be reaped in the nations. Starting right now, begin to look at the spiritual harvest. Pray that you can see the world through the eyes of God instead of the eyes of fear, the news media, or personal prejudice.

Take heed that you do not fall prey to the "Jonah syndrome." Jonah was an Old Testament prophet who was mandated by God to go preach to the people of Assyria in the city of Nineveh. The Assyrians had wreaked havoc on surrounding nations, including Jonah's own nation of Israel. The Assyrians were barbaric in behavior, perhaps similar to radical Islam.

From the beginning, Jonah did not want to fulfill this mandate because he was deeply prejudiced against these people. After a supernatural encounter with God, however, Jonah relented and went to minister to them. The entire city responded to his message and repented, but Jonah could not comprehend why God would have mercy and forgive them.

God closes this story with the question: "*Should I not have compassion on Nineveh*" (*Jonah 4:11a*)? This is the same question God is asking believers today. Should He not have compassion for Muslims--even violent radical Islamists--who do not know the truth of Emmanuel?

FULFILLING THE VISION

To fulfill the vision of spiritual harvest, including reaching those bound by Islam, you must not just talk about the harvest. You cannot delay it. You must listen to what God says when He commands you to "lift your eyes" to the harvest field. You must set aside all misconceptions and begin to view Muslims through the eyes of God.

The challenge to reap the spiritual harvest today is the same as that given the prophet Isaiah when God asked: "*Whom shall I send and who will go for us?*" (*Isaiah 6:8*). Isaiah said: "Send me." What will be your answer to His call to reach the Muslim world?

STUDY QUESTIONS ON CHAPTER ONE

1. According to John chapter 4, what is God's will and work?

2. How was the Samaritan woman an example of spiritual harvest?

3. What occurred as a result of the Samaritan woman's encounter with Jesus?

4. About what harvest was Jesus speaking in John 4:35?

5. What is the spiritual harvest field according to Mathew 13:38?

6. Why did Jesus use the analogy of harvest to convey this spiritual vision?

7. What does Matthew 9:37 reveal about laborers in the spiritual harvest fields?

8. List and summarize the five points given in the vision of the harvest in John 4:35.

9. What is the challenge in Isaiah 6:8? What will be your response?

(Answers for the Study Questions are in Appendix One.)

CHAPTER TWO PRAYING FOR THE MUSLIM HARVEST

In the last chapter, you received a vision of the spiritual harvest, the same vision Jesus gave His disciples to empower them to do the will and work of God.

So what's next? How do you begin? We look again to what Jesus did as He prepared His disciples for ministry in the harvest field. The first thing Jesus did after explaining the vision of the harvest was to command His followers to begin praying for the harvest:

*Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest."
(Matthew 9:37-38, NKJV)*

Prayer was to fuel their efforts--and it wasn't long after they began to pray for laborers for the fields that their prayers were answered as they themselves were dispatched to reap the harvest. In the very next chapter we read:

*And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.
(Matthew 10:1, NKJV)*

So in our quest to reach Muslims, we begin where Jesus said to begin. We pray for them.

For some, prayer may be all that you will be able to do because of your geographic location or your physical limitations. Just know that this is actually the most important thing to do. The first thing Jesus commanded His disciples to do regarding the harvest was to PRAY!

For others, as you pray for laborers to be sent to the Islamic regions of the world, God may open a door of ministry to Muslims to you. It may be personal ministry, joining or supporting a ministry that works with Muslims, or adding an outreach to Muslims as part of your own ministry.

The Apostle Paul declared regarding the evil city of Ephesus: *"For a great and effective door has opened to me, and there are many adversaries"* (1 Corinthians 16:9, NKJV). With every open door for ministry, there will always be challenges. Like Paul, do not fear or retreat from your mission. Paul remained in Ephesus, despite the challenges, and accomplished a great work for God. Your passion will take you through the problems to reach your purpose.

The following prayer points are not intended to be used as a rote list, but are suggestions to prompt intercessory prayer under the guidance and inspiration of the Holy Spirit. At times, you may spend your whole prayer time on just one point as you intercede in the Spirit. The Holy Spirit may also bring additional prayer targets to mind which you can add to this list.

Here are specific points to guide your prayers for Muslims.

-Ask God to give you a heart of love and compassion for Muslims.

-Ask God to raise up laborers for the Islamic harvest.

-Pray for their eyes to be opened as they read the Quran and the Hadith. There have been numerous accounts of Muslims renouncing their faith when they really come to understand the content of these materials.

-Pray for Muslims to be motivated to read the Bible and accept it as the inspired, infallible, inerrant Word of God. Bind the spirit of deception that operates in Islam and claims that the Bible is corrupted.

-Ask God to remove their spiritual blindness through the power of the Holy Spirit who is the Spirit of Truth.

-Pray that God will reveal Himself as Father, Son, and Holy Spirit to Muslims. (They do not believe in the triune nature of God.)

-Pray for salvation by faith in Jesus Christ. (Muslims believe they are saved by their own good deeds.)

-Pray for the power of God to break the strongholds of Islam including the deception, traditions, fears, and superstitions.

-Pray for God to bring Muslims into contact with Christians and former Muslims who will boldly share the Gospel with them.

-Ask God to reveal Himself to Muslims. According to Islam, Allah holds himself apart from mankind, making a personal relationship with him impossible. Pray that Muslims will have a revelation of God's desire for relationship with them and an understanding of Jesus as Immanuel, God with them.

-Pray for the revelation that they can be sons and daughters of Father God instead of serving as slaves of Allah.

-Release the Spirit of Adoption--the Holy Spirit--to work in their lives and draw them into the family of God.

-Pray that God will help them see that their works are insufficient for salvation and eternal life. (Islam teaches that a person must do enough good deeds to outweigh the bad in order to make it into Paradise. Even then, there is no guarantee that they will be admitted.)

-Pray for the regions of the world with largest Muslim populations: North Africa, the Middle East, and Asia. Pray for the nations that have the largest Muslim populations: Pakistan, India, Indonesia, Bangladesh, Turkey, Iran, Egypt, Nigeria, Algeria, Morocco, and China.

-Pray special prayers during Ramadan, the 9th month of the Islamic lunar calendar, which is considered the holiest month of the year for Muslims. The observance of Ramadan is one of the five Pillars of the Islamic faith, which requires all Muslims who are physically able to fast each day of the month from sunrise to sunset and spend time in prayer, spiritual reflection, and reading the Quran. Pray that as Muslims dedicate themselves to worship Allah, they will receive a revelation of the true God.

-Pray for individual Muslims by name.

-Pray for Christian organizations and missionaries ministering among Muslims.

-Pray for Muslims who have renounced their Islamic faith and turned to Jesus Christ.

-Ask God to give them strength to stand strong in the face of excommunication, abandonment, and shame. A convert to Christianity may lose their family, friends, church, country, and even their life.

-Ask God to give converts new Christian friends to fill the void left by Muslim friends who have rejected them because of their conversion to Christ.

-Pray for the protection and growth of the house church movement among converted Muslims. It is gaining the attention of governments in Islamic regions, fueling raids on these groups in an attempt to keep new converts in isolation.

-Pray for refugees who have converted from Islam and are forced to flee their countries because of life-threatening situations.

-Pray for those who may face martyrdom for their faith, that God will help them remain faithful unto death. According to Sharia Law, any “apostate” (one who abandons Islamic faith) is to be punished by death if they do not recant.

-Pray for those who have converted from Islam to be committed to share the Gospel with others.

-Pray for the safety of converts and their families.

If you live near an Islamic mosque, you will hear their call to prayer five times a day: At dawn, noon, midafternoon, dusk, and two hours after sunset. Use that call as a reminder to pause and pray for Muslims.

*Therefore I exhort first of all that supplications, prayers, intercessions,
and giving of thanks be made for all men... (1 Timothy 2:1, NKJV)*

STUDY QUESTIONS ON CHAPTER TWO

1. What was the first command Jesus gave His disciples regarding the harvest?

2. How should you begin to prepare for spiritual harvest?

3. According to Matthew 10:1, what happened to the disciples as a result of their prayers for the spiritual harvest?

4. Why is it important to pray for God to reveal Himself as Father, Son, and Spirit to Muslims?

5. Why is it important to pray for a revelation regarding the need for salvation through Christ?

6. What regions of the world have the largest Muslim populations?

7. What nations of the world have the largest Muslim populations?

8. Why are prayers for Muslims especially important during the 9th month of the Islamic lunar calendar?

9. Why is it vital to pray for Muslims who have renounced their faith and turned to Jesus Christ?

(Answers for the Study Questions are in Appendix One.)

CHAPTER THREE STRATEGIES FOR SPIRITUAL HARVEST

Jesus used the analogy of a natural harvest to explain the spiritual harvest. Each of the following strategies used in the natural world are also applicable spiritually.

EACH PLANT IS CAPABLE OF REPRODUCTION.

God made each plant capable of reproducing itself:

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, WHOSE SEED IS IN ITSELF, upon the earth; and it was so. (Genesis 1:11, KJV)

Just as each plant in the natural world is capable of reproduction, each believer has the ability to reproduce spiritually. Within you dwells the potential to be spiritually reproductive. Great knowledge of spiritual things is not necessary in order to become part of the cycle of spiritual harvest. Jesus told a parable which illustrates this truth:

And He said, "The kingdom of God is as if a man should scatter seed on the ground, and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. But when the grain ripens, immediately he puts in the sickle, because the harvest has come." (Mark 4:26-29, NKJV)

It is not necessary to understand the theology behind the growth and development of the seed of God's Word in human hearts. It is not required that you have understanding of deep theological truths. You do not need to know everything about the religion of Islam. What is necessary is that you become a participant in the cycle of spiritual harvest in the Muslim world.

SOWING IS NECESSARY IN ORDER TO REAP.

In the natural world, you must sow seed in order to reap a crop. In the spiritual world you must also sow in order to reap. God provides the spiritual resources needed for sowing:

And God, who provides seed for the sower and bread for eating will also provide and multiply your resources for sowing...(2 Corinthians 9:10, TAB)

The spiritual seed is the Word of God and, in order to reap, you must sow it. God multiplies your spiritual talents and abilities as “seed” to make you reproductive. He also blesses your financial resources so you can invest in His work.

YOU DO NOT HARVEST IN THE SAME SEASON YOU SOW.

In the beginning God established a seasonal principle in the natural world:

*While the earth remains, seedtime and harvest...shall not cease.
(Genesis 8:22, NKJV)*

Sowing is necessary in order to reap a harvest, but the harvest does not come in the same season as the sowing. Some who receive the vision of spiritual harvest become discouraged because they do not understand this principle. There is a time for sowing, but then you must wait patiently for the seed of the Word to germinate in the hearts of men and women.

There are fruitful seasons of life and there are periods which appear unfruitful. These are periods of preparing the ground, sowing, and cultivating. But these seasons of "unfruitfulness" are necessary to the harvest. This makes the principle of timing an important key to harvest. You must wait patiently during the time of growth and development. But you must also recognize when it is harvest time and act promptly before the crop perishes:

But when the grain ripens, immediately he puts in the sickle, because the harvest has come. (Mark 4:29, NKJV)

In summary, there is...

*...A time to plant, and a time to pluck up what is planted.
(Ecclesiastes 3:2, NKJV)*

YOU REAP WHAT YOU SOW.

Seed reproduces after its own kind in the natural world. If you plant apple seeds you will harvest apples. The same is true in the spirit world:

Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. (Galatians 6:7, NKJV)

Sowing to the flesh yields a corrupt harvest, while sowing in righteousness results in a good harvest. When you sow your prayers, time, and finances into reaching Muslims, you will certainly reap a harvest.

YOU MUST SOW REGARDLESS OF THE CIRCUMSTANCES.

Those who are hindered by negative circumstances will never become part of the vision of the harvest. Their circumstances will defeat them just as a farmer who neglects his field because of the cold, wind, and clouds:

He that observes the wind shall not sow; and he that regards the clouds shall not reap. (Ecclesiastes 11:4, NKJV)

An important strategy of spiritual harvest is that you must sow regardless of the circumstances of life:

Happy and fortunate are you who cast your seed upon all waters when the river overflows its banks; for the seed will sink into the mud and when of the waters subside will spring up; you will find it after many days in an abundant harvest... (Isaiah 32:20, TAB)

You must sow beside all waters which means in the midst of the circumstances of life. Even when the rivers of difficult circumstances overflow the banks of your life, you must continue sowing. Working with Muslims is a difficult challenge, but God has promised that your efforts will yield an abundant harvest.

YOU HARVEST IN PROPORTION TO THE AMOUNT SOWN.

Remember this: He who sows sparingly and grudgingly will also reap sparingly and grudgingly, and he who sows generously and that blessing may come to someone, will also reap generously and with blessings. (2 Corinthians 9:6, TAB)

This principle applies in every area of your spiritual life. If you give to the work of God grudgingly of your time, talents, and finances, then your harvest will be small. If you sow generously, you will reap abundantly. There are different levels of productivity in spiritual harvest described in John 15. You can bring forth fruit (John 15:2); more fruit (John 15:2); much fruit (John 15:4); and permanent fruit (John 15:16). God's desire is that you bring forth much fruit in the Muslim world and that it is permanent.

YOU CAN SOW WHERE YOU DO NOT REAP and REAP WHERE YOU DO NOT SOW.

For centuries, believers have sown their lives in the harvest fields of the world. As we near the return of the Lord their sowing is bringing a great harvest in the nations of the world. You enter into their labors when you reap where you have not sown. But sometimes you may be part of the sowing process and never reap the harvest. Paul speaks of this:

I planted, Apollos watered; but God gave the increase. So then neither he who plants is anything, nor he that waters; but God who gives the increase. Now he that plants and he that waters are one: and each one will receive his own reward according to his own labor. For we are God's fellow workers... (1 Corinthians 3:6-9, NKJV)

Some of the Muslims you will reach for the Lord will be the result of tears, prayers, and efforts of other believers. You are part of the team, but God gives the increase.

YOU WILL REAP THE HARVEST IF YOU ARE FAITHFUL.

Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. (James 5:7, NKJV)

If you are faithful, God promises you will reap the harvest. Do not become weary in your quest to reach Muslims with the Gospel. It usually does not happen with just one encounter. Be patient.

IN ORDER TO REPRODUCE, THE SEED MUST DIE.

A seed looks dead. There are no green leaves, no tender shoots or branches. In order to grow the seed must be buried and die. This is a natural parallel of a great spiritual truth: Spiritual life depends on sacrificial death:

...Every time you plant seed, you sow something that does not come to life (germinating, springing up and growing) unless it dies first. (1 Corinthians 15:36, TAB)

In order to bring forth life, it was necessary for Jesus to die on the cross. His ministry seemed to be in vain because it ended in death, but it was His sowing time. What an abundant harvest has resulted from the death of that one “kernel” of wheat which fell into the ground. Through His death millions have found life. Spiritual life requires sacrificial death to sin, worldly desires, and pleasures.

Jim Elliott, martyred for the cause of Christ in an attempt to reach the Auca Indians of Ecuador with the Gospel, wrote in his diary: "He is no fool who gives what he cannot keep to gain what he cannot lose." In natural life, the ultimate contradiction is death because death brings eternal life to the believer. The only real death is when you do not have anything worth dying for. Be sure the thing you are living for is worth dying for.

As you labor amidst Muslims, at times there will be no visible evidence of harvest. It may appear you are losing your life for a vision that appears dormant and dying. At these times, you must remember what Jesus said:

Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. (John 12:24, NKJV)

Jesus did not die in vain. Through His death came life to a world lost in sin. Through Jim Elliott's death, salvation came to the Auca Indians as others stepped forward to take his place and reach them with the Gospel.

The seed of God's Word is not dead. Within it is the life force of God. Sow the seed into the lives of Muslims and you will eventually reap a harvest. Guaranteed!

STUDY QUESTIONS ON CHAPTER THREE

Write a summary statement on each principle of spiritual harvest discussed in this chapter.

1. Each plant is capable of reproduction.

2. Sowing is necessary in order to reap.

3. You do not harvest in the same season you sow.

4. You reap what you sow.

5. You must sow regardless of the circumstances.

6. You harvest in proportion to the amount sown.

7. You can sow where you do not reap and reap where you do not sow.

8. You will reap the harvest if you are faithful.

9. In order to reproduce, the seed must die.

(Answers for the Study Questions are in Appendix One.)

CHAPTER FOUR HARVESTOLOGY: STUDYING THE MUSLIM HARVEST

The term “ology” means the study of a subject. “Harvestology” is a term we are using to describe the study of the Muslim spiritual harvest. In the natural world, farmers study various crops in order to learn the best strategies for a bountiful harvest. They analyze the soil, the planting cycle, the best fertilizers, and the time to reap specific crops. The same is true in the spiritual world. Studying the specifics of Islam will enable intelligent reaping of the Muslim harvest around the world.

This chapter presents basic studies on the founder of Islam; the meaning of the name “Islam”; basic beliefs; the five pillars of Islam; Jihad; divisions of Islam, and the appeal of Islam. It is not necessary to become an authority on the Quran in order to witness to Muslims, but a basic understanding of their beliefs is essential to intelligent dialogue that will result in receptivity to your message.

As the world’s second largest and fastest-growing religion, Islam presents a major evangelistic challenge to Christians, both on the mission field and through the ever-increasing presence of Muslims in nations around the world. At the time of this writing, one out of every five people on the planet are adherents of Islam. It is projected that by the year 2050 the number of Muslims worldwide will grow to 2.76 billion

Only 15% of Muslims live in the Middle East. Many Muslims have immigrated from there and as the European birth rate is declining, Muslim population is increasing due to their prohibition of birth control and abortion. They may soon be the majority population in that region as they are growing not only by birth rate, but also by immigration and new converts. Mosques have also become part of Main St. America. Muslims are our neighbors, our co-workers, and political leaders. They may even be part of your family.

Unfortunately, the events in the United States on September 11, 2001, and other terrorist attacks around the world done in the name of Allah have caused fear, apprehension, and actual hatred of Muslims among Christians. The attitude of many believers is to either ignore Islam or actively fight against it. As true believers, we must acknowledge the power of God’s grace to reach all who are lost in sin, even those who have committed atrocities in the name of their religion.

Some Muslim outreaches have advocated studying the Quran intensively to learn about Islamic beliefs, but we do not recommend this as the book is filled with spiritual deception. One need not study the Quran any more than one must read a book on witchcraft in order to deal with the demonic. Former Islamic scholars who have converted to Christianity provide believers with sufficient knowledge of Muslim beliefs to reach them with the Gospel. In addition, as a believer, you have the revelation power of the Holy Spirit dwelling within you.

The following overview provides a summary of the basic beliefs of Islam. While there are varying sects of Islam, these are the fundamental beliefs held by most Muslims. As we review these beliefs claimed by Muhammad to be given by the Angel Gabriel, it is well to be reminded that "... *Satan himself transforms himself into an angel of light*" (2 Corinthians 11:14, NKJV). We must also heed the warning given by the Apostle Paul:

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. (Galatians 1:6-9, NKJV)

THE MEANING OF ISLAM

The term "Islam" means "submission", meaning submission to the will of Allah (the Arabic name for god). The person who submits is called a "Muslim," or a "submitted one". This submission is expected to be manifested in both beliefs and practices. All it takes to become a Muslim is making this proclamation in the presence of two witnesses: "There is no god but Allah, and Mohammed is the prophet of god."

THE FOUNDER

The Prophet Muhammad is credited with being the founder of Islam, although he taught that Islam was not a new religion but represented the messages that had been given from Allah to all of the prophets from Adam's time onward. Muhammad claimed to be calling people back to the faith of their spiritual father, Abraham.

Muhammad was born in Mecca (in what is Saudi Arabia today) in A.D. 570 after his father's death. His grandfather and mother both died when he was a child, and he was raised by his uncle who was a caravan trader. He was poor until he met and married a wealthy woman who was 15 years his senior. She and Muhammad had four daughters and two sons who died in infancy.

After the death of his wife, Muhammad began to spend time in solitary reflection. At age 40, he claimed to have received a prophetic call and revelations from the angel Gabriel. At first, Muhammad thought he was tormented by a demon, feared for his life, and believed he was possessed by a jinn (an evil spirit). He even contemplated suicide. He was assured by a so-called "Christian" monk that the revelations were from God, who confirmed this without even knowing the content of the messages.

If Muhammad was actually the chosen prophet of Allah, why would he fear these revelations? What kind of angel would so trouble Muhammad that he would contemplate suicide? Would it be a good spirit or an evil one? The appearances of Gabriel recorded in the Bible show Gabriel comforting those to whom he spoke, not terrorizing them or driving them to the brink of suicide. (See Daniel 8:15-27; Luke 1:8-13; and Luke 1:26-29.)

At first, Muhammad shared these revelations only with friends, but eventually he began preaching publicly. He first declared he was called to be a prophet to the Arabs, as Jesus was to the Jews. Later, he declared he was a prophet for all mankind. Muhammad was illiterate, so the revelations of the Quran were given by him orally.

His messages of monotheism (one God, no Trinity) and judgment to the polytheists of Mecca who believed in the Trinity of God were not well received. Local leaders denounced him and eventually, due to growing opposition, he fled to the city of Medina which was located north of Mecca in what is now Saudi Arabia. This event is known as the *Hijra*, meaning “The Flight”. Muslims use the initials A.H. to indicate time after the *Hijra* which is considered to be year one of the Islamic calendar.

In Medina, Muhammed’s message was well received. He formed political alliances and began robbing Meccan caravans to support himself and his followers who had fled with him from Mecca. These attacks led to a series of military battles, with Muhammad eventually conquering Mecca in 630. During this time, he claimed to continue receiving angelic visitations in which he said he was given the teachings of Islam.

In March of 632, Muhammed delivered his farewell message to thousands of followers and he died in June of that year. At the time of his death he had nine wives and one concubine. One of his wives was just nine years old! After his death, Islam quickly spread throughout the Middle East, across Africa, and eventually into Europe. The influence of Islam also became fundamental in art, literature, poetry, and prayers.

Muslims consider Muhammad to be the chosen prophet, the last of some 124,000 prophets sent by Allah. His name means “praised one”, and Muslims attempt to follow his teachings in every detail possible. Muhammad is held in high esteem by Muslims. Whenever his name is spoken, it is followed by the phrase “Peace be upon you.” Muslims claim Muhammad was a man of peace, but history confirms that he murdered people who opposed him and killed Jewish men and sold their wives and children into slavery.

Muslims claim that Muhammad’s predictions and his miracles support his prophetic role, but the Quran teaches that prophets are sinless and he was known to have lied, conducted raids, and ordered politically expedient assassinations. Also, upon objective examination, evidence for miracles attributed to Muhammad either fall short of supporting his claims and/or there was nothing supernatural about the events. (For further discussion of this subject, see “*Answering Islam*” by Norman Geisler.)

Often the “revelatory teaching” received by Muhammad supported his lifestyle. For example, when he wanted to take another wife beyond what the Quran allowed, the “revelation” was changed to allow it. The changes made to the Quran in later revelations were considered acceptable due to a belief in the doctrine of “abrogation” which says that later revelations from Allah can annul earlier ones.

SIX BASIC BELIEFS

The basic beliefs of Islam as expressed in the Quran center on this passage: “*Righteous is he who believes in Allah and the Last Days and the Angels and the Scripture and the Prophets*” (Sura 2:177). In addition to these, is the concept of *Predestination*. These are the major tenets of Muslim beliefs.

ALLAH.

Islam embraces monotheism that confesses there is only one god whose name is Allah, the Arabic word for “god”. The Quran claims that Allah has no “partners.” He is one and only one person. They view Allah as an absolute singularity, not a compound unity. Any denial of his oneness or association with another (like Jesus the Son or the Holy Spirit) is considered an unpardonable sin.

Muslims believe that while humans can know the commands of Allah, they cannot comprehend his nature or character. He is considered unknowable. The Quran calls them to blindly submit to Allah as a slave to a master. Muhammad never claimed to reveal Allah to mankind, but rather to reveal the will of Allah. Note the difference between that and the statement made by Jesus in John 14:9 that whoever had seen Him had seen the Father.

Allah is viewed as arbitrary. If Allah wills it, you will be saved. He is not required to save the righteous or condemn the unrighteous.

LAST DAYS.

Muslims believe in final judgment, heaven, and hell. They believe that at the sound of a trumpet, all human beings will be physically resurrected, assembled in the presence of Allah, and judged on the scale of absolute justice. Everything a person has done, including intentions and desires, will be subject to judgment.

They believe that each person has two angels, one who records his good deeds and one who records the bad deeds. Final judgment is carried out by the means of a scale, which is used to balance the individual’s good deeds against their bad deeds. Those whose bad deeds outweigh the good will be condemned to hell. Those whose good deeds outweigh the bad will enter heaven--usually referred to as the “Gardens of Felicity”.

Sadly, a Muslim has no assurance of eternity in heaven because they do not know how many good deeds are required to gain entry. They must earn their way into heaven, but the question is how many good deeds are enough?

ANGELS.

Muslims believe in angels--both good and bad--created by Allah. Some good angels named in the Quran are Gabriel, Israfil, Izra’il, and Michael. The leading angel is considered to be Gabriel, who is believed to have transmitted the Quran to Muhammad.

They also believe in powerful spiritual beings called *jinn* and Satan who is called *Iblis*. Satan is a jinn and has jinn offspring. They believe Satan's main activities focus on leading people astray from the straight path of the will of Allah.

SCRIPTURE.

Muslims claim four books as scriptures: The Law (*Tawrat*) of Moses; the Psalms (*Zabur*) of David; the Gospels (*Injil*) of Jesus; and the Quran of Muhammad. Present forms of the first three are considered by Muslims to be corrupted by Christians and Jews, either in the manuscripts or by interpretation.

They believe the only uncorrupted revelation from Allah is the Quran which they claim was given to Muhammad by the angel Gabriel in a series of successive revelations over a period of some 22 years. The only accepted copy of the Quran is in Arabic, although interestingly there are some 118 non-Arabic words used in it. Translations of the Quran into other languages are considered paraphrases and cannot be used for ritual purposes. With the death of their prophet, Muslims were convinced that Allah's revelations to humankind were completed.

Muhammad had originally shared the revelations of the Quran orally and the content was memorized by several key leaders. Because of emerging conflicts in the oral tradition however, one of Muhammad's secretaries demanded that all of the copies of the Quran be surrendered under threat of death, and he composed a new version. The official version was inconsistent with older versions in details like the times for prayer and the direction one was to face when praying, etc.

We know that the Quran is unreliable because:

- It was orally transmitted, and the various oral versions did not agree.
- The alleged "original" Quran was not perfectly preserved.
- It is inconsistent internally, in that later revelations disagree with previous ones.
- It contains many scientific and historical inaccuracies.
- It is inconsistent with the books of Moses, the law, and the Gospels which it claims to support.

The word Quran means "recitations." It is the primary holy book of Islam and is written in Arabic-styled poetry and prose. It is divided into 114 chapters, called *Suras*, of unequal length. It is not arranged chronologically or according to topic, but generally according to length. Each chapter is divided into verses (*ayat*). Every sura (with one exception) begins with a *bismillah*, which is translated into English as, "In the name of God, Most Gracious, Most Merciful." Each sura also contains a title, which is often derived from a word or a phrase within the chapter.

The purpose of the Quran is not to reveal Allah himself, but to reveal his commands. It is the ultimate source of divine guidance, the ultimate revelation, and the ultimate miracle. If the Quran is in any other language other than the original Arabic in which it was written, Muslims consider it to be an interpretation.

The Quran states that Allah's revelations should not be changed, yet its own text changes revelations in biblical law and the Gospels that the Quran claims were given by Allah. This is considered acceptable due to their doctrine of "abrogation", whereby later revelations from Allah can annul earlier revelations by substituting something similar or better. For example, some of the earlier revelations were more tolerant toward other religions, while later writings promote hostility towards infidels (those not of the Muslim faith).

The Quran is held in the great esteem among Muslims as their holy scripture. They do not touch it without first being washed and purified. They read it with respect, never holding it below their waist. They swear by it; carry it to war with them; consult it on all occasions; write it on their banners, wear it on their necks as charms, and always place it on the highest shelf or in a place of honor in their homes.

Also of vital importance in Islam is the *Sunna* which is found in several collections of traditions known as *Hadith*. The word "Sunna" refers to what Muhammad said, did, condoned, and condemned. It is the record of his teachings and examples for Muslims to follow. The Sunna interprets the Quran, so the two together form the basis of Islamic beliefs. Although the Quran is considered the only inspired book, the Hadiths are also foundational because they provide details of Muhammad's life, teachings, and practices which are foundational to Islamic law and government. The word "Hadith" means a report, a collection of what Muhammad did and said. Reports were accepted into the Hadith based on the reliability of the person who reported them. The six major collections of the Hadith cover every detail of life, both major and minor.

PROPHETS.

Muslims believe that Allah conveys his message to the world through prophets, some 124,000 of them since the time of Adam. The highest ranked prophets in Islam are Muhammad (the apostle of Allah); Adam (the chosen of Allah); Noah (the preacher of Allah); Abraham (the friend of Allah); Moses (the speaker with Allah); and Jesus (the Word of Allah). They believe that a prophet is infallible and cannot sin or violate God's law.

Muhammad is considered the sum of all the prophets before him and the last of the prophets. They believe Allah's revelation to humankind ceased with his death. Since prophets are considered infallible, it is difficult to understand how Muhammad is considered to be a prophet if the history of his life is studied objectively.

Jesus is thought to be a prophet and a good moral teacher by adherents of Islam. They believe although He was created by God, He is not the Son of God. But how can Jesus be a good moral teacher and a prophet if He lied about who He was by claiming to be the Son of God and the Messiah? According to their belief in the infallibility of the prophets of Allah, a prophet cannot sin. Would this not be sin?

PREDESTINATION.

This article of Islamic faith (referred to as Al-Qadar) addresses the question of Allah's will. Muslims believe that everything is governed by divine decree, meaning that whatever happens in one's life is preordained. Muslims are taught that they should respond to the good or bad that befalls them with thankfulness and patience. This concept does not negate the concept of "free will" because since humans do not have prior knowledge of Allah's decree, they do have freedom of choice. It affirms that Allah knows everything, including what has happened and what will happen. Whatever Allah wills to happen happens, and whatever he wills not to happen does not happen. There is no assurance of salvation, because there is no salvation unless Allah wills it and who knows what is his will?

FIVE PILLARS OF ISLAM

In addition to the basic beliefs of Islam, there are basic practices, called "the five pillars of Islam," which are required of all Muslims. A Muslim's entrance into Paradise hinges on obedience to these pillars, but Allah still may reject them at the time of judgment as he is under no obligation to reward the righteous or punish the unrighteous. Even Muhammad was not sure whether or not Allah would admit him to Paradise.

As you review these Pillars of Faith include, you will note that Christians practice many of the same disciplines: Testifying to their faith, prayer, fasting, and giving. The difference is that Muslims perform these good works to try to attain salvation. Christians do them as a result of salvation. For example, the required times for prayer each day are a duty for Muslims. For Christians, prayer is a privilege. One is born out of duty, the other arises out of desire.

-The duty to share the profession of faith (*The Shahadah*). This means to "bear witness," which is done by reciting the Islamic creed, "*There is no God but Allah, and Muhammad is His messenger.*" Just repeating this sincerely in the presence of two or more witnesses is all that is necessary to become a Muslim.

-The duty to pray (*Salat*). Muslims are required to pray five times a day at dawn, noon, midafternoon, dusk, and two hours after sunset. Once a week, on Friday, they are required to meet in the Mosque to pray. Before prayer they must engage in a ceremonial washing to purify themselves. At the end of their prayers, they turn to greet the angels on their right and left sides.

-The duty to fast (*Sawm*). Muslims commemorate Muhammad's receiving of the Quran by fasting in the ninth lunar month of *Ramadan*. They are expected to refrain from eating food during the daylight hours for this entire month, but are allowed to eat and drink from sunset to sunrise.

-The duty to give alms (*Zakat*). Muslims are obligated to contribute 2.5% of their income to the poor after their bills are paid.

-The duty to make a pilgrimage to Mecca (*Hajj*). It is the duty of every Muslim to make a trip to Mecca (in Arabia) at least once in his or her lifetime, provided they are physically and financially able. Each pilgrim must wear a white garment called *ihram*, which eliminates all distinctions of class or status during the *hajj*. The trip involves visiting several sacred sites and after making the pilgrimage, a Muslim is entitled to be called a *Hajj*.

JIHAD

Your discussion of the Gospel should not focus on Jihad, but it is important that you understand this term as you are learning basic Islamic beliefs. Some Muslims consider Jihad, which means “struggle”, to be the sixth pillar to their faith. This struggle can be:

- A greater Jihad, which is internal in terms of doing the right thing.
- A lesser Jihad, in terms of defending the faith against unbelievers.
- A “holy war” in terms of advancing Islam to eradicate those of other religions.

The interpretation of the meaning of Jihad determines the difference between moderate and radical Muslims. Radical Muslims consider jihad a literal military struggle against unbelievers, while more liberal Islamic scholars interpret it as a spiritual struggle.

There are actually three phases of Jihad, illustrated in the life of Muhammad and observable in the world today.

Phase One: The first phase is peaceful coexistence. When Muhammad was in Medina, Islamic followers were in the minority and they were surrounded by unbelievers, so they advocated an attitude of tolerance. This is expressed in Quran 109:1-6 which states:

“Say, Oh unbelievers! I do not serve that which you serve, nor do you serve him whom I serve; Nor am I going to serve that which you serve, nor are you going to serve Him whom I serve. You shall have your religion and I shall have my religion.”

If someone read only this statement, they would classify Islam as a religion of peace, but this is incorrect. This is only phase one of Jihad.

Phase Two: When Muhammad and his Islamic followers departed from Medina and went to Mecca, the second phase of Jihad began. Muhammad became a statesman and he and his followers were no longer in the minority. Muhammad mocked the traditions and religions of the people of Mecca, agitating them to fight. Permission was then given to Muslims to fight this “oppression” staged by the unbelievers through defensive Jihad (Quran 22.39). Muslims were empowered to protect their interests and their land. Politically, it was no longer acceptable to come against them and their agenda. In some nations today, it is considered politically incorrect to criticize Islam. But this “political correctness” is being used to curtail freedom of speech and in reality, is the second stage of Jihad.

Phase Three: When Muhammad and his followers gained enough political and military power, Muslims were commanded to come against the idolaters which includes all of those who do not believe in Allah and follow what Muslims believe to be the religion of truth (Quran 9:28). Those who had been given the Book, meaning Jews and Christians, were excluded from buying and selling and were required to pay taxes in acknowledgement of their submission to Islamic rule.

Modern Muslims often claim that Muhammad was not violent and killed only in self-defense, but history confirms that he ordered his followers to murder people who were critical of him. He also commanded:

- “Whoever changes his religion, kill him.”
- “Fight those who believe not in Allah.”
- “Strive hard against the unbelievers.”
- “Kill the idolaters wherever you find them and take them prisoners, and beleaguer them, and lie in wait for them at every place of ambush.”

The Quran contains at least 109 verses that speak of war with nonbelievers, usually based on their status as non-Muslims. Some are commands to chop off heads and fingers and kill infidels wherever they may be hiding. Muslims who do not join the fight are called “hypocrites” and warned that Allah will send them to Hell if they do not join the slaughter.

Most verses concerning violence in the Quran are open-ended, meaning that they are not restrained by historical context contained in the surrounding text as in the Old Testament in the Bible. Their admonitions are considered part of what they consider to be the unchanging word of Allah and a holy war of Jihad.

Muslims do not separate “church and state” as some nations do. Radical Jihadists believe that the perfect Islamic state can only be achieved through political power, state control, and by implementing Sharia law.

Prior to Muhammad’s death, he resolved legal problems that arose in the Muslim community. After his death, Sharia law was developed to govern every aspect of a Muslim’s conduct. Sharia law was developed from four sources:

- The teachings of the Quran.
- The examples drawn from Muhammad’s life as recorded in the Hadith.
- The consensus of Islamic judgments, as they believe that the majority of a Muslim community will never be led astray.
- By analogies. This is arrived at by looking at the intention of a rule. For example, intoxicating drugs are forbidden based on the fact that the Quran forbids drinking wine.

If a true Islamic society is to exist, Sharia law must be imposed and Islamic beliefs must govern every aspect of society. Thus, democracy is in direct opposition to Islam and anyone who supports it is to be considered an infidel and killed.

All Muslims are commanded to expand Islam by economic methods, political agendas, and propaganda shared by writing and teaching. The targets of jihad are those who do not believe in Islam, particularly Jews and Christians. The rewards for Jihad are believed to be great in this life, and in the one to come. In fact, conducting a Jihadist Holy War is the only way a Muslim can assure their acceptance into heaven.

How Jihad is expressed in your nation depends on the prevailing social and political situation. As you go forth to minister to Muslims, remember that you are not to fear violence, nor are you to argue with Muslims regarding the evils of Jihad. Your purpose is to share the Gospel which has the power to turn them from Islam to Immanuel.

DIVISIONS OF ISLAM

Islam is divided into two major traditions: The Sunni and the Shi'ite. The division between the two originally arose over a dispute as to who should be the first *caliph*, a term used for the successor to Muhammad. Muhammad failed to appoint one before he died, so the Sunnis contended that Muhammad's successor should be elected, while the Shi'ites argued that the successor should come from the bloodline of Muhammad. They also differ in their interpretation of the Quran as the Sunnis stress the authority of the written traditions called the Hadish, and the Shi'ites emphasize the authority of pope-like leaders called Imam. About 80% of Muslims are Sunni and 10% Shite.

The remainder of Muslims are affiliated with minor sects. The Sufis are a mystical wing of Islam found among both Sunnis and Shi'ites. The Wahhabis, who live primarily in Saudi Arabia, form a radical division of the Sunnis. The Druze sect is located primarily in Lebanon, Syria, and northern Palestine. The Alawite sect is mostly in Syria. The Ahmadiyahs are a heretical Muslim group from Pakistan whose founder, Mirza Ghulam Ahmad, claimed to be the promised Messiah. "Folk Islam" is a branch that combines Islam with local cultural traditions, beliefs, and practices and includes spiritism, the occult, mediums, and astrologers.

In addition to these divisions, Islam has also spawned other religions. One is the Baha'i faith which boasts the prophet Baha'u'llah and whose followers claim he supersedes Muhammad. Another is Sikhism in India which is a blend of Islam and Hinduism. Louis Farrakhan's Nation of Islam is another sect, but is rejected by orthodox Muslims because, along with other teachings they consider to be false, they claim that Elijah Muhammad was a prophet after Muhammad's time.

In every division of Islam, brotherhood is emphasized and individualism avoided. The "community of the faithful" is responsible to enforce the moral code. Bringing shame on family or community is considered by Muslims to be a great sin. Avoiding shame and protecting the honor of the family and community are important. Radical Muslims, known as Islamists or Jihadists, use this strong sense of community to recruit and motivate their followers.

THE APPEAL OF ISLAM

One of the main appeals of Islam is the simplicity of their beliefs--the six major beliefs, and five pillars of faith. Adherents also cite the moral clarity of Islam at a time when lines of morality are fluctuating in society.

The all-encompassing nature of the faith is another reason people give for converting to Islam, in that all areas of life are clearly governed and regulated. Islam also appeals to man's desire to save himself by his own works. Another major appeal is the unity and security offered in the Muslim community, which perhaps accounts for its increasing popularity in prisons.

In reality, we know that Islam appeals to people because...

...the god of this world has blinded the unbelievers' minds [that they should not discern the truth], preventing them from seeing the illuminating light of the Gospel of the glory of Christ (the Messiah), Who is the Image and Likeness of God. (2 Corinthians 4:4, AMP)

STUDY QUESTIONS ON CHAPTER FOUR

1. What does the term “harvestology” mean as used in this chapter?

2. Summarize the meaning of the word “Islam”.

3. Summarize the discussion on the founder of Islam.

4. Summarize each of the following basic beliefs of Islam.
-Allah.

-Last Days.

-Angels.

-Scripture.

-Prophets.

-Predestination.

5. Summarize what you learned about the five pillars of Islamic faith:

-The duty to share the testimony of faith: (*The Shahadah*).

-The duty to pray (*Salat*).

-The duty to fast (*Sawm*).

-The duty to give alms (*Zakat*).

-The duty to make a pilgrimage to Mecca (*Hajj*).

6. What is the meaning of the word “Jihad”?

7. Who are the targets of Jihad?

8. What claims are made regarding Muhammad in regards to violence and how are these proven or disproven?

9. According to radical Jihadists, what is necessary to achieve the perfect Islamic state and what happens to those who oppose this agenda?

10. What are the two major divisions of Islam?

11. How do the two major divisions of Islam differ in their beliefs?

12. What social structure is emphasized and what is avoided in Muslim society?

13. Who enforces the moral code in Islamic society?

14. What are the appeals of Islam that attract people to the religion?

15. Give a biblical reference that explains why people are attracted to Islam.

(Answers for the Study Questions are in Appendix One.)

CHAPTER FIVE PRACTICAL STRATEGIES FOR REAPING THE MUSLIM HARVEST

In the previous chapter you learned about the harvestology of Islam. This chapter presents *practical strategies* for reaping the Muslim harvest. The remaining chapters of the manual provide *spiritual strategies* specifically designed for the Muslim harvest.

In most cases, the Islamic harvest is no longer thousands of miles away. It may be right outside your door: A neighbor, a shop keeper, a refugee community, or students who attend schools in your area. Here are some practical strategies for reaping this great spiritual field.

-Pray regularly for your Muslim acquaintances and for the Islamic harvest in general. (For guidelines, see Chapter Two of this manual.)

-Pray with your Muslim acquaintances. If you ask a Muslim if you can pray for them, they often respond affirmatively, as they are very committed to prayer.

-Demonstrate the love of Jesus Christ. This can open the door to friendship and opportunities for conversation.

-Become part of your Muslim friends' lives and allow them to become part of yours. Invite them to take a walk, attend a concert or sporting event, or come to dinner. If you share a meal with them, do not serve or order alcohol, food containing pork or bacon, or anything made with lard.

-Show interest by asking questions. Ask about their family and their likes and dislikes. If they emigrated from another country, ask about their homeland, how long they lived there, and what they miss about it. Inquire about the challenges they face living in a new country. Be a good listener and respond appropriately.

-Offer practical help. Many Muslims who have immigrated need tutoring in language, assistance in filling out legal forms, finding medical help, becoming acquainted with their new neighborhood, etc.

-Do not argue with them. Well formulated questions will help avoid debate. Focus on what Christianity and Islam agree on, such as one God. Then take them from where they are to where they need to be—in this example, from Allah to the Trinity of God. Islamic culture does not permit Muslims to lose face by losing an argument. Your purpose is not to win an argument, but to share the Gospel of Jesus Christ.

-Muslims may ask many questions about your faith. Focus on one or two questions, stick with the subject, and don't get sidetracked. Ask questions of your own to keep them on the topic. Guide the conversation rather than react to it. If you do not know the answer to a question, admit it and tell them you will research it and get back to them with an answer.

-Be prepared to give a defense of the Christian faith, but in the right spirit rather than an argumentative attitude. Be ready to explain what you believe and why you believe it. See 1 Timothy 2:23-26 and 1 Peter 3:15-16.

-Use your right hand in receiving and giving gifts, eating, and holding the Bible or touching the Quran. The left hand is reserved for personal toiletry.

-Dress modestly.

-When witnessing to Muslims, it should generally be men to men and women to women.

-Do not pet your dog in their presence. Dogs are allowed for hunting and guarding, but Muslims do not permit them to be inside their homes. They are considered unclean and being licked by them or petting them makes a person unable to perform the required prayers without ritual cleansing.

-Do not fear approaching a Muslim about spiritual matters. In many cases, they are easier to approach than Westerners. Many in the west are not interested in religion, but religion is important to Muslims and can be an effective launching pad for sharing the Gospel.

-Deal with a Muslim individually rather than in a group. Peer pressure is a strong negative factor, and they do not want to lose face before others. They may actually be interested in what you have to say but are afraid to express it in the presence of other adherents of Islam because of the stiff penalties associated with conversion and/or their position in the Muslim community. In the Bible, a man named Nicodemus came to Jesus secretly by night for similar reasons, as he was well-known in a religious community that was rejecting Christ.

-Know your Bible and use the Word of God frequently. Muslims may respect a text you quote, but not necessarily respect your personal opinions. God promises that it is His Word, not your opinions, that will accomplish His purposes. Do not use any "Muslim friendly" Bible translations. Muslims view these as corrupted.

-Show respect for their Quran and your own Bible. Do not use a marked Quran or a marked Bible when talking with them, as this is considered disrespectful. Do not put your Bible or their Quran on the floor as they consider these signs of desecration.

-Do not disrespect their beliefs, Muhammad, or the Quran. A hostile attitude may close the door to a meaningful witness of the Gospel. Your mission is not to criticize their religion, but to give a clear witness to the Gospel of Jesus Christ. Your purpose is to overcome error with the truth of the Gospel.

-Avoid the use of theological terms that they might not understand. Words like "redemption, sanctification, propitiation" may be familiar to you, but may mean nothing to them. They may not even understand the true meaning of the term "Christian". Biblical terms that are necessary to your presentation of the Gospel should be defined.

-Get to know what they personally believe. Do not assume that every Muslim understands and embraces all of the teachings of Islam.

-Let them know that you are a justified sinner, not a self-righteous authority.

-Avoid getting into discussions about Israel or Palestine. That is not your purpose. True believers are pro-Israel, but Muslims interpret this as being anti-Islam.

-Provide them with resources they request or express interest in--a Bible, a book you referred to, etc. It is always acceptable to reinforce your conversation with related literature.

-Do not be discouraged if your message is seemingly rejected. Remember that evangelism is a team effort. In some encounters, you will simply plant the Word of God. In others, you may be the one to harvest that soul for the Kingdom of God.

STUDY QUESTIONS ON CHAPTER FIVE

1. Is it okay to ask a Muslim if you can pray for them?

2. What are some practical ways you can demonstrate God’s love to Muslims?

3. Why should you not argue when sharing the Gospel with a Muslim?

4. Why is it best to deal with Muslims individually rather than in a group setting?

5. Why should you always explain theological terms when sharing the Gospel with Muslims?

6. What is your main mission in witnessing to Muslims?

7. Why should you not be discouraged if your message is seemingly rejected by a Muslim to whom you witness?

(Answers for the Study Questions are in Appendix One.)

CHAPTER SIX

SPIRITUAL STRATEGIES: REAPING THROUGH THE WORD

The previous chapter presented practical strategies for reaping the Muslim harvest. This and the following chapters will focus on spiritual strategies for reaching Muslims, starting with the subject of reaping through the Word of God.

One of the major challenges of evangelism is to convince Muslims that the Holy Bible is the inspired and uncorrupted Word of God. The presentation and acceptance of all other Christian doctrines rest on their acceptance of this truth, so we begin by examining the scriptures of both Islam and Christianity.

THE SOURCE OF ISLAMIC SCRIPTURES

Muslims believe that Allah conveyed his message to the world through prophets. The highest ranked prophets in Islam are Muhammad (the apostle of Allah); Adam (the chosen of Allah); Noah (the preacher of Allah); Abraham (the friend of God); Moses (the speaker with Allah); and Jesus (the Word of Allah).

Muslims believe Muhammad was the greatest prophet sent by Allah and that the Quran--their most holy book--was delivered to him by the angel Gabriel. They believe that Muhammad's coming was foretold in the Bible, using two main passages to substantiate their belief: Deuteronomy 18:15,18 and John 14-16. Let's examine these.

Deuteronomy:

The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear...I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. (Deuteronomy 18:15,18, NKJV)

Muslims believe the prophet referred to is Muhammad. They totally disregard John 5:46 where Jesus says "If you believed Moses, you would believe me, for he wrote about me" which reveals that the prophecy relates to Jesus. Acts 3:17-26 and 7:37 also confirm that Jesus was the fulfillment of the Deuteronomy prophecy.

The passage in Deuteronomy also states that the prophet would be like Moses, one who knew God face-to-face and performed miracles, which Muhammad did not do. He declared Allah to be unknowable.

The requirement was also that the prophet to be "from among your brothers", indicating he would be of Jewish lineage--which is true of Jesus, but not of Muhammad. God would put His words in the mouth of the prophet which, again, was true of Jesus but not of Muhammad who claimed to receive his revelations through Gabriel. The focus of the prophet to come was to be

on Israel, which was also not true of Muhammad. The prophet referred to in this passage clearly is the Lord Jesus Christ.

John:

Muslims believe Jesus was sent to announce the coming of Muhammad. In John chapter 14, Muslims claim that the word “*paracletos*” of which Jesus spoke--which is translated helper--should be “*periklutos*” which means “praised one” and is a reference to Muhammad. But it clearly states in John 14:26 that the “helper or counselor” is the Holy Spirit. Other verses regarding the Holy Spirit as the Counselor are John 14:15-17;25-27; 15:26; 16:7-8; 13-15. A review of these passages indicates the following:

- The Counselor is associated with other members of the Trinity and is called God. Muslims deny the Trinity.
- The Father gave the Counselor. Muslims deny that God can be a Father.
- The Counselor would be given in Jesus’ name, and no Muslim believes Muhammad came in the name of Jesus.
- The Counselor would be with His followers forever. Muhammad did not live forever.
- Jesus said the Counselor would be with His disciples and in them. Muhammad never interacted with these disciples.
- The Counselor is identified as a spirit, which Muhammad was not.
- Jesus told the disciples that they already knew the Counselor. His disciples knew Him, but they did not know Muhammad.
- The Counselor would testify about Jesus, which Muhammad did not.
- The Counselor was called “another” Comforter, which means He was to be “identical to” Jesus. Muhammad was not identical to Jesus.

The Bible does not predict or confirm Muhammad as a prophet of God, nor is there evidence that his writings were inspired by God. Thus, the source of Islamic scriptures is unreliable.

ISLAMIC SCRIPTURES

Muslims claim four books as scriptures: The Law of Moses; the Psalms of David; the Gospels of Jesus; and the Quran of Muhammad. Present forms of the first three are considered by Muslims to be corrupted by Christians and Jews, either in the manuscripts or by misinterpretation. It is important to note, however, that the Quran does not support this claim, but rather acknowledges the validity of the law of Moses, Psalms, and the Gospels:

“Muhammad’s Quran testified to the validity of those Scriptures that existed during his time. He did not speak one word of their corruption. Muhammad may not have understood what those Scriptures taught, he may not have understood that his own teachings contradicted those Scriptures, but he did believe that those Scriptures were truth from God.” (“Understanding Islam and Christianity”, Josh McDowell and Jim Walker page 268.)

Muslims cannot produce any evidence of the corruption of the Bible. It was not corrupt at the time of Jesus, according to Quran 5:46 where its accuracy is verified. In the Quran, the Jews are admonished not to come to Muhammad for guidance, but to consult their own Book. Why would Muhammad advise this if the Torah and the Psalms were corrupt?

Muhammad verifies the authenticity of the Torah, Psalms, and Gospels as they were at his time in Quran chapter 3:3-4 and admonishes Jews to consult the Torah, the books of law (Quran 5:43-48). The Old Testament Law that we have today is basically identical to what Muhammad had, so ask your Muslim friend the question: “If these books were not corrupt before and at the time of Jesus and Muhammad, then when were they corrupted and who declared them to be so?” Certainly not Muhammad or the Quran, as Islamic scriptures confirm. In Quran 10:94, it states that the Bible is the authority which verifies the Quran. It says if a person is in doubt, they should ask those who “read the Book before you and the truth that came from the Lord.”

It is interesting that some passages in the Quran give the Bible noble titles such as the “Word of God” or the “Book of God”, but the praise is misleading because Muslims claim that the Quran supersedes all previous revelations. Although they say “God’s words cannot be changed”, the Quran does just that! It rejects verses that do not agree with Islamic views and misinterprets the scriptures that they deem to be authentic.

Muslims claim that the only uncorrupted revelation from Allah is the Quran, which they believe was given to Muhammad by the angel Gabriel in a series of successive revelations over a period of some 22 years. The word Quran means “recitations” and it is the primary holy book of Islam. If the Quran is in any other language other than the original Arabic in which it was written, it is considered an interpretation or paraphrase and it is not acceptable for ritual purposes.

An evaluation of the Quran reveals that it was compiled, edited, and revised by men, many of whom did not agree on its words, passages, and chapters. It was originally shared orally by Muhammad, and several written different versions emerged after his death. These versions did not agree, so one of Muhammad’s secretaries, under threat of death, confiscated all of them and wrote the accepted version. Thus, the Quran is unreliable because:

- It was orally transmitted, and the various versions did not agree.
- The alleged “original” Quran was not perfectly preserved.
- It is inconsistent internally, in that later revelations disagree with previous ones.
- It contains many scientific and historical inaccuracies.
- It is inconsistent with the books of Moses, the law, and the Gospels in which it claims to believe.

Many Muslims have never read the Quran, because the official version is in Arabic. Often the first step for their hearts to open to the gospel is discovering that Islam isn't what they thought it was. One former Muslim commented:

"We are raised to believe that Muhammad was an incredibly holy man, so you start to think of him as Jesus actually is: Holy, loving, meek, humble. You read the Quran in Arabic so you have no clue what it says. When you read the Quran in vernacular you start to see that it actually says something different about the religion and Muhammad. Then you start to read the Hadith and Sunnah (Muslim tradition on the life and deeds of Muhammad, which you as a Muslim should imitate) and you find that Muhammad is not the man you thought he was."

When Muslims are disillusioned with their own holy books, it provides an amazing opportunity to reach them with the true Word of God.

You do not want to challenge Muslims regarding the Quran, or they will shut down. Your purpose is to present the evidence supporting the fact that the Gospels are not corrupt, not criticize the Quran. When they realize that the Bible is not corrupt and the Quran endorses it, then they are open to accept what the Scriptures teach.

In order to do this effectively, you must know your own holy book--the Bible. The Apostle Paul declares that it is God's Word that enables one to receive salvation because...

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (1 Timothy 3:10-11, NKJV)

Muslims also accept the "Gospel of Barnabas" as authentic, claiming it is the only known surviving Gospel written by a disciple of Jesus. It is recommended by Muslim scholars to be "essential reading for seekers of truth".

The only known existing text of the Gospel of Barnabas is in Italian in the Vienna Library. The book incorporates a number of Muslim allegations such as a substitute dying on the cross instead of Jesus; denying that Jesus is the Son of God; and denying man's basic sin nature. It also incorporates some of the events found in the four Gospels, but many of the details are rewritten to favor Islamic beliefs.

In considering this book, it should be noted that, Barnabas was not one of the twelve disciples of Jesus (Acts 4:36). There is no record of the Gospel of Barnabas until the fifth century. The book was supposedly discovered by a Christian monk who smuggled it out of the Pope's private library in 1590 and then converted to Islam. Evidence confirms that the Gospel of Barnabas was written by a former Christian of European origin who had embraced Islam.

The Gospel of Barnabas is an Italian manuscript with no evidence of an original language manuscript to authenticate it or prove that it was an eye-witness account such as those of Matthew, Mark, Luke, and John. There is no reference to this book by Muslim or Christian

scholars prior to the fifth century and no record of it in the list of books considered for the canon of the Bible by the early church fathers.

There are leading Muslim scholars who doubt its authenticity, as some of its teachings conflict with those of the Quran. There are also historical errors in the Gospel of Barnabas, such as claiming Jesus was born when Pilate was governor (although he did not assume the office until A.D. 26 or 27), and stating that Jesus sailed to Nazareth when the city is not located on a seashore.

THE SOURCE OF CHRISTIAN SCRIPTURES

It is important to share with a seeking Muslim that the source of Christian Scriptures is God, not one of His angels:

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Timothy 3:16-17, NKJV)

Explain how inspiration was the process by which God used human authors to record His Words through Spirit-infused writing:

... knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. (2 Peter 1:20-21, NKJV).

Some of the writers wrote down exactly what God said as He commanded them (Jeremiah 36:1) and others wrote what they experienced or what God revealed to them (Revelation 1:19).

Explain that the phrase "inerrancy of the Word" means that the scriptures are without error, whether they refer to theological, geographical, or historical issues. For this reason, the scriptures are the final authority in matters of faith, doctrine, and practice. The Word takes precedence over tradition, culture, and man-made doctrines.

Explain that the process of "canonicity of the Bible" refers to the Church's recognition of the divine origin and authority of the sixty-six books included in the Bible. The Church did not determine which books were of divine origin, but recognized the selected books as being canonical--meaning that they were self-authenticated by the book itself. The contents of these books verify that they are the authentic Word of God.

The criteria for acceptance was:

- The writer's authority. The book must be written by a legitimate and recognized apostle, prophet, etc.

- The content: The book must contain internal evidence that it was inspired and authoritative.

-Acceptance: No book whose authenticity was doubted by any large number of churches was accepted.

CHRISTIAN SCRIPTURES

Paul commended his young protege Timothy that...

...from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. (2 Timothy 3:15, NKJV)

It is the Word of God--the Scriptures--that makes one wise or “enlightened” to the reality of salvation through faith in Jesus Christ.

It is the Word of God that equips you for the good work of reaching Muslims. It is the Word of God that will reprove and correct the errors of Islamic doctrine, not your intellectual ability or your logic. The power is in the Word of the true and living God:

For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. (Hebrews 4:12, NKJV)

The Word of God goes right to the heart of the listener and accomplishes God’s purposes:

*So shall My word be that goes forth from My mouth;
It shall not return to Me void,
But it shall accomplish what I please,
And it shall prosper in the thing for which I sent it.
(Isaiah 55:11, NKJV)*

Your thoughts, ideas, or theological arguments may be rejected, but God’s Word will accomplish His purposes. Even if His Word is rejected initially, it will not return void. When you speak it, it is planted in the spirit of the one to whom you witnessed, and a harvest will eventually result.

Jesus declared God's Word with power:

*And they were astonished at His teaching, for His word was with power.
(Luke 4:32, KJV)*

Then they were all amazed and spoke among themselves, saying, "What a word this is! For with authority and power He commands the unclean spirits, and they come out." (Luke 4:36, NKJV)

Jesus spoke to a man with a withered hand and he was healed (Mark 3:1-5). He spoke the Word to a leper and he was cleansed (Matthew 8:2-3). He said...

- "rise" to the impotent man at the pool (John 5:8).
- "see" to the blind (Luke 7:21).
- "come out" to demons (Matthew 9:32-33).
- "hear" to the deaf (Mark 7:32-35).
- "come forth" to the dead (John 11:43-44).

The words of Jesus, which were God's Words, were so powerful that they worked from a distance and He did not have to be present at the scene of a problem. One man who had a sick servant said...

The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed" ... And his servant was healed that same hour. (Matthew 8:8,13, NKJV)

The Bible declares that God honors His Word above His name:

*I will worship toward Your holy temple,
And praise Your name
For Your lovingkindness and Your truth;
For You have magnified Your word above all Your name.
(Psalms 138:2, NKJV)*

God's Word is the most valuable tool in reaping the spiritual harvest because it...

- Is profitable for doctrine, reproof, correction, and instruction: 2 Timothy 3:16-17
- Enables belief in the Gospel: Acts 4:4
- Cleanses: John 15:3; Ephesians 5:26
- Brings eternal life: John 5:24
- Is the basis for eternal judgment: John 12:48
- Is used to cast out unclean spirits: Matthew 8:16; Luke 4:36
- Is followed by miraculous signs: Mark 16:20
- Gives assurance of salvation: 1 John 1:2-6
- Results in the new-birth experience: 1 Peter 1:23
- Bears record of the truth of the Gospel: 1 John 5:7
- Sanctifies the believer: 1 Timothy 4:5
- Gives hope: Psalms 130:5; 119:49,81
- Brings healing: Psalms 107:20
- Keeps us from the path of the destroyer: Psalms 17:4
- Is spirit and life: John 6:63
- Brings joy and rejoicing: Jeremiah 15:16
- Increases faith: Romans 10:17
- Comforts: 1 Thessalonians 4:18, Psalms 119:50,52
- Brings spiritual nourishment: 1 Timothy 4:6
- Brings answered prayer: John 15:7
- Is the key to success: Joshua 1:8
- Blesses, when we hear and keep it: Luke 11:28

- Is a spiritual weapon: Matthew 4
- Converts the soul: Psalms 19:7
- Makes wise the simple: Psalms 19:7
- Enlightens: Psalms 19:8
- Warns: Psalms 19:11
- Brings great reward: Psalms 19:11
- Permits access to Heaven: Revelation 22:14
- Enables you to walk in righteousness: Psalms 119:1-3
- Makes you wiser than your enemies, teachers, and the ancients: Psalms 119:98-104
- Quickens: Psalms 119:25
- Strengthens: Psalms 119:28
- Is the basis of His mercy: Psalms 119:58
- Brings delight: Psalms 119:92
- Gives the simple understanding: Psalms 119:130,104,169
- Delivers: Psalms 119:170

As this list reveals, there is a mighty, inherent power in the Word of God that addresses every situation of life and meets every need. As you go forth to reap the Muslim harvest, do not resort to argument or debate. Speak the Word!

SHARING THE WORD WITH MUSLIMS

As believers, we know the Quran is not inspired by God, but Muslims believe that it is and if you open your dialogue by attacking it they will shut you down. Your purpose is not to prove the lack of authenticity of their scriptures, but rather to prove the truth of the Word of God. Your discussion with Muslims should defend the Scriptures and prove that they are not corrupt as Islam claims. The goal is to open their minds to read the Gospels for an eyewitness account of Jesus. If and when they do this, God has promised that His Word will accomplish its purpose!

To respond to Muslim claims that the Bible has been corrupted, use the following points:

-According to the Quran, Jesus was sent to confirm the law of Moses. Since the discovery of the Dead Sea Scrolls, we know that the law Jesus confirmed was valid and the copies which we have today are virtually the same.

-The Quran told Christians of Muhammad's time to judge things by the Gospel Jesus was given by Allah and directed Jews to consult their own "Book".

-Muhammad claimed the Bible of his time was authentic.

-The copies of the Bible we presently have are the same as those that existed hundreds of years before the time of Muhammad and at the time of Muhammad. The present Old Testament content is reliable based on historical records such as the discovery of the Dead Sea Scrolls in 1947. These included a Hebrew text from the second to first centuries B.C. of all but one of the books (Esther) of the Old Testament. Other means of checking accuracy included the Septuagint-

(a complete Greek Old Testament translation dated 200 B.C.) and the Latin Vulgate by Jerome dated A.D. 400.

More than 5000 manuscripts of the New Testament exist, which makes it the best verified document in all ancient writings. Many of these copies are early, dating from A.D. 135 to the 8th century. Codex Sinaiticus (4th century), Codex Vaticanus (4th century), and Codex Alexandrius (5th century) are virtually complete manuscripts of the New Testament.

The unity of the Bible is also a verification of its authenticity. Although the Bible was written by 40 different writers over 1500 years, there are no contradictions. One author does not contradict any of the others. The Bible includes discussion of hundreds of controversial subjects, yet the writers spoke on such subjects with harmony from the first book of Genesis through the last book of Revelation. This was possible because there was really only one author: God. The writers recorded the message under His direction and inspiration

-Ask: When did the Bible change? Who decided it was corrupted? Certainly not Muhammad or the Quran.

-Ask: The Bible says God never changes. You believe Allah does not change. Why would He need to amend His word from the earlier prophets?

-Ask: Why would God permit His earlier Word to be distorted, added to, and omitted? Why would He not protect His Word?

-Ask: Since the Quran confirms the Bible's authenticity (Quran 10:94), shouldn't you study it and, if the Quran contradicts its teachings, accept it as Muhammad said to do?

-Encourage them to read the Bible for themselves, especially the Gospels. A Muslim cannot reject the Scriptures nor is he forbidden to read them. Islam is believed to be the same as the religion of Abraham, Jesus, and the prophets and the Quran itself attests to the authority of the Bible. They will sometimes question as to why there are four different Gospels. Respond to this by explaining that, like their Hadith which records different versions of the same events in the life of Muhammad, the Gospels record different versions of the same events in the life of Christ.

THE MOST CONVINCING ANSWER

The most convincing answer to the question of the corruption of God's Word comes from God Himself who declared: *"Heaven and earth will pass away, but My words will by no means pass away"* (Matthew 24:35, NKJV).

God's Word does not change: *"Forever, oh Lord, Your word is settled in heaven"* (Psalm 119:89, NKJV).

Speak the Word as you minister to Muslims:

*When you speak God's Word, it is as your lips speak with the lips of God:
And when you speak anointed words, we are speaking mouth to mouth.
(Proverbs 23:16, TPT)*

The translation of this verse literally means "Your lips shall speak with my lips". When you speak the Word, you are speaking with the lips of God!

The Bible states that the disciples of Jesus "...went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs" (Mark 16:20, NKJV). The next two chapters explain how God works with you through divine revelations and manifestations that confirm His Word, making you co-laborers together with Him in reaping the Muslim harvest.

STUDY QUESTIONS ON CHAPTER SIX

1. What is one of the major challenges of evangelism when ministering to Muslims?

2. Who do Muslims believe conveyed Allah's message to the world?

3. Specifically, who do Muslims believe dictated the Quran and to whom was it given?

4. Discuss Deuteronomy 18:15,18 in relation to how Muslims believe this passage is applied to Muhammad.

5. Discuss John chapters 14-16 in relation to how Muslims believe these chapters are applied to Muhammad.

6. What books of in the Bible are claimed by Muslims? Which do they consider to be corrupted? Does the Quran support the claim of corruption?

7. What book is claimed by Islam to be the only uncorrupted word from Allah?

8. What evidence proves that the Quran is unreliable?

9. Summarize what you learn about the Gospel of Barnabas: How it was discovered, what Muslims believe concerning it, and facts that support its lack of authenticity.

10. What are the purposes of the Word of God according to 1 Timothy 3:10-11?

11. Using 2 Peter 1:20-21, describe the process by which God's Word was written.

12. What does "inerrancy of the Word" mean?

13. Summarize the criteria for the canonicity of the Bible.

14. What does 2 Timothy 3:15 reveal about the Scriptures?

15. What does Hebrews 4:12 reveal about the Word of God?

16. What does Isaiah 55:11 promise regarding God's Word?

17. Using Luke 4:32 and 36, describe how Jesus spoke God's Word.

18. What truth regarding the Word of God is revealed in the account in Mathew 8:8 and 13?

19. According to Psalm 138:2, what does God honor above His own name?

20. What is the goal of discussing the Scriptures with Muslims?

21. What question will Muslims likely ask about the Gospels and what should be your response?

22. What specific books in the Bible should you encourage Muslims to read?

23. How should you respond to Muslim claims that the Bible is corrupted?

24. What is the most convincing answer to the question of the corruption of God's Word?

25. According to Mark 16:20, what made the Word of God so effective in the ministry of Christ's disciples?

(Answers for the Study Questions are in Appendix One.)

CHAPTER SEVEN SPIRITUAL STRATEGIES: REAPING THROUGH REVELATION

This chapter continues exploring spiritual strategies for reaching followers of Islam. The previous chapter addressed reaping through the Word of God. This chapter deals with reaping the Muslim harvest through divine revelation.

God desires to reveal Himself to mankind. He declares:

*I've made myself available
to those who haven't bothered to ask.
I'm here, ready to be found
by those who haven't bothered to look.
I kept saying 'I'm here, I'm right here'
(Isaiah 65:1, MSG)*

The word “revelation” is from the word *apokalupsis*. It refers to something that has been veiled or hidden for a long time and then suddenly, almost instantaneously, becomes clear and visible to the mind or spirit. The word “revelation” comes from the word “reveal,” so a spiritual revelation is “something that is revealed.” Biblically, the word refers to things that are revealed by God the Father, the Lord Jesus Christ, and the Holy Spirit.

No one comes to the knowledge of the truth of the Gospel solely through logical arguments or good apologetics. The reason? Because the natural man does not accept the things of the Spirit because they are spiritually discerned:

*But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.
(1 Corinthians 2:14, NKJV)*

The Holy Spirit is the only one who can open the eyes of the spiritually blind. This is why spiritual revelation is vital for reaching Muslims. The follower of Islam must have a personal experience--a revelation of the truth--in order to understand the things of God.

You must also have divine revelation to know how to present the truth of God’s Word in a way that it will be received. Although there are general guidelines and strategies such as are discussed in this manual, you must always be open to spiritual revelation in order to meet the specific needs of the individual to whom you are ministering. A checklist of points to cover in your presentation won’t do it. Revelation from the Holy Spirit is essential.

THE SOURCE OF REVELATION

God the Holy Spirit is the source of biblical revelation. After the resurrection and prior to His return to Heaven, Jesus gave important instructions to His followers:

"Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high." (Luke 24:49, NKJV)

The promise to which Jesus referred was the Holy Spirit:

And I will pray the Father, and He will give you another Helper, that He may abide with you forever--the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. (John 14:16-18, NKJV)

This was not a new promise. The gift of the Holy Spirit had been promised since Old Testament times:

*...For with stammering lips and another tongue
He will speak to this people,
To whom He said, "This is the rest with which
You may cause the weary to rest,"
And, "This is the refreshing";
Yet they would not hear.
(Isaiah 28:11-12, NKJV)*

...I will pour out my Spirit upon all flesh...(Joel 2:28)

The Holy Spirit has many purposes in the lives of believers. One of the main purposes, however, is to make them a powerful witness for the Gospel:

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth. (Acts 1:8, NKJV)

The true evidence of the baptism of the Holy Spirit was visible immediately in the life of the Apostle Peter. Before the Day of Pentecost he had fearfully denied that he knew Jesus. After his baptism in the Holy Spirit, Peter gave a powerful witness to the Gospel that resulted in the salvation of 3,000 people. It was the power of the Holy Spirit in the early church that resulted in the spread of the Gospel throughout the world. The book of Acts is a record of their dynamic witness to the nations.

When Peter spoke of events which took place in the home of Cornelius he quoted the words of Jesus and referred to the infilling of the Holy Spirit as a baptism:

Then I remembered the word of the Lord, how that He said, John indeed baptized with water; but you shall be baptized with the Holy Ghost. (Acts 11:16, NKJV)

Paul also used the word "baptize" in relation to the Holy Spirit:

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. (1 Corinthians 12:13, NKJV)

The phrase "baptized into" the Holy Spirit is the same as used to describe Christian baptism in water. In both cases the baptism is an outward confirmation of an inward spiritual experience.

The Holy Spirit was given during the Jewish observance called the feast of Pentecost. For this reason, baptism in the Spirit is often called a "Pentecostal experience" and the time of the giving of the Spirit called "the day of Pentecost." The Holy Spirit came down from Heaven and completely immersed (baptized) believers assembled in the upper room of a house in Jerusalem. They had been waiting for His coming as they had been commanded to do by Jesus. Peter said this experience was the beginning of the fulfillment of God's promise given by the prophet Joel:

*And it shall come to pass afterward
That I will pour out My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions.
And also on My menservants and on My maidservants
I will pour out My Spirit in those days.
(Joel 2:28-29, NKJV)*

Male and female, young and old were to be included in this outpouring of the Holy Spirit. They were to prophesy, dream dreams, and see visions. God's Spirit was to empower both servants (men) and handmaidens (women). On the day the Holy Spirit was given, Peter declared to observers:

Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." (Acts 2:38-39, NKJV)

Peter's words revealed that the promise of the Holy Spirit was:

- A national promise: "Unto you" (the Jewish people).
- A generational promise: "Your children."
- A universal promise: "To all that are afar off."

The promise of the Holy Spirit is to all true believers. That includes you! You need the baptism and continual infilling of the Spirit if you are to effectively reap in divine revelation. This study

is not a thesis on the Holy Spirit, but suffice it to say that reaping by revelation in spiritual harvest fields must be done in the power of the Holy Spirit. Only by the Spirit can you receive revelation knowledge from God. Study Acts 2 and ask God to baptize you with the Holy Spirit as He did believers on the day of Pentecost. (If you would like to study more about the baptism of the Holy Spirit, check out the Harvestime course on “*Ministry Of The Holy Spirit*” available free at: <http://www.harvestime.org>).

DIVINE REVELATION

God is not willing that anyone should perish (1 Timothy 2:3-4), so He has revealed Himself through:

The conscience. God imbedded His basic moral guidelines in the human conscience, meaning that people generally have an innate sense of actions being right or wrong...

...because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man--and birds and four-footed animals and creeping things. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. (Romans 1:19-24, NKJV).

Adam and Eve knew what God expected, but they ignored their conscience and sinned against Him (Genesis 2:15-17).

Creation. God is also revealed through creation. The complexity, beauty, and variety of the world all verify a divine Creator:

*The heavens declare the glory of God;
And the firmament shows His handiwork.
Day unto day utters speech,
And night unto night reveals knowledge.
There is no speech nor language
Where their voice is not heard.
Their line has gone out through all the earth,
And their words to the end of the world.
(Psalm 19:1-4, NKJV)*

Jesus Christ. You can learn *about God* through creation, but you can only come to *know God* through Jesus Christ. The greatest revelation of God is through Jesus Christ who came to earth in human form to suffer and die for the sins of all mankind. If you want a revelation of God, look to Jesus:

Jesus said... "I am the way, the truth, and the life. No one comes to the Father except through Me. If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him." Philip said to Him, "Lord, show us the Father, and it is sufficient for us." Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves."
(John 14:6-11, NKJV)

Wisdom and knowledge of the Holy Spirit. The Holy Spirit: One of the purposes of the Holy Spirit was to testify of the Godhead. Two special manifestations of the Holy Spirit are revelation wisdom and knowledge:

...for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills. (1 Corinthians 12:8-11, NKJV)

Spiritual revelation provides wisdom and knowledge of what to say and do and how to say and do it effectively. This wisdom and knowledge is not something you learn with your natural senses, but something that is supernaturally revealed. The “word of wisdom” given by the Holy Spirit is the ability to receive insight as to how knowledge may be applied to specific needs. The word of wisdom is divine insight into people and situations that is not obvious to the average person. The “word of knowledge” is not something you gain through education or study. The source of this spiritual knowledge is God: *“In whom are hid all the treasures of wisdom and knowledge” (Colossians 2:3).*

God knows everything about the person to whom you are witnessing and can give you wisdom to reach them:

For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. (1 Corinthians 2:11-14, NKJV)

A classic example of revelation wisdom and knowledge working together is found in the story of the anointing of King Saul by the prophet Samuel:

Then Samuel took a flask of oil and poured it on his head, and kissed him and said: "Is it not because the Lord has anointed you commander over His inheritance? When you have departed from me today, you will find two men by Rachel's tomb in the territory of Benjamin at Zelzah; and they will say to you, "The donkeys which you went to look for have been found. And now your father has ceased caring about the donkeys and is worrying about you, saying, "What shall I do about my son?" Then you shall go on forward from there and come to the terebinth tree of Tabor. There three men going up to God at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine. And they will greet you and give you two loaves of bread, which you shall receive from their hands. After that you shall come to the hill of God where the Philistine garrison is. And it will happen, when you have come there to the city, that you will meet a group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute, and a harp before them; and they will be prophesying. Then the Spirit of the Lord will come upon you, and you will prophesy with them and be turned into another man. And let it be, when these signs come to you, that you do as the occasion demands; for God is with you. You shall go down before me to Gilgal; and surely I will come down to you to offer burnt offerings and make sacrifices of peace offerings. Seven days you shall wait, till I come to you and show you what you should do." So it was, when he had turned his back to go from Samuel, that God gave him another heart; and all those signs came to pass that day.
(1 Samuel 10:1-9, NKJV)

In this prophetic word, Samuel gave Saul knowledge--information, insight, and understanding from God. He also gave him revelation wisdom--direction as to what God wanted him to do and exactly how to do it. This divine revelation resulted in the Spirit of the Lord coming upon Saul and changing him into another person.

That is the goal: True change. The goal is not to change a Muslim's opinions. The goal is supernatural regeneration of their life through the Holy Spirit which results in them becoming a new creature in Christ:

Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. (2 Corinthians 5:17, NKJV)

Another example of revelation is when Samuel was mandated by God to anoint one of Jesse's sons as king. In the natural, Samuel thought that surely, Eliab must be the chosen one:

So it was, when they came, that he looked at Eliab and said, "Surely the Lord's anointed is before Him!" But the Lord said to Samuel, "Do not look at his appearance or at his physical stature, because I have refused him. For the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart."
(1 Samuel 16:6-8, NKJV)

One by one, the young men appeared before Samuel:

So Jesse called Abinadab, and made him pass before Samuel. And he said, "Neither has the Lord chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." Thus Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, "The Lord has not chosen these." (1 Samuel 6:8-10, NKJV)

Finally, the youngest son, David, was called in from the field where he was watching the sheep.

...And the Lord said, "Arise, anoint him; for this is the one!" Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came upon David from that day forward. (1 Samuel 16:12-13, NKJV)

Divine revelation confirmed God's choice.

The Apostle Peter also functioned in divine revelation while confronting a sorcerer named Simon when he perceived the true condition of this man's heart:

But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great, to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God." And they heeded him because he had astonished them with his sorceries for a long time...And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit." But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money! You have neither part nor portion in this matter, for your heart is not right in the sight of God. Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you. For I see that you are poisoned by bitterness and bound by iniquity." (Acts 8:9-11, 18-23, NKJV)

These are just a few of many biblical examples of the manifestation of divine revelation.

METHODS OF REVELATION

Here are some methods God uses to impart divine revelation.

Dreams and visions. Sometimes revelation come through dreams like Joseph experienced (Genesis 39:9 and chapter 41). One former Muslim notes: *"Dreams are the only way I know of by which the average Muslim expects to hear directly from God."*

Recently, there have been numerous reports from around the world of God revealing Himself directly to Muslims and other unreached peoples through dreams. The dream is sometimes of a man dressed in white. When dealing with a group of Muslims, ask "Have any of you had a dream of a man dressed in white?" Often, one person will respond that they have and this presents open door to present the Gospel of Jesus Christ. Questions to ask: "Who do you think

this man is? Would you like to hear what happened to others who have had this dream? Would you like to know the identity of this man you have seen?”

Muslims are receiving various kinds of dreams and visions. One account told of a Muslim who walked up to a Christian in the marketplace and told him he had received a dream about a man in a blue jacket who would tell him about the true God. Another group of missionaries, paddling up a river on a boat on a mission outreach, heard a woman calling them from the shore. “Are you bringing the Word of God?”, she asked. They pulled their boat on shore and the woman told them she was the local religious leader and had dreamed that three men would come in a boat bringing the Word of God. Pre-conversion dreams from God often lead Muslims to be receptive to the Gospel.

Natural senses. Spiritual wisdom and knowledge also come by revelation of the Holy Spirit through the natural senses. For example, Elisha’s servant was given revelation through what he saw (2 Kings 6:17).

Hearing God’s voice. Samuel received revelation by hearing God’s voice (1 Samuel 9:15).

A confirmation in your spirit. Often, revelation is simply a still small voice in your spirit (1 Kings 19:12) or just a “knowing” or confirmation, as when Christ perceived the thoughts of His audience (Mathew 9:4).

A prophetic word. Revelation may also come through a prophetic word given by the Holy Spirit, as when Nathan confronted David about his sin (2 Samuel 12).

RECEIVING REVELATION

So how can you receive spiritual revelation? The Bible directs you to ask God for wisdom:

If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. (James 1:5, NKJV)

The word “if” in this verse assumes there will be times when you do not know what to do and you need revelation from God. The word “lacks” indicates you may have some wisdom regarding a situation, but you are still lacking. The word “wisdom” in this passage means “special insight or understanding”.

The way to receive revelation wisdom is to “ask of God.” Simply ask. Here is how God responds to your request:

-He gives wisdom. He is the source.

-He gives wisdom to all. There is no uncertainty as to whether God will give to you what He gives to others. He gives to everyone who asks.

-He gives liberally. God gives lavishly and bountifully.

-He does not reproach you for asking. He invites you to ask!

-He guarantees that wisdom will be given to you. You may not have the answers you need right now as to how to reach someone for Christ, but God guarantees you will receive the wisdom you need when you need it (Hebrews 4:16).

Now is the time to take action! Ask God for revelation wisdom to reach Muslims. Ask for revelation knowledge to understand things which others do not know and cannot comprehend and the ability to share this knowledge with Muslims under the inspiration of the Spirit.

Those who have embraced Islam do not need more information. They need a divine revelation of Jesus like the Apostle Peter received:

He said to them, "But who do you say that I am?" Simon Peter answered and said, "You are the Christ, the Son of the living God." Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. (Matthew 16:15-17, NKJV)

What flesh and blood could not do, God did through divine revelation.

The best way to live is with revelation knowledge, for without it you will grow impatient and run right into error. (Proverbs 19:2, TPT)

The Apostle Paul prayed for believers at Ephesus...

...that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. (Ephesians 1:17-21, NKJV).

These believers needed spiritual insight beyond their own human understanding, so Paul asked God to give them what they needed.

As you go forth to reap the Muslim harvest, pray Paul's prayer for your own life...*"that the God of our Lord Jesus Christ, the Father of glory, may give **me** the spirit of wisdom and revelation in the knowledge of Him, the eyes of my understanding being enlightened"* (Ephesians 1:17).

Then, pray this same prayer for those for the Muslims to whom you minister...*"that the God of our Lord Jesus Christ, the Father of glory, may give to **them** the spirit of wisdom and revelation in the knowledge of Him, the eyes of their understanding being enlightened"* (Ephesians 1:17).

STUDY QUESTIONS ON CHAPTER SEVEN

1. Summarize the revelation in Isaiah 65:1, MSG.

2. What does the word “revelation” mean?

3. What is spiritual revelation?

4. What prevents people from coming to Christ through logical arguments alone? Give scriptural support for your answer.

5. Who is the only one who can open the minds of those who are spiritually blind?

6. In addition to strategies such as you are learning in this manual, what is necessary in order to present the truth of God’s Word?

7. What promise did Jesus give to His followers in Luke 24:49 and John 14:16-18?

8. What is revealed about the ministry of the Holy Spirit in John 14:16-18?

9. Give two Old Testament references regarding the promised Holy Spirit.

10. What is one of the main purposes of the Holy Spirit?

11. How was the baptism of the Holy Spirit manifested in the life of Peter?

12. What word is used in Acts 11:16 and 1 Corinthians 12:13 to describe this experience with the Holy Spirit.

13. Summarize the promise given in Joel 2:28-29.

14. According to Acts 2:38-39, to whom is the Holy Spirit promised?

15. According to Romans 1:19-24, what is one way God reveals himself to mankind?

16. According to Psalm 19:1-4, what is another way God reveals Himself?

17. What is the greatest revelation of God to mankind?

18. Define revelation wisdom and knowledge of the Holy Spirit. What is it? How do you receive it? What is its purpose?

19. Which do Muslims need most? More information or divine revelation?

20. Using the subheading “Biblical Examples Of Divine Revelation”, summarize what is revealed about how wisdom and knowledge function together in the following events:

-The anointing of King Saul by Samuel.

-The anointing of David by Samuel.

-The Apostle Peter's confrontation with Simon the sorcerer.

21. Use the subheading "Receiving Revelation" to summarize how divine revelation is received.

22. Using James 1:5, explain how God responds to your request for wisdom.

23. Summarize the prayer prayed by the Apostle Paul for believers in Ephesus as recorded in Ephesians 1:17-21.

(Answers for the Study Questions are in Appendix One.)

CHAPTER EIGHT

SPIRITUAL STRATEGIES: REAPING BY MIRACULOUS MANIFESTATIONS

This chapter continues exploring spiritual strategies for reaching followers of Islam. The previous chapters dealt with reaping by the Word of God and reaping by revelation. Jesus said “*Your error is caused by your ignorance of the Scriptures and of God's power!*” (Matthew 22:29, TLB). Some believers know the Word of God well, but deny the miracle working power of God. Others are all about powerful manifestations without any knowledge of the Word. We need both the Word of God and the manifestations of the power of God in order to avoid spiritual error.

This chapter explains the effectiveness of the miraculous manifestation of the power of God in reaping the Muslim harvest. Muslims hold that the Quran was the ultimate miracle, the last true miracle from God. They believe that there are no more miracles to be had. When they witness the supernatural demonstration of God’s power, their beliefs are totally undermined and they are open to receive the Gospel. Research shows that verifiable miracles are one of the main reasons for Muslims converting to the Christian faith.

Acts chapter 3 is just one of many biblical accounts of the miraculous manifestation of the power of God:

Now Peter and John went up together to the temple at the hour of prayer, the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple; who, seeing Peter and John about to go into the temple, asked for alms. And fixing his eyes on him, with John, Peter said, "Look at us." So he gave them his attention, expecting to receive something from them. Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk." And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. So he, leaping up, stood and walked and entered the temple with them--walking, leaping, and praising God. (Acts 3:1-8, NKJV)

We live in a world that is deformed by sin. Those bound in Islam are crippled by religion, ritual, and spiritual deception. Like the crippled man by the temple gate, they will remain where they are unless they receive a supernatural touch from God. We cannot and we must not pass them by. We must be able, like Peter and John, to say to the them, “We have the answer. Look on us!” We must be able to demonstrate the manifested power of God.

THE PROMISE OF POWER

Before departing from this world, Jesus told His followers that they would...

...receive power, after that the Holy Ghost is come upon you: and you shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8)

In obedience to Christ's command, the disciples waited until they received the baptism of power of the Holy Spirit (Acts 2). There are many blessings bestowed upon believers by the Holy Spirit, but the power to become witnesses is the true evidence of the Holy Spirit. The Bible states that the disciples "...went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs" (Mark 16:20, NKJV).

As laborers in the harvest fields of the Muslim world, we must move beyond the blessings of the Spirit--the emotions of the experience, the comfort of His presence, the tremendous joy, etc.--to demonstrate the manifested power of God that will make us effective witnesses of the Gospel.

This promise of the Holy Spirit is made to all true believers:

Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." (Acts 2:38-39, NKJV)

Are you a believer? Then miraculous signs should be following you because Jesus promised:

And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover. (Mark 16:17-18, NKJV)

THE MANIFESTED POWER OF GOD

The Apostle Paul declared regarding God's power:

And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God. (1 Corinthians 2:4-5, NKJV)

The word "power" as used here is *dunamis* which denotes the mighty power of God. The word "dynamite" comes from this word. Demonstration means to display. Paul's message was backed up by demonstrations of God's power that were like dynamite.

Here are some examples of the responses from those who experienced manifestations of God's power in New Testament times:

-Acts 2: The manifested power of God was evident in the life of the Apostle Peter immediately after receiving the Holy Spirit. Before his Holy Spirit experience, Peter fearfully denied he knew Jesus. After receiving the power of the Holy Spirit, Peter stood and gave a mighty witness to the Gospel that resulted in the salvation of 3,000 people.

-Acts 3:6-9: The healing of a lame man at the temple gate resulted in many believing in Christ.

- Acts 8:6-8: People paid attention to Philip's message because of the miracles.
- Acts 9:40-42: Dorcas was raised from the dead and many believed.
- Acts 13:6-12: When the sorcerer saw the power of God, he believed.
- Acts 14:8-18: When the lame man at Lystra was healed, the people tried to make Paul and Barnabas gods. The men turned this unwanted focus towards God.
- Acts 16:16-18: A slave girl at Philippi was healed and so many responded to the Lord that Paul and Silas were imprisoned by corrupt leaders who felt threatened. A jailer was saved, and a church at Philippi was established.
- Acts 19:17: God's power, manifested against evil spirits, resulted in the conversion of many people who abandoned their idols and the occult.
- Acts 28:8: The father of Publius, a chief on the island of Melita, was healed and the island people turned to the Lord.
- Acts 19:11-12: This passage refers to special miracles in Paul's ministry. Miracles were so common that these were distinguished as being special.

It was the manifested power of God in the early church that resulted in the spread of the Gospel throughout the world. They did not go forth to minister alone. God worked with them and the demonstration of His power confirmed their message. You need this same power in order to minister effectively to Muslims. People may initially reject God's Word. They may reject your testimony. But it is hard for them to reject an authentic manifestation of God's miracle-working power:

"In the early days of the Church, the message of the Cross--backed with the power of the cross--produced life wherever it found open hearts to receive its eternal truth. It ignited new birth in the hearts of men, broke the yoke of spiritual bondage off of people's lives, brought healing to bodies and minds ravaged by sickness and disease, and delivered people of defiling demonic influences from their previous pagan environment."
 (Rick Renner, *Sparkling Gems II*)

MIRACLES DID NOT CEASE

Some people claim that miracles and certain "power" gifts of the Holy Spirit are not for the Church today. They believe manifestations like prophecy, tongues, miracles, etc., were only for the early Church. They claim that after the Church was established and the New Testament written, these gifts were no longer needed. They often use 1 Corinthians 13:10 to support their opinions, which states that when that which is perfect has come, then that which is in part shall be done away with. They interpret this to mean that when the perfect revelation of God's Word was complete, there was no longer a need for tongues, interpretation, and prophecy. They say

that once the Church was established there was no longer a need for confirming signs and miracles.

What they fail to note is that knowledge is also mentioned in the same passage as being "vanished" or done away with: "...For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away" (1 Corinthians 13:8-10, NKJV). If we use this verse to say tongues, interpretation, and prophecy are no longer needed, then we must also say knowledge is no longer needed.

This passage actually refers to a future time when the "perfect" Kingdom of God will be established on earth. When what is perfect will have come, then there will be no need of any of the spiritual gifts because...

...the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away. (Revelation 21:3-4, NKJV)

We will not need prophecy, tongues, or interpretation, for we will be dwelling with the God who inspires such messages. We will have no need of the word of wisdom, for we will be living with the source of knowledge. We will not need discerning of spirits, because...

...there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life. (Revelation 21:27, NKJV)

There will be no need for gifts of healing because...

In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations. (Revelation 22:2, NKJV)

The purposes and objectives for the spiritual gifts are listed in Ephesians 4. They are for:

...the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head--Christ... (Ephesians 4:11-15, NKJV)

The purposes of spiritual gifts are:

- Perfecting of the saints.
- Promoting the work of the ministry.
- Edifying Christ and the Church.

The purposes for which the gifts were given remain. The saints still need to be perfected, the ministry still needs to be promoted to the ends of the earth, and Christ and the Church need to be edified.

The objectives of the gifts of the Holy Spirit are that we will:

- Be united in the faith.
- Develop our knowledge of Christ.
- Develop in perfection, with Christ as our model.
- Become stable, not deceived by false doctrines.
- Mature spiritually in Christ.

God would not give spiritual gifts for these purposes and objectives then remove them without these being accomplished.

- Are all believers united in the faith?
- Has everyone developed fully in the knowledge of Christ?
- Are we all perfected?
- Are our church members stable and not being deceived by false doctrines?
- Are all our church members spiritually mature?

The answer to all these questions is "no." God gave spiritual gifts to accomplish certain purposes in the Church and He will not withdraw any of them without these purposes being accomplished. The Bible also says that the "gifts and callings of God are without repentance" (Romans 11:29). This means God will not change His mind or rescind a spiritual gift or calling He has given.

We are assured that "*Jesus Christ is the same yesterday, today, and forever...*" (Hebrews 13:8, NKJV). We can be confident that the demonstration of the manifested power of God has not ceased. Spiritual gifts have not been retired. The Holy Spirit has not changed, God has not changed, and miracles are as vital to reaping the Muslim harvest as they were to reaching the world in New Testament times.

THE SAME POWER

When you received Jesus Christ as Savior, the Holy Spirit took up residence in your life. Through the Holy Spirit baptism, described in Acts 2, the same power that raised Jesus from the dead dwells in you. The Bible declares:

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Romans 8:11, NKJV)

The Spirit that raised Christ from the dead is the Holy Spirit and that same Spirit dwells in you. The word "quicken" means to endue with life, that which is imparted to believers at conversion.

That same power, that same Spirit that resulted in the resurrection, dwells in you to confirm the Word of God with the manifestation of the power of God.

The Gospel record states that people were astonished and amazed at Christ's teaching, as He did not teach like the scribes (Matthew 7:29). He did not just talk about love. He showed it. He did not just talk about healing, He healed the sick. He did not give the steps to deliverance. He delivered those bound by demonic powers. The people were responsive because Jesus demonstrated the manifested the power of God.

As you go forth to minister to Muslims in God's proof-producing power, remember that a man with an experience--one who has witnessed or experienced a true miracle--is never at the mercy of a man with only an argument, doctrine, or belief. Ignore the comments of those who claim "miracles have ceased." Verified reality trumps the voice of carnal reasoning. Let God produce the proof.

Also...

"Never forget that God knows how to reach every group of people. He knows exactly what kind of power you need to fulfill your assignments and what kind of powerful demonstrations are needed to reach the unique group of people you are called to influence..." Rick Renner, Sparkling Gems II

STUDY QUESTIONS ON CHAPTER EIGHT

1. What do Muslims believe to be the last miracle from God?

2. What is one of the main reasons for Muslims turning to Jesus Christ?

3. Apply Acts 3:1-8 to evangelism.

4. Summarize the promise given in Acts 1:8.

5. According to Acts 2:38-39, who would be the recipients of the Holy Spirit?

6. Summarize the promise in Mark 6:16-18.

7. According to Acts 2, how was the power of the Holy Spirit demonstrated in Peter's life?

8. What does the word “power” mean as used in 1 Corinthians 2:4-5?

9. Summarize what Paul said regarding the power of God in 1 Corinthians 2:4-5.

10. Summarize what occurred and the results in each of the following demonstrations of God’s power:

-Acts 3:6-9:

-Acts 8:6-8:

-Acts 9:40-42:

-Acts 13:6-12:.

-Acts 14:8-18:

-Acts 16:16-18:

-Acts 28:8:

-Acts 19:11-12:

11. Study the discussion under the subheading “Miracles Did Not Cease.” Explain the fallacy of the belief that miracles are no longer for today.

12. What are the purposes of spiritual gifts? How do these purposes confirm that the gifts are still operative today?

13. What are the objectives of the gifts of the Holy Spirit? How do these objectives confirm that the gifts are operative today?

14. How does Hebrews 13:8-9 confirm that miracles did not cease and that the gifts of the Holy Spirit are for today?

15. Who took up residence in your life when you accepted Christ as Savior?

16. What is the difference between a man with an experience and one with only an argument, doctrine, or belief?

(Answers for the Study Questions are in Appendix One.)

CHAPTER NINE

SPIRITUAL STRATEGIES: KEYS TO THE KINGDOM

This chapter continues exploring spiritual strategies for reaching the followers of Islam, focusing on the keys to the Kingdom of God.

W. Reid, who worked in one of the difficult places in North Africa, commented regarding the evangelization of Muslims: *“The high wall that Islam has built up around its followers is to keep them in and to keep the missionary out—a wall that too often proves unscalable and impregnable.”*

Some have asked why it is so hard for Muslims to turn to Jesus. The factors that hold a Muslim to his religion are usually only about 10 percent theological and 90 percent cultural. Muslims are part of an extended family, a close network of friends, and a Muslim community. In this “community” (the Muslim term for this is, “umma”) there is security and safety. When Muslims are confronted with the claims of Christ, they may know it to be truth, but they are more concerned about leaving their “community” than they are about embracing the truth. Muslims need to find a “community” of Christians that they can belong to after conversion to Christ. Unfortunately, in most Muslim areas, there are no acceptable Christian “communities,” which makes it difficult for Muslims to turn to Christ.

Difficult, but not impossible. Jesus said: *“...And I will give to you the keys of the kingdom of heaven...”* (Matthew 16:19, KJV). The book of Acts confirms this truth as the Lord gave His disciples divine revelation, signs and wonders, and strategic words to “turn the world upside down” with the Gospel (Acts 17:6). He gave His followers the keys to the Kingdom. If you are a Christ-follower, then you have these same spiritual keys.

Adherents of Islam fit the description in Ephesians 4:18 of *“...Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.”* Because of their spiritual condition, Muslims must be reached by using God-given keys that will enable them to embrace the Gospel and become part of a believing community of Christians.

CULTURAL KEYS

One of the classic missionary stories of all times aptly illustrates the importance of spiritual keys. The book *“Peace Child”*, by missionary Don Richardson, opens with the true account of a man named Yae, a native Sawi in New Guinea. He makes what he believes to be a peace treaty with a neighboring village, only to discover that his new friends are practicing the Sawi tradition of persuading a person to become a friend with the intension of killing him. The greater the deception, the more the deceiver is honored by the tribe. Retribution for such killings follows, and conflicts between warring tribes are frequent and ongoing.

Don and Carol Richardson, answer the call to take the Gospel to the Sawi tribe and, after intensive training, they arrive in the mountains of New Guinea. They travel to the low, swampy

area of the Sawi. There, they choose a site to build their home and begin learning the previously undocumented language of the people.

The Richardsons share Bible stories with the people only to realize that, because of their cultural traditions, the Sawi consider Judas as the hero because of his deceptive friendship and subsequent betrayal of Jesus. With Judas emerging as the hero, how will the Richardsons ever be able to share the Gospel with the Sawi?

In addition to this problem, there is the challenge of frequent warfare among the tribes. Richardson finally determines he is going to move to another village until peace comes to their region. The tribal leaders want very much to keep the Richardsons living there with them, mostly because of the steel axes they provide which are superior to their own tools. So they decide to perform a traditional peace ceremony in which one village presents an enemy village with what is called a “peace child”. The custom dictates that as long as this child lives, the villages live at peace with one another. In the case of an offense being committed, one may plead the peace child covenant and the strife must cease.

Don Richardson immediately realizes the redemptive analogy of this cultural practice, and he presents Jesus Christ as the perfect peace child. He explains that any man who accepts God’s peace child never needs to offer a human peace child again. The concept is clearly understood because of their tribal custom, and the first converts are won to Christ.

The acceptance of Christianity changes the entire region. The natives begin to live in peace with their neighbors and whenever old offenses are raised, someone pleads God’s peace child and forgiveness follows. As the news spreads to nearby villages, Richardson begins construction of “Sawidome”, a large, thatched roof house of meeting for the growing congregation. He also teaches the Sawi converts to read the Bible that has been translated in their own language.

Richardson credited the spiritual breakthrough among the Sawi with his discovery of the culture’s preexisting redemptive analogy of the peace child custom. After intensive research, Richardson published a subsequent book entitled *“Eternity In Their Hearts”* where he provides examples of redemptive analogies in other cultures around the world. Here are some examples:

- In the 1800s, various groups in Asia believed in a God who created everything, and they waited for a messenger to bring them His holy book so they could be reconciled to God.
- Some cultures have places of refuge where violence is absolutely forbidden which, using the analogy of the cities of refuge in the Bible, provides a great key for sharing the Gospel.
- Some people believe they can be freed from sin by casting their sins onto an animal or object, reflective of the biblical scapegoat that bore the sins of the people.
- A ceremony of being born a second time is observed in some cultures, making them most receptive to the spiritual truth of being born-again as a Christian.

-One tribe had no written language, hence they had no concept of “God’s Word.” But they had a custom of carving their “mark” on their belongings. Thus, the phrase for God’s Word became “God’s Carving”.

In each of these examples and many others, there were cultural keys that unlocked the Gospel message for that particular people group.

KEYS TO THE KINGDOM

If it is true that in every culture there are God-given keys that prepare the people to receive the Gospel, then what are the keys to reaching the Muslim community?

Dr. Dudley Woodberry, professor of Islamic Studies at Fuller Theological Seminary, was curious about the reasons why many Muslims around the world were turning to Christ. To find the answers, he created a detailed questionnaire that was completed by 750 Muslims from 30 countries over a sixteen-year period. Here are some of the main reasons given by converts who turned from Islam to Immanuel, the keys that opened the door for them to enter into the Kingdom of God.

-The demonstration of the manifested power of God. A major reason for many Muslim conversions was “the power of God in answered prayers and healings and deliverances from demons.” As discussed in Chapter Eight, the demonstration of the miracle-working power of God is vital in reaching Muslims. They are taught that miracles ceased with the death of Muhammad. When they witness or receive a miracle, their beliefs are challenged and they are open to the Gospel.

-The lifestyle of Christians. One of the main reasons Muslims listed for deciding to accept Christ was the lifestyle of true believers. They noted that the morality of true believers lined up with their profession of faith. Converts were also attracted to “the love expressed through the life and teachings of Christ” and the fact that His love transformed believers into a loving community. They were impressed that Christians treated women as equals and enjoyed loving marriages. Many Muslims expressed a desire to join such a fellowship. (Remember that what you do and how you live speak louder than what you say.)

-Friendship evangelism. Friendship evangelism is very effective among Muslims. This is not pretending to be a friend so you can win them to the Lord, but by really becoming a friend, becoming involved with them and their lives. In nearly every case of conversion of a Muslim, they have first been influenced by someone who showed them genuine love. They were impressed that Christians extended love to them and demonstrated it by practical assistance.

-The expression of God’s love for them. Woodberry notes that the biblical teaching that God loved us so much that “He sent His Son as an atoning sacrifice for our sins” is deeply attractive to Muslims. They find it appealing that God does not demand submission, but stands at the door of their hearts inviting them into relationship.

-The assurance of salvation. Muslim converts to Christianity often expressed unhappiness with Islam itself, especially the Quran's emphasis on punishment and the uncertainty of salvation. Even though a Muslim loves Allah and consistently follows the basic principles of Islam, the question always remains: "Will it be enough? Are my works enough to merit salvation and eternal life?" Their salvation is never assured. It is never a promise to be claimed. Even the Prophet Muhammed expressed uncertainty as to whether or not his good works would assure his entrance into heaven.

Using their lack of assurance as a key, you can share how God sent His Son, Jesus Christ, to provide an answer to the question "Are my works enough?" The answer is, no, good works are not enough: "*For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast*" (Ephesians 2:8-9, NKJV).

This revelation is shocking to anyone who has been trying on his own to appease God, but God clearly declares: "*I will expose your righteousness and your works, and they will not benefit you*" (Isaiah 57:12, NIV).

Ask a Muslim classic evangelistic questions like these:

- Are you certain of your salvation?
- If you were to die tonight, are you sure you will enter Heaven?
- Can you be sure of your salvation and your eternal destination?

Their responses are always, "No, I can't be certain." Then, use this spiritual key to break the chains of Islam and free a new soul to enter into the Kingdom of God

CULTURAL VALUES

When a message is communicated, each listener has a mental filter which determines how the message is received. The same message may be understood differently by various listeners due to their cultural values. Here are some of the main cultural values of Muslims:

Hospitality: Muslims are very strong on hospitality. Spiritually, you can use an analogy of how Jesus is standing at the door knocking seeking access to their lives. They need to invite Him in. And, as mentioned previously, friendship evangelism is key to reaching Muslims.

Relationships: If someone dropped by their home as they were leaving to meet with you, your Muslim friend may show up late for your meeting. Relationships are more important than time. This is why taking time to build a relationship with them is so important.

Perspective: Western cultures tend to focus on the future instead of the past. Islam values the past and the lessons that can be learned from it. Jeremiah 6:16 commands: "*Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*" Share the "old paths" of the law, the Psalms, and the Gospels all of which predate Muhammad and which the Quran endorses.

Community: Individualism is important in western cultures, but in Islam it is considered a threat. Obedience to those in authority in the community and Islamic values as dictated by the Quran and Hadith are emphasized. This is why it is best to deal with a Muslim individually instead of in a group setting where they might be hindered from responding due to peer pressure.

Honor and Shame: Behavior that reflects honorably on the community is required. One of the worst things a Muslim can do is bring shame upon their family or community, hence the honor killings in Muslim societies. What a relief for them to learn that Jesus bore their shame (Hebrews 12:2).

START WHERE THEY ARE

In addition to these strategies, an important key to harvest in any culture is to start where a person is and take them to where they need to be spiritually. Let's look at three examples of the use of this key in the biblical record.

The woman at the well. In John chapter 4, Jesus set forth a powerful witness to a woman who came to draw water from a well by which He was resting:

A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" Jesus answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, "I who speak to you am He." (John 4:7-26, NKJV)

Just as there are barriers between believers and followers of Islam, there were barriers that Jesus had to overcome in order for this woman to accept the Gospel. There was a racial barrier, as she was a Samaritan and Jesus was a Jew. Their cultures were as diametrically opposed to one another, as are Islam and Christianity. There were theological barriers, as Samaritans worshiped in Samaria and Jews in Jerusalem. There was also the barrier of prejudice created by her personal sin, as this woman had been married several times and the man with whom she was living at the time was not her husband.

Jesus began the encounter with where she was--a woman in need of water--and led her to the source of Living Water. He also addressed her personal sin and theological differences regarding worship, revealing that the issue of worship was not a matter of where and when, but who and how it was to be done. Jesus used what might be considered cultural barriers as bridges to share the Gospel.

Because of this encounter with Jesus, this woman's life was changed and she became a powerful witness for Christ:

And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. And many more believed because of His own word. Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world." (John 4:39-42, NKJV)

Reach one Muslim, and you may reach a clan, a community, or an entire city!

The Ethiopian eunuch. In Acts chapter 8, we find a man named Philip preaching in the city of Samaria (Acts 8:5-25). Samaria, the city to which he went, had long been rejected by Israel. When the kingdom of Israel was split in two, the northern tribes chose Samaria as their capital and set up a temple to rival the one in Jerusalem. Thus, Jews regarded Samaritans as heretics of the faith.

When the people of Samaria witnessed the miracles of God in healing and deliverance, they were open to the Gospel shared by Philip and a great revival resulted. In the midst of this move of God:

*...an angel of the Lord spoke to Philip, saying, "Arise and go toward the south along the road which goes down from Jerusalem to Gaza." This is desert. So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship, was returning. And sitting in his chariot, he was reading Isaiah the prophet. Then the Spirit said to Philip, "Go near and overtake this chariot." So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him. The place in the Scripture which he read was this:
"He was led as a sheep to the slaughter;*

*And as a lamb before its shearer is silent,
So He opened not His mouth.
In His humiliation His justice was taken away,
And who will declare His generation?
For His life is taken from the earth.”*

So the eunuch answered Philip and said, “I ask you, of whom does the prophet say this, of himself or of some other man?” Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. Now as they went down the road, they came to some water. And the eunuch said, “See, here is water. What hinders me from being baptized?” Then Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.” So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. (Acts 8:26 -38, NKJV)

Philip was called from a flourishing revival to go into the desert which, in the natural, did not make sense because he was experiencing a great move of God in his ministry in Samaria. But Philip obeyed. He didn't ask why or for what purpose. He simply responded in obedience. The command of Jesus is to “go” with the Gospel, not to wait for people to come to you. Don't wait for Muslims to come to you. Go to them.

There, in the barren dessert, Philip saw an Ethiopian man traveling in a chariot and reading a passage in the book of the Prophet Isaiah. This man was a eunuch of great authority who served under Candace queen of the Ethiopians, having charge of all of her treasures. He was a religious man, as he was returning home from Jerusalem where he gone to worship. This man was religious, committed, and dedicated, but he had no real personal relationship with the true God, a similar spiritual condition of those embracing Islam.

The Spirit of God told Philip to join the chariot, and when he drew near he heard the Ethiopian reading from the book of Isaiah:

*He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.
He was taken from prison and from judgment,
And who will declare His generation?
For He was cut off from the land of the living;
For the transgressions of My people He was stricken.
(Isaiah 53:7-8, NKJV)*

Philip began where the Ethiopian was, seeking knowledge regarding this specific passage. As you minister to Muslims, answer their questions and, like Philip, ask relevant questions. Begin where they are and take them to where they need to be spiritually. Guide the conversation rather than react to it. Stay on topic and do not let them divert you with side issues.

Philip asked the man, “Do you understand what you are reading?” His reply was: “How can I, except some man should guide me?” Then the Ethiopian invited Philip to join him in the chariot, and asked him: “Of whom is the prophet speaking? Of himself or of some other man?” Philip began with that scripture and preached Jesus to him. Become so intimately acquainted with Scripture so that no matter what the question, you can use it as a launching pad to share the Gospel of Immanuel.

As the men traveled on, they came to a body of water and, after a confession of faith, the Ethiopian was baptized. That one man, who was a person of great influence, most likely spread the Gospel to the continent of Africa upon his return home. As Philip, you may be called from your present post to minister to just one soul--one Muslim--and that person may be the key to reaching a multitude.

Like this Ethiopian, Muslims need someone to guide them in understanding the Gospel. That someone is you! Begin where they are, with their concerns and questions. Then lead them step-by-step to where they need to be.

The people of Athens. When the Apostle Paul arrived in Athens, his spirit was provoked when he saw the city was given to idolatry. They even had an altar to “The Unknown God”, just to be sure they had all their bases covered. Paul began teaching in the synagogue and in the marketplace, but the philosophers of the city considered him a babbler who was speaking of foreign gods when he preached about Jesus (Acts 17:16-19). Eventually, their religious curiosity led them to ask Paul about the new doctrine of which he was speaking, as these Athenians dedicated themselves to learning new things (Acts 17:21).

The philosophers invited Paul to address their members, and Paul used their religious curiosity about new doctrines to share the Gospel of Jesus Christ with them:

Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you: God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with men’s hands, as though He needed anything, since He gives to all life, breath, and all things. And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’ Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising.” (Acts 17:22-29, NKJV)

Paul began his message from their own point of reference, their altar which was dedicated to the “unknown god.” Paul stated that the God of whom he is speaking is the “god” who to that point

was unknown to them, but to whose existence their altar gave testimony. Paul's point in referring to the "unknown god" was that the religion of these people was obviously not adequate, for they were searching for yet another "god."

The God they did not know and recognize was the true God. Paul emphasized that the God who was to them "unknown" is a God who has made Himself known. God is not trying to hide from men, rather men are hiding from God and often they do so by means of their religion. The "unknown god," whom they have acknowledged is the God who caused all things to come into existence. If God is unknown to them it is not because He could not have been known, because nature itself reveals Him (Psalm 19:1-6). Paul presents God as one who is willing to overlook past sins, but who requires that all men repent of their sin, of their rejection of His self-revelation, and ignoring His standards of holiness.

Then Paul gave a strong call to repentance:

Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead. (Acts 17:30-31, NKJV)

Using their curiosity about new doctrines and focusing on their uncertainty as expressed in the altar to the unknown God, Paul shared the Gospel with them. His presentation is exemplary of how one can use the curiosity, questions, and uncertainties expressed by followers of Islam to share the revelation of the true God.

It is equally important to consider what Paul did *not* do in this encounter.

-He did not encourage the philosophers to read their literature in order to discover redemptive analogies. Do not encourage Muslims to read the Quran, as it is not the inspired Word of the true God. If it is not inspired by God, then there remains only one other source of "inspiration". Do not read the Quran yourself. You do not need to know everything about Islam in order to reach them with the Gospel. Peter did not read a book on sorcery in order to deal with Simon the sorcerer. He boldly confronted him with the truth.

-Paul did not emphasize "common ground" in his message. Paul quoted a line or two from Greek poetry only to support his position, not to give the impression that he approved of their worldview. On the contrary, Paul's presentation was confrontational from beginning to end. His message dealt clearly their presuppositions about God, Jesus, and the resurrection. He only referred to their writings when it supported the truth of God's message.

-Paul did not establish his arguments based on their sacred literature. He argued only from the Bible. By quoting extensively from the Quran, you run the risk of indirectly validating it. It is okay to use statements from it that verify the Word of God—such as when it endorses the law, Psalms and Gospels, but do not spend extensive time in the Quran.

That is not your purpose.

-Paul focused on the biblical account of creation, God's sustaining the universe, God's sovereignty over His creation, His purpose in scattering the nations, His provision of salvation through Jesus Christ, the death and resurrection of Jesus, judgment, and repentance. This should be your focus in dealing with the "unknown god" of Islam.

Pastor Rick Renner states regarding Paul's encounter at Athens:

"Paul never backed down, never apologized, and never violated what he believed in order to preach to the Athenians. But he recognized that he was speaking to Greeks, so he ministered to them in words and phrases they could understand...so pray diligently before you barge into a new, unknown territory. Do your homework so you will know the kind of culture God is calling you to reach. Then ask the Holy Spirit to give you His insights on how to reach the people in that culture."

The reactions to Paul's message illustrate the various responses you will receive in your ministry to Muslims. Some will mock and reject the Word. Others will be open-minded enough that they will want to hear more. Others will be receptive and turn to Christ (Acts 17:32-34). Your responsibility is simply to sow the seed of the Word. It is God who brings forth the harvest.

As Rick Renner notes:

"...the Holy Spirit knows how to reach people in every culture. If you will lean on Him and carefully follow what He tells you to do, He will give you the method and the manner to reach a particular group of people, no matter how difficult it may seem to you."

The power of the Holy Spirit is resident within you. Let Him work through you. You possess the Keys to the Kingdom of God. Use them!

"He has given us a full key ring so that we may unlock the varied different doors of each kind of person we meet." (Lloyd John Ogilvie, God's Best For My Life)

STUDY QUESTIONS ON CHAPTER NINE

1. What makes it so difficult for Muslims to come to Jesus?

2. What promise is given to believers in Matthew 16:19?

3. Summarize the story of Peace Child and apply it to evangelism.

4. What principle is revealed in the book “Eternity In Their Hearts?”

5. Using the discussion the subheading “Keys to the Kingdom”, explain the following keys for reaching Muslims.

-The demonstration of the manifested power of God

-The lifestyle of Christians.

-The expression of God’s love for them.

-Friendship evangelism.

-The assurance of salvation.

6. Explain how you can use a Muslim's lack of assurance regarding salvation to share the Gospel.
-
-

7. Using the discussion under the subheading "Start Where They Are," summarize how each evangelistic encounter began where a person was spiritually and led them to where they needed to be.

-The woman at the well.

-The Ethiopian eunuch.

-The people of Athens.

(Answers for the Study Questions are in Appendix One.)

CHAPTER TEN SPIRITUAL STRATEGIES: FATHER ABRAHAM

“Get up. Leave your country, your kindred, and your father’s house,” God commanded Abraham. An aging man, walking alone beneath the stars--God speaks to him again and says, “Look now toward heaven, and tell if you are able to number the stars. I will make you a great nation, a blessing, the father of many.” Over the years, additional revelations from God and more powerful promises.

A great story—but much more than a story. More than a historical record of the birth of a nation. More than the story of one man and his family. It is the story of a divine covenant—the supernatural promises of God—intended to pass from generation to generation, down through the centuries. Most importantly in terms of our study, it is a spiritual strategy to reach Muslims.

Abraham (Ibrahim) is considered by Muslims to be a prophet and Muhammad claimed that he was calling people back to the faith of Abraham. But what exactly is the faith of Abraham? Explaining to a seeking Muslim the true meaning of the faith of Abraham is a vital strategy of spiritual harvest.

THE FAITH OF ABRAHAM

The Bible commends Abraham’s faith because:

He believed God’s promises. He was fully persuaded that through him God would bless the nations of the world:

And being fully persuaded, that, what He had promised, He was able also to perform. (Romans 4:21, KJV)

He invested in spiritual things. Abraham invested his whole life in that which was not visible in the natural world. God had given Abraham the promise of a beautiful land, yet he himself never set foot in this country:

And He gave him none inheritance in it, no not so much as to set his foot on: Yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child. (Acts 7:5, KJV)

A land was promised which Abraham had not seen. It was promised to a son he did not have at the time the promise was given. Yet he believed and invested his life in the promise.

He was obedient. When Abraham was called by God to move to a place which he would later receive for an inheritance, he obeyed:

By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. (Hebrews 11:8)

When God spoke to Abraham that the sign of the covenant between him and God was to be circumcision, the Bible records that the same day God spoke, Abraham had all the men in his family circumcised (Genesis 17). Abraham's willingness to sacrifice his beloved son to God exemplified his sincere obedience.

(Where Muslims and Christian beliefs differ is that Islam claims it was Ishmael that was offered to Allah rather than Isaac, and that scribes later corrupted the original reading. But God repeatedly promised that it would be Isaac's descendants who would inherit the promises given to Abraham (Genesis 13:14-18; 15:18-21; 28:13-14). Do not make the Isaac/Ishmael issue a point of contention, however, or it will lead to hostility over the Israel/Arab conflict. The important point is explaining the faith of Abraham and how it is passed through Christ to believers.)

He had spiritual vision. He was looking for what could not be seen with the natural eye:

For he looked for a city which hath foundations, whose builder and maker is God. (Hebrews 11:10)

He was a man of hope. Paul speaks of Abraham:

Who against hope believed in hope, that he might become the father of many nations according to that which was spoken, So shall thy seed be. (Romans 4:18)

In the face of hopelessness Abraham believed in hope.

He had strong faith. Abraham had such faith that he praised God for the fulfillment of the vision even before it happened. He was completely sure God was able to do anything He promised:

He [Abraham] staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. (Romans 4:20)

Abraham "...believed God even though such as promise just couldn't come to pass" (Romans 4:18, *The Living Bible*).

He was righteous. Because Abraham believed God:

...it was imputed to him for righteousness. (Romans 4:22)

He was humble. Paul states that Abraham gave glory to God (Romans 4:20).

He was generous. Abraham paid tithes of all he had:

And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. (Genesis 14:20)

He knew God intimately. Abraham was called, "the friend of God".

And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. (James 2:23)

The two were so close in relationship that God even shared His plans with Abraham:

And the Lord said, Shall I hide from Abraham that thing which I do. (Genesis 18:17)

HEIRS OF ABRAHAM

Use the “faith of Abraham” as a key to open discussion of the Gospel with Muslims. Discuss the qualities of his faith, and then ask, “Do you feel that through Islam you have had the faith of Abraham restored to you as Muhammad promised? Specifically, do you have an intimate relationship with God like Abraham experienced?”

Muslims believe Allah is unknowable, so if they are honest, they will answer “No.” Then say, “I would like to show you how the faith of Abraham can be a reality in your life and you can have the same intimate relationship with God that Abraham had.”

Share this passage:

He (Abraham) did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had promised He was also able to perform. And therefore "it was accounted to him for righteousness." Now it was not written for his sake alone that it was imputed to him, but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, and was raised because of our justification. (Romans 4:20-25, NKJV)

Point out that Abraham was made right with God through belief alone, not because of his good works. He was restored in relationship to God by faith alone, made righteous because of what he believed, not what he did. According to this passage, that is also how we are made right with God—through belief in the Lord Jesus Christ.

Share Romans 4:16 which declares that Abraham was the “*father of us all.*” Explain that the New Testament reveals that all believers are heirs to the promises God gave Abraham. To be an "heir" means you have inherited God's promises from him:

Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. (Galatians 3:7-9)

One becomes an heir of Abraham through Jesus Christ:

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promises. (Galatians 3:29)

Then explain how “*...if you are Christ's, then you are Abraham's seed, and heirs according to the promise*” (Galatians 3:29. NKJV). This means that those who accept Christ and express faith in Him are Abraham's spiritual seed and the promises that God made to Abraham extend down through the centuries to them:

That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. (Romans 9:8, KJV)

Ask your Muslim friend if they would like to return to the faith of Abraham. Show them how that through accepting Jesus Christ as Savior, they become a person “of faith”, a descendant of Abraham, and heir to all of his blessings.

STUDY QUESTIONS ON CHAPTER TEN

1. What did Muhammad claim regarding Abraham?

2. Using the subheading “The Faith Of Abraham”, discuss each of the points regarding his faith as listed in bold-faced type.

3. Summarize how you can use the faith of Abraham to open discussion regarding the Gospel with Muslims.

4. What does Galatians 3:7-9 reveal regarding the heirs of Abraham?

5. According to Galatians 3:29, how does one become an heir of Abraham?

6. What specific people are called the spiritual seed of Abraham?

(Answers for the Study Questions are in Appendix One.)

CHAPTER ELEVEN
DEALING WITH DOCTRINES
PART ONE: THE TRINITY OF GOD

When you share the Gospel with a Muslim, you are challenging the basic beliefs around which their relationships, their daily life, and their world view revolves. It is the only faith some have ever known.

Upon birth, the first words they hear according to Islamic tradition are:

“I bear witness that there is no god but Allah.

I bear witness that Muhammad is the Messenger of Allah.”

These are also the last words a Muslim will have whispered into his ears upon death.

For many Muslims who have immigrated to Europe, their only contact with Christianity has been limited to observing the idol worship that is a frequent part of the traditions of many European churches. Others who have immigrated around the world have witnessed the acceptance of “alternate life-styles” by some so-called Christian denominations. For others, their experiences have involved rejection, prejudice, and persecution in the name Christ.

From these encounters as well as the teachings of Islam, Muslims have developed doctrinal misunderstandings that prevent them from accepting Christ. These must be cleared away as the Prophet Isaiah admonished: *“Prepare the way, take the stumbling block out of the way of My people” (Isaiah 57:14, NKJV)*. The purpose of this and the following chapters is to deal with errant doctrines that are spiritual roadblocks of Islam.

It is important to note that legitimate faith can be received and expressed before there is total understanding of doctrinal knowledge. The Ethiopian man did not have a good understanding of God’s Word, but Philip explained the portion needed for his conversion and immediately baptized him upon his confession of faith (Acts 8).

When dealing with doctrines, your response must always be based upon the Word of God. Do not be ashamed of it, water it down, apologize for it, or be embarrassed by it. Do not compromise or attempt to be “user friendly”, an approach that has been adopted by some modern churches. The Gospel is the power of God that leads sinful men to salvation. Paul declared:

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. (Romans 1:16, NKJV)

The word “Greek”, as used here, means people other than Jews which, of course, includes Muslims. God’s Word is the power that results in salvation because it goes straight to the heart (Acts 2:37). Paul declares:

For whatever God says to us is full of living power: it is sharper than the sharpest dagger, cutting swift and deep into our innermost thoughts and desires with all their parts, exposing us for what we really are. He knows about everyone, everywhere.

Everything about us is bare and wide open to the all-seeing eyes of our living God; nothing can be hidden from him to whom we must explain all that we have done. (Hebrews 4;12-13, TLB)

It is not the purpose of this manual to discuss all of the teachings of Islam or to criticize issues like their treatment of women, their jihads, Sharia law, or violence against infidels (meaning all other faiths other than Islam). The following chart contrasts basic Muslim beliefs with those of Christianity, focusing on the key doctrines essential to the presentation of the Gospel.

	Islam	Christianity
God/Trinity	Allah is one person, one nature. No Trinity. Cannot be known intimately.	God is one with three natures. Trinity of Father, Son, Spirit. Can be known intimately.
Jesus Christ	Merely a man, one of the prophets. Was not crucified for sin. Was not resurrected.	Both God and man. Was crucified for sin. Was resurrected. The Son of God.
Holy Spirit	Do not believe in the Trinity, so do not believe in the Holy Spirit of God. Believe references to the Spirit refer to Muhammad.	Third person of Trinity. God, the Holy Spirit.
The Bible	It is corrupted.	It is the infallible Word of God.
Humanity/Sin	Man is good by nature.	Man is sinful by nature.
Salvation	By works.	By faith in Jesus Christ.
Paradise/Eternity	Achieved by good works. Not guaranteed.	Guaranteed by faith in Christ.

Although there are many factions in Islam with varying doctrinal positions, this and the following chapters focus on the basic Islamic beliefs that present major spiritual roadblocks to their receiving the Gospel.

GOD **The Trinity**

You may ask, “Do Christians and Muslims worship the same God?” A better question is, “Do Christians and Muslims both have a correct understanding of God?” To this question, the answer is definitely “no. Muslims accept the writings of Muhammad as inspired and view the Bible as corrupted. They reject Jesus, the Son of God, and do not consider God their Father. They have a distorted view of the Trinity and believe that Christians worship God, Mary, and Jesus. Muslims cannot worship the same God as Christians do because they do not accept His Word and in order to worship the true God one must worship in spirit and in truth (John 4:23).

One vital difference between Islam and Christianity is the doctrine of the Trinity of God. Muslims embrace monotheism, believing there is only one god whose name is Allah (the Arabic word for “god” which means “divinity”). The Quran claims that Allah is one and only one person, an absolute singularity instead of a compound unity. Any denial of Allah’s oneness, such as acknowledging the Trinity, is considered an unpardonable sin and is to be severely punished. They believe that Allah has multiple characteristics without nullifying His oneness.

The concept of the Trinity of God can only be understood with a spiritual mind which Muhammad did not have. He could not understand how God could be three in one, so he concluded that there is no Son and Holy Spirit.

In dealing with Muslims, the oneness of God as revealed in the Bible should be acknowledged. Suggested references include:

- Deuteronomy 6:4: “Hear, O Israel: The Lord our God, the Lord is one.”
- Exodus 20:3: “You shall have no other gods before me.”
- Isaiah 45:18: “I am the Lord, and there is no other.”
- Mark 12:29: “Hear, O Israel, the Lord our God, the Lord is one...”
- 1 Corinthians 8:4: “We know that an idol is nothing at all in the world and that there is no God but one.”

Acknowledging the oneness of God is important in dealing with Muslims, but it is also absolutely vital to emphasize the triune nature of God. The Trinity is essential to the Christian faith. Without the Trinity, there would be no incarnation of God’s Son, Jesus Christ. Without Jesus, there would be no salvation from sin. Without salvation, sin would condemn all mankind to an eternal hell. Without the Holy Spirit there would be no one to draw men to Christ, no teacher, no comforter, and no intercessor. Apart from the Trinity you can know that there is a God, but you will never understand who He is without understanding His relation to the Son and Spirit.

Although the word “Trinity” is not used in the Bible, the concept is clear that God is a compound unity. The Bible reveals that God is one in three persons: God the Father, God the Son, and God the Holy Spirit. Each Person of the Trinity is fully God, but there are not three gods but only one with three distinct natures. In the Old Testament, the Hebrew word for God, "Elohim", is a plural word and plural pronouns are used when speaking of God (Genesis 1:26). The strongest Old Testament support for the doctrine of the Trinity is:

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, has sent me.
(Isaiah 48:16)

According to the Bible, the first person of the Trinity of God is called the Father. He is the father of Israel (Exodus 4:22); the angels (Job 38:7); Jesus Christ (John 17:1); and believers (John 1:12-13).

The second person of the Trinity is God's Son, Jesus Christ. As detailed in the next chapter, Muslims do not accept Jesus as the Son of God who died for the sins of all mankind.

The third person of the Trinity of God is the Holy Spirit, who is not just a force but is referred to as a person in scripture. You will learn more about the Holy Spirit in Chapter Thirteen of this manual.

The Bible clearly defines the roles of the Father, the Son, and the Holy Spirit in redemption:

-The Father planned it:

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.
(John 3:16, NKJV)

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will...
(Ephesians 1:3-5, NKJV)

-Jesus achieved it through His death on the cross:

I have glorified You on the earth. I have finished the work which You have given Me to do. (John 17:4, NKJV)

So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. (John 19:30, NKJV)

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they. (Hebrews 1:1-4, NKJV)

-The Holy Spirit applies it:

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. (Ephesians 4:30, NKJV)

But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life. (Titus 3:4-7, NKJV)

In the New Testament, the Father, Son, and Holy Spirit are confirmed to be divine, to do the works of God, and to be worshipped. Much is written about the deity of Jesus (examples in John 1:1; Titus 2:13), yet He is distinguished from the Father and the Spirit. The Spirit is also God (Matthew 28:19-20; Acts 5:3-5), but distinguished from the Father and the Son. The Father and Son carried on conversations and the Son prayed to the Father (John 17) The Father spoke from Heaven about the Son at His baptism at which the Spirit was also present (Matthew 3:16-17)

It is helpful to explain that the Trinity refers to the *nature* of God, not the *number* of gods. Natural examples from life that illustrate this spiritual truth are water in the forms of liquid, steam, and ice and mankind who has a body, soul, and spirit. Neither are separate entities, but both have three separate natures.

References supporting the doctrine of the Trinity include:

-Matthew 28:19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

-John 10:30: I and my Father are one.

-2 Corinthians 13:14: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, (be) with you all. Amen.

-Matthew 3:16-17: When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

-1 Corinthians 8:6: But to us there is but one God, the Father, of whom (are) all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

-John 14:26: But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

-John 14:16-17: And I will pray the Father, and He will give you another Helper, that He may abide with you forever-- the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

-1 John 5:7-8: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

-Colossians 2:9: For in him dwelleth all the fulness of the Godhead bodily.

-John 15:26: But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me:

-Philippians 2:5-11: Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Additional references on the Trinity: Genesis 1:26; 1:7; 2 Samuel 23:2-; Isaiah 9:6; 34:16; 48:12-13; 63:10; John 5:18; 8:58; 10:30; 14:16-17; Acts 5:3-4; 8:29; 13:1-3; 20:28; Romans 9:5; Colossians 1:15-20; Titus 2:13; Hebrews 9:14; 2 Peter 1:1; 1 John 5:20.

Muslims believe Allah is a creator who is all-powerful, all-knowing, and all-present. They believe he is sovereign, just, and has an absolute will. Muslim's acknowledge 99 names for God which focus on His sovereignty, but not on His essence. Muslims believe that while they can know the commands and names of Allah, they cannot comprehend His nature or character. He is considered unknowable.

The Bible teaches that we can know God in an intimate relationship. Muslims have a lot of information about God, but lack in personal experience with Him. Just as there is a difference in knowing about the Swiss Alps and experiencing those majestic mountains, there is a difference between knowing about God and experiencing Him. Information is second-hand knowledge as opposed to the first-hand knowledge of experience. The Apostle Paul declared:

Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death. (Philippians 3:8-10, NKJV).

In dealing with Muslims, it is important to emphasize that God can be known. That is why God revealed Himself in so many ways in the Bible, including the revelations of His names which reveal His nature and character. In the Bible names are more than an identification. They are descriptive of the bearer of the name. The major names for God are:

- Jehovah: Means Lord.
- Jehovah-Rapha: "The Lord that heals": Exodus 15:26
- Jehovah-Nissi: "The Lord our banner": Exodus 17:8-15
- Jehovah-Shalom: "The Lord our peace": Judges 6:24
- Jehovah-Ra'ah: "The Lord my shepherd": Psalms 23:1
- Jehovah-Tsidkenu: "The Lord our righteousness": Jeremiah 23:6
- Jehovah-Jireh: "The Lord who provides": Genesis 22:14
- Jehovah-Shammah: "The Lord is there": Ezekiel 48:35
- Elohim: Means God and is used where the creative power of God is implied: Acts 17:28; John 1:12-13
- Father: Abba--Heavenly Father: Romans 8:15
- Adonai: Means Lord or Master: Exodus 23:17; Isaiah 10:16,33
- El: This is often used in combination with other words for God:
 - El Shaddai: "The God who is sufficient for the needs of His people": Exodus 6:3
 - Elolam: "The everlasting God": Genesis 21:33
 - El Elyon: "Most high God, exalted above all other gods": Genesis 14:18-20

These names all reveal God's desire to be known intimately by mankind. God wants to be known as their spiritual father. Ask them to list all of the qualities that make a good father such as being loving, protecting, faithful, etc. This is what God the Father want to be to them.

Sharing verses emphasizing the love of God are also important, as Muslims consider God to be unapproachable. Here are some suggestions:

-Deuteronomy 7:9: Know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations.

-Psalm 36:7: How precious is your unfailing love, O God!

-Psalm 86:5: You, Lord, are forgiving and good, abounding in love to all who call to you.

-Psalm 86:15: But you, O Lord, are a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness.

-Psalm 136:26: Give thanks to the God of heaven, for his steadfast love endures forever.

-Zephaniah 3:17: The Lord your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing.

-John 3:16: For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

-John 15:9: As the Father has loved me, so have I loved you..

-Romans 5:2-11: Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us. For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

-Romans 8:37-39: No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

-Galatians 2:20: I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me.

-Ephesians 1:4-5: But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ— by grace you have been saved.

-1 John 2:1: `See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him.

-1 John 4:7-10: Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love. In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

Open a discussion of the Trinity with Muslims by saying: “I understand you believe Allah to be one God. Do you think Christians worship one God or three gods? Who are the three gods you think we worship?”

Deal with Muhammad's errant view of the Trinity which taught that Christians believe Jesus was the physical offspring sired by God through Mary and that they worship the trinity of God, Jesus, and Mary. Make it clear that we do not believe this, and that Jesus existed before creation with God (John 1:3; 17:5).

Clarify that Christians do not believe in three gods, but one eternal God who has three distinct natures. Summarize the distinct roles of the Father, Son, and Holy Spirit in Christ's baptism (Matthew 3:16-17); His death on the cross (Hebrews 9:14); and His resurrection (Acts 10:40; 1 Peter 3:18-19).

The Quran states that Allah reveals himself in three ways: As creator in Paradise, the Word in the Koran, and the Spirit on earth. Draw on the analogy that God reveals Himself as our Father in Heaven, Jesus who is the Word, and the Holy Spirit.

THE ANSWER IS...

Let's go back to the opening question of this chapter: Do Muslims and Christians serve the same God? The answer is "no" because Muslims reject the Word of God, the Trinity, the divinity of Christ, and the Holy Spirit. Apart from the Trinity, one can know that God exists, but they cannot truly know God.

The greatest demonstration of the Trinity of God and the love of God the Father was manifested through the ministry and sacrifice of His only Son, Jesus Christ, for the sins of the world. That is the subject of the next chapter.

STUDY QUESTIONS ON CHAPTER ELEVEN

1. What is the command given in Isaiah 57:14 and how does it apply to evangelism of Muslims?

2. Upon what should your response to errant doctrines be based?

3. Summarize what Hebrews 4:12-13 reveals about God's Word.

4. Using the summary on the key doctrines of Islam, complete the following chart:

	Islam	Christianity
God/Trinity		
Jesus Christ		
Holy Spirit		
The Bible		
Humanity/Sin		
Salvation		
Paradise/Eternity		

5. Do Muslims and Christians worship the same God? Why or why not?

6. Explain the difference between the Muslim and Christian views of God.

7. List some Old Testament scriptures that reveal the oneness of God.

8. Which reference is the strongest Old Testament support for the doctrine of the Trinity?

9. Explain the roles of the Trinity of God in the plan of redemption. Use scriptural support.

10. List some references in the New Testament that support the doctrine of the Trinity.

11. How do Muslims perceive Allah in regards to creation, power, and his work in the world?

12. How do Muslims perceive the character of Allah? How does this contrast with what Christians know to be true about God?

13. Give the meaning of each of the following names of God. Explain how each name illustrate that God wants us to know Him:

-Jehovah-Rapha:

-Jehovah-Nissi:

-Jehovah-Shalom:

-Jehovah-Ra'ah:

-Jehovah-Tsidkenu:

-Jehovah-Jireh:

-Jehovah-Shammah:

-Elohim:

-Father:

-Adonai:

-El Shaddai:

-Elolam:

-El Elyon:

14. List some verses that emphasize the love of God.

15. Using the guidelines given in this chapter, summarize how you would discuss God the Father and the concept of the Trinity with a Muslim.

(Answers for the Study Questions are in Appendix One.)

CHAPTER TWELVE
DEALING WITH DOCTRINES
PART TWO: THE DOCTRINE OF JESUS

One question that is often asked by Muslims is, “What do you think about Muhammad?” If you are asked this question, do not criticize Muhammad or you will alienate the person to whom you are witnessing. Instead, answer saying: “I am a Christian, so I follow Jesus, not Muhammad. What do you think about Jesus?” This response does not agitate them or attack their beliefs, but makes it clear where you stand. It also turns the focus of the conversation to Jesus, the one you want to discuss instead of Muhammad.

In dealing with the doctrine of Jesus, these major issues must be addressed: His Birth, His deity, and His sacrifice; His resurrection.

THE BIRTH OF JESUS

Muslims believe that Jesus was created by God, but that He is not the Son of God. According to the Quran, it is impossible for Allah to have children because the only way he could father anything would be to have a wife (Quran 100-101.) They consider the concept to be blasphemy.

They view the doctrine of the “Son of God” in a carnal way, claiming that Christians believe Jesus was a result of a sexual union between God and Mary. Agree with them that the idea of God having sex to birth a son is blasphemy, and explain that Christians do not believe this. Christians believe that Jesus was conceived without Mary having sexual relationships, and the Quran actually agrees with this. Share that Christians believe God is a spiritual Father to us, not a physical father. His relationship with Jesus is also spiritual and not physical.

The Quran indicates that Jesus was a “word from Allah” sent to Muslims. Christians believe Jesus to be the Word sent from God (John 1). Share the truth regarding Christ’s birth using these verses from the Gospels which were endorsed by the Quran at the time of Muhammad and are essentially unchanged today.

Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. (Isaiah 7:14, NKJV)

Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins." So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with

us." Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called His name Jesus. (Matthew 1:18-25, NKJV)

THE DEITY OF JESUS

Islam teaches that Jesus is a great teacher, a prophet, and the Messiah, yet it claims His only purpose was to testify about the future coming of Muhammad. The Quran also does not explain the concept of the Messiah. They do not believe Jesus is the Son of God because they do not believe in the Trinity of God and Christ's divinity is only explained by His relationship to the Father and Holy Spirit. Muslims who become Christians and accept Jesus as the Son of God face punishment and even death, as this is a serious offence in Islam because believing that Allah became flesh and is blasphemy to an orthodox Muslim.

Here are some of the main scriptures Muslims use to support their claim that Jesus is not the Son of God.

-They maintain that when the disciple Thomas acknowledged Jesus as "my Lord and my God", that he was simply using an exclamation like "My God!" (John 20:26-28).

-They interpret John 1:1 as "the Word was God's". The correct translation is "The Word was with God" which refers to Jesus Christ.

-Islamic scholars claim that when Jesus asked the rich young ruler "Why do you call Me good? No one is good except God alone" (Mark 10:18), that He denied being God. But what Jesus was saying was, "Do you recognize what you are saying when you call me Good Master? Do you realize you are calling me God." Jesus did not deny His deity, nor did He state that He was not good.

The Quran states that Jesus (called Isa) was Allah's word which he communicated to Mary and a spirit from him (Quran 4:171). If Jesus is thought to be Allah's word, then He too must be eternal if Allah's word is eternal.

The biblical truth is that God's Son came in the form of man (theologically this is called the incarnation). One way to explain this to Muslims is to use the example of their belief in the "Mother of the Book" which is the word of Allah in heaven which was manifested in the Quran on earth. There are not two Qurans, but one in heaven which is manifested on earth. Likewise, there are not multiple gods, but Jesus is the Word of God manifested on earth in human form.

Use these verses to confirm the truth that Jesus was God in human form:

Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end." Then Mary said to the angel, "How

*can this be, since I do not know a man?" And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.
(Luke 1:30-35, NKJV)*

*Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. For in Him dwells all the fullness of the Godhead bodily.
(Colossians 2:8-9, NKJV)*

*Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God.
(1 John 4:1-3, NKJV)*

The Bible explains that:

*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.
(1 John 1:1-5, NKJV)*

What or who is the Word? It is a person, as it says in verse 2 that "He" was with God. This same Word "... became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14, NKJV). The Word that became flesh was Jesus Christ. God loved mankind so greatly and wanted to reveal Himself to us so much that He sent His Son to dwell among us and die for our sins so that we could have a restored relationship with Him.

As you share the Gospel with Muslims, explain that the term "Son of God" refers to Christ's spiritual relationship to God the Father, not a physical relationship. Explain that the term "Son of Man", also used in the Gospels, refers to Christ's humanity. The following scriptures may be used to confirm Jesus as the Son of God:

The beginning of the gospel of Jesus Christ, the Son of God. (Mark 1:1, NKJV)

*Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. He will be great, and will be called the Son of the Highest."
(Luke 1:30-32, NKJV)*

When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and

alighting upon Him. And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased." (Matthew 3:16-17, NKJV)

While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!" (Matthew 17:5, NKJV)

But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" Jesus said to him, "It is as you said..." (Matthew 26:63-64a, NKJV)

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. (John 3:16-18, NKJV)

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was." (John 17:1-5, NKJV)

While Jesus is listed as a prophet in Islam, Muslims deny that He is the Son of God. But the Gospels were written to confirm that Jesus is the Son of God:

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. (John 20:30-31, NKJV)

THE SACRIFICE OF JESUS

Muslims believe they do not need a savior, as they believe that they can cancel out bad deeds with good ones. They do not believe a sacrifice for sin was necessary, yet the Old Testament Law of Moses which Muhammad affirmed is clear about the necessity of such a sacrifice.

It is helpful to go back to the story of Adam. Ask them, "How many sins did Adam commit?" The answer is just one. Just one sin kept him from Paradise. Most every Muslim will acknowledge that they have committed more than one sin. Share how that God made a blood sacrifice to cover Adam's sin. The same is true for us: We must have a blood sacrifice to cover our sin.

The major truth to be shared about Jesus is that He conquered the penalty and power of sin by dying on the cross:

*For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
(Romans 6:23, NKJV)*

After rising from the dead, Jesus went back to heaven to be with His Father and sent the Holy Spirit to believers:

*But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."
(Acts 1:8-11, NKJV).*

One day in the future, Jesus will return to judge and rule the world (Acts 10:42-43). Those who have trusted Him as Savior will live with Him, but those who refuse to follow Him will be destined to separation in hell.

The Quran claims Jesus was not crucified, but that Allah redeemed Him by allowing another man to take on His appearance and replace Him on the cross. This Islamic concept of Jesus is the opposite of what was predicted in the Old Testament and of what is recorded in the Gospels. Jesus Himself said He would suffer and die for the sins of mankind. If another person was substituted, this would mean that Jesus didn't come to save others, but instead saved Himself. If that were the case, God orchestrated a diabolical illusion to deceive the world. Since Muslims believe Jesus survived, then He could not have given His life to atone for sin. Muslims see no need for atonement, as they believe that their good works atone for bad deeds. They also believe if Allah wants to forgive, he simply forgives. If he does not want to forgive, he does not.

The New Testament confirms that Jesus was crucified. There are many accounts from ancient non-Christian historians confirming He was crucified. The writings of the early church fathers also confirm the crucifixion, death, and resurrection of Jesus. All of these sources pre-date Islam and the death of Jesus on the cross is one of the best documented events in history.

The biblical truth is that Jesus is the Son of God who came to earth in human form, bore man's sins on the cross, was resurrected to life, and will return one day for true believers. There are many confirmations of His death and resurrection, both in the Bible and historical records.

The Old Testament predicted the Messiah's death on the cross:

*But He was wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace was upon Him,*

*And by His stripes we are healed.
All we like sheep have gone astray;
We have turned, every one, to his own way;
And the Lord has laid on Him the iniquity of us all.
He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.
He was taken from prison and from judgment,
And who will declare His generation?
For He was cut off from the land of the living;
For the transgressions of My people He was stricken.
And they made His grave with the wicked
But with the rich at His death,
Because He had done no violence,
Nor was any deceit in His mouth.
Yet it pleased the Lord to bruise Him;
He has put Him to grief.
When You make His soul an offering for sin,*

*He shall see His seed, He shall prolong His days,
And the pleasure of the Lord shall prosper in His hand.
(Isaiah 53:5-10, NKJV)*

*For dogs have surrounded Me;
The congregation of the wicked has enclosed Me.
They pierced My hands and My feet;
I can count all My bones.
They look and stare at Me.
They divide My garments among them,
And for My clothing they cast lots.
(Psalm 22:16-18, NKJV)*

*And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of
grace and supplication; then they will look on Me whom they pierced. Yes, they will
mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a
firstborn. (Zechariah 12:10, NKJV)*

Jesus fulfilled Old Testament prophecies about the Messiah:

*And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the
regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah
the prophet, saying:
"The land of Zebulun and the land of Naphtali,
By the way of the sea, beyond the Jordan,*

Galilee of the Gentiles:

*The people who sat in darkness have seen a great light,
And upon those who sat in the region and shadow of death
Light has dawned." (Matthew 4:13-16, NKJV)*

When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities and bore our sicknesses." (Matthew 8:16-17, NKJV)

The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, "I who speak to you am He." (John 4:25-26, NKJV)

Jesus announced His death and resurrection, so how could He be a prophet and good moral teacher if He lied about this and claimed to be God's Son and the Messiah? His predictions were based on the fact that He would actually die, as only a dead body can be resurrected:

For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. (Matthew 12:40, NKJV)

Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful. (Matthew 17:22-23, NKJV)

For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. (Mark 10:45, NKJV)

Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" But He was speaking of the temple of His body. Therefore,

when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said. (John 2:19-22, NKJV)

Jesus declared His own death:

And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.'" Having said this, He breathed His last. (Luke 23:46, NKJV)

The Roman soldiers confirmed His death:

But when they came to Jesus and saw that He was already dead, they did not break His legs. (John 19:33, NKJV)

Pilate checked to be sure Jesus was dead before releasing His body to be buried:

Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time. So when he found out from the centurion, he granted the body to Joseph. (Mark 15:44-45, NKJV)

Muslims may ask, "Where was God when Jesus died?", implying that God did not care or was powerless to do anything to avert the tragedy. Explain that it was not weakness on the part of God that He did not intervene, but it was His eternal plan to save us from sin. Jesus died because He chose to do so, not because He had to. Use these verses:

*For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written:
"I will destroy the wisdom of the wise,
And bring to nothing the understanding of the prudent."
Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. (1 Corinthians 1:18-25, NKJV)*

Many Muslims have come to faith through *The Passion Of The Christ* and the *Jesus* movies. The *Jesus* movie is taken directly from the gospel of Luke in the New Testament and is available free online in various languages, including Arabic. The *Jesus* movie illustrates His authority to teach in new ways, His power over demons, His relationship with the Father, and His authority to forgive sin. Invite your Muslim friends to join you in viewing these films.

THE RESURRECTION OF JESUS

There is an abundance of historical evidence verifying Christ's death on the cross and His subsequent resurrection. The Gospels all record the resurrection and the disciples proclaimed that Jesus died and rose again. There were eye witness accounts and many historical records confirming its veracity.

Use these verses:

*He is not here; for He is risen, as He said. Come, see the place where the Lord lay. 7 And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you."
(Matthew 28:6-7, NKJV)*

When He had said this, He showed them His hands and His feet. But while they still did not believe for joy, and marveled... (Luke 24:40-41, NKJV)

... to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. (Acts 1:3, NKJV)

Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. (Romans 6:8-10, NKJV)

... that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, 18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power 20 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. (Ephesians 1:17-21, NKJV)

THE KEY QUESTION

The Gospel must be presented clearly and without compromise. Some may reject the message, as they did when Jesus shared it:

Therefore many of His disciples, when they heard this, said, "This is a hard saying; who can understand it?" When Jesus knew in Himself that His disciples complained about this, He said to them, "Does this offend you? What then if you should see the Son of Man ascend where He was before? It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life. But there are some of you who do not believe." ...From that time many of His disciples went back and walked with Him no more. (Portions of John 6:60-66, NKJV)

Even some of His own disciples rejected the exclusivity of Christ's claims.

The religious leaders at the time of Christ's ministry, like Muslims, were diligent in searching the scriptures, but they were not willing to accept Jesus as Messiah, Savior of the world. Jesus said of them:

You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life. (John 5:39-40, NKJV)

The key question that each person must answer--including the followers of Islam--is the question asked by Jesus:

Now Jesus and His disciples went out to the towns of Caesarea Philippi; and on the road He asked His disciples, saying to them, "Who do men say that I am?" So they answered, "John the Baptist; but some say, Elijah; and others, one of the prophets." He said to them, "But who do you say that I am?" Peter answered and said to Him, "You are the Christ." (Mark 8:27-29, NKJV)

“Who do you say that I am?” Every man, woman, and child--and every Muslim--must answer this question. The answer determines one’s eternal destiny. A divine revelation of this truth is required, as Jesus responded to Peter’s declaration by saying:

"Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven." (Matthew 16:17, NKJV)

This is why we must lead Muslims to the true God. They must come to know their Heavenly Father and His Son, Immanuel—the God who is with them.

STUDY QUESTIONS ON CHAPTER TWELVE

1. Summarize what Muslims believe regarding Jesus Christ.

2. What passage can be used to explain the truth regarding Christ's birth?

3. What does Islam teach regarding the deity of Christ?

4. List and refute three passages used by Islam to support their claim that Jesus is not the Son of God.

5. Give four key passages that confirm that God's Son came in the form of man.

6. Explain the terms "Son of God" and "Son of man".

7. List seven references given in this chapter that confirm Jesus is the Son of God.

8. What does the Quran falsely claim regarding the death of Jesus?

9. Discuss the evidence that confirms the death of Christ on the cross.

10. List three Old Testament references that predict Christ's death on the cross.

11. List three New Testament references that confirm that Jesus fulfilled Old Testament prophecies about the Messiah.

12. List four New Testament references where Jesus prophesied His death and resurrection.

13. Give a reference where Jesus declare His own death.

14. Give a reference where the Roman soldiers confirmed Christ's death.

15. Give a reference where Pilate confirmed the death of Jesus.

16. According to John 20:30-31, what is one main purpose for which were the Gospels were written?

17. What is the question that every person must answer?

18. Using the guidelines given in this chapter, summarize how you would discuss the doctrine of Jesus with a Muslim. Specifically explain how you would deal with the Muslim insistence that Jesus was only a great teacher and prophet.

(Answers for the Study Questions are in Appendix One.)

CHAPTER THIRTEEN
DEALING WITH DOCTRINES
PART THREE: THE HOLY SPIRIT

John chapters 14-16 contain the final teachings of Jesus prior to His death and resurrection. Last words are always significant, so the fact that the ministry of the Holy Spirit is a prevailing theme of Christ's last words emphasizes the importance of this message.

Although the Quran includes references to a "holy spirit", Muslims do not believe the Holy Spirit to be part of the Godhead since they do not acknowledge the Trinity. They believe the "holy spirit" referred to in the Quran is Gabriel who gave the revelation of the Quran to Muhammad. They believe the Counselor to be Muhammad.

The Holy Spirit has many ministries and numerous spiritual gifts which He bestows upon believers which are beyond the scope of this study. Most important in reaching Muslims, however, is to prove that "Holy Spirit" mentioned in the Bible is not Gabriel as they maintain. The Holy Spirit is part of the Trinity of God and is spoken of in Scripture as a person in relationship with God the Father and God the Son.

The Scriptures confirm that:

The Holy Spirit is associated with other members of the Trinity:

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (Matthew 28:18-20, NKJV)

Muslims adamantly refuse to acknowledge the Triune nature of God.

The Holy Spirit is called God:

But a certain man named Ananias, with Sapphira his wife, sold a possession. And he kept back part of the proceeds, his wife also being aware of it, and brought a certain part and laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God." (Acts 5:1-4, NKJV)

Gabriel was never referred to as "god" or Allah.

The Holy Spirit is associated with God the Father in creation:

The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. (Genesis 1:2, NKJV)

Gabriel was not active in the creation of the world.

The Holy Spirit has the attributes of God:

The Holy Spirit knows all:

But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. (1 Corinthians 2:10-11, NKJV)

The Holy Spirit is present everywhere:

*Where can I go from Your Spirit?
Or where can I flee from Your presence?
If I ascend into heaven, You are there;
If I make my bed in hell, behold, You are there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there Your hand shall lead me,
And Your right hand shall hold me.
If I say, "Surely the darkness shall fall on me,"
Even the night shall be light about me;
Indeed, the darkness shall not hide from You,
But the night shines as the day;
The darkness and the light are both alike to You.
(Psalm 139:7-12, NKJV)*

Gabriel was not present everywhere, nor did he know all.

The Holy Spirit exalts Jesus:

One of the main purposes of the Holy Spirit is to glorify Jesus, not a prophet or person. Jesus said:

But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. (John 15:26, NKJV)

The revelations of the Quran did not and do not testify of Jesus, the Son of God, who died for the sins of all mankind and was raised again in the resurrection power of the Spirit.

The Holy Spirit is active in redemption:

The Holy Spirit convicts of sin: “...and when he has come he will convict the world of sin” (John 16:8, NKJV).

We are born-again by the Holy Spirit:

Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit." (John 3:5-8, NKJV)

Neither of these purposes were fulfilled by Gabriel.

The Holy Spirit is with and in believers:

Jesus said that the Holy Spirit would be with believers and in them:

And I will pray the Father, and He will give you another Helper, that He may abide with you forever, the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you. (John 14:16-17, NKJV)

Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? (1 Corinthians 6:19, NKJV)

Gabriel did not dwell with or in Christ’s disciples, nor does he dwell with or within believers.

The Holy Spirit is another comforter:

Jesus referred to the Spirit as “another comforter” (John 14:16). The word “another”, as used in this passage, means “identical to”. Gabriel is not identical to Jesus. He is not God’s Son, part of the Trinity, or Savior of the world.

STUDY QUESTIONS ON CHAPTER THIRTEEN

For each of the following subheadings, provide a reference to support the statement and explain how the Muslim view differs from the truth of the Word of God.

1. The Holy Spirit is associated with other members of the Trinity.

2. The Holy Spirit is called God.

3. The Holy Spirit is associated with God the Father in creation.

4. The Holy Spirit has the attributes of God.

5. The Holy Spirit exalts Jesus.

6. The Holy Spirit is active in redemption.

7. The Holy Spirit is with and in believers.

8. The Holy Spirit is another comforter.

9. Using the guidelines given in this chapter, summarize how you would discuss the Holy Spirit with a Muslim.

(Answers for the Study Questions are in Appendix One.)

CHAPTER FOURTEEN
DEALING WITH DOCTRINES
PART FOUR: HUMANITY/SIN

Muslims believe that Allah created the earth and that he created man from clay. There is no mention of the creation of Eve other than “she came from the ribs of Adam”. Because of the scarcity of details concerning creation, later Muslim commentators added legends to the story to fill in gaps in the Quran.

The main point of deviation from the Bible in terms of their view of humanity is that Islam teaches that man is born sinless and, therefore, does not have a sin nature from which he needs to be saved. Although there are similarities in the story of man’s fall into sin, Muslims believe that mankind’s’ sinlessness is corrupted by external influences and that personal sin can, therefore, be alleviated by good works that please Allah. They do not believe that the fall of Adam and Eve had any further effect on the nature of man or creation.

As one Muslim scholar explained:

“Christians have the notion of original sin...We don’t have a sin to be saved from. We are born with a clean slate in Islamic theology. So we don’t have to be saved. We have to be successful.” (Dr. Amina Wadud).

To a Muslim, success is defined by submission to Allah and obedience to the Quran and the prophet Muhammad.

Muslims believe that everyone is born as a true Muslim, innocent, pure, and free but that they are forgetful of God and corrupted by external forces. They can only overcome these weaknesses by obeying the commands of the Quran. The Quran believes the purpose of man is not to know Allah and become conformed to his character, but to understand his will and be obedient to his commands. They believe their own righteousness will alleviate sin instead of asking and receiving forgiveness and transformation through Christ.

To initiate discussion, ask this question: Why did Allah send prophets to warn people of sin if they were not consistent sinners? Then share passages that speak of the wickedness of man’s heart:

*The fool has said in his heart, “There is no God.”
They are corrupt, They have done abominable works,
There is none who does good.
The Lord looks down from heaven upon the children of men,
To see if there are any who understand, who seek God.
They have all turned aside,
They have together become corrupt;
There is none who does good,
No, not one. (Psalm 14:1-3, NKJV)*

*The heart is deceitful above all things,
And desperately wicked;
Who can know it?
(Jeremiah 17:9, NKJV)*

*They have all turned aside;
They have together become unprofitable;
There is none who does good, no, not one.
Their throat is an open tomb;
With their tongues they have practiced deceit;
The poison of asps is under their lips;
Whose mouth is full of cursing and bitterness.
Their feet are swift to shed blood;
Destruction and misery are in their ways;
And the way of peace they have not known.
There is no fear of God before their eyes.
(Romans 3:12-18, NKJV)*

Which one of you can truly say, "I am free from sin in my life, for my heart is clean and pure." (Proverbs 20:9, TPT)

Share how the Bible confirms that the whole world is guilty before God:

*Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.
(Romans 3:19-20, NKJV)*

Explain God's hatred for sin:

For all who do such things, all who behave unrighteously are an abomination to the Lord your God. (Deuteronomy 25:16, NKJV)

*These six things the Lord hates, yes, seven are an abomination to Him:
A proud look,
A lying tongue,
Hands that shed innocent blood,
A heart that devises wicked plans,
Feet that are swift in running to evil,
A false witness who speaks lies,
And one who sows discord among brethren.
(Proverbs 6:16-19, NKJV)*

Share how that it is impossible to serve a holy God through self-effort:

*But Joshua said to the people, "You cannot serve the Lord, for He is a holy God. He is a jealous God; He will not forgive your transgressions nor your sins."
(Joshua 24:19, NKJV)*

The flesh--the basic sin nature--cannot be rehabilitated or improved. It must be put to death spiritually (Romans 6:11). This can only be accomplished when one is saved by grace through faith in Christ, not by their own good works:

*And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.
(Ephesians 2:1-9, NKJV)*

Multitudes of Muslims remain in the grip of sin, trying to be become acceptable to God through good works. The Word of the Lord to those who are in spiritual darkness is:

*Awake, you who sleep,
Arise from the dead,
And Christ will give you light. (Ephesians 5:14, NKJV)*

The light Jesus wants to give those in darkness is the light of the Gospel that reveals man's sinfulness and God's solution. Which brings us to the topic of the next chapter which is on salvation.

STUDY QUESTIONS ON CHAPTER FOURTEEN

1. What does Islam teach regarding man's nature at birth?

2. How do Muslims believe mankind becomes corrupted?

3. How do Muslims believe personal sin can be alleviated?

4. What three key passage verify the wickedness of men's heart?

5. What does Romans 3:19-20 confirm?

6. Give two references that confirm God's hatred for sin.

7. Give a reference that confirms it is impossible to serve God through self-effort.

8. List a key passage that confirms how sinful mankind can be saved.

9. What is God's Word to those who still sit in spiritual darkness?

10. Using the guidelines given in this chapter, summarize how you would discuss man's humanity/sin with a Muslim.

(Answers for the Study Questions are in Appendix One.)

CHAPTER FIFTEEN
DEALING WITH DOCTRINES
PART FIVE: SALVATION

Muslims use much of the terminology that appears in the Bible, words like sin, salvation, heaven, hell, one God, law, and punishment. What is missing from their lexicon is the word “savior.” A Muslim does not think he needs a savior because he believes he alone must atone for his sin by his good works.

The Quran teaches that good deeds cancel out bad deeds. A major problem is that no one knows how many good deeds are enough. Muslims believe they can ask Allah for forgiveness from sins, but Allah may or may not forgive them. He is under no obligation to forgive the righteous or reject the unrighteous. There is, therefore, no assurance of salvation unless Allah wills it. Salvation is only by Allah’s predetermined will which pre-ordains some to salvation and others to hell.

As discussed in the previous chapter, Islam teaches that man is born sinless and, therefore, does not have a basic sin nature from which he needs to be saved. Although there are similarities to the Bible in their account of man’s fall into sin, Muslims believe that sin resulted because of corrupt external influences. They claim that personal sin can, therefore, be alleviated by good works that please Allah. They do not believe that the fall of Adam and Eve had any further effect on the nature of man or creation, that man is predestined to sin, or that we have a fallen nature.

For a Muslim, sin is either saying something which blasphemes Allah, Muhammad, or the Quran or committing an act which breaks Muslim rules of prohibition. They believe that all people are born as true Muslims, innocent, pure, and free but that they are forgetful of God and corrupted by external forces. They believe that they can overcome these forces only by obeying the commands of the Quran. The Quran believes the purpose of man is not to know Allah and be conformed to his character, but to understand his will and be obedient to his commands. They emphasize self-righteousness instead of transformation by forgiveness through Christ.

Here are four major reasons why Muslims reject salvation through Jesus Christ and suggested responses:

-Reason: The death of Jesus on the cross implies that humans are inherently sinful and need a savior.

-Response: Use the strategies in Chapter Fourteen concerning the doctrine of humanity and sin.

-Reason: The death of Jesus on the cross implies that Jesus is the Son of God. They do not believe in the Trinity, that Jesus is God’s Son, or that He died for the sins of all mankind.

-Response: Use the scriptures in Chapter Eleven which confirm the Trinity and those in Chapter Twelve which confirm Jesus is God’s Son and His death on the cross for the sins of the world.

-Reason: The death of Jesus on the cross goes against their belief that Allah provides special care for his prophets. They believe Allah would not allow one of his prophets to die this way.

-Response: Muslims cannot say what Allah would do, just as Christians cannot declare what God would or would not do. *Isaiah 55:8-9 declares: "For My thoughts are not your thoughts, nor are your ways My ways," says the Lord. "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."* Muslims believe that Allah calls upon them to die by Jihad, so why would he not sanction the death of Jesus?

-Reason: They do not believe Jesus actually died on the cross. Some believe that another person was substituted in His place. Others believe He did not die, but simply swooned and was later revived.

-Response: The Old Testament predicts that Jesus would suffer and die, and Jesus Himself verified it. There is an abundance of historical evidence that verifies Christ's death on the cross; the Gospels all record it; and the disciples proclaimed that Jesus died and rose again. If Jesus did not die, then there was no resurrection from the dead, yet the Gospels all record the facts of the resurrection, there were eye witnesses, and there are historical records confirming its veracity. Use the Scriptures in Chapter Twelve that verify Christ's death on the cross for the sins of all mankind.

BEING SORRY IS NOT ENOUGH

Muslims believe they should be sorry for sin and repent, but the idea that payment for sin is required by God is not taught. They believe good works result in salvation. To deal with this issue, ask them if a murderer being "sorry" or doing "good works" is penalty enough in a court of law? Their response, if they are honest, will be "no". There must be punishment. Next, ask if they have kept each of the commandments of the Law of Moses, which Islam embraces. If they are honest, their response will be "no".

Draw the parallel that just as a murderer being sorry is not enough to escape judgment, neither is simply being sorry for sin. Explain that as a just judge, God will not overlook sin. Share the following facts:

-All have sinned: *"For all have sinned and fall short of the glory of God" (Romans 3:23).*

-The punishment for sin is death: *"For the wages of sin is death" (Romans 6:23a).*

-Judgment on unbelieving sinners is separation from God in hell: *"...These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power..." (2 Thessalonians 1:9, NKJV).*

-Salvation does not come by good works: *"For it is by grace you have been saved, through faith and this not from yourselves, it is the gift of God, not by works, so that no one can boast" (Ephesians 2:8-9).*

-God sacrificed His Son so that sinners could be saved: *“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16).*

The person with whom you are dealing must come to understand that *“no one will be declared righteous in his sight by observing the law” (Romans 3:20).*

Explain that through Jesus’ death and resurrection, sin is forgiven, the guilty conscience is cleansed, and one is free to pursue an intimate relationship with God and do good works without the fear of punishment. “Righteousness” as used in the Bible is “right standing with God”. Living righteously means, “observing divine laws, keeping the commands of God; a way of thinking, feeling and acting that is conformed to the will of God.” Explain that this is not something one can do through self-effort because...

We are all infected and impure with sin. When we put on our prized robes of righteousness, we find they are but filthy rags. (Isaiah 64:6, TLB)

The basic issue that must be resolved is that no one is righteous in themselves and thus, no one can be justified through obedience to the laws of God:

Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; his laws serve only to make us see that we are sinners. But now God has shown us a different way to heaven--not by "being good enough" and trying to keep his laws, but by a new way (though not new, really, for the Scriptures told about it long ago). Now God says he will accept and acquit us--declare us "not guilty"--if we trust Jesus Christ to take away our sins. And we all can be saved in this same way, by coming to Christ, no matter who we are or what we have been like. Yes, all have sinned; all fall short of God's glorious ideal; yet now God declares us "not guilty" of offending him if we trust in Jesus Christ, who in his kindness freely takes away our sins. (Romans 3:20-24, TLB)

Share the truth that *“...a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified” (Galatians 2:16, NKJV).*

The bottom-line of biblical truth that is necessary for their salvation is:

...by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. (Ephesians 2:8-9, KJV)

The Bible calls unbelievers to believe the gospel, which implies that they can understand it. Because unbelievers have the ability to perceive the truth, they are without excuse if they do not accept it:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. (Romans 1:18-20, NKJV)

Jesus declared to the religious leaders of His day: “*If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains*” (John 9:41, NKJV). Because Muslims have the ability to perceive the truth, they are responsible to believe and receive it. They have no excuse for rejecting it. Their eternal destiny depends on it.

Despite Islam’s opposition to the cross and their lack of recognition of their need for salvation, we must reaffirm our commitment to the mandate given by their Savior, Jesus Christ: “*I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me*” (Acts 26:17-18, NIV)

STUDY QUESTIONS ON CHAPTER FIFTEEN

1. Why does a Muslim believe he does not need a savior?

2. What does the Quran teach about good and bad deeds?

3. Why does a Muslim have no assurance of Paradise?

4. How do Muslims define sin?

5. List four major reasons why Muslims reject salvation by the cross and provide a response to each.

6. Explain how to deal with the Islamic belief that good works are enough for salvation from sin.

7. What does Isaiah 64:6 reveal about man's nature and self-righteousness?

8. What does Romans 3:20-24 confirm regarding trying to be justified by works?

9. According to Galatians 2:16, how is a person justified before God?

10. What is the bottom line truth you must lead Muslims to embrace?

11. What do Romans 1:18-20 and John 9:41 reveal regarding those who have the ability to perceive the truth but refuse to do so?

12. Using the guidelines given in this chapter, summarize how you explain salvation from sin to a Muslim.

(Answers for the Study Questions are in Appendix One.)

CHAPTER SIXTEEN
DEALING WITH DOCTRINES
PART SIX: ENDTIMES AND ETERNITY

Little is said in the Quran regarding death, other than the fact that it is a certainty. Islamic beliefs regarding death are mostly the result of tradition which describe the souls of Muslims being clothed in beautiful garments and taken easily in death. The souls of infidels (all non-Muslims) experience intense struggle in death, wear foul smelling clothing, and are shown the gates of Paradise which do not open to them.

Muslims believe there are two angels who visit a dead person in the grave and ask them two questions: What is his religion and who is his prophet. The correct answers, of course, are Islam and Muhammad. For those who answer correctly, their graves are open into Paradise. The graves of those who answer incorrectly are windows into Hell.

Muslims believe that Jesus is a prophet who will return to the Earth again to usher in final judgment from God. They believe the end times will be preceded by specific signs such as earthquakes, afflictions, warfare, apostasy, religious ignorance, a decline in morality, and the emergence of false prophets. The vital differences between their beliefs and the biblical truth of events surrounding Christ's return is that they think that He will confirm Islam as the true religion at that time. They do not believe that Jesus is the Son of God who will return to establish His Kingdom on earth.

In terms of judgment, Islam teaches that a person can earn Paradise by keeping the pillars of their faith and outweighing their bad deeds with good. Belief in the teachings of Islam is not enough. They must perform all of the duties dictated by their religion.

Islam teaches that angels record every good and bad deed one does, even their intentions and desires. Muslims fear judgment day because their deeds, as recorded in the Book of Deeds, will be weighed in a scale. Those whose bad deeds outweigh the good will be condemned to hell. Those whose good deeds outweigh the bad will enter Paradise, which is usually referred to as the "Gardens of Felicity". Thus, a Muslim has no assurance of eternity in Paradise because they do not know how many good deeds are enough to gain entry. One former Muslim explains:

"Allah judges us based on our choices in this world. Everything we do is recorded by angels: one on our right shoulder recording our good deeds, and one on our left shoulder recording our bad deeds. When we stand before Allah, our deeds will be read aloud. No one will be able to intercede for us; not our family, not Jesus, not even Muhammad. Allah will weigh our good deeds and our bad, and if our good deeds are greater than our bad deeds, Allah will give us Paradise."

(Seeking Allah, Finding Jesus by Nabeel Quresh)

The only way Muslims can be assured of eternity in Paradise is by conducting Jihad, a "holy war" against infidels--all who are not Muslims.

The final phase of judgment is to cross the bridge over hell into Paradise. Those who have passed judgment will successfully cross over. Those who did not pass judgment will not be able to cross. The two alternative destinations are the “bliss of the garden or the torment of the fire”. The bliss is considered eternal, but there is no agreement on the length of time in the fire. Muhammad claims he had a vision of hell and that he saw more women than men there because of their lesser intelligence, their lack of understanding of Islam, and their disobedience to their husbands.

Muhammad’s description of Paradise appeals to the sensual, carnal nature of man. It claims that those accepted into Paradise will have 70 virgins and the sex drive of 100 men to keep them satisfied. If you are a faithful Muslim woman and you are accepted into Paradise, you will have the honor of being one of these 70 wives. Jesus described Heaven in a very different way.

Question: Who was more qualified to describe eternity?

-Muhammad, who had multiple wives, waged warfare, admitted he was a sinner, and was not sure that he would be accepted into Paradise.

OR

-Jesus, who was sexually pure, lived a sinless life, and assured that not only He, but those who believe in Him would be in Heaven for eternity.

It is important for you to know this background of Islamic beliefs, but the pros and cons of what Paradise is like should not be the focus of your discussion with Muslims. The focus should be on their lack of assurance of salvation. The biblical truth that must be communicated is that even if it were possible to outweigh bad deeds with good deeds, the Bible teaches that all of our righteous acts are unacceptable:

*But we are all like an unclean thing,
And all our righteousness are like filthy rags...(Isaiah 64:6a, NKJV)*

Adam broke one sin in the Garden of Eden and was excluded. One single sin makes a person guilty of breaking all God’s law and unable to enter Paradise:

*For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.
(James 2:10, NKJV)*

Ask your Muslim friend if they have broken even one law of God. If they are honest, their answer will be “Yes.” Then help them realize the truth that we can never measure up to God’s law through our own efforts: “...for all have sinned and fall short of the glory of God” (Romans 3:23, NKJV).

Warn that the end result of sin is spiritual death, eternal separation from God:

*For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
(Romans 6:23, NKJV).*

God prepared a blood sacrifice for the sin of Adam and Eve. The blood sacrifice of a lamb delivered Israel from Egypt. The theme of the blood sacrifice continues to be offered for sin down through the biblical record until the final blood sacrifice of Jesus Christ for the sins of all mankind.

Share the good news that by God's grace, those who have sinned can be saved through repentant faith in Jesus:

For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. (Ephesians 2:8-9, NKJV)

As a believer in Immanuel, a Muslim can be assured of their eternal destination. They can have their feet securely set on the pathway to Paradise.

STUDY QUESTIONS ON CHAPTER SIXTEEN

1. What does the Quran teach regarding death?

2. What does the Quran teach happens to Muslims after death?

3. What does the Quran teach happens to infidels after death?

4. According to the Quran, who visits a dead person, what questions do they ask, what are the correct and incorrect answers, and what are the results of these answers?

5. According to the Quran, how can a person earn Paradise?

6. Why do Muslims fear the judgment?

7. If a Muslim has kept the Pillars of Faith and done good works, is he assured entrance into Paradise?

8. According to the Quran, what is the final phase of judgment?

9. Using the following references summarize the basic biblical truths that must be shared with Muslims to prepare them for eternity:

-Isaiah 64:6

-James 2:10

-Romans 3:23

-Romans 6;23

-Ephesians 2:8-9

10. Using the guidelines given in this chapter, summarize how you would discuss the assurance of Paradise/heaven with a Muslim.

(Answers for the Study Questions are in Appendix One.)

CHAPTER SEVENTEEN IT'S HARVESTIME

Around the world, there are reports of thousands of Muslims turning from Islam to Immanuel. There are many who have had divine revelations of Jesus Christ in dreams and visions and have received Him as their personal Savior. Others have witnessed miracles which resulted in their conversion to Christ. Many have been reached by believers just like you, people who have a passionate heart for Muslims and who reach out to them with the Gospel.

As you have learned in this study, it is harvest time in the Muslim world. Because this manual has come into your hands, we believe you are delegated to be part of reaping this precious spiritual crop. We make this statement with full assurance that, as you sow the Word of God into the lives of those bound in Islam, you will reap precious souls for the Kingdom:

*For as the rain comes down, and the snow from heaven,
And do not return there,
But water the earth,
And make it bring forth and bud,
That it may give seed to the sower
And bread to the eater,
So shall My word be that goes forth from My mouth;
It shall not return to Me void,
But it shall accomplish what I please,
And it shall prosper in the thing for which I sent it.
(Isaiah 55:9-11, NKJV)*

Plant the Word of God. Not arguments. Not debate. Not facts and figures. Plant God's Word and it will yield a great spiritual harvest.

The Apostle Paul explained: *"I have planted, Apollos watered; but God gave the increase. So then neither is he that plants anything, neither he that waters; but God that giveth the increase. Now he that plants and he that waters are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God..."* (1 Corinthians 3:6-9, KJV). When you are given the opportunity, plant the seed. When you can water the spiritual seeds planted by someone else or reap the harvest, do so. We are laborers together with one another and with God in the Muslim harvest fields of the world.

No one is beyond the reach of God's love and His saving power. In 1 Timothy 1:13, Paul described himself before his conversion to Christ as a "blasphemer, a persecutor, and injurious" to believers. In Acts 26:10 Paul said that he imprisoned followers of Christ, and Acts 7:47 states that he was present at the death of Stephen and consenting to it. Yet in one single moment, along a country road, everything changed when he had a divine revelation of Jesus Christ (Acts 9).

As with harvests in the natural world, there will be difficult times of waiting for the seed to mature and bring forth a harvest. You will wonder when it will actually germinate. How long will it take before it is harvest time? As you are waiting for the seed of God's Word to produce and for harvest to come, remember these words of the Apostle Paul:

*And let us not be weary in well doing: for in due season we shall reap, if we faint not.
(Galatians 6:9, KJV)*

The word "weary" in this passage means to "give in" and is associated with a Greek word that denotes something destructive. Ministry in the Muslim world is difficult and can even be dangerous. Refuse to become weary and give in to the destructive spiritual forces that would cause you to abandon your mission.

"Well-doing", as used in this passage means engaging in ongoing useful good works. You must continue your efforts to reach followers of Islam if you want to reap the harvest. In the natural world, every crop has a set season in which it is harvested. This is also true in the spiritual world. If you continue to sow the seed of God's Word, you will reap results in the right season.

Note the word "if" in Galatians 6:9: We reap *if* we do not grow weary and faint. The word "faint" speaks of one who is so weary that he gives up. Don't ever abandon your mission. Remain faithful and you will reap the harvest in due season. Never let go. Never give up.

Those who sow tears shall reap joy. Yes, they go out weeping, carrying seed for sowing, and return singing, carrying their sheaves. (Psalm 126:5-6, TLB)

WHEN YOU DON'T KNOW WHAT TO SAY

There will be times when you don't know what to say when you are ministering to a seeking Muslim. You won't know how to answer their questions or explain certain concepts. When that happens, rely on the Holy Spirit for wisdom and follow Christ's directive:

Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say. For the Holy Spirit will teach you in that very hour what you ought to say. (Luke 12:11-12, KNJV)

You do not need to be a Bible school graduate, an ordained minister, or an authority on Islam in order to reach Muslims. Rely on the power of the Holy Spirit to teach you all things necessary to reach them and bring all things required to your remembrance. Jesus said:

"These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you." (John 14:25-26, NKJV)

For 30 years, David Livingston worked in desolate places bringing the Gospel to the people of Africa. On one occasion a missionary society offered to send him help. They wrote: "Have you a good road to where you are? If so, we want to send other men to join you." Livingston

replied, “If you have men who will come only if they know there is a good road, I don’t want them. I want men who will come if there is no road at all.”

The road to reaching Muslims is not easy. In some places, there will be no road at all. You will be the first to forge the pathway. Ask God for a passion for the Muslim people like that Paul expressed for the Jewish people when he exclaimed: “*Brethren, my heart's desire and prayer to God for Israel is, that they may be saved*” (Romans 10:1, NKJV). Passion will take you through the problems to reach the promise!

It is important to note that evangelism must continue after a Muslim repents and gives their life to Christ. They must receive the ministry of the Word through personal mentoring, a small group, or a church. The cycle of evangelism begins with conversion and never ends. Discipleship is a vital part of evangelism.* The Great Commission is two-fold: Making disciples, then teaching them all things:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.
(Matthew 28:19-20, NKJV)

We are called to go into all the world with the Gospel of Jesus Christ--into the prisons, the ghettos, the barrios, the halls of government--any place where mankind exists in separation from God. And that includes the Muslim world.

If every prayer that is prayed for Muslims, every message delivered to them, and every manuscript written--like this one you are reading--if all that results in the salvation of just one Muslim it is worth it all. What is the value of even one soul who turns from Islam to Immanuel? “*What can be compared with the value of eternal life?*” (Matthew 16:26, TLB).

*For a structured discipleship program, visit:

<http://www.harvestime.org>

All materials are free of charge.

STUDY QUESTIONS ON CHAPTER SEVENTEEN

1. What promise is given in Isaiah 55:9-11 that is applicable to sharing the Gospel?

2. What do you learn from 1 Corinthians 3:6-9 regarding spiritual harvesting?

3. What encouraging admonition is given in Galatians 6:9?

4. Define the words “weary, well-doing, if, and faint” as used in Galatians 6:9

5. Using Luke 12:11-12 and John 14:25-26, summarize what to do when you don’t know what to say when sharing the Gospel.

6. What must continue after a Muslim comes to Christ?

7. What false assumptions did you have regarding Islam prior to this study? Have you changed any of your views as a result of this study and if so, what?

(Answers for the Study Questions are in Appendix One.)

APPENDIX ONE ANSWERS TO STUDY QUESTIONS

Pre-study Questions

Pre-study questions are designed to ascertain a person/group's knowledge prior to study. Answers will vary depending upon pre-existing knowledge of Islam

1. Do you think Muslims worship the same God as Christians? Why or why not?
2. What is Islam's most holy book?
3. Who was the founder of Islam?
4. What are the basic beliefs of Muslims?
5. List three adjectives that describe what you know about Muslims.
6. Have you attempted to share your faith with Muslims? Describe your experience. Was your sharing successful or unsuccessful?

Introduction

1. To provide guidelines on how to reach Muslims with the Gospel.
2. Islam means "submission".
3. Islam demands righteous works in an attempt to please God.
4. Immanuel means "God with us."
5. The one way to the true God is through Jesus Christ
6. Matthew 7:13-14 presents the narrow gate as the way to life, the broad gate as the way to destruction. Jesus is the narrow gate, the way that leads to God.
7. The objective of this study is to raise up a mighty force of spiritual harvesters to reap the Islamic harvest.

Chapter One: The Muslim Harvest

1. God's will and work is the spiritual harvesting of souls.
2. She was lost in sin, bound by tradition, but ready to receive the Gospel.
3. The entire city came to know Jesus.
4. The spiritual harvest of lost souls.
5. The world.
6. Because the harvest was an example to which they could easily relate. They lived in an agrarian society and their calendar, economy, and religious system revolved around the harvest. There were also many natural principles of harvest which could be applied spiritually.
7. The laborers are few.
8. The five points are:
 - Do not say.
 - There are still four months.
 - I say unto you.
 - Lift up your eyes.
 - Look on the fields, they are ripe for harvest.

Compare your summary of each point by using the discussion under the subheadings in chapter one.

9. God says: "Whom shall I send and who will go for us?"

Chapter Two: Praying For The Muslim Harvest

1. To pray for the harvest. Matthew 9:37-38.
2. By praying for the spiritual harvest: Matthew 9:37-38.
3. They became laborers in the harvest.
4. Because Muslims do not believe in the Trinity.
5. Because Muslims believe they do not need salvation and that they can atone for sin through good works.
6. The regions with the largest Muslim populations are North Africa, the Middle East, and Asia.
7. The nations of the world with the largest Muslim populations are Pakistan, India, Indonesia, Bangladesh, Turkey, Iran, Egypt, Nigeria, Algeria, Morocco, and China.
8. The 9th month of the Islamic lunar calendar is called Ramadan which is considered the holiest month of the year for Muslims when they dedicate themselves to their faith, fasting, spiritual reflection, and reading the Quran. It is a great time to pray that as Muslims dedicate themselves to worship Allah, they will receive a revelation of the true God.
9. It is vital to pray for Muslims who have renounced their faith and turned to Christ because they face excommunication, abandonment, and shame. A convert to Christianity may lose their family, friends, church, country, and even their life.

Chapter Three: Strategies For Spiritual Harvest

Compare your summaries to the discussion of the following subheadings in Chapter Three:

1. Each plant is capable of reproduction.
2. Sowing is necessary in order to reap.
3. You do not harvest in the same season you sow.
4. You reap what you sow.
5. You must sow regardless of the circumstances.
6. You harvest in proportion to the amount sown.
7. You can sow where you do not reap and reap where you do not sow.
8. You will reap the harvest if you are faithful.
9. In order to reproduce, the seed must die.

Chapter Four: Harvestology: Studying The Muslim Harvest

1. Harvestology means the study of the Muslim spiritual harvest.
2. Compare your answer to the discussion under the subheading “The Meaning Of Islam.”
3. Compare your answer to the discussion under the subheading “The Founder Of Islam.”
4. Compare your summary to the discussions under the following subheadings:
 - Allah.
 - Last Days.
 - Angels.
 - Scripture.
 - Prophets.
 - Predestination.
5. Compare your summaries to the discussion under the subheading “Five Pillars Of Islam.”
6. Jihad means to struggle. It can be interpreted as a spiritual or a military struggle.

7. The targets of Jihad are infidels, meaning everyone that is not a Muslim.
8. Muslims claim that Muhammad was not violent and killed only in self-defense, but history confirms that he ordered his followers to murder people who were critical of him. He also gave many commands regarding killing and fighting.
9. Radical Jihadists believe that the perfect Islamic state can only be achieved through political power, state control, and implementing Sharia law. Thus, democracy is in direct opposition to Islam and anyone who supports it is to be considered an infidel and killed.
10. Sunni and Shi'ite.
11. Sunnis contended that Muhammad's successor should be elected, while the Shi'ites argued that the successor should come from the bloodline of Muhammad. They also differ in their interpretation of the Quran and the Sunnis stress the authority of the written traditions, called the Hadish
12. Community is emphasized and individualism avoided.
13. The community of the faithful enforces the moral code.
14. The appeals of Islam include the simplicity of their beliefs; moral clarity; the all-encompassing nature of their religion; and unity and security.
15. 2 Corinthians 4:4.

Chapter Five: Practical Strategies For Reaping The Muslim Harvest

1. Yes. They are dedicated to prayer, and will often allow you to pray for them.
2. Show interest by asking questions; invite them to share a meal with you; offer practical help; become part of their lives by making them part of your life.
3. They do not want to lose face by losing an argument.
4. Peer pressure is strong and they do not want to lose face before others or they may be too intimidated to respond because of the presence of others.
5. You should define these terms because you cannot assume they understand them.
6. Your mission is to give a clear witness to the Gospel of Jesus Christ.
7. Do not be discouraged because evangelism is a team effort. In some encounters you may simply plant the Word of God and someone else will harvest it.

Chapter Six: Spiritual Strategies: Reaping Through The Word

1. Proving the authenticity of God's Word.
2. Prophets.
3. Gabriel dictated it to Muhammad.
4. Compare your answer to the discussion on Deuteronomy 18:15, 18.
5. Compare your answer to the discussion on John chapters 14-16.
6. Law, Psalms, Gospels, Quran. The first three are claimed to be corrupted. The Quran does not support this claim.
7. The Quran.
8. The Quran is unreliable because:
 - It was orally transmitted, and the various oral versions did not agree.
 - The alleged "original" Quran was not perfectly preserved.
 - It is inconsistent internally, in that later revelations disagree with previous ones.
 - It contains many scientific and historical inaccuracies.
 - It is inconsistent with the books of Moses, the law, and the Gospels in which it claims to believe.

9. Compare your summary to the discussion on the Gospel of Barnabas.
10. It is profitable for doctrine, reproof, correction, and instruction in righteousness.
11. 2 Peter 1:20-21 states that the Word was written by holy men whom God inspired.
12. Inerrancy of the Word means that the scriptures are without error, whether they refer to theological, geographical, or historical issues
13. The criteria for acceptance was:
 - The writer's authority. The book must be written by a legitimate and recognized apostle, prophet, etc.
 - The content: The book must contain internal evidence that it was inspired and authoritative.
 - Acceptance: No book whose authenticity was doubted by any large number of churches was accepted.
14. 2 Timothy 3:15 reveals that the scriptures can make one wise to salvation through faith in Christ Jesus.
15. It is living, powerful, and sharper than a two-edged sword. It can divide soul and spirit, joints and marrow, and discern the thoughts and intents of the heart.
16. God's Word will not return void. It will accomplish His purposes.
17. Jesus spoke God's Word with such power and authority that it caused unclean spirits to flee.
18. You do not have to be physically present for the Word to be effective.
19. God honors His Word above His own name.
20. The goal of discussing the Scriptures with Muslims is to open their minds to read the Gospels for an eyewitness account of Jesus.
21. Muslims will likely ask why there are four Gospels. Respond to this by explaining that, like their Hadith which records different versions of the same events in the life of Muhammad, the Gospels record different versions of the same events in the life of Christ.
22. The Gospels.
23. In regards to corruption of the Bible, refer to the discussion of this topic under the subheading "Sharing The Word With Muslims."
24. The most convincing answer is the Word itself:
25. The Lord worked with them confirming the Word by accompanying signs.

Chapter Seven: Spiritual Strategies: Reaping By Revelation

1. God wants to reveal Himself to those who have not bothered to seek Him.
2. Revelation refers to something that has been veiled or hidden for a long time and then suddenly becomes clear and visible to the mind or spirit.
3. Spiritual revelation refers to things revealed by God the Father, the Lord Jesus Christ, and the Holy Spirit.
4. Logical arguments alone cannot bring one to Christ because the natural man does not discern spiritual things. 1 Corinthians 2:14.
5. God the Holy Spirit.
6. You must have divine revelation from God to know how to present the truth in a way it will be received.
7. Tarry in Jerusalem to receive power from on high. Jesus would send them another comforter.

8. The Holy Spirit is the spirit of truth who will be a Helper and will abide with them forever,
9. Isaiah 28:11-12 and Joel 2:28.
10. To make believers a powerful witness to the Gospel.
11. Peter boldly gave a powerful witness to the Gospel that resulted in the salvation of 3,000 people.
12. Baptism, baptized into.
13. God promised to pour out His Spirit on all flesh: Sons, daughters, old, and young. They would prophesy, dream, and see visions.
14. The promise of the Holy Spirit was a national promise, a generational promise, and a universal promise to all true believers.
15. God imbedded His basic moral guidelines in the human conscience, meaning that people generally have an innate sense of right or wrong.
16. God has revealed himself through creation.
17. The greatest revelation is that of His Son, Jesus Christ.
18. Revelation wisdom and knowledge is not learned, but something supernaturally revealed. You receive it from the Holy Spirit by asking for it. It is needed because God knows about those to whom you are witnessing and can give you wisdom to reach them.
19. Divine revelation.
20. Compare your answer to the discussion under the subheading “Biblical Examples Of Divine Revelation”.
21. Compare your answer to the discussion under the subheading “Receiving Revelation.”
22. -He gives wisdom.
-He gives wisdom to all.
-He gives liberally.
-He does not reproach you for asking.
-He guarantees that wisdom will be given to you.
23. He prayed that they would have the spirit of wisdom and revelation; that the eyes of their understanding would be enlightened; that they would know the hope of His calling, the riches of the glory of His inheritance, and the greatness of His power according to His work in Christ Jesus.

Chapter Eight: Spiritual Strategies: Reaping By Miraculous Manifestations

1. The Quran.
2. Verifiable miracles.
3. We live in a crippled world. We must be able, like Peter and John, to say to the spiritually crippled of Islam, “We have the answer. Look on us!” We must allow the miracle-working power of God to be demonstrated through us.
4. The followers of Jesus would receive power after the Holy Ghost came upon them and would be witnesses to the world.
5. All true believers.
6. These signs will follow believers: They will cast out demons; speak with new tongues; be supernaturally protected; and lay hands on the sick and they will recover.
7. He was no longer fearful, as when he denied Christ. He gave a powerful witness that resulted in the conversion of 3,000 people.
8. The word “power” means the dynamite-like mighty power of God.

9. Paul said he did not preach with human wisdom but with the demonstration of the power of God, so that the faith of the people would be in God rather than human wisdom.
10. -Acts 3:6-9: The healing of a lame man at temple gate resulted in many believing in Christ.
 -Acts 8:6-8: The people listened to Philip's message because of the miracles.
 -Acts 9:40-42: Dorcas was raised from the dead and many believed.
 -Acts 13:6-12: When the sorcerer saw the power of God, he believed.
 -Acts 14:8-18: When the lame man at Lystra was healed, the people tried to make Paul and Barnabas gods. The men turned this unwanted attention to focus on God.
 -Acts 16:16-18: A slave girl at Philippi was healed and so many responded to the Lord that Paul and Silas were imprisoned by corrupt leaders. A jailer was saved, and a church at Philippi resulted.
 -Acts 28:8: The father of Publius, a chief on the island of Melita, was healed and the island people turned to the Lord.
 -Acts 19:11-12: This passage refers to special miracles in Paul's ministry. Miracles were so common in their ministries that these were distinguished as being special.
11. Compare your answer to the discussion under the subheading "Miracles Did Not Cease."
12. The purposes of spiritual gifts are:
 - Perfecting of the saints.
 - Promoting the work of the ministry.
 - Edifying Christ and the Church.
 These have not yet been accomplished, so the gifts are still needed.
13. The objectives of the gifts of the Holy Spirit are that we will:
 - Be united in the faith.
 - Develop our knowledge of Christ.
 - Develop in perfection, with Christ as our model.
 - Become stable, not deceived by false doctrines.
 - Mature spiritually in Christ.
 These have not yet be accomplished, so the gifts are still needed.
14. It confirms that Jesus is the same yesterday, today, and forever.
15. The Holy Spirit, the same Spirit that raised Christ from the dead.
16. A man with an experience--one who has witnessed or experienced a true miracle--is never at the mercy of a man with only an argument, doctrine, or belief.

Chapter Nine: Spiritual Strategies: Keys To The Kingdom

1. Muslims are part of an extended family, a close network of friends, and a Muslim community in which they find security and safety. When Muslims are confronted with the claims of Christ, they may know it to be truth, but they are worried about leaving their "community" more than they are about embracing the truth
2. "...And I will give to you the keys of the kingdom of heaven..." (Matthew 16:19, KJV)
3. Compare your summary to the story under the "Cultural Keys" heading. The story of Peace Child reveals the cultural key that resulted in the conversion of the Sawi tribe.
4. That in every culture there are redemptive analogies that will open that culture to receive the Gospel.
5. Compare your discussion to the points under the subheading "Cultural Keys".

6. Compare your answer to the discussion under the subheading “The Assurance Of Salvation.”
7. Compare your answers to the discussion under the subheading “Start Where They Are”:
 - The woman at the well.
 - The Ethiopian eunuch.
 - The people of Athens.

Chapter Ten: Spiritual Strategies: Father Abraham

1. That he was calling people back to the faith of Abraham.
2. Using the subheading “The Faith Of Abraham”, compare your answer to the discussion under the bold-faced points.
3. Compare your summary to the discussion under the subheading “Heirs Of Abraham”.
4. If you have faith in Christ, you are an heir of Abraham.
5. Through faith in Christ.
6. Those who believe in Jesus Christ as Savior of the world and have confessed faith in Him.

Chapter Eleven: Spiritual Strategies: Dealing With Doctrines

Part One: The Trinity Of God

1. “Prepare the way, take the stumbling block out of the way of My people” (Isaiah 57:14, NKJV). We must deal with doctrines that pose spiritual roadblocks to adherents of Islam.
2. The Word of God.
3. The Word is full of living power: it is sharper than the sharpest dagger, cutting swift and deep into our innermost thoughts and desires with all their parts, exposing us for what we really are.

4.	Islam	Christianity
God/Trinity	Allah is one person, one nature. No Trinity. Cannot be known intimately.	God is one with three natures. Trinity of Father, Son, Spirit. Can be known intimately.
Jesus Christ	Merely a man, one of the prophets. Was not crucified for sin. Was not resurrected.	Both God and man. Was crucified for sin. Was resurrected. The Son of God.
Holy Spirit	Do not believe in the Trinity, so do not believe in the Holy Spirit of God. Believe references to the Spirit refer to Muhammad.	Third person of Trinity. God, the Holy Spirit.
The Bible	It is corrupted.	It is the infallible Word of God.
Humanity/Sin	Man is good by nature.	Man is sinful by nature.

Salvation	By works.	By faith in Jesus Christ.
Paradise/Eternity	Achieved by good works. Not guaranteed.	Guaranteed by faith in Christ.

5. The Islamic concept of God is doctrinally erroneous, which makes it impossible for them to worship the true God who must be worshipped in truth (John 4:23-24). Muslims accept the writings of Muhammad as inspired and view the Bible as corrupted, so there is no way that they worship the same God as Christians.
6. Muslims embrace monotheism, believing there is only one god whose name is Allah. The Quran claims that Allah is one and only one person, an absolute singularity instead of a compound unity. Any denial of Allah's oneness, such as acknowledging the Trinity, is considered an unpardonable sin.
7. Deuteronomy 6:4; Exodus 20:3; Isaiah 45:18; Mark 12:29; 1 Corinthians 8:4.
8. Isaiah 48:16.
9. -The Father planned it: John 3:16; Ephesians 1:3-5.
-Jesus achieved it through His death on the cross: John 17:4; John 19:30; Hebrews 1:1-4.
-The Holy Spirit applies it: Ephesians 4:30; Titus 3:4-7.
10. Matthew 3:16-17; 28:19; 2 Corinthians 13:14; 1 Corinthians 8:6; John 14:16-17,:26; 15:26; 1 John 5:7-8; Romans 9:5; Colossians 1:15-20; 2:9; Philippians 2:5-11; Titus 2:13; Hebrews 9:14; 2 Peter 1:1; 1 John 5:20.
11. God is a creator who is all-powerful, all-knowing, and all-present.
12. Muslims believe God is unknowable. Christians believe we can know Him in intimate relationship.
13. -Jehovah: Means Lord.
-Jehovah-Rapha: "The Lord that heals".
-Jehovah-Nissi: "The Lord our banner".
-Jehovah-Shalom: "The Lord our peace".
-Jehovah-Ra'ah: "The Lord my shepherd".
-Jehovah-Tsidkenu: "The Lord our righteousness".
-Jehovah-Jireh: "The Lord who provides".
-Jehovah-Shammah: "The Lord is there".
-Elohim: Means God and is used where the creative power of God is implied.
-Father: Abba--Heavenly Father.
-Adonai: Means Lord or Master.
-El Shaddai: "The God is sufficient for the needs of His people".
-Elolam: "The everlasting God".
-El Elyon: "Most high God, exalted above all other gods".
14. Verses emphasizing the love of God: Deuteronomy 7:9; Psalm 36:7; Psalm 86:5; 86:15; 136:26; Zephaniah: 3:17; John 3:16; 15:9; Romans 5:2-11; 8:37-39; Galatians 2:20; Ephesians 1:4-5; 1 John 2:1; 1 John 4:7-10.
15. Compare your summary to the guidelines in this chapter.

Chapter Twelve: Spiritual Strategies: Dealing With Doctrines

Part Two: Jesus Christ

1. They believe He was a good moral teacher and a prophet, but not the Son of God:
2. Matthew 1:18-25.
3. Muslims believe Jesus was a great teacher, a prophet, and the Messiah, but not the Son of God because they do not believe in the Trinity of God.
4. -They maintain that when the disciple Thomas acknowledged Jesus as “my Lord and my God”, that he was simply using an exclamation like “My God!” (John 20:26-28). That is not true to textual interpretation.
-They interpret John 1:1 as “the Word was God’s”. The correct translation is “The Word was with God” which refers to Jesus Christ.
-Islamic scholars claim that when Jesus asked the rich young ruler “Why do you call Me good? No one is good except God alone” (Mark 10:18) that He denied being God. But what Jesus was saying was, “Do you recognize what you are saying when you call me Good Master? Do you realize you are calling me God.” He did not deny His deity, nor did He say that He was not good.
5. Luke 1:30-35; John 1:14; Colossians 2:8-9; 1 John 4:1-3.
6. The term “Son of God” refers to Christ’s spiritual relationship to the Father, not a physical relationship. The term “Son of Man” refers to Christ’s humanity. God loves humanity so much that He revealed Himself through Jesus in human form so that we could have a personal relationship with Him.
7. Mark 1:1; Luke 1:30-32; Matthew 3:16-17; 17:5; John 3:26-28; 17:1-5; 20:30-31.
8. The Quran claims Jesus was not crucified, but that Allah redeemed Him by allowing another man to take on the appearance of Jesus.
9. The New Testament confirms that Jesus was crucified. There are many accounts from ancient non-Christian historians confirming He was crucified. The writings of the early church fathers also confirm the crucifixion, death, and resurrection of Jesus. There are many confirmations of His resurrection, both in the Bible and historical records.
10. Isaiah 53:5-10; Psalm 22:16-18; Zechariah 12:10.
11. Matthew 4:14-16; 8:16-17; John 4:25-26.
12. Matthew 12:40; 17:22-23; Mark 10:45; John 2:19-22.
13. Luke 23:46.
14. John 19:33.
15. Mark 15:44-45.
16. They were written to confirm Jesus was God’s Son.
17. The question of Jesus: Who do you say that I am? Mark 8:27-29.
18. Compare your summary to the guidelines in this chapter.

Chapter Thirteen: Spiritual Strategies: Dealing With Doctrines

Part Three: The Holy Spirit

1. The Holy Spirit is associated with other members of the Trinity: Matthew 28:18-20. Muslims adamantly refuse to acknowledge the Triune nature of God.
2. The Holy Spirit is called God: Acts 5:1-4. Gabriel never referred to himself as god.
3. The Holy Spirit is associated with God the Father in creation: Genesis 1:2. Gabriel was not active in creation.
4. The Holy Spirit has the attributes of God: The Holy Spirit knows all: 1 Corinthians

- 2:10-11. The Holy Spirit is present everywhere: Psalm 139:7-12. Gabriel was not and is not present everywhere, nor did he claim to know all.
5. The Holy Spirit exalts Jesus: One of the main purposes of the Spirit is to glorify Jesus, not a prophet or person (John 15:26). The Quran, allegedly given by Gabriel, did not and does not testify of Jesus, the Son of God.
 6. The Holy Spirit is active in redemption: John 3:5-8; 16:8. This purpose was not fulfilled by Gabriel.
 7. The Holy Spirit was to be with and in believers: John 14:17; 1 Corinthians 6:19. Gabriel did not dwell with Christ's disciples, nor does he dwell with or in believers.
 8. The Holy Spirit is another comforter: John 14:16-18. The word "another", as used in this passage, means "identical to". Gabriel was not identical to Jesus as part of the Trinity, Son of God, and Savior of the world.
 9. Compare your summary to the guidelines in this chapter.

Chapter Fourteen: Spiritual Strategies: Dealing With Doctrines

Part Four: Humanity/Sin

1. They believe all men are born as Muslims, sinless, and without a basic sin nature from which they need to be saved.
2. They believe man is corrupted by external influences.
3. They believe personal sin can be alleviated by good works that please Allah and by obeying the commands of the Quran.
4. Psalm 14:1-3; Jeremiah 17:9; Romans 3:12-18.
5. That the whole world is guilty before God.
6. Deuteronomy 25:16 and Proverbs 6:16-19.
7. Joshua 24:19.
8. Ephesians 2:1-9
9. Ephesians 5:14.
10. Compare your summary to the guidelines in this chapter.

Chapter Fifteen: Spiritual Strategies: Dealing With Doctrines

Part Five: Salvation

1. Because Muslims believes they alone can atone for personal sin through good works.
2. Good deeds cancel out bad deeds.
3. Because no one know how many good deeds are needed to cancel out the bad ones and gain entry to Paradise.
4. Sin is either saying something which blasphemes Allah, Muhammad, or the Quran or committing an act which breaks Muslims rules of prohibition.
5. **-Reason:** The death of Jesus on the cross implies that humans are inherently sinful and need a Savior.
-Response: Use the strategies in Chapter Fourteen concerning the doctrine of humanity and sin.
-Reason: The death of Jesus on the cross implies that Jesus is the Son of God. They do not believe in the Trinity, that Jesus is God's Son, or that He died for the sins of all mankind.

-Response: Use the scriptures in Chapter Eleven which confirm the Trinity and in Chapter Twelve which confirm Jesus is God's Son and His death on the cross for the sins of the world.

-Reason: The death of Jesus on the cross goes against their belief that Allah provides special care for his prophets. They believe Allah would not allow one of his prophets to die this way.

-Response: They cannot say what Allah would do if they believe him to be a supreme being, just as we cannot declare what God would or would not do. They believe that Allah calls upon Muslims to die by Jihad, so why would he not sanction the death of Jesus (if, in reality, Allah had anything to do with it!)?

-Reason: They do not believe Jesus actually died on the cross. Some believe that another person was substituted in His place. Others believe He did not die, but simply swooned and was later revived.

-Response: The Old Testament predicts that Jesus would suffer and die, and Jesus Himself verified that this would occur. There is an abundance of historical evidence to verify Christ's death on the cross; the Gospels all record it; and the disciples proclaimed it. Use the Scriptures in Chapter Twelve that verify Christ's death on the cross.

6. To deal with this issue, ask them if a murderer being "sorry" or doing "good works" is penalty enough in a court of law? Their response, if they are honest, will be "no". There must be punishment. Next, ask if they have kept each of the commandments of the Law of Moses, which Islam embraces. If they are honest, their response will be "no". Draw the parallel that just as a murderer being sorry is not enough to escape judgment, neither is being sorry for sin. Explain that as a just judge, God will not overlook sin. Share the following facts:

-All have sinned: Romans 3:23.

-The punishment for sin is death: Romans 6:23a.

-Judgment on unbelieving sinners is separation from God: 2 Thessalonians 1:8-9.

-Salvation does not come by good works: Ephesians 2:8-9.

-God sacrificed His Son so that sinners could be saved: John 3:16.

7. Isaiah 64:6 teaches that we are all infected by sin and our robes of righteousness are like filthy rags.
8. The law reveals that we all are sinners. We can never be good enough to keep all of the law, but must trust Jesus to remove our sin.
9. A person is justified by faith in Jesus Christ.
10. That we are saved by grace through faith which is the gift of God.
11. They have the ability to perceive the truth, so they are without excuse.
12. Compare your summary to the guidelines in this chapter.

Chapter Sixteen: Spiritual Strategies: Dealing With Doctrines

Part Six: Endtimes And Eternity

1. Little is taught other than death is a certainty.
2. Muslims are clothed in beautiful garments and taken easily in death.
3. The souls of infidels experience intense struggle in death, wear foul smelling clothing, and are shown the gates of Paradise which do not open to them.

4. They believe that two angels visit the dead person in the grave and ask the deceased what his religion is and who is his prophet, the correct answers being Islam and Muhammad. For those who answer correctly, their graves are open to Paradise. The graves of those who answer incorrectly are windows into Hell.
5. By keeping the Five Pillars of the faith and outweighing their bad deeds with good.
6. Muslims fear the judgment because their deeds will be weighed in a scale and if the good do not outweigh the bad, they will be refused entry into Paradise.
7. No he is not. There is no assurance, as no one knows how many good deeds are enough to secure entrance into Paradise.
8. The final phase of judgment is to cross the bridge over hell into Paradise. Those who have passed judgment will successfully cross over. Those who did not pass judgment will not be able to cross. The two alternative destinations are the “bliss of the garden or the torment of the fire”.
9. The basic truths from these scriptures are that all of our righteousness are like filthy rags in God’s sight; one single sin makes a person guilty of breaking all of God’s laws; all have sinned; the end of sin is spiritual death; and that sinners can be saved through repentant faith in Jesus.
10. Compare your summary to the guidelines in this chapter.

Chapter Seventeen: It’s Harvestime

1. God’s Word will not return void. It will accomplish what He has purposed.
2. One plants, one waters, and God gives the increase. We are laborers together with God.
3. Do not grow weary in well-doing. You will reap in due season.
4. “Weary” means to give in. “Well-doing” refers to ongoing useful good works. “If” means reaping results if you do not grow weary and faint. “Faint” speaks of one being so weary that they give up.
5. Rely on the Holy Spirit. He will teach you what to say and bring all things to your remembrance.
6. Discipleship must continue after a Muslim’s conversion to Christ. See Matthew 28:19-20.
7. Answers will vary.

APPENDIX TWO A GLOSSARY OF BASIC ISLAMIC TERMS

Adan: The Muslim call to prayer.

A.H.: Means “after Hijrah”. Refers to the years after Muhammad’s flight from Mecca to Medina in AD 622. Used to mark time for Muslims as A.D. does for Christians.

Adhan: The daily call to prayer from the temple made by the “Muessin”.

Alhamdolillah: Means “All praise to Allah”.

Allah: The Arabic name for Islam’s god.

Articles of the faith: The basic beliefs of Islam as expressed in the Quran are: “*Righteous is he who believes in Allah and the Last Days and the Angels and the Scripture and the Prophets.*”

Ayat: A passage or verse from the Quran.

Baraka: An Islamic blessing.

Bismillah: “In the name of Allah.” An invocation frequently used by Muslims. The longer version means “in the name of Allah, the compassionate, the merciful.”

Caliph: The supreme ruler over the Islamic empire following Muhammad’s death.

Dawah: The practice of inviting people to embrace Islam.

Doctrine of abrogation: A belief that previous teachings in the Quran have been repealed by subsequent revelations.

Du’aa: Ritual prayers recited on special occasions.

Eid al-Fitr: A Muslim holiday that marks the end of Ramadhan.

Five pillars of Islam:

-The duty to share the testimony of faith: (*The Shahadah*). This means to “bear witness,” which is done by reciting the creed, “*There is no God but Allah, and Muhammad is His messenger.*” Just repeating this sincerely is all that is necessary to become a Muslim.

-The duty to pray (*Salat*). Muslims are required to pray five times a day at dawn, noon, midafternoon, dusk, and two hours after sunset. Once a week, on Friday, they are required to meet in the Mosque to pray.

-The duty to fast (*Sawm*). Muslims commemorate Muhammad’s receiving of the Quran by fasting in the ninth lunar month of *Ramadhan*. They are expected to refrain from eating food during the daylight hours for this entire month, but are allowed to eat and drink from sunset to sunrise during this time.

- The duty to give alms (*Zakat*). Muslims are obligated to contribute a certain percentage of their income to the poor.
- The duty to make a pilgrimage to Mecca (*Hajj*).

Furqan: Criteria--refers to the text of the Quran as a decisive factor between good and evil.

Gospel of Barnabas: Muslims claim that the "Gospel of Barnabas" is the only known surviving Gospel written by a disciple of Jesus.

Hadith: A collection of traditions, sayings, and anecdotes of Muhammad.

Hajj: The annual pilgrimage to Mecca.

Hijrah: The immigration of Muhammad and his followers from Mecca to Medina in AD 622.

Iblis: A name for Satan.

Ibrahim: Arabic name for Abraham.

Imam: The head of the local mosque, considered to be an authority in Islamic law and theology.

Injeel: The books that Muslims believe Allah sent to Jesus, the New Testament Gospels which they believe to be corrupted.

Inshallah: Meaning "If Allah wills it."

Isa: The Islamic name for Jesus.

Ishmael: The first son of Abraham by his wife's handmaiden, Hagar. Muslims believe Ishmael was the son of God's promise to Abraham rather than Isaac.

Islam: Religion preached by the Prophet Muhammad. It means "surrender" or "submission to the will of God."

Jihad: Means "struggle" or to exert effort to "make God's cause succeed". Jihad is considered the responsibility to engage in a holy struggle to preserve Islam against non-Muslim beliefs. Orthodox Muslims consider jihad a literal military struggle against unbelievers, while some more liberal scholars interpret it as a spiritual struggle. The targets of jihad are infidels, those who do not follow in Islam, particularly Jews and Christians. The rewards for conducting jihad are believed to be great in this life, and in the one to come, for they are taught it is the only way a Muslim can be assured of entry into Paradise.

Jinn: Supernatural spirits created by Allah.

Jumas: The name for the Muslim sabbath day.

Kafir: An infidel; referring to all non-Muslims.

Marium: Arabic name for Mary, mother of Jesus.

Mecca: The birthplace of Muhammad located in Saudi Arabia. It is considered by the most holy city and must be visited at least once in a lifetime by Muslims who are physically and financially able to do so.

Mosque: Literally means a "place of ritual prostration". It is a site of assembly and worship for Muslims. Also called Masjid.

Muezzin: One who makes the daily calls for prayer from the mosque.

Muslim: An adherent of Islam; one who submits to Allah.

Muhammad: The name means "praised one." Founder of Islam.

Nafil: Prayers designed to gain the help of Allah.

Quran: Islam's holy book, originally delivered orally by Muhammad and later placed in written form by one of his secretaries.

Ramadhan: The Muslim holy month devoted to fasting, the month when the Quran was supposedly brought from heaven.

Sahih Bukhari: A collection of hadith, the sayings of Muhammad; considered by Sunnis as the most reliable accounts of Muhammad's life.

Sahih Sittah: The six books of hadith that Sunnis hold to be authentic.

Salaam Alaykum: Peace be upon you.

Salat: Prescribed daily prayers, one of the Five Pillars of Islamic faith.

Shahada: The basic proclamation of Islam: "There is no god but Allah and Muhammad is His messenger."

Sharia: The religious code of law that defines the Islamic way of life. It is based on the Sunna, Quran, and Hadith.

Shia: A sect of Islam that developed shortly after Muhammad died, a division from the Sunni Muslims.

Shirk: The unforgivable sin of Islam of placing something or someone in the position of Allah.

Sirah: Biographies of Muhammad.

Sunna: The way Muhammad lived, his lifestyle. The basis of Sharia law.

Sunni: The largest sect of Muslims. The name comes from their adherence to the Sunna of Muhammad.

Sufism: A term generally applied to mystical branches of Islam.

Surah: A chapter of the Quran.

Takbir: Praising God by saying “Allahu akbar”, which means “God is great”.

Taraweeh: Voluntary prayers offered at night during Ramadhan.

Taurat of Musa: Torah of Moses, the first five books of the Bible.

Tawjeed: A term used to refer to the absolute oneness of Allah.

Ulama: Principles that Muslim scholars arrived at by consensus.

Wudu: Ceremonial washing before the ritual prayers.

Zabur of Dawud : Psalms of David.

APPENDIX THREE A MESSAGE TO SEEKING MUSLIMS

PART ONE THE PATHWAY TO PARADISE

This manual was prepared for Christians who love Muslims and want to learn how to extend an invitation to them to come to know Immanuel.

The message of this Appendix, however, is for Muslims who may visit our webpage and are wanting to know more about Immanuel. Is that you? If so, keep reading.

Around the world, there are reports of thousands of Muslims turning from Islam to Immanuel, a name of Jesus Christ meaning “God with us.” There are many who have had divine revelations of Immanuel in dreams and visions and have received Him as their personal Savior. Others have witnessed miracles which resulted in their conversion. Many have been reached by Christians who have a heart to share the good news with Muslims regarding Immanuel and the pathway to Paradise He created through His death for the sins of all mankind.

As an adherent of Islam, you know that your religion demands righteous works in an attempt to please Allah. All religions are similar in this regard, in that they are mankind’s attempt to reach God through rules and rituals. Christianity, however, is not a religion. It is God’s divine plan to reach mankind, redeem them from sin, and restore them to right relationship with Him. It is not based on your works of righteousness, but upon God’s works. It is the one and only pathway to Paradise.

ARE YOUR GOOD WORKS ENOUGH?

Even though you may love Allah and consistently follow the basic principles of Islam, the questions always remain: “Will your good works be enough? Are your works sufficient to assure your entrance into Paradise? Will Allah be merciful to you based on his evaluation of your performance? How can your eternal destiny be assured?” As you may know, even the Prophet Muhammed expressed uncertainty as to whether or not his good works would assure his entrance into heaven.

Think on this question: If you were to die tonight, are you assured that you will be permitted to enter Paradise? If your response is, “No, I can’t be certain,” then we have good news for you! The Bible contains the answer to this question: “Are my good works enough?” The answer may be shocking to you, but here it is: Even if it were possible to outweigh bad deeds with good deeds, all of your righteous acts are like filthy rags:

*But we are all like an unclean thing,
And all our righteousness are like filthy rags...
(Isaiah 64:6a, NKJV)*

This revelation may be troubling to you if you have been trying to appease God by your own good works. This revelation was the point of Jesus' Sermon on the Mount (Matthew 5:1–48). The Jews that comprised the audience, like those who follow Allah, were engaged in doing good works and trying to keep the Old Testament law. They had come to realize that nothing they did would ever meet God's perfect standard. It would take a Savior! God clearly states regarding the future judgment day:

*I will expose your righteousness and your works, and they will not benefit you.
(Isaiah 57:12, NIV)*

Adam broke one law of God and was kicked out of the Paradise of Eden. Have you committed one or more sins? Did you know that committing one single sin makes a person guilty of breaking all of God's laws?

*For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.
(James 2:10, NKJV)*

Have you broken one of God's laws? Be honest. If so, then you are guilty of breaking them all. Actually, we know that everyone has broken God's laws because the Bible reveals that "...all have sinned and fall short of the glory of God" (Romans 3:23, NKJV). If sin is not properly dealt with, the end of this cycle is spiritual death:

*For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
(Romans 6:23, NKJV).*

Spiritual death means that you will not be permitted to enter Paradise and you will be separated from God for all eternity.

Ask questions: *Which one of you can truly say, "I am free from sin in my life, for my heart is clean and pure." (Proverbs 20:9, TPT)*

INTIMACY WITH GOD

You have been taught that an intimate, personal relationship with Allah is not possible, but that he demands complete submission and good works to assure your eternal destiny. But God Himself declared that He desires to reveal Himself to mankind. He said:

*I've made myself available
to those who haven't bothered to ask.
I'm here, ready to be found
by those who haven't bothered to look.
I kept saying 'I'm here, I'm right here'
(Isaiah 65:1, MSG)*

God has revealed Himself through:

The conscience. God imbedded His basic moral guidelines in the human conscience, meaning that people generally have an innate sense of actions being right or wrong...

...because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man--and birds and four-footed animals and creeping things. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. (Romans 1:19-24, NKJV).

Creation. God is also revealed through creation. The complexity, beauty, and variety of the world all verify a divine Creator:

*The heavens declare the glory of God;
And the firmament shows His handiwork.
Day unto day utters speech,
And night unto night reveals knowledge.
There is no speech nor language
Where their voice is not heard.
Their line has gone out through all the earth,
And their words to the end of the world.
(Psalm 19:1-4, NKJV)*

Jesus Christ: You can learn *about God* through creation, but you can only come to *know God* through Jesus Christ. The greatest revelation of God is through Jesus Christ who came to earth in human form to suffer and die for the sins of all mankind. If you want a revelation of God, look to Jesus:

Jesus said... "I am the way, the truth, and the life. No one comes to the Father except through Me. If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him." Philip said to Him, "Lord, show us the Father, and it is sufficient for us." Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves."
(John 14:6-11, NKJV)

That is why we want you to come to know Immanuel, which is the name by which God confirms that He desires a personal relationship with you. The name "Immanuel" means "God with us" and it is one of the names of Jesus Christ.

The Bible explains that:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.
(1 John 1:1-5, NKJV)

What or who is the Word? It is a person, as it says in verse 2 that “He” was with God. This same Word “... became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” (John 1:14, NKJV). The Word that became flesh was Jesus Christ. God loved mankind so greatly and wanted to reveal Himself so much that He sent His Son to dwell among us and die for our sins so that we could have a restored relationship with Him.

You may have been taught that Jesus was just a good moral teacher and a great prophet. But Jesus declared that He was the Son of God and the Messiah who had come to redeem mankind from sin. How could He be good and moral if He lied about who He was? How can He be both a liar and a great teacher and prophet?

The answer is, He was not lying. He was telling the truth. His subsequent death on the cross and resurrection from the grave proved this and is confirmed, not only by Scripture, but by historical records and eye witness accounts.

As a Muslim, you may say, “Oh, I believe in Jesus. I believe He was a true teacher, a great prophet, and a good man.” But you cannot say Jesus was a true teacher and yet deny His teaching that He is the only way, truth, and life (John 14:6). You cannot believe Jesus was a great prophet and yet reject His prophecy that He would die and rise again in three days (Luke 18:31-33). You cannot admit Jesus is a good man yet disbelieve His claim to be the Son of God (Luke 22:70; John 5:18-47).

Jesus taught that there are not many ways to God, but only one way. Jesus is “*the way, the truth, and the life*” (John 14:6). It is through Immanuel, Jesus Christ, that you can receive assurance of eternal life in Paradise (Heaven):

Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Matthew 7:13-14, NKJV)

There is only one way to God, and that is through Jesus Christ. The good news is that by God’s grace, you can enter the right spiritual gate and be forgiven of your sin through repentant faith in Immanuel:

For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.(Ephesians 2:8-9, NKJV)

When you accept Immanuel as Messiah and the one who died for your sins, you no longer will have to wonder about your eternal destiny. You will not have to question if your good works are enough to outweigh the bad. You can be assured of eternity in Heaven with God. And it all happens through the love and mercy extended to you by Immanuel, God's Son, Jesus Christ. Your eternal destiny is assured by His works, not by yours.

THE MOST IMPORTANT PRAYER YOU WILL EVER PRAY

As a Muslim, prayer is important to you. But the "prayer of salvation" is the most important prayer you will ever pray. What does it mean when you pray this prayer?

-When you pray the prayer of salvation, you are letting God know that you believe His Word is true regarding your need for salvation and the fact that you cannot earn it through good works.

-You are acknowledging that because God could only accept a perfect, sinless sacrifice to atone for sin and because He knew that you could not possibly accomplish that, He sent His Son to die for you and pay the eternal price. *"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16, NKJV).*

-Through this prayer, you are admitting that you need forgiveness for your sin, that your good works are not enough, and that you need a Savior.

-You are acknowledging that Jesus Christ came to earth and died on the cross for your sin.

-You are repenting of your sin and accepting Jesus as your Savior.

Are you ready to pray this prayer? It is simple, but powerful. Here it is:

*"Dear God, I know that my sins have separated me from You. I am truly sorry. Please forgive me for all of my sins and my attempts to atone for them through my own works. I believe that your Son, Jesus Christ, died for my sins, was resurrected from the dead, that He is alive, and that He hears my prayer right now. I invite Jesus--Immanuel--as the Lord of my life, to rule and reign in my heart from this day forward.
In Jesus' name, Amen."*

If you prayed this prayer with true conviction of heart, you are now a follower of Immanuel, the Lord Jesus Christ. This means that your eternal destiny is assured because... *"if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved" (Romans 10:9, NKJV).* You are not only saved from your sin, but saved from an eternity separated from God:

And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life. (1 John 5:11-13, NKJV)

If you are not yet ready to pray this prayer, we encourage you to read the books of Matthew, Mark, Luke, and John in the Holy Bible. Ask God to open your mind. Check out the truth for yourself.

Please contact us if you prayed this prayer. Your personal information will always be kept private. We have much more we want to share with you. We want to help you come to know God in an intimate relationship and we have an abundance of free materials that will help you along the pathway to Paradise. Contact us at: <http://www.harvestime.org>

PART TWO NEW BELIEVER GUIDELINES

Congratulations on your decision to pray the prayer of salvation. Your decision to accept Jesus Christ as your Savior will bring positive changes in your life. This brief study will help you understand what it means to be "born again" and provide instructions on how to grow spiritually.

LESSON ONE: SIN

Man's greatest problem is sin: In Romans 3:23 we read, *"All have sinned and fallen short of the glory of God."* The Bible says all people are sinners and sin separates them from God.

The end results of sin: *"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord"* (Romans 6:23). The end result of sin is spiritual death which is eternal separation from God.

God loves you and has provided forgiveness for your sins: The Bible says, *"This is how God showed His love among us: He sent His one and only Son into the world ... as an atoning sacrifice for our sins"* (1 John 4:9-10). God loves you so much that He has provided a way for your sins to be forgiven so that you do not have to reap the wages of sin which is spiritual death through separation from God.

The answer to your sin problem: Jesus said, *"I am the way and the truth and the life. No one comes to the Father except through Me"* (John 14:6). Acts 4:12 confirms, *"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."* Jesus Christ is the answer to your sin problem. He is the only way to God and the only way to be forgiven.

You must accept Jesus as your personal Savior: Romans 10:9 declares, *"If you confess with your mouth, Jesus is Lord: and believe in your heart that God raised Him from the dead, you will*

be saved." If you prayed the prayer accepting Christ as Savior, this is what you did. You acknowledged your sin, asked forgiveness, and accepted Jesus as Savior.

Your past sins: When you accepted Jesus as your Savior, He forgave the sins you confessed, but He also cleansed you from all unrighteousness, even those sins you did not remember and acts you did not realize were sin. You do not need to confess these past sins repeatedly. They are forgiven and God has forgotten them. God says, "... *for I will forgive their iniquity, and I will remember their sin no more*" (Jeremiah 31:34).

Sins committed after you accept Christ: Part of the daily prayer pattern in Matthew 6:9-13 includes asking forgiveness for sins you commit after receiving Christ.

LESSON TWO: LIVING A NEW LIFE

You have experienced a spiritual birth. The Bible teaches that man is body, soul, and spirit. When you accept Christ as Savior, the change is a spiritual one. You experience a spiritual rebirth (John 3:5-8). You do not experience a physical change when you receive Christ. Your spirit is born again.

After your new spiritual birth, your soul--which is your mind, will, and emotions--must be supernaturally changed as you live out this new life. For years, your soul has ruled your spirit and your body. Whatever your soul desired or dictated, you did---whether it was drugs, alcohol, pornography, immorality, etc. You did not exercise control over emotions such as anger, unforgiveness, and bitterness. You went where you wanted to go and did what you wanted to do. Then you tried to atone for the bad deeds with good works. You got to where you are today by doing what you did. If you want things to change, you must do something different.

You must let your spirit rule. For years, your unredeemed, sinful, soulish nature has controlled your body and your spirit. Now you must learn to let your redeemed spirit control your body and your soulish nature (mind, will, emotions).

When your old soulish nature rises up and you sin, it does not mean you weren't saved. You do not need to accept Jesus as Savior again. You simply need to ask God to forgive you and give you strength to overcome future temptations. God has provided a way of escape in every temptation. Take it! "*No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it*" (1 Corinthians 10:13).

Repetition of sinful behavior leads to more of the same, until certain actions are so entrenched in our lives that we cannot stop. We become enslaved to habitual sin and spiritual strongholds are erected. This is why you do not want to deliberately sin. Read the struggle the Apostle Paul had in Romans 7:15-21 and the glorious solution in Romans 8.

Recognize the difference between conviction and condemnation. *Condemnation* is general. You think you are a bad person, you can never change, etc. These thoughts come from the enemy

to discourage you in your new life. **Conviction** is specific and is from the Holy Spirit to reprove you for wrong so you can correct it. For example, you feel convicted because you lied to someone. This is the Holy Spirit working in you to help you live out your new life of faith.

LESSON THREE: GROWING IN YOUR RELATIONSHIP WITH IMMANUEL

Study the Word of God: You cannot grow without food. Just as natural food supplies the energy for your physical growth, the Holy Bible is the food which supplies the energy for your spiritual growth. Your spiritual growth will be in direct proportion to your increasing knowledge of God's Word. Personal Bible study must become a part of your daily routine. Start by reading the book of John.

Pray: Use the pattern of the Lord's prayer to guide you in daily prayer: Matthew 6:9-13.

Attend a local Bible-believing church so your new faith will be strengthened.

Make friends with other Muslims who are embracing Immanuel as their Savior.

FOR FURTHER DEVELOPMENT OF YOUR NEW SPIRITUAL LIFE...

Download the free courses "*Foundations of Faith*" and "*Kingdom Living*" from the Harvestime web site. Then go through the study entitled "*Biblical Theology*".

After you complete these courses, review the additional resources available free at:

<http://www.harvestime.org>