

Top Ten Passages in the Qur'an that Christians Must Know

The Trojan Horse

Legend says that Helen of Troy was so beautiful that her face could launch a thousand ships. Her beauty was instrumental in one of the more important battles in ancient Greek mythology. The account of the war begins with three goddesses quarreling over a golden apple that was to be given to the “fairest.” To settle the growing dispute, Zeus sent the three to Paris, the son of the king of Troy. He judged that Aphrodite was the fairest and in exchange of his vote, the “goddess of love” made Helen fall in love with him.



The only problem with this reward is that Helen was married to Menelaus, the king of Sparta. Enraged by his wife's abandonment, Menelaus and his brother, Agamemnon, led troops to Troy and besieged the city for ten years. After all that time, the Greeks resorted to one final ploy to win the war – deception. Menelaus had his men build a large wooden horse and hide a select group of warriors inside while the rest of the army appeared to give up and sail home. The Trojans pulled the wooden horse inside the city gates and accepted the strange gift as a trophy of victory. Later that same night, the Greek soldiers crept out of the horse, opened the gates of Troy for the returning comrades, and destroyed Troy to finally end the war.

Many scholars believe that there is some element of truth to the mythological tale but for the most part the value of the story lies in the use of the Trojan Horse. The term is now used metaphorically to refer to any strategy that tricks an enemy into allowing his foe access into a protected space.

A Trojan “Camel”?

When we consider Christian evangelism of Muslims, some people prefer to use a certain method that might be called a “Trojan Camel.” Particularly among Baptists missionaries, some evangelists stress the commonalities between the Bible and Qur'an using a witnessing technique called the “CAMEL method.”

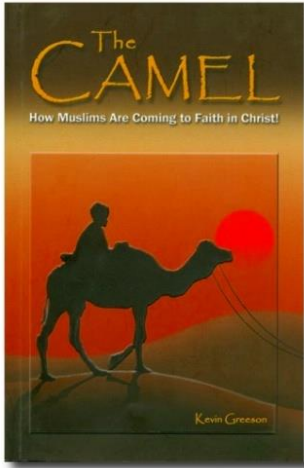
The idea of using the Qur'an to witness to Muslims has become a very controversial subject among Christian missionaries. The International Mission Board of the Southern Baptist Convention promotes the use of the book *The Camel: How Muslims are Coming to Faith in Christ* by Southern Baptist missionary Kevin Greeson as an evangelistic tool. The book details a method of evangelism that is not new but has raised concern in some circles. The book teaches believers to use the acronym C.A.M.E.L. to read Qur'anic passages about the Virgin Birth, miracles, and the resurrection of *Isa al-Masih* (Arabic for “Jesus the Messiah”) with their Muslim friends.¹ Greeson claims that the purpose of the CAMEL method

¹ The acronym CAMEL is taken from the words CHOSEN (Mary was chosen by God for a special purpose); Jesus was ANNOUNCED by angels, Jesus' power is revealed in his MIRACLES; and Jesus is the only source of ETERNAL LIFE.

is not to lead a Muslim to Christ from the Qur'an but to elevate Jesus in the mind of the Muslim using the Qur'an and thus create a bridge to the New Testament for the fuller picture.

Greeson chose the word "camel" because Muslim tradition states that Allah has ninety-nine beautiful names and only the camel knows the 100th name of God. Greeson says that this final name of God is Jesus. The goal is to let "the camel" reveal Jesus to the Muslim from within the pages of the Qur'an itself.

Problems with the CAMEL Method



The primary concern with critics of the CAMEL method is that it gives too much credence to the Qur'an and forces the Christian to refer to the Qur'an as divine revelation from Yahweh.² Some criticize Greeson's book by saying it implies Muhammad is a legitimate prophet of God. Greeson strangely instructs his readers to refer to the Qur'an's reference to the gnostic account of Jesus creating living birds out of clay as an analogy to God creating Adam from the dust of the earth. This is a questionable strategy because we should never give the impression that we think these apocryphal tall-tales are authentic. It may be true that the Qur'an may contain some truth about Jesus, such as his Virgin Birth, but any such truth about Jesus is authentic only because it appears in the Bible and not because it appears in the Qur'an.

Christians do not believe that the Qur'an is the "Word of God" and therefore it is not wise to use the Qur'an as your primary witnessing tool. Greeson himself cautions his readers about remaining in the Qur'an too long and counsels them to bridge over to the Bible as soon as possible. Greeson also clarified in a podcast that he does not consider the Qur'an divinely inspired, saying, "While the Qur'an's teaching about Allah may echo many of the truths about God that were first revealed in the Bible, we must never confuse the Qur'an with the Word of God."³

The principle of finding a way to bring the Muslim from his cultural and religious presupposition to an understanding of the truth in the Bible is a good method to use. No one disputes the principle of "bridging." Unfortunately, the approach of the book "The Camel" has become the same thing as "The CAMEL Method" or "Qur'anic bridging" to most people. It is understood that Muslims are initially very reluctant to go directly to the Bible because they have been taught from birth that the Bible has been corrupted. Therefore, it is almost necessary to start one's conversation with a Muslim by referencing something in the Qur'an before quickly turning the conversation towards the Bible. There are many ways to do this and the wise evangelist will listen closely to what the Muslim says and latch onto to any of a number of inroads to the Scriptures.

² Proponents of the CAMEL method say that Paul referred often to the Hebrew Scriptures. However, the issue with Paul was in the incorrect *interpretation* of the Old Testament by the Jews. There was never a question about the *inspiration* of the Old Testament. Likewise, when Paul engaged with the pagans at Areopagus. He did not find truth in the words of their pagan poets. Instead, he refers to them as "even your own poets," distancing himself from them and refusing to affirm their Stoic and Epicurean beliefs as a bridge to *more* truth.

³ Much of the confusion and criticism directed towards the CAMEL method originates from a pamphlet authored by Greeson titled the "Ruhullah Tract." In this tract, Muslim converts to Christianity are allowed to remain in their Muslim communities, participate in Islamic rituals, and attend mosque.

We must keep our Bibles front and center in any witness we give to the Muslim. Muslims see our reluctance to rely on our own sacred scriptures as a weakness in our faith and a lack of trust in the Scriptures we say we believe. Therefore, we should think of our Bible as Martin Luther did. He once said, “The Bible is like a lion; it does not need to be defended; just let it loose and it will defend itself.”

At the same time, we must admit that there are certain parts of the Qur'an that the Christian should know well. While the Christian should never rely on the Qur'an, it is probably not possible to completely avoid the Qur'an when witnessing to Muslims. Therefore, it may be helpful to propose a few principles for referencing the Qur'an in an evangelistic encounter with a Muslim.⁴

- 1) The terminology of the Qur'an may provide points of contact for discussing truth with Muslims. The Qur'an mentions a number of the Old Testament prophets, uses familiar terminology for Jesus, and refers to the “before books.” The important issue here, however, is to avoid using these terms as theological starting points. In other words, missionaries must recognize the vast semantic differences between the biblical and Qur'anic terms and avoid unqualified use in conversation.
- 2) Like Paul in Acts 17, any appeal to the Qur'an must be qualified. Rather than simply introducing a statement with, “Well, the Qur'an says . . .,” or “According to the Qur'an . . .,” Christians should employ a qualifying phrase such as, “Your book states . . .,” or “According to your own book. . . .” This provides a means of referencing the Qur'an while avoiding implication of authority.
- 3) Christians may affirm statements in the Qur'an that are consistent with biblical truth, but should do so on the basis of biblical authority and, where necessary, attempt to communicate biblical meaning. If done sensitively, this may create opportunity for further discussion and an invitation to study the Bible.

These principles allow for the use of common terminology as a *conversational* starting point but not a *theological* starting point. We must always reference the Qur'an in a qualified way, affirm truth based on the teaching of Scripture rather than the Qur'an, and invite our audience to consider the claims of Christianity from the pages of the Bible itself. There is a definite distinction between using the Qur'an as a theological starting point by revealing theological similarities between the Muslim's book and our book and refereeing the Qur'an briefly as a conversational starting point.

We must never give the impression that we consider the Qur'an on equal footing with Bible. To be fair, most missionaries who use the CAMEL method to do set up the Qur'an as any type of authority. Rather, in effect they are saying, “Even the book that you use as your authority gives you permission to read the Bible and obey the teachings of Christ. So why not read the Scriptures?”⁵

The Top 10 Qur'anic Passages that the Christian Must Know

To be an effective witness, therefore, it is important for Christians to know certain teachings of the Qur'an well. You cannot speak to a Muslim about theological or religious topics without hearing what he

⁴ Copied from Doug Coleman, “Book Review: The Camel,” *Nine Marks*, http://www.alliancenet.org/CC/article/0,,PTID314526_CHID598014_CIID2482670,00.html, accessed 20 May 2014. Coleman served with Muslims in Central Asia for ten years.

⁵ Daniel Akin, David Nelson, and Bruce Ashford, “An Assessment of The Camel,” *Southeastern Baptist Theological Seminary White Paper*, <http://www.danielakin.com/wp-content/uploads/2008/01/an-assessment-of-the-camel.pdf>, accessed 20 May 2014. These Southern Baptist seminary professors endorse the CAMEL method.

or she thinks the Qur'an says on that subject. This does not mean that you must go to the Qur'an as the starting point in order to create a "bridge" to draw Muslims to the Gospel. However, the Christian should know something about the Muslim's holy book. There are certain passages in the Qur'an that the Christian should know cold because these passages will come up in a theological discussion of any length with a Muslim friend, acquaintance, or stranger. In this chapter, we will look at the "Top Ten" passages from the Qur'an that a Christian must know.

1. Surah 1 (*al-Fatihah*) – The Qur'an Offers Guidance, Not Salvation

Islam does not possess anything similar to the Christian doctrine of salvation. The Arabic term used by Christians to speak of "salvation" is *najat*, a word found only once in the Qur'an. Muhammad says, "O my people! how is it that I call you to salvation and you call me to the fire?" (40:41). In this verse, salvation is only an escape from punishment. When Islamic theologians talk about what Allah gives us, they use the word *falah*, which means "success." Islam is not primarily concerned with *offering salvation* but with *offering guidance*.

We see this in the very first surah, which is known as the *Fatihah*. This initial chapter in the Qur'an has been a standard feature in Muslim worship and education since Muhammad first began to teach in Mecca. The first surah teaches:

1:1-6 In the name of God, the Merciful, the Compassionate. All praise is due to God, the Lord of the Universe, the Merciful, the Compassionate, the Sovereign of the Day of Judgment. You alone do we worship and You alone we seek for help. Guide us to the Straight Path, the path of those upon whom You have bestowed Your blessings, those whose (portion) is not wrath, nor of those who have gone astray.

The *Fatihah* is like the Lord's Prayer for the Muslim. In fact, rightly understood, there is nothing in the *Fatihah* that a Christian could not pray in good conscience. The item of great interest to us is the phrase in the middle: "Guide us to the Straight Path." Islam offers to men a "straight path" of guidance that can help them avoid judgment and find success with God. The Qur'an is not a "love letter" from God but a guide for the specific behaviors that will increase (but not guarantee) your chances of avoiding hell and earning heaven.⁶

The nature of the Qur'an as a guide is sufficient in Muslim thought because Islam does not have anything similar to the Christian understanding of original sin.⁷ In Islam, mankind is weak, not depraved. Muslims believe that every human being has a deep innate knowledge of God and understands his responsibility to serve God alone. Yet, the first human, Adam, forgot to walk in the right way.⁸ Therefore, sin is merely forgetfulness, heedlessness, or a failure to remember what you were created to do. Muslims do not think they have anything to be "saved" from. They know they need to be forgiven but forgiveness is a unilateral act of Allah that he declares solely on the basis of his own free will. Allah simply speaks forgiveness in the same way he spoke creation – he simply says "Be" and it is.

⁶ Greear, *Breaking the Islam Code*, 97.

⁷ Original sin does not refer to the "first sin" committed in the Garden of Eden. Instead, the term refers to the result of that first sin, namely that all humans are born with a sinful nature. Muslims deny this.

⁸ Timothy George, *Is the Father of Jesus the God of Muhammad? Understanding the Differences Between Christianity and Islam* (Grand Rapids: Zondervan, 2002), 108.

Our forgetfulness is a result of our inherent weakness as humans and is not to be seen as active rebellion against God. If sin is forgetfulness, the remedy is remembrance. This is why God sent so many prophets (124,000 in all from Adam to Muhammad). In fact, one of the names Muhammad used to describe himself was “the warner.” God used the various prophets to remind people to “walk the straight path.” Allah quickly forgives once you repent and remember through prayer and law-keeping.⁹ This first surah reminds Muslims who they are following and the path they are supposed to walk.

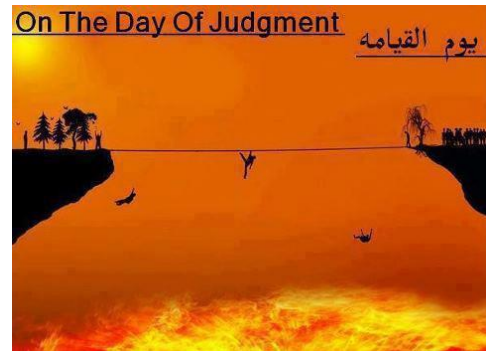
2. Surah 21.47 – The Qur'an Forces Muslims to Live in Fear of the Scales

As they walk on the “straight path,” Muslims must constantly evaluate their thoughts and actions. They never know if Allah is happy or angry with them. For that reason, Muslims must be involved in various works throughout their life. They engage in *jihad* – strenuous effort – to please God and avoid hell. The primary works are the five “pillars” of the Islamic faith: saying and believing the statement of faith, engaging in ritual prayer, giving, fasting, and making a pilgrimage to Mecca. In the end, the final decision of whether or not all those works were sufficient is made through the means of a great scale (or *mizan*).¹⁰ The Qur'an says:

21.47 We set up a just balance [or “scales”] for the Day of Resurrection. Thus, no soul will be treated unjustly. Even though it be the weight of a mustard seed, We shall bring it forth to be weighed; and Our reckoning will suffice.

The good deeds will be measured against the bad deeds and “those whose balance of good deeds is heavy – they will attain salvation: but those whose balance is light will be those who have lost their souls; in hell will they abide” (23:102-103). However, even after the judgment of the scales, the Muslim cannot rest easy. The last phase of judgment must be completed. All must cross the *sirat* (or, the bridge over hell).¹¹

As usual, Islamic tradition supplies all the details.¹² After Allah judges and separates all people into two categories, he will establish a great bridge. Each man must cross this bridge and the path on which he must walk is on the edge of a sword which is as fine as a single hair and hotter than burning charcoal. The person more steadfast in his beliefs and zealous in his works will cross over the bridge more easily, some like lightning or the wind or fast horses. The slowest will be



⁹ This constant need to remember is why Muslims are so concerned with the *shariah*, the law of God based on the Qur'an. The word *shariah* means “road” or “path.” This is also why they insist that *shariah* be applied and upheld in every legal, political, economic, and social area of life. Remembrance of Allah should encompass every aspect of every person's life.

¹⁰ Norman L. Geisler and Frank Turek, *I Don't Have Enough Faith to be an Atheist* (Wheaton: Crossway, 2004), 119.

¹¹ References to this bridge in the Qur'an are relatively obscure: The main verse is Surah 19.70, which says, “Again We do certainly know best those who deserve most to be burned therein. And *there is not one of you but shall come to it; this is an unavoidable decree of your Lord.*”

¹² Geisler and Saleeb, *Answering Islam*, 120. Geisler also points the reader to Qur'an 36:66; 37:23-24.

crawling but he will still make it across. The unfaithful will not be able to make it across and they will stumble and fall into the great abyss below them.

Christians find an unthinkable aspect in this Islamic understanding of salvation: Muslims do not see salvation as something God has promised to them.¹³ Even the most devoted and good Muslim cannot say he will enter Paradise with any sense of assurance. Muslims never know if they have done “enough” to move the scales in their favor. Beyond this, they believe that Allah alone impersonally determines their eternal fate and nothing can be done to change that. This means that even the most sincere Muslim lives in fear that he might wake up tomorrow and simply begin to disbelieve even it that is the last thing he would want to do today. If Allah has determined your damnation, then all the desire, sincerity, faith, belief, and merits of an entire lifetime will not help you.

Muslims believe God's mercy is abundant but do not believe his forgiveness is ever promised to anyone.¹⁴ A Muslim can hope for salvation but he can have no assurance of salvation¹⁵ because God is not bound by the obedience or disobedience of his creatures.¹⁶ The Qur'an states that Allah “forgives whom He pleases, and punishes whom he pleases” (2:284; 3:129; 5:18; 48:14). Salvation is always seen as a divine prerogative and Allah's will is only revealed at the Last Day of Judgment when the scales are brought out. However, even then, God may sovereignly decide to forgive all evil deeds or increase good deeds.¹⁷ All Allah must do is utter one word for his will to be done: “It is He who gives life and death. If He decrees anything He only says: ‘Be’ and it is” (40:68).

It is unavoidable that many Muslims will begin to resent Allah for threatening them with eternal punishment no matter how sincere their belief or extraordinary their effort.¹⁸ Even after living a life of devotion filled with good works, Allah still forces them to “walk the tightrope” of his judgment and gives no help to make it across. This religious trap produces fear, fatigue, and resentment of God. You simply cannot love someone when you are in constant fear they will reject you at any moment for no apparent reason.¹⁹ Their resentment will often lead them to turn to Christ. Therefore, you truly do share the “Good News” when you share the gospel with a Muslim.

3. Surah 2.75 – The Qur'an Claims that the Bible has Been Corrupted

Christians are often surprised to see that the Qur'an directly addresses them. What does the Qur'an say about Christians, known in the Qur'an as “People of the Book” and “People of the Gospel”?²⁰ This title given to Christians acknowledges that God sent down a book through prophets prior to Muhammad. Therefore, there is a great connection between Jesus' people and their books and Muhammad's people and the Qur'an. However, that connection was severed at some point in history due to the acts of Christians.

¹³ Greear, *Breaking the Islam Code*, 97.

¹⁴ Greear, *Breaking the Islam Code*, 66.

¹⁵ R.C. Sproul and Abdul Saleeb, *The Dark Side of Islam* (Wheaton: Crossway, 2003), 56.

¹⁶ Chawkat Moucarry, *The Prophet and the Messiah: An Arab Christian's Perspective on Islam and Christianity* (Downers Grove, IL: IVP Books, 2001), 103.

¹⁷ Moucarry, *The Prophet and the Messiah*, 104.

¹⁸ Greear, *Breaking the Islam Code*, 99.

¹⁹ Greear, *Breaking the Islam Code*, 99.

²⁰ The term “People of the Book” is used to address Jews alone or Jews and Christians together.

2.75 Now [O Muslims], do you then hope that they will believe in you, when some of them have already heard the word of Allah and knowingly pervert it, after they had understood its meaning?

When the Muslim makes this charge before you, it is helpful to respond in the same incredulous manner as the Muslim would if you charged the Qur'an with corruption. Assume the high ground Muslims take and show how much their unfounded charge offends you. How dare a Muslim say that any person could change God's Word that He has sworn to honor and protect (see Ps 119:89; Is 55:11; Matt 5:18). Muslims will declare that the Qur'an cannot be changed because Allah promises to protect the Qur'an. Quickly show them that those same promises are given in the Bible.

This will not bother most Muslims. Ask them how the Bible was corrupted and when it was done. The verse above seems to say that this corruption was accomplished by physically altering the written message of the Bible by inserting or deleting certain doctrines and teachings. When Muslims make this accusation, they typically go far beyond even the ideas of the most destructive liberal critics and do not recognize those same liberal scholars would say the same thing about the Qur'an's claim to divine revelation if they had the courage to do so publicly.

This is a strange position for the Muslim to take because the Qur'an boldly claims that the revelation of God cannot be altered by man. Allah will protect what he has given through his prophets. Allah declares the following:

- **15.9** We have, indeed, sent down the Remembrance, and We shall preserve it.
- **18.27** Recite and teach that which has been revealed unto you of the Book of your Lord. No one can change His words.
- **10.64** Theirs is the good news in this world and in the Hereafter. No change can there be in the words of Allah. This is the tremendous triumph.

The doctrine of divine preservation is clear. Some Muslims limit this preservation to the Qur'an but these passages use the word *nazzal*, the same term used below in our discussion of the Torah (5:44) and the Gospel (5:47). So if the corruption cannot be found in the words themselves, then the corruption must take place in the *meaning* of the text. This seems to be what Surah 3 charges:

3.78 And there is a party of them who distort the Book with their tongues that you may think that what they say is from the Book when it is not from the Book.

Most Muslims today cling to the belief, contra the Qur'an, that the corruption has occurred in the actual text itself at some point in history. They must say this because the Bible and the Qur'an are so wildly different in so many places – the difference cannot be in the interpretation alone. This more extreme theory on the mode of corruption appears to be a later theological and apologetic perspective not required by the Qur'an itself. Regardless, it opens up a horrifying thought to the Muslim and forces him to answer an honest question: *If God did not honor his promise the first time with the Bible, then what guarantee do they have that Allah will honor his promise the second time with the Qur'an?*

4. Surah 5.47 – The Qur'an Tells Muslims to Go to the Gospels

Strangely, the same Qur'an that tells Muslims that the Bible is corrupted tells Muslims to go to the Bible for answers.²¹ The Qur'an teaches Muslims to revere and honor Jesus Christ as one of history's greatest prophets. However, this raises an important point: *How can Jesus be a prophet who speaks the words of God with miraculous signs pointing to the truthfulness of his statements and yet Muslims deny what Jesus taught about himself?*²² To accept Jesus as a "good teacher" or even a "prophet" and yet reject his teachings and prophetic statements is not an honest position to take and dishonors Jesus greatly.

The Qur'an teaches the Muslim to inquire about Jesus by going to the "People of the Book" for answers. We must point them to a passage in the Qur'an that is very challenging to the Muslim.²³

5.46 In their footsteps We sent Jesus son of Mary, confirming that what was revealed before him, and We bestowed on him the Gospel wherein is guidance and a light, confirming that what was revealed before it was in the Torah – a guidance and an admonition to the God-fearing.

5.47 Let the People of the Gospel judge by that which Allah had revealed therein. Whoever judges not by that which Allah has revealed; such are the corrupt.

In a parallel passage, the Qur'an says:

10.94 But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers.

Several questions must be asked and answered:²⁴

- 1) **What are we to judge?** Contextually, we can say we are to judge ourselves in light of the Gospel or to judge Muhammad's claims to be God's final Messenger. Both are possible but what must be seen is that Muslims are to make their judgment according to what is written in the gospels.
- 2) **How is the gospel described?** After speaking of Moses and the Torah, the gospel is presented as a further link in Allah's revelation to mankind. The Gospel, like the Torah, is described as a "light and guidance." This is common language used to describe a divinely inspired text.
- 3) **What would these words have meant to the Muslims of Muhammad's day or in the years soon after Muhammad's death?** Christians in Muhammad's day would have heard these words recited by Muslims and would have had a way to obey this command to judge by the Gospel. This necessarily means that "the gospel" had to exist in the days of Muhammad. Some Muslims get around this verse by saying that the gospel was a book given to Jesus Christ that was subsequently lost. If this is true, then this makes the Qur'an essentially meaningless. Think about it this way: If it was corrupted or lost before Muhammad's time, how could the "People of the

²¹ See 10.94; 5.50; 5.85; 3.84; 4.136; 10.64 for additional Qur'anic passages that commend the Bible as trustworthy.

²² Thabiti Anyabwile, *The Gospel for Muslims: An Encouragement to Share Christ with Confidence* (Chicago: Moody Press, 2010), 63-64.

²³ The context of the passage actually begins in aya 42, where it talks about Moses and the Torah. We are concerned here with Jesus and the Gospels.

²⁴ James R. White, *What Every Christian Needs to Know about the Qur'an* (Minneapolis: Bethany House Publishers, 2013), 185-186.

(Already Lost) Gospel” judge by what God had revealed (but allowed to be lost)? It makes no sense to command Christians to judge themselves by something that they had absolutely no access to or that which was hopelessly corrupted at the time this specific command was given.

It is clear that the author of the Qur'an believed the Gospel was still available in its uncorrupted form at the time the Qur'an was recorded. Furthermore, we know beyond any doubt what the New Testament looked like in AD 632. We have entire copies of the New Testament that existed long before Muhammad was born and they match up with copies of the New Testament created long after Muhammad died and with copies still in use today. A Christian who goes to the Gospel to judge Muhammad's claims and Jesus' claims will find that the author of the Qur'an was woefully ignorant of the teachings of the apostles on the cross, the resurrection, and the divine nature of the incarnate Son of God. To obey the Qur'an at this point is to refute the truthfulness and historicity of the Qur'an and the Qur'an itself is rendered meaningless. The Qur'an cannot be considered a further revelation of the God who revealed himself in Jesus Christ. Muhammad fails the test of a true prophet of God and does not stand in the line of Abraham, Moses, and Jesus. If it is considered blasphemous to speak in this way, it is better to blaspheme a human being than to blaspheme God.²⁵

5. Surahs 7 & 61 – The Qur'an Says Muhammad is in the Bible

I combine two passages into one topic for discussion. People have long searched in the Bible for the message they want to find. The most desperate group to search the Bible for what is not really there is the Muslims. The Qur'an claims that the Bible contains prophecies and descriptions of Muhammad. Muslims say that Jewish and Christian prophets spoke of Muhammad's coming and his ministry and even called him by name. Therefore, because Muhammad made this claim, Muslims desperately claw through the pages of the Bible to find any reference to their prophet. When they do so, Muslims are amazed to discover that the Bible speaks regularly, consistently, and repeatedly about Jesus but never about Muhammad. Therefore, Muslims have to do some “creative thinking” to find Muhammad where Muhammad does not exist. Muslims believe that Christians either do not know their own Scriptures or are actively hiding the information therein that would point them away from Christianity and towards Islam.

5a. Surah 7.157 – The Qur'an Says Muhammad is Prophesied in the Bible

The primary text found in the Qur'an to suggest Muhammad is to be found in the Bible is the seventh surah, also known as Surah *Al-Araf* (or, “The Elevated Places”).

7.157 Those who follow the Messenger, the Unlettered Prophet, whom they find described in the Torah and the Gospel - he will enjoin on them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.

The most important portion of this verse is “whom they find described in the Torah and the Gospel.” Some translations reveal a certain interpretational flair, saying “whom they find described in *what they have* of the Torah and the Gospel.” This, of course, implies that some portions of the Bible have been lost

²⁵ James R. White, *What Every Christian Needs to Know about the Qur'an* (Minneapolis: Bethany House Publishers, 2013), 286.

but there is absolutely nothing in the Arabic text to support this interpretation. It is completely driven by an apologetic agenda.

The context of this entire section is a call for people to follow Muhammad as Allah's divinely selected messenger on earth. Those who obey this passage and follow Muhammad's teachings receive a promise of good in this life and in the life to come. The phrase that we are interested in above is part of the argument as to why those who possess the Torah and the Gospel should also believe in Muhammad's ministry: they find a description of Muhammad in their texts, as well. If they too want a good life on earth and eternal life in Paradise, they will also follow Muhammad, as the Qur'an and the Bible both teach.

Because Allah calls on Muhammad to make this announcement to the people of his day the claim about Muhammad's presence in the Bible had to be relevant to the people of Muhammad's day. In other words, the people to whom Muhammad would actually speak these words would have had to have been able to confirm his words about Muhammad's appearance in the Bible that they possessed at that very time. As we saw above, it is a statement of fact that the Bible possessed by Jews and Christians in AD 632 is the same Bible possessed by Jews and Christians today. If our Bibles were corrupted to hide Muhammad's presence, then the corruption had to have occurred prior to Muhammad's birth and rise to prominence. However, if this is the case, then that necessarily means that Muhammad (or Allah) pointed his readers to a flawed, inauthentic source and told them to base their eternal soul on that source.²⁶

5b. Surah 61.6 – The Qur'an Says Muhammad is Named in the Bible

The second most important passage in the Qur'an to suggest Muhammad can be found in the Bible is surah number 61, also known as "The Ranks." Interestingly, this surah is one of the latest to be recited and recorded, which shows that Muhammad continued to feel the need to emphasize his prophethood alongside Moses and Jesus and others from the Bible to the very end of his life. The Qur'an says:

61.6 And [remember] Jesus, son of Mary, who said: "O Children of Israel; I am the messenger of Allah to you, confirming that which was before me in the Torah and bringing good news of a messenger who will come after me, who name is Ahmad." Yet when he came to them with clear proofs, they said: "This is [clearly] magic."

This passage is similar to the previous one. Muhammad speaks to the people of his day and appeals to the examples of Moses and Jesus to define and defend his role as the final prophet of Allah. The name "Ahmad" comes from the same Arabic root from which Muhammad's name is found.

The argument of this passage is that Muhammad is similar to Jesus because both of these great prophets were doubted and rejected by those they sought to call to the way of Allah. Muhammad's persecution therefore shows that he is a prophet in the line of Moses and Jesus. That is important but it is not the most important part of this passage at this moment. Instead, our attention is drawn to a brief word from the lips of Jesus. The Qur'an puts in the mouth of Jesus that he is a messenger of Allah who brings good news of the messenger who is yet to come – a messenger named Ahmad.

This is surprising to Christians for two primary reasons: (1) There is no evidence whatsoever that Jesus ever said this or anything remotely like this; and (2) There is no evidence that Jesus' followers were

²⁶ Greear, *Breaking the Islam Code*, 125.

looking for another “messenger” to come after Jesus. Please refer to the chapter on “The Qur’an and Biblical Prophecies about Muhammad” from this class to see how to respond to a Muslim’s understanding Deuteronomy 18 and John 14-16.²⁷

6. Surah 4.48 – The Qur’an is Fiercely Monotheistic

The single most important definitional aspect of Islam is *tawhid*.²⁸ *Tawhid* is the “doctrine of Oneness” and is the very heart of Islam. *Tawhid* is to the Muslim what the Trinity is to the Christian. *Tawhid* is the non-negotiable characteristic of Allah and all Muslims must embrace it to enter the faith. One does so by earnestly repeating the *Shahada*: “There is no god but God, Muhammad is the messenger of God.”

The Christian might find some familiarity in this statement with the Jewish confession of faith, the *Shema*. Jews would repeat the *Shema*, saying “Hear, O Israel, Yahweh is our God, Yahweh is one” (Deut 6:4). Jewish law demanded each father to discuss this verse and its meaning with his family as they made their way through each day. So far, the Jew and the Muslim seem to be saying the same thing: “God is one.”

When Christians come on the scene, they likewise refer to God in a monotheistic way. Paul writes, “For there is one God, and there is one mediator between God and men, the man Christ Jesus” (1 Tim 2:5). He elsewhere writes that “God is one” in Romans 3:30 and Galatians 3:20. Likewise, James acknowledges that even Satan and his demons believe this truth, saying, “You believe that God is one; you do well. Even the demons believe—and shudder!” (James 2:19).

However, the Christian Scriptures reveal that the testimony of the oneness of God in the Old Testament is fulfilled in the person of Jesus of Nazareth and in the person of the Holy Spirit. The unchanging truth of monotheism is now accompanied with the realization that the one true God has revealed himself to his creation in a distinct way: the Trinity.

It is important to understand that Trinitarianism is not the opposite of monotheism. Monotheism can be Unitarian (one nature expressed in one person) or Trinitarian (one nature expressed in three persons). When we read that the Qur’an says that Allah is “God, the One and Only . . . there is none Like unto Him” (112.1-4) and “He is Allah, other than whom there is no deity” (59.23), we understand that the Qur’an is speaking of a unitarian monotheism.²⁹ When we read that the New Testament speaks of the oneness of God and the divinity of the Father, Son, and Holy Spirit, we understand that the Bible is speaking of a Trinitarian monotheism.

This is no minor difference. For the Muslim, the unitarian nature of God (*tawhid*) is essential for salvation. An important Islamic work states:

[*Tawhid* keeps one] from eternity in the fire – provided his heart contains a mustard seed’s equivalent amount of it – all deeds and sayings, both inner and outer, are dependent upon

²⁷ Notes are available at Western Avenue Baptist Church, <http://goo.gl/nwKpNn>, accessed 20 May 2014.

²⁸ White, *What Every Christian Needs to Know about the Qur’an*, 59.

²⁹ White, *What Every Christian Needs to Know about the Qur’an*, 61.

tawhid for their acceptability, their completeness, and for rewards given for them. So all of this is empowered with the presence of *tawhid*.³⁰

According to the Qur'an, Allah has sent many prophets into the world (including many found in the Bible), and they all had the same message: "We sent no messenger before you, but that We revealed to him, that 'there is no god but I, so worship Me!" (21.25).³¹ The message of *tawhid* (strict unitarian monotheism) is what binds Islam together.

If adherence to *tawhid* is the highest and most important commandment in Islam, then the greatest sin is called *shirk*. *Shirk* is the opposite of *tawhid* and is, in essence, idolatry. The word means "to associate" or "to join together."³² To associate something with Allah is to give Allah's rights to another, whether in lordship, worship, or attributes. It is the worst possible sin to say another can bless you like Allah can or to worship another like you should worship Allah or to claim another has characteristics that only Allah rightly can be said to possess.

Therefore, the worst possible sin is to negate *tawhid* and associate Allah with anyone or anything. The Qur'an says:

4:48 Surely, Allah will not forgive those who assign partners to Him. He forgives all but that to whom He pleases. Whosoever ascribes partners to Allah is guilty of a monstrous sin.

The strongest affirmations of unitarian monotheism do not come from positive statements in the Qur'an but from negative attacks against any form of polytheism. The Qur'an regularly says something like this in response to some alleged departure from *tawhid*: "Do not say this about Allah, for there is only one Allah, worship him." These denouncements are most often in the context of the Qur'an's denunciation of the "People of the Book," specifically Trinitarian Christians. Christianity stands in opposition to idolatry just as strongly as the Qur'an but the Islamic application of the concept of monotheism and idolatry within the doctrine of *tawhid* means that Christians, as a group, have committed the act of *shirk* and are bound for hell.³³

7. Surah 4.171 – The Qur'an Denies yet is Ignorant of the Trinity

The doctrine of *tawhid* demands absolute unity and the Qur'an repeatedly condemns Christians for committing *shirk*. However, the reasons for this condemnation are confusing because it does not seem the author of the Qur'an (whether Muhammad or Allah) is aware of what the Bible teaches on the Trinity. The fourth chapter (surah) of the Qur'an is vitally important for understanding the Qur'an's presentation of the Trinity. We begin our study of this important surah in aya 166:

4.166 But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness.

³⁰ Allamah Al-Sadi, as quoted in White, *What Every Christian Needs to Know about the Qur'an*, 61.

³¹ The latter part of the Shahada would change over time. Moses was the accepted prophet at one time, as was Jesus. Now, Muhammad has been revealed as the "final" prophet.

³² White, *What Every Christian Needs to Know about the Qur'an*, 66.

³³ One can be forgiven of *shirk* if he repeats the *Shahada*. However, you cannot die before doing so or you will go to hell.

4.167 Indeed, those who disbelieve and avert [people] from the way of Allah have certainly gone far astray.

4.168 Indeed, those who disbelieve and commit wrong [or injustice] - never will Allah forgive them, nor will He guide them to a path.

4.169 Except the path of Hell; they will abide therein forever. And that, for Allah, is [always] easy.

Allah is the one who testifies that what has been given to Muhammad is divine and Allah is a “sufficient witness” to the truth. To reject this testimony is to engage in disbelief. To obstruct others from believing in this truth is even worse.

4.170 O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise.

Because of this truthful testimony of the Qur'an, the call goes out to all people, including Jews and Christians, to follow the teaching of Muhammad. However, even if you do not believe, this does nothing to lessen Allah's glory and universal sovereignty. What truth has Allah revealed to his final messenger?

4.171 O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a spirit [created at a command] from Him. So believe in Allah and His messengers. And do not say, “Three”; cease - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

The Qur'an now gives its full attention to the “People of the Scripture,” meaning the Christians. The Qur'an is not referring to Jews because Jesus is called “the Messiah,” a claim the Jews would reject. Christians are given two commands:

- 1) Speak only the truth about Allah.
- 2) Commit no excess in your Christian religion.

We can easily agree that we should speak the truth about Allah (and we are trying to do so in this class). In the second command, the word translated “excess” is *taghlu*, which means to go beyond the proper limits. The Qur'an teaches here that Jesus is “but a messenger” and to go beyond that designation is excessive. Instead, Muslims and Christians are only to say, “Allah is but one God.”

To believe in Allah is to refuse to say “three” when referencing Allah. Is this a reference to the Trinity? Some translations, such as Yusuf Ali's very popular version, actually uses the word “Trinity,” saying, “Do not say, ‘Trinity,’” even though this is grammatically inaccurate. The word *thalaatha* is the common Arabic word for “three” and appears 19 times in the Qur'an, always referring to the number. This interpretation (instead of translation) by Yusuf Ali reveals how this verse is understood by Muslims.

In this passage, does the Qur'an teach its readers to refuse to believe that God exists as three divine persons in the one Being that is God or does the Qur'an teach here that the Trinity is actually three separate and distinct gods, inferring that Christianity is a form of polytheism? Other passages in the Qur'an reveal the Islamic misunderstanding of the Trinity.

- **Surah 5.17** – Certainly they disbelieve who say: Surely, Allah-- He is the Messiah, son of Marium.
- **Surah 5.73** – Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god but the one God
- **Surah 5.116** – And when Allah will say: “O Isa son of Marium! did you say to men, Take me and my mother for two gods besides Allah,” [Jesus] will say: Glory be to Thee . . .

The Qur'an is clear here in its misconception of the Trinity. The Qur'an teaches that Allah is the Messiah (though elsewhere applies that undefined title to Jesus). The Qur'an teaches that Allah is the third of three gods, the other two apparently being Jesus and Mary.

Think for a moment about the Qur'an's corrective words to idolatrous Christians. If we are not to say “three” but are to say “Allah is but one God,” it seems plain that the actual meaning is, “Do not say three gods, for Allah is only one God, the only true God.” Everywhere the Qur'an speaks of Christians saying “three,” the cure for this falsehood is the absolute unitarian monotheism of Islam. The Qur'an teaches and Muslims believe that Christians are polytheists (technically, tritheists).

This reveals that the Qur'an does not accurately state the basic Christian understanding of the Trinity. *Trinitarianism is not the opposite of monotheism; polytheism is.* Either Muhammad was grossly misinformed or Allah was exceedingly confused as to true Christian belief. Neither of these conclusions is acceptable to the Muslim so blind faith in the statements of the Qur'an against all facts to the contrary must be held despite this obvious error.

Therefore, we easily recognize and must repeatedly inform Muslims that Surah 4:171 teaches a view of the Trinity that believing Christians find confusing, ridiculously inaccurate, and deeply offensive. We do not believe that Jesus is the offspring of God and Mary. When we say “three,” we are referring to three Persons within the one Being who is God. We do not believe in three gods and we most certainly do not believe that Mary is a god. Regardless of how any times Christians say this, blind adherence to the Qur'an forces Muslims to keep believing this inaccurate teaching. The Christian should react to such a baseless accusation with incredulity and let the Muslim know how offended you are that he or she thinks that is what you actually believe.

8. Surah 3.47 – The Qur'an Teaches that Jesus was Born of a Virgin

Most Christians are surprised to read certain statements in the Qur'an that coincide with historical orthodox Christian doctrine. A prime example is the virgin birth of Christ to Mary:

3.45 When the angels said: O Marium, surely Allah gives you good news with a Word from Him (of one) whose name is the Messiah, Isa son of Marium, worthy of regard in this world and the hereafter and of those who are made near (to Allah). . . .

3.47 She said: My Lord! when shall there be a son (born) to me, and man has not touched me? He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.

This text also speaks of Jesus as a “Word” and as the “Messiah.” As Christians concerned with the truth, we must be aware that Muslims do not use those terms as we do. Those words are not even exclusive to Jesus in Islamic theology. So, while there are several things in this text that demand our attention, at this

point it is helpful to know that Mary was a virgin when she gave birth to Jesus. We will see next that although the Qur'an professes the virgin birth, this does not necessarily mean that Muslims believe that Jesus is divine.

9. Surah 3.59 – The Qur'an Teaches that Jesus is not Son of God

Mary asks Allah how she can be pregnant when she has never been touched by a man. The Qur'an answers, "When [Allah] has decreed a matter, He only says to it, Be, and it is" (3:47). This text is the key to understanding how Muslims understand Jesus' relationship to Allah. Jesus was able to be born of a virgin because Allah simply said, "Be." In this way, Jesus was born without the necessity of a human father. He is the "Son of Mary," a term used in the Qur'an a total of thirty-three times.³⁴ The term appears only once in the Gospels (Mark 6:2-4). However, this does not mean Jesus is divine. Indeed, in the verses that follow, the Qur'an makes this explicit:

3.59 Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.

3.60 (This is) the truth from your Lord, so be not of the disputers.

In these verses, Jesus is made to be parallel with Adam, a specially created being but a regular human being, nonetheless. In Islamic thinking, neither Adam nor Jesus had an earthly father. Of course, Christians agree up to a certain point. However, in Islam, this position does not need to be argued or nuanced because the next verse declares that this "truth [is] from your Lord." To dispute this theological and historical fact is to reject the divine revelation of Allah to Muhammad. All discussion is therefore eliminated with this final refutation of the Christian doctrine of the incarnation.

10. Surah 4.157 – The Qur'an says Jesus did not Die on the Cross

Muslims believe, along with Christians, that a crucifixion took place in Jerusalem on a Friday afternoon in the early first century. They also believe that the crucifixion was intended to execute Jesus of Nazareth. However, Muslims veer from orthodox Christian teaching and say that at the very last minute, just before Jesus was to be nailed to the cross, Allah intervened on his behalf to save the great prophet from the indignity of such a gruesome death.³⁵ After all, Jesus did pray that God would "remove the cup" from before him (Luke 22:42). Surely God's will would be to answer his prophet's prayer.

Allah's answer to Jesus' prayer is found in the fourth surah of the Qur'an. There is no explanation given and no defense deemed necessary. The context of the passage is within a lengthy list of Israel's great sins against God: they worshipped the calf, broke the covenant at Sinai, killed God's messengers, and spoke contemptuously against the Virgin Mary (see 4:153-156). Then, we suddenly find these words:

4.157 And their saying: Surely we have killed the Messiah, Isa son of Marium, the apostle of Allah; and they did not kill him nor did they crucify him, but it appeared to them so; and most surely those who disagree are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and certainly they killed him not.

4.158 But Allah raised him up to Himself; and Allah is Mighty, Wise.

³⁴ Moucarry, *The Prophet and the Messiah*, 168.

³⁵ George, *Is the Father of Jesus the God of Muhammad?*, 97.

In the context, it appears that this is another sin of Israel – they boasted that they had succeeded in killing another of God’s messengers. Therefore, this diatribe is not directed towards Christians but towards the Jews who refused to believe in Jesus.³⁶ The Jews put Jesus to death because he claimed to be the Messiah. Surah 4:157 replies to this argument by rejecting what the Jews said. In response to the boasting Jews, the Qur’an teaches that, contrary to what they thought they had done and thought they had seen, they had not succeeded in killing God’s prophet. Not this time, anyway.³⁷ Therefore, in Muslim thinking, this proves that Jesus really was the man he claimed to be. By spoiling the Jews’ plans, God vindicated Jesus as Messiah. In other words, we are faced with two diametrically opposite positions:

- 1) The Jews say, “Jesus *was not* sent by God, which is why he *was* crucified.
- 2) The Muslims say, “Jesus *was* sent by God, which is why he *was not* crucified.”³⁸

In this verse we find the totality of the Qur’an’s teaching on the crucifixion of Jesus. In contrast to the Qur’an’s testimony on the divinity of Jesus, which is denied multiple times, the crucifixion of Jesus is mentioned in just this one text. This scarcity of information on the cross is in distinction to the Bible. Jesus is mentioned 93 times in the Qur’an and 64 of those instances discuss his birth. The remaining 29 occurrences cover the rest of his life and only this one verse deals with his death. It has often been stated that the New Testament gospels are really passion narratives with an extended introduction. It could just as easily be said that the Qur’an’s account of Jesus is a nativity narrative with a short postscript.³⁹

Yet, despite the scarcity, all other verses in the Qur’an are interpreted in light of this one verse.⁴⁰ Muslims do not understand a basic rule of interpreting Scripture: It is dangerous to establish doctrine on the basis of one verse unless that verse is exceedingly clear and does not stand in opposition to the teaching of any other passage. For example, Mormons participate in baptisms for the dead because of one unclear verse in Paul’s letters (1 Corinthians 15:29). Muslims do the same thing here. They deny the most important doctrine in Christianity because of a single verse written 600 years after the fact even though there are a few other verses in the Qur’an that would be interpreted quite differently if not for the Muslim understanding of this one verse. In fact, if Surah 4.157 was not found in the Qur’an, there would be no question that Islam’s holy book clearly teaches that *Jesus did die*.⁴¹ These three passages are examined below.

Jesus’ Death in Surah 19.33

The surah entitled “Mary” gives us the account of the birth of John the Baptist and Jesus (along with the infant Jesus’ words spoken intelligibly from the cradle). Within the context of the infant’s prophetic words, the baby Jesus says, “Blessed am I in the day of my birth, *my day of death*, and my day of resurrection to life” (19.33). These are almost the exact same words spoken of Allah in his blessing of John the Baptist, when Allah says, “Blessed be he on the day of his birth and the day of death and the day when he is raised to life” (19.15). In both cases, the Arabic word *mata* is used, which is the most common

³⁶ Moucarry, *The Prophet and the Messiah*, 133.

³⁷ Moucarry, *The Prophet and the Messiah*, 140.

³⁸ Moucarry, *The Prophet and the Messiah*, 140-141.

³⁹ Kenneth Cragg, *Jesus and the Muslim: An Exploration* (London: George Allen and Unwin, 1985), 25-26, as quoted in Geisler and Saleeb, *Answering Islam*, 278.

⁴⁰ Moucarry, *The Prophet and the Messiah*, 137.

⁴¹ White, *What Every Christian Needs to Know about the Qur’an*, 141.

verb used to speak of normal death.⁴² Of course, John was beheaded. Was Jesus also speaking of his execution? Muslims believe this passage refers to the death Christ will experience after his return to earth.

Jesus' Death in Surah 5.119-120

The surah entitled "The Table" speaks of the final judgment. Jesus claims that he obeyed Allah faithfully throughout his life on earth and spoke only what Allah commanded him to say. Jesus says, "As long as I was among them, I bore witness to them and *when You took me to Yourself*, it was You who were watcher over them. For You are a witness to all things" (5.116-117).

The statement "You took me to yourself" uses the Arabic verb *tawaffa*, which literally means "to receive" or "to take back" or "to collect."⁴³ It was originally used to speak of a person receiving the full payment of his [actions].⁴⁴ It is the most common verb used in Arabic to express the action of "causing someone's death." It is used elsewhere in the Qur'an to speak of Allah as "the one who gives life and death" (see 2.258; 3.156) and calls on men to pay their account in his presence.⁴⁵ We see similar euphemisms in many other languages because all people attempt to minimize the horror of death. Even in the Bible we read of death expressed in the language of "sleeping" and "being gathered to his fathers" (see Gen 25:17; 35:29; 49:33). With this in mind, we see that Jesus refers to his own death in the Qur'an in a completely natural way. However, Muslims do not interpret the passage this way. Instead, they believe that Jesus is speaking of his ascension into heaven.

Jesus' Death in Surah 3.55

The third surah tells us how God deceived the Jews in their plot to execute Jesus:

3.54 And they schemed and Allah (also) schemed, and Allah is the best of schemers.

3.55 And when Allah said: *O Jesus! I am gathering you (or, "causing you to die") and raising you to Me*, and cleansing you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed.

Once again the Qur'an uses the Arabic verb *tawaffa*, meaning "to cause to die." It is followed by the verb *rafa'a*, meaning "to lift up" or "to exalt." The order in which these verbs appear seem to indicate that Jesus will be exalted in his resurrection after his death. In this thinking, Allah triumphs over the Jews by raising Jesus from the dead.

However, the traditional Muslim understanding of this verse, and all other such verses, is that Jesus did not die but that God raised him to himself without death. Instead, Muslims believe that Jesus will return to earth at the end of this age to complete his mission by inaugurating a forty-year messianic reign on earth in which time he will marry and raise a family. Once Jesus has established Islam as the one true religion, Jesus will die a natural death and then be raised from the dead, fulfilling the prophecy of 19:33.

⁴² Moucarry, *The Prophet and the Messiah*, 130.

⁴³ Moucarry, *The Prophet and the Messiah*, 131.

⁴⁴ Colin Chapman, *Cross and Crescent: Responding to the Challenge of Islam* (Downers Grove: IVP Books, 2007), 213.

⁴⁵ Chapman, *Cross and Crescent*, 213.

Conclusion

In this class, we have examined the world into which Muhammad was born and raised and looked at the history of the early days of the formation of the Qur'an. We have read what the Qur'an has to say about God, Jesus, the Trinity, the cross, Muhammad, and the way of salvation. When we examine all these topics, we see that the Qur'an is grossly ignorant of the Bible it says it has replaced. The doctrines they deny are not the teachings that Christians have held for two thousand years. If it is appropriate for the Muslim to warn us of the dangers of committing shirk, then it is equally appropriate for Christians to warn them of the dangers of neglecting the gospel of Jesus Christ, whom they claim to revere. The author of the Qur'an did not understand the gospel or the Christian faith. As stated earlier in this text, if it is blaspheme to speak the truth on this subject, then it is better to blaspheme a human like Muhammad than to blaspheme God.