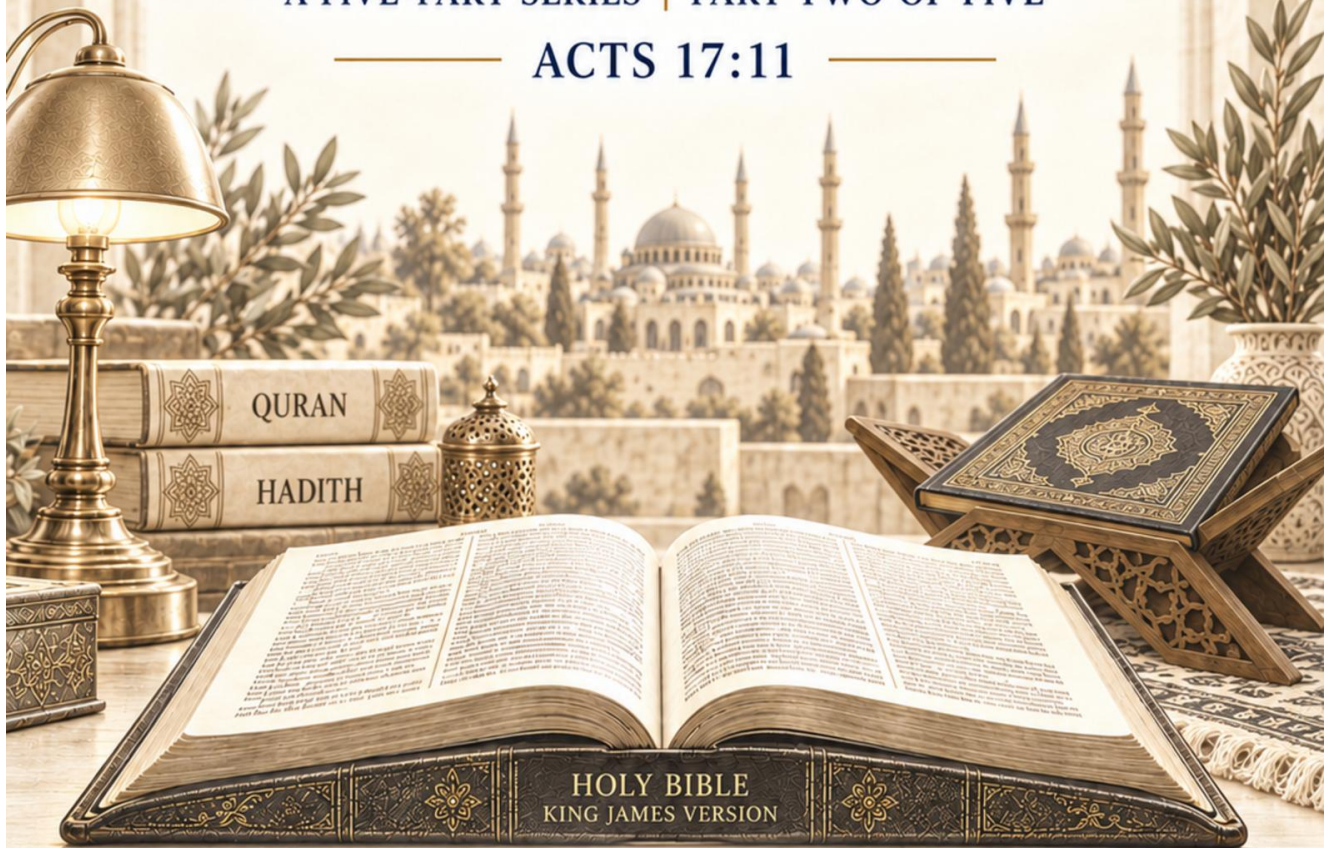


REASON TOGETHER CHURCH

HOW DOES ISLAM DIFFER FROM THE BIBLE?

A FIVE-PART SERIES | PART TWO OF FIVE

ACTS 17:11



SERMON & PASTOR'S COMMENTARY

DR. THOMAS W. HAWKSLEY

PASTOR & TEACHER



How Does Islam Differ from the Bible

Full Sermon Manuscript

Dr Thomas W Hawksley

Reason Together Church

Aloha.

Welcome to Reason Together Church.

Our invitation each week is simple: Bring your questions.

Open your Bible.

Let us Reason Together the Word of God.

If you are visiting with us, we are glad you are here.

You may complete a guest card with only your first name and email address.

That gives us an opportunity to thank you for coming and to help you stay connected.

We will not sell your information or pressure you.

We do not pass an offering plate.

Guests are not expected to give.

If you are a member of another church, please support your home church.

If God leads you to support this ministry, there is a giving box in the back.

After the service, please join us at the Reason Together Cafe and in the Pastor's Study on the second floor.

At the Cafe, COFFEE means Christ Offers Forgiveness For Everyone Everywhere.

We also offer free refills on conversations.

If today's subject raises a question, please bring it with you.

Let us pray.

Father, thank you for giving us your Word.

Give us wisdom as we examine teachings that affect the eternal souls of people you love.

Keep us from fear, pride and hostility.

Help us represent our Muslim neighbors honestly.

Help us refuse false accusations while speaking clearly about Jesus.

Open our eyes to the truth and draw every listener to the Savior.

We ask this in the name of Jesus.

Amen.

Please open your Bible to John chapter 20.

We will begin with verse 24.

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord.

But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

"And Thomas answered and said unto him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

John tells us why he wrote.

He wanted us to believe that Jesus is the Christ, the Son of God and to receive life through his name.

Islam also calls Jesus the Messiah.

That surprises many Christians.

The Quran calls him Isa, identifies him as the son of Mary and repeatedly gives him the title al-Masih, the Messiah.

Islam also calls him a prophet and messenger.

The disagreement, then, is not whether Jesus receives an honorable title.

The disagreement is what that title means, who Jesus is and what he accomplished.

Today we are asking, How does Islam differ from the Bible?

We are not asking whether every Muslim behaves in the same way.

Muslims live in many nations, belong to different branches and hold different levels of personal commitment.

Many are peaceful, generous and devoted to their families.

We will critique teachings, not treat people as enemies.

This is not a political sermon about terrorism, immigration or the Middle East.

It is a Biblical investigation.

If two books make opposite claims about the identity of Jesus, the crucifixion and the way of salvation, they cannot both be correct in the same sense.

Islam means submission or surrender to God.

A Muslim is one who submits.

Islam arose in seventh-century Arabia through the preaching of Muhammad.

Muslims regard Muhammad as Allah's messenger and final prophet.

They regard the Quran as the final revelation delivered through him.

The word Allah is not evidence that Muslims worship a moon god.

Allah is the ordinary Arabic word for God and Arabic-speaking Christians use it.

The question is not how the word God is pronounced.

The question is what a religion teaches about God.

To understand Islamic teaching fairly, we must distinguish its sources.

The Quran is the supreme written authority.

The Hadith contain reported words, actions and approvals of Muhammad.

Muslim scholars evaluate Hadith reports and do not accept every report as equally reliable.

Sunni and Shia Muslims also use different Hadith collections.

Tafsir is interpretation of the Quran.

Sharia refers broadly to the way of life believed to be appointed by God.

Fiqh is the human effort to interpret and apply that way through law.

A cultural custom in one Muslim country is not automatically a command found in the Quran.

Sunni and Shia Muslims divided originally over leadership after Muhammad.

Sunni Islam recognized the historical caliphate.

Shia Islam teaches that rightful authority continued through Ali and the Imams from Muhammad's family.

Their Hadith collections, authorities and legal traditions differ.

Yet both major branches reject the deity of Christ, divine Sonship and the Biblical account of his death and resurrection.

That brings us to the first controlling issue: authority.

Quran 33:40 calls Muhammad the seal of the prophets.

Mainstream Islam understands this to mean that the prophetic office reached its conclusion in Muhammad.

The Quran is then used to confirm what Islam accepts from earlier Scripture and to correct what it rejects.

How does the Bible tell us to test a later claim of revelation?

Isaiah 8:20 says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Galatians 1:8 says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

A spiritual experience does not have authority to reverse what God has already revealed.

A messenger who comes later must be tested by the revelation that came before him.

Islam answers that the original Torah, Psalms and Gospel came from God, but that earlier revelation was corrupted, concealed or misunderstood.

Muslims do not all explain that claim in the same way.

Some emphasize corruption of meaning.

Others allege alteration of the written text.

Some believe that true material remains within the Bible alongside error.

The Quran accuses some people of twisting words, concealing truth and writing false material.

Those are real accusations and we should not pretend otherwise.

Yet the Quran does not identify a worldwide event when every copy of the Bible was replaced.

It does not name the people who inserted the crucifixion or tell us where and when they did it.

This matters because Biblical manuscripts existed centuries before Muhammad.

The Dead Sea Scrolls preserve Old Testament texts from before the earthly ministry of Jesus.

New Testament papyri and major codices preserve Christian writings from long before Islam arose.

Those manuscripts contain textual variations.

We do not need to deny that fact.

Yet they already contain the doctrines Islam later rejects.

They proclaim the divine Sonship of Christ, his crucifixion and his bodily resurrection.

They contain Trinitarian baptismal language and salvation through Christ.

A corruption after Muhammad cannot explain manuscripts that were already ancient in Muhammad's day.

A corruption before Muhammad raises another question.

Why does the Quran still speak about the Torah and Gospel as revelation, guidance and light?

The Biblical test is not based upon an insult toward Muhammad.

It is based upon the content of his message.

His message contradicts what God had already revealed about Christ and the Gospel.

Under the authority of the KJV, Muhammad cannot be accepted as a prophet of God.

Once authority changes, the description of God changes with it.

Islam's central doctrine of tawhid affirms the absolute oneness of Allah.

Islam rejects associating partners with God.

It therefore rejects divine Sonship and the Trinity.

Christians also believe that there is one God.

Deuteronomy 6:4 says, "Hear, O Israel: The LORD our God is one LORD." Christianity does not teach three gods.

We do not believe God is divided into three pieces.

We do not believe God physically fathered Jesus through Mary.

Mary is not a member of the Trinity.

The Bible reveals one God who eternally exists as Father, Son and Holy Ghost.

At the baptism of Jesus, the Son stands in the water, the Spirit descends like a dove and the Father speaks from heaven.

In Matthew 28:19, Jesus commands baptism "in the name of the Father, and of the Son, and of the Holy Ghost." One name is joined with three distinct Persons.

John 1 says, "In the beginning was the Word, and the Word was with God, and the Word was God."
The Word was with God, so there is personal distinction.
The Word was God, so there is divine identity.
Verse 14 says, "And the Word was made flesh, and dwelt among us."
Islam rejects this.
Quran 4:171 warns against saying Three and denies divine Sonship.
Quran 5 denies that the Messiah is Allah.
Quran 112 says that Allah neither begets nor is begotten.
Some Muslim objections appear to assume physical procreation.
Biblical Sonship is not biological.
The Son did not begin in Bethlehem.
He shared the Father's glory before the world was.
He entered human history through the virgin birth while remaining the eternal Son.
People sometimes ask whether Christians and Muslims worship the same God.
A careless one-word answer can create more confusion than clarity.
Muslims intend to worship the one Creator and connect their faith with Abraham.
That historical intention should be acknowledged.
Yet shared reference language does not establish shared theology or saving worship.
Islam denies the Father as revealed through the eternal Son.
First John 2:23 says, "Whosoever denieth the Son, the same hath not the Father." Jesus says in John 5:23, "He that honoureth not the Son honoureth not the Father which hath sent him."
The central question is whether we receive God as he has revealed himself.
The clearest place to see this difference is in the identity of Jesus.
Let us begin by stating Islamic teaching accurately.
Islam teaches that Jesus was born miraculously to the virgin Mary.
It calls him a prophet, messenger and Messiah.
The Quran says that he performed miracles by Allah's permission.
It describes him as a Word from God and a spirit from him.

Quran 19 calls him a pure son.

Muslim traditions give Jesus a unique place.

We should not say Islam does not believe in Jesus.

We should not say Islam denies that Jesus is the Messiah.

Those statements are inaccurate.

The Quranic title Messiah, however, does not carry the complete identity and work revealed in Scripture.

Muslim commentators have offered different explanations.

Some connect the title with blessing, purification, healing or travel.

Islam does not define Messiah through eternal Sonship, atoning death and bodily resurrection.

This is why our reading in John 20 matters.

John does not merely say Jesus is the Christ.

He says Jesus is "the Christ, the Son of God." Thomas looks at the risen Jesus, sees the wounds and says, "My Lord and my God."

Isaiah 9:6 calls the promised Son "The mighty God." Micah 5:2 says the ruler from Bethlehem has goings forth "from everlasting." Jesus says in John 8:58, "Before Abraham was, I am." Colossians 2:9 says, "For in him dwelleth all the fulness of the Godhead bodily."

Islam honors Jesus as a prophet and calls him the Messiah, but it denies the identity and saving work that the KJV says make Jesus the Christ.

The Quran calls Jesus a Word from God and a spirit from him.

Those phrases can begin a respectful conversation with a Muslim.

We must still ask what they mean within Islam.

Muslim interpretation generally understands Word as God's command by which Jesus was conceived.

Spirit is normally understood as a created spirit or honorific description.

Islam does not mean the eternal Word of John 1.

Jesus can properly be called a prophet.

Luke 24:19 calls him "a prophet mighty in deed and word." Acts 3 applies the promised prophet like Moses to Christ.

The Biblical objection is not that Islam calls Jesus a prophet.

The problem is that Islam confines him to created prophethood and denies the greater identity Scripture reveals.

The conflict becomes unavoidable at the cross.

Quran 4:157 says that Jesus was not killed and was not crucified, but that it was made to appear so.

The next verse says Allah raised him.

Mainstream Sunni and Shia teaching therefore denies that Jesus died by crucifixion.

Many Christians have heard that Islam teaches Judas was changed to look like Jesus and crucified in his place.

Some later interpretations name Judas.

Others name Simon of Cyrene, a disciple or an unnamed person.

The Quran does not identify anyone.

It does not explain the mechanism.

We should not claim that the Quran says something it leaves unstated.

A minority of modern Muslims interpret the passage differently.

They argue that it denies the enemies' victory or responsibility rather than the historical event.

That reading deserves to be acknowledged, but it is not the dominant position in Sunni or Shia Islam.

Now compare that uncertainty with the Biblical testimony.

Matthew records the crucifixion.

Mark records it.

Luke records it.

John records it as an eyewitness testimony.

Acts proclaims it publicly in Jerusalem.

Paul explains its saving meaning.

Peter says Christ "bare our sins in his own body on the tree."

Acts 2:23 says, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The next verse says, "Whom God hath raised up, having loosed the pains of death."

First Corinthians 15 gives the Gospel in the clearest terms: "Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."

This was not a private message invented centuries later.

Paul says he had received it and delivered it to others.

He lists witnesses who saw the risen Lord.

The church publicly proclaimed the cross in the city where Jesus had been executed.

Even non-Christian historical evidence supports the execution.

The Roman historian Tacitus reports that Christus suffered the extreme penalty under Pontius Pilate.

Josephus requires caution because Christian copyists edited part of the relevant passage, but most historians still recognize a historical core concerning Jesus.

These sources do not replace the Gospels.

They show that the crucifixion was not a late Christian invention after the rise of Islam.

Islam says Jesus was raised alive without dying on the cross.

The Gospel says Jesus died, was buried and rose bodily from death.

Raised and resurrected are not interchangeable in this comparison.

Islamic Hadith teach that Jesus will return.

A report in Sahih al-Bukhari says he will descend as a just judge, break the cross and abolish the jizya.

Islamic teaching about his return confirms Islam.

It does not restore the Gospel that Islam denies.

The KJV teaches that the returning Jesus is the same crucified and risen Lord.

Revelation calls him King of kings and Lord of lords.

The disciples did not merely see someone rescued from death.

They saw the one who had entered death and conquered it.

First Corinthians 15:14 says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." The resurrection is not an optional detail.

If Christ did not die, he did not die for our sins.

If he did not rise, the apostles preached falsely.

If he is not the Son of God, Christian worship of Jesus would be idolatry.

These teachings cannot all be true in the same sense.

Islam does not merely give Jesus less attention.

It gives him a different identity and removes the saving work for which he came.

Once the cross is removed, the way of salvation changes.

Islam generally teaches that people are born in a natural state of purity or submission.

Adam sinned, repented and received forgiveness.

Each person is held responsible for personal sin.

Mainstream Islam does not teach inherited guilt from Adam in the Biblical sense.

The KJV teaches both personal guilt and a fallen human condition.

Romans 3:23 says, "For all have sinned, and come short of the glory of God." Romans 5:12 says that by one man sin entered into the world and death by sin.

Verse 19 says, "By one man's disobedience many were made sinners."

Our problem is not merely that we occasionally make poor choices.

We are sinners who need reconciliation, new life and righteousness we cannot produce for ourselves.

Islamic salvation should not be described as good deeds alone.

Islam relates final salvation to faith, submission, repentance, obedience, righteous deeds and Allah's mercy.

The Five Pillars include the confession of faith, prayer, almsgiving, fasting and pilgrimage for those able to go.

A recognized Hadith in Sahih al-Bukhari says that no one's deeds alone will admit that person into Paradise, not even Muhammad's, except through Allah's favor and mercy.

Islam has a genuine concept of mercy.

We should never win an argument by misrepresenting it.

The decisive difference is that Islam rejects the sacrifice through which the Bible says God's justice and mercy meet.

Romans 3:24 speaks of "being justified freely by his grace through the redemption that is in Christ Jesus." God presented Christ as the propitiation through faith in his blood.

Verse 26 says God is "just, and the justifier of him which believeth in Jesus."

God does not forgive by pretending guilt never existed.

At the cross, the Son of God willingly bore the judgment our sins deserved.

Isaiah 53 says, "He was wounded for our transgressions, he was bruised for our iniquities." First Peter 2:24 says he "bare our sins in his own body on the tree."

Hebrews 9:22 says, "Without shedding of blood is no remission." That does not mean God delights in suffering.

It means sin brings death and God himself provided the sacrifice.

Christ did not die because the Father lacked mercy.

Christ died because God's holy mercy provided what guilty sinners could never provide.

This also changes assurance.

A Muslim may have hope and confidence in Allah's mercy.

We should not say that every Muslim lives in constant terror.

Yet Islamic assurance is not grounded in the finished substitutionary work of the crucified and risen Christ.

Romans 5:1 says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." First John 5:13 says these things were written "that ye may know that ye have eternal life."

The Gospel does not tell us to hope that our obedience will finally outweigh our sin.

It tells us to rest in Christ's obedience, Christ's sacrifice and Christ's resurrection.

Salvation is by grace through faith, "not of works, lest any man should boast."

How, then, should Christians respond to Muslims?

We should not respond with fear.

A Muslim neighbor is not an argument waiting to happen.

That person is created in the image of God and needs the same Savior we need.

We should not respond with ridicule.

We do not need to insult Muhammad or repeat sensational claims.

A false accusation does not become holy because it is used in defense of Christianity.

We should listen.

Ask, "What do you personally believe about Jesus?" Ask, "What does Messiah mean to you?" Ask, "When do you believe the Bible was changed, and what evidence identifies that change?" Ask, "How can a sinner know that God has forgiven him?" Then invite that person to read the words of Jesus with you.

First Peter 3:15 tells us to be ready to give an answer for our hope "with meekness and fear." We need both parts.

We must give an answer.

We must give it with meekness.

Our purpose is not to win an argument about Muslims.

Our purpose is to bear witness to Jesus.

That brings the question to every person in this room.

You may not be Muslim.

You may have attended church for decades.

You may know the right Christian vocabulary.

That does not save you.

Being raised in a Christian home does not save.

Church attendance does not save.

Baptism cannot purchase salvation.

Religious work cannot erase guilt.

Every sinner needs the same Savior.

God is holy.

Every one of us has sinned.

Sin brings death and judgment.

Jesus Christ is the eternal Son of God.

He became truly human without ceasing to be God.

He lived without sin.

He died on the cross for our sins.

He was buried.

He rose bodily on the third day.

Salvation is received by grace through faith.

Romans 10:9 says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Verse 13 says, "For whosoever shall call upon the name of the Lord shall be saved."

You may respect Jesus as a prophet.

You may call him Messiah.

You may believe he performed miracles.

The question is whether you will receive him as the eternal Son of God who died for your sins and rose from the grave.

Salvation is not found in knowing the right religious vocabulary.

Salvation is found in Jesus Christ.

If you understand that you are a sinner and that you cannot save yourself, you can turn to Christ now.

Trust who he is and what he completed for you.

You may express that faith to God in words such as these.

Lord Jesus, I know that I am a sinner.

I cannot make myself righteous.

I believe that you are the Son of God, that you died for my sins and that you rose from the dead.

I turn from trusting myself and I place my trust in you.

Forgive me, save me and give me the eternal life you promised.

I receive you as my Lord and Savior.

Amen.

The words of a prayer do not save.

Jesus saves.

If that prayer expressed the trust of your heart, please speak with me after the service.

Come to the Pastor's Study.

Complete a guest card with your first name and email.

We would be honored to open the Bible with you, answer your questions and help you begin following Christ.

Let us pray.

Father, thank you for loving the world and sending your Son.

Thank you that Jesus died for our sins and rose again.

Give us courage to speak the truth, humility to listen and love for every Muslim neighbor you place in our path.

Protect us from false accusations and careless words.

Help those who trusted Christ today to understand your Word and grow in faith.

May Jesus be honored as Lord, Savior and God.

We pray in the name of Jesus.

Amen.

This week, do not treat a Muslim neighbor as an argument waiting to happen.

Treat that person as someone created by God and loved by Christ.

Ask a sincere question.

Listen carefully.

Refuse every false accusation.

Then, when the opportunity comes, speak clearly about the Son of God who loved us and gave himself for us.

Examine your own faith as well.

Do not merely call Jesus Lord, Christ or Savior.

Make certain that your confidence rests in who he is and what he finished through his death and resurrection.

Islam and the Bible cannot both be correct concerning the identity of Jesus, the crucifixion, the resurrection and the way of salvation.

We do not need anger to say that.

We need truth, compassion and confidence in the Gospel.

Aloha Nui Loa.

How Does Islam Differ from the Bible

Biblical Commentary

Dr Thomas W Hawksley

Reason Together Church

This Commentary follows the sermon in order and gives readers a deeper Biblical comparison of Islamic teachings with the King James Version. It distinguishes the Quran, Hadith, later interpretation and Muslim diversity while keeping the central question focused upon Jesus Christ and the Gospel.

The purpose is not to encourage hostility toward Muslims. It is to help Christians speak accurately, test religious claims by Scripture and explain salvation through the crucified and risen Son of God.

The controlling question

John 20:31 states why the Gospel of John was written: "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The verse joins three truths. Jesus is the Christ. He is the Son of God. Life is received through believing in him.

Islam calls Jesus al Masih, the Messiah. It also describes him as a prophet and messenger. The disagreement is therefore not whether Jesus receives the word Messiah. The disagreement concerns the identity and work that belong to the Messiah.

The KJV presents the promised Christ as eternal, divine, incarnate, crucified and risen. Islam rejects those defining claims. Shared names and titles should be acknowledged, but they cannot erase contradictory meanings.

Question	Islamic teaching	KJV teaching
Is Jesus a prophet	Yes, a messenger and servant of Allah.	Yes, but prophet is not his complete identity. Luke 24:19 and Acts 3:22.
Is Jesus Messiah	Yes. The Quran repeatedly uses al Masih.	Yes. He is the Christ and Son of God. John 20:31.
Is Jesus divine	No. Divine Sonship and deity are rejected.	Yes. John 1:1, John 20:28 and Colossians 2:9.
Did Jesus die and rise	Mainstream Islam denies the crucifixion death and says Allah raised him.	Jesus died for sins, was buried and rose bodily. 1 Corinthians 15:3 to 4.

Islamic sources and Muslim diversity

The Quran holds the highest written authority in Islam. The Hadith preserve reported words and actions of Muhammad. Tafsir interprets the Quran. Sharia names the divinely intended path while fiqh represents human legal reasoning about that path. Later devotional stories and local customs may influence Muslims without being direct Quranic teaching.

Sunni and Shia Islam share the Quran but differ over leadership after Muhammad, Hadith authorities and jurisprudence. Sunni collections such as Sahih al Bukhari and Sahih Muslim do not occupy precisely the same place in Shia Islam. A fair comparison identifies the source and branch instead of saying, "Islam teaches," when only one later school is in view.

Individual Muslims also vary. Some know Islamic theology deeply. Others practice their faith mainly through family and culture. A useful conversation begins with a question such as, "What do you personally believe about Jesus?"

Authority and the corruption claim

Islam regards Muhammad as the final prophet and the Quran as the final revelation. Quran 33:40 supplies the phrase seal of the prophets. The KJV requires every claimed prophet to agree with revelation already given. Isaiah 8:20 directs the hearer to the law and testimony. Galatians 1:8 rejects a different Gospel even if an angel announces it.

The Quran speaks positively of the Torah and Gospel as revelations from God. It also accuses some People of the Book of distortion, concealment and false writing. Muslim explanations vary. Tahrif al mana refers to distortion of meaning or interpretation. Tahrif al nass refers to alteration of the written text.

The Quran does not provide a documented universal corruption event. It does not identify the time, place, participants or manuscripts through which the Biblical account of Jesus was replaced. This omission becomes important when manuscript evidence is considered.

The Dead Sea Scrolls preserve Old Testament texts from before Christ. New Testament papyri and Codex Sinaiticus predate Islam by centuries. These manuscripts contain variants, so Christians should not claim that every copy is identical in every letter. They nevertheless preserve the doctrines later rejected by Islam, including Christ's divine Sonship, death and resurrection.

The strongest Muslim response is that the Quran confirms only the original Torah and Gospel, not every book of the later Bible, and that genuine revelation survived beside human alteration. The Biblical response is that the apostolic Gospel was public, written and widely copied centuries before Islam. A later revelation that denies its center fails the Biblical test.

Questions for reflection

- What evidence would be needed to establish that a widely copied ancient text was universally replaced?
- Why would the Quran appeal positively to the Torah and Gospel if their central testimony had already disappeared?
- Does a later claim of revelation have authority to reverse an earlier public Gospel?

Allah tawhid and the Trinity

Allah is the Arabic word for God. Arabic Christians use it, so the word itself does not prove pagan worship. Islamic tawhid affirms the absolute oneness of Allah and rejects partners, divine Sonship and the Trinity.

Christians also affirm one God. Deuteronomy 6:4 declares that the LORD is one. The Trinity does not mean three gods, three parts of God or physical procreation. The Bible reveals the Father as God, the Son as God and the Holy Ghost as God while distinguishing the three Persons.

At Jesus' baptism, the Son is in the water, the Spirit descends and the Father speaks from heaven. Matthew 28:19 joins Father, Son and Holy Ghost under one name. John 1:1 distinguishes the Word from God and identifies the Word as God. Second Corinthians 13:14 joins the grace of Christ, love of God and communion of the Holy Ghost.

Quran 5:116 should not be treated as a complete Islamic definition of the orthodox Trinity. The verse condemns taking Jesus and Mary as gods. Orthodox Christianity does not include Mary in the Godhead. The passage may address excessive devotion or a form of belief known to the Quranic audience, but it does not accurately state the Christian doctrine of Father, Son and Holy Ghost.

When Christians and Muslims speak of the same God, two levels must be distinguished. Both intend to speak of the one Creator and appeal to Abraham. At the doctrinal level, however, Islam rejects the Father, eternal Son and Holy Ghost as revealed in the KJV. First John 2:23 gives the controlling conclusion: "Whosoever denieth the Son, the same hath not the Father."

Misunderstanding	Biblical correction
The Trinity means three gods	There is one God. The three Persons share the one divine being.
God physically fathered Jesus	The Son is eternal. The virgin conception is not divine sexual procreation.

Misunderstanding	Biblical correction
Mary belongs to the Trinity	The Trinity is Father, Son and Holy Ghost. Mary is a human servant of God.
Jesus became divine	The Word was God before becoming flesh. John 1:1 and 14.

Jesus as prophet and Messiah

Islam teaches more about Jesus than many Christians realize. Quran 3:45 calls him Messiah. Quran 4:171 calls him Messiah, messenger, Word and spirit. Quran 19 presents his virgin conception. Quran 5:110 recounts miracles performed by Allah's permission.

The statement that Islam recognizes Jesus only as a prophet and not as Messiah is therefore false. Prophet and Messiah are not mutually exclusive categories. The KJV itself can call Jesus a prophet while revealing him as far more.

The title Messiah must be defined by its Biblical setting. John 1:41 identifies Messias with Christ. Psalm 2 presents God's anointed King and Son. Isaiah 9:6 calls the promised Son mighty God. Micah 5:2 gives the Bethlehem ruler an eternal origin. Isaiah 53 presents the servant who bears sin. Daniel 9:26 says Messiah will be cut off. The New Testament identifies the crucified and risen Jesus as the fulfillment.

Muslim explanations of al Masih include blessing, purification, healing by God's permission or travel. Those explanations do not supply the complete Biblical office. Islam preserves the title but denies divine Sonship, atoning death and resurrection.

Quranic descriptions of Jesus as Word and spirit also require definition. Muslim commentators generally understand Word as God's command through which Jesus was conceived and spirit as a created spirit or title of honor. The language does not equal John's teaching that the eternal Word was God and became flesh.

Difficult question

If Islam honors Jesus so highly, why is that not enough? Honor must agree with truth. Jesus said that all people should honor the Son even as they honor the Father, John 5:23. Respect that denies his divine identity and saving work does not receive him as he revealed himself.

The crucifixion and resurrection

Quran 4:157 to 158 is the central Islamic passage. Mainstream Sunni and Shia interpretation holds that Jesus was not killed or crucified and that Allah raised him. The phrase often translated "it was made to appear so" does not state who appeared or how the appearance occurred.

Later tafsir contains substitution stories. Judas is one proposed substitute, but he is not named in the Quran. Other accounts identify Simon of Cyrene, a disciple or an unnamed person. Christians should never turn one disputed story into the Quran's explicit teaching.

Some modern interpreters argue that Quran 4:157 denies the opponents' boast or ultimate victory rather than the fact of a Roman crucifixion. This minority position demonstrates that the wording has generated interpretive debate. It does not represent the usual Sunni or Shia creed.

The Biblical testimony is multiple and early. Each Gospel narrates the death of Jesus. Acts proclaims it publicly in Jerusalem. First Corinthians 15 says Paul received and delivered the message that Christ died for sins, was buried, rose and appeared to witnesses. First Peter 2:24 explains that Christ bore our sins in his body on the tree.

Tacitus supplies a Roman reference to Christus suffering under Pontius Pilate. The famous Josephus passage was edited by Christian transmitters, so it must be used cautiously. Neither writer establishes Christian theology. Together with the early Christian evidence, they make a late invention of the execution historically implausible.

Islamic teaching says Jesus was raised alive without dying. The KJV says he died, was buried and rose from death. The distinction is essential. Resurrection means that death occurred and was conquered.

Recognized Hadith teach that Jesus will descend in the future. Sahih al Bukhari 3448 says he will break the cross. The Islamic returning Jesus therefore confirms Islam's rejection of the cross. The KJV returning Jesus bears the identity of the Lamb who was slain and reigns as Lord.

Claim	Accurate statement
Islam says Judas was crucified	Some later interpretations name Judas. The Quran does not.
Islam believes in the resurrection	Islam teaches that Jesus was raised alive. It denies the death and Easter resurrection sequence.
The Quran clearly predicts the return	The return is explicit in Hadith. Quranic proof texts are debated.

Claim	Accurate statement
The crucifixion appears in one late source	It appears across the Gospels, Acts, early epistolary tradition and non Christian historical reference.

Muhammad and the Biblical prophetic test

Islam regards Muhammad as the seal of the prophets. The Biblical response should test his message rather than begin with insult. Deuteronomy 13 teaches that even a sign cannot authorize departure from the God already revealed. Isaiah 8:20 requires agreement with prior testimony. Galatians 1:8 to 9 rejects another Gospel.

The Quran denies truths already proclaimed in the apostolic writings: the eternal Sonship of Christ, his death for sins and his resurrection. On the KJV premise, this contradiction disqualifies Muhammad's prophetic claim.

Some Muslim apologists identify the promised Comforter of John 14 to 16 with Muhammad. John 14:26 names the Comforter as the Holy Ghost. He would dwell with the disciples, bring Jesus' words to their remembrance and glorify Christ. The text does not describe Muhammad.

Human nature sin and salvation

Mainstream Islam rejects inherited guilt from Adam. Adam sinned, repented and was forgiven. Human beings are commonly said to be born in fitrah, a natural disposition toward submission. Each person answers for personal sin.

The KJV teaches that every person commits sin and that Adam's fall brought sin and death into the human condition. Romans 5 contrasts Adam with Christ. Through Adam came condemnation and death. Through Christ come righteousness and life.

Islamic salvation is not accurately summarized as works alone. Faith, confession, repentance, prayer, fasting, almsgiving, pilgrimage, obedience and mercy all have a place. Sahih al Bukhari 5673 says deeds alone do not admit a person to Paradise apart from Allah's favor and mercy.

The decisive difference is not whether Islam uses the word mercy. It is whether forgiveness rests upon the atoning work of Christ. Romans 3:24 to 26 teaches that God justifies the believer through

redemption in Christ and faith in his blood. Hebrews 9:22 says that without shedding of blood there is no remission. First Peter 2:24 says Christ bore our sins in his body.

Islam rejects substitutionary atonement because it denies the divine Son's crucifixion and sees no need for inherited guilt to be answered through Christ. The Gospel presents the cross as God's own provision. The Son willingly bears judgment so God remains just while justifying the believer.

Muslims may possess hope and confidence in Allah's mercy. The careful Christian claim is that Islam does not ground present assurance in Christ's completed sacrifice and resurrection. Romans 5:1 speaks of peace with God after justification by faith. First John 5:13 says believers may know that they have eternal life.

Question	Islamic framework	Biblical framework
What is humanity problem	Personal sin and forgetfulness without inherited Adamic guilt	Personal guilt and a fallen condition in Adam
How is forgiveness sought	Faith, repentance, obedience and Allah mercy	Grace through faith because Christ bore sin
What makes mercy just	Allah forgives according to his sovereign mercy	God is just and justifier through Christ propitiation
What grounds assurance	Hope in Allah promise and mercy	The finished work and promise of Christ

Death judgment Paradise and Hell

Islam and the KJV both speak of resurrection, judgment, Paradise and Hell. These shared categories matter, but their foundations differ. Islam presents final judgment within submission to Allah, deeds, repentance and mercy. The KJV identifies Jesus as the appointed Judge and the only Savior.

John 5:22 says the Father committed all judgment to the Son. Acts 17:31 says God will judge the world by the man he raised from the dead. Revelation 20 presents the final judgment. Revelation 21 presents the eternal dwelling of God with his redeemed people.

The central issue remains Christ. The Judge is the one Islam denies was crucified and raised from death. The only safe refuge from judgment is the Savior who bore judgment for sinners.

Speaking with Muslim neighbors

First Peter 3:15 joins a reasoned answer with meekness and fear. Second Timothy 2:24 to 26 says the servant of the Lord must not strive but must teach with patience. These instructions forbid both silence and hostility.

Ask before assuming. A Muslim may not know classical tafsir or may interpret a teaching differently. Let the person explain. Then compare the claim with Scripture.

Keep the discussion centered on Jesus. Political arguments rarely clarify the Gospel. Questions about Christ's identity, the cross, forgiveness and assurance lead more directly to the central disagreement.

Helpful questions

- What do you believe the title Messiah means?
- What do you believe happened to Jesus at the end of his earthly ministry?
- When do you believe the Bible was changed and what manuscript evidence identifies that change?
- How can a guilty person know that God has forgiven him?
- Would you read the Gospel of John with me and examine what Jesus says about himself?

Claims Christians should reject

- Allah was a moon god.
- Muslims worship Muhammad.
- Islam denies that Jesus is Messiah.
- The Quran says Judas replaced Jesus.
- Every Muslim believes Mary belongs to the Trinity.
- Islam teaches salvation by good deeds alone.
- All Muslims support violence or hostility toward Christians.

The Gospel conclusion

The final question is not whether a person admires Jesus. It is whether that person receives the Jesus proclaimed by the apostles. The KJV identifies him as the eternal Son who became flesh, died for sins, rose bodily and gives life to believers.

Every reader stands under the same call. Christian upbringing, church membership and religious effort cannot save. All have sinned. Christ died for our sins and rose again. Salvation is God's gift received through repentance and faith.

Romans 10:9 promises salvation to the person who confesses the Lord Jesus and believes that God raised him from the dead. Romans 10:13 says, "For whosoever shall call upon the name of the Lord shall be saved." First John 5:12 states the matter plainly: "He that hath the Son hath life; and he that hath not the Son of God hath not life."

Reflection questions

- Can two claims be equally true when one affirms Christ crucifixion and the other denies it?
- Have I confused respect for a person with agreement about doctrine?
- Can I explain the Trinity without suggesting three gods or physical procreation?
- Is my assurance grounded in my religious performance or in Christ completed work?
- Which Muslim neighbor can I listen to, pray for and invite to read the Gospel of John?

Selected sources

The following sources allow readers to examine primary Islamic texts, Muslim explanations, academic research and Christian comparative work. Inclusion documents the research trail and does not imply agreement with every conclusion.

[Quran 3 45](#). Jesus is named the Messiah, Jesus son of Mary.

[Quran 4 157 to 158](#). The text denies that the opponents killed or crucified Jesus and says Allah raised him.

[Quran 4 171 to 172](#). Jesus is called Messiah, messenger, Word and spirit while divine Sonship and saying Three are rejected.

[Quran 5 72 to 75](#). The title Messiah appears within an explicit rejection of identifying the Messiah with Allah.

[Quran 19 16 to 22](#). Virgin conception narrative and the description of a pure son.

[Quran 5 110](#). Miracles of Jesus are affirmed by Allah permission.

[Sahih al Bukhari 3448](#). Future descent of Jesus, breaking the cross and judging justly.

[Sahih Muslim 155d](#). Future descent of Jesus within the Muslim community.

[Sahih al Bukhari 5673](#). Deeds alone do not admit a person to Paradise apart from Allah favor and mercy.

[Islam Question and Answer on Messiah](#). Representative Sunni explanations for the title al Masih.

[Al Islam on Jesus](#). Representative Shia produced material about Jesus.

[Neal Robinson Christ in Islam and Christianity](#). Academic study of Jesus in the Quran and classical Muslim commentary.

[Mona Siddiqui Christians Muslims and Jesus](#). Muslim comparative scholarship on Jesus, Mary and revelation.

[Gabriel Said Reynolds The Quran and the Bible](#). Academic comparison of Quranic and Biblical material.

[Todd Lawson The Crucifixion and the Quran](#). Study of Quran 4:157 and interpretive range.

[Dead Sea Scrolls introduction](#). Introduction to manuscripts that predate Christianity and Islam.

[Codex Sinaiticus dating](#). Project documentation for the fourth century Biblical manuscript.

[Tacitus Annals 15 44](#). Roman reference to Christus and execution under Pontius Pilate.

[James White What Every Christian Needs to Know About the Quran](#). Conservative Christian comparative resource.

[John Klaassen Engaging with Muslims](#). Pastoral guide for respectful Christian witness.

[Gregory Lanier on Islam denial of the crucifixion](#). Christian scholarly study of Quran 4:157 and later interpretation.

[Forum of Christian Leaders How to Witness to Muslims](#). Workshop on communication, pitfalls and Gospel witness.

[Southern Seminary guidelines for evangelizing Muslims](#). Pastoral emphasis on prayer, questions and calmness.

[International Mission Board Isa in the Quran](#). Concise Christian study of Quranic claims about Jesus.