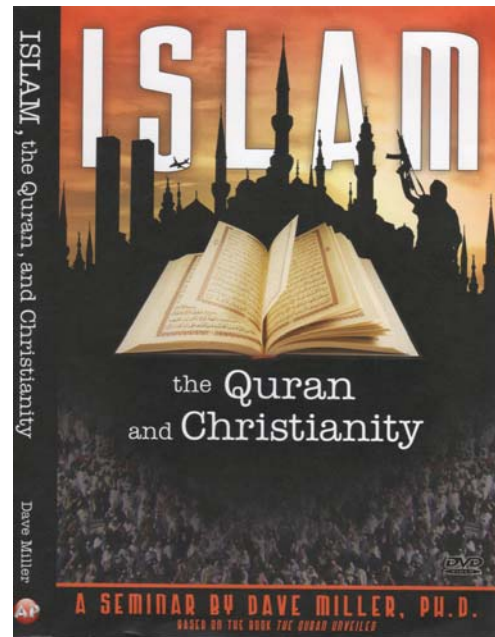
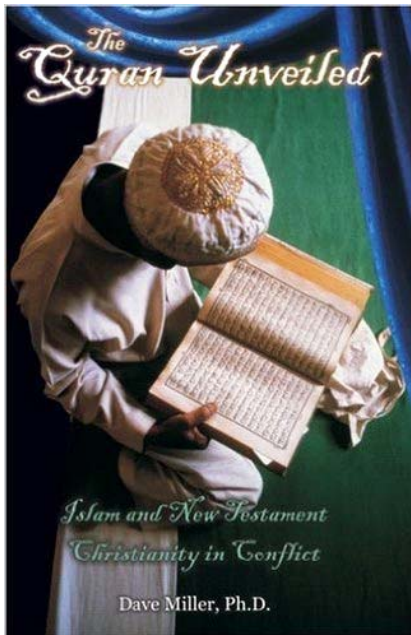


ISLAM and the QURAN CHRISTIANITY and the BIBLE



Book: The Quran Unveiled: Dave Miller, Ph.D.

DVD: ISLAM: the QURAN and Christianity

8 Sessions

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Islam, the Quran, and Christianity

Author: Dave Miller, Ph.D.

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Study Guide for *ISLAM: The Quran and Christianity*

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General Layout of the Entire Series:

1. The Life of Muhammad and the Basic Tenets of Islam
2. Is the Quran Inspired?
3. Are Christianity and Islam Compatible?

SESSION 1: Who Was Muhammad?

I. Islam Is Expanding and Impacting the World: The Largest Muslim Country Is Indonesia.

A. The religious complexion of the world:

2.1 billion “Christians” (Catholic/Protestant/etc.—all who claim Christ)

1.3 billion Muslims 1 billion Hindus

1 billion nonreligious (atheists, humanists, agnostics, skeptics, etc.)

1 billion Buddhists, et al.

B. Thus Islam is the second largest religion on the planet.

C. Only 25% of Muslims are Arab. 35% are Asian.

D. One of the fastest growing religions in the U.S.—making extensive encroachments into American culture, including the release of a U.S. postage stamp, inclusion in public school curriculums, and the construction of hundreds of mosques.

II. What Is This Religion That Has Become the Second Largest in the World? Its Founder:

A. Muhammad was born in A.D. 570, in Mecca, in Saudi Arabia.

B. His father died before his birth; his mother died when he was 6 years old.

C. His grandfather and uncles then served as guardians.

- D. Youth spent as typical Bedouin: tending sheep/goats, learning weapons of war, traveling with kinsmen on trading expeditions.
- E. Married Khadijah at age 25 (she was 40).

III. Major Formative Events in Muhammad's Life:

- A. A.D. 610—Claims to have been visited by the angel Gabriel in a cave on Mt. Hira and began to receive revelations from Allah for the next 23 years.
- B. The resulting 114 revelations, known as surahs, compose Al Quran (“The Reading/Recitation”).
- C. Primary subject matter of the Quran: denunciation of Arab polytheism/idolatry
- D. Hostilities commenced with his hometown tribe (Quraysh) since they were the official keepers of the Ka‘bah.
- E. Arabs believe the Ka'bah (“cube”) in Mecca was built by Abraham and Ishmael at the direction of Allah (Surah 2:125-127), and that Allah told Abraham to institute pilgrimage to Mecca (Surah 22:26-27).
 1. But over time, the Arabs grew idolatrous and used the facility as a shrine dedicated to many pagan deities.
 2. As the guardians of the Ka‘bah, the Quraysh were hosts to the annual pilgrimage made by Arabs from all over Arabia.
- F. Muhammad’s insistence on monotheism clashed with the foundation of the local economy which depended on the revenue generated by polytheism.
- G. Hostilities were directed against Muhammad and intensified as he began to make converts from among the Meccans.
- H. A.D. 619—Khadijah died, and Muhammad claims to have made a Trip to Heaven (Al-Mir‘raj).
- I. A.D. 620—Ordered by Allah to marry A’ishah, 6-year-old daughter of his best friend (Sahih al-Bukhari ISJ±-> J' Vol. 5, Book 58, No. 234)
- J. A.D. 622—Local persecutors forced him to flee for his life to Medina where a group had already embraced his ideas and invited him: This event marks the Hijrah (“Flight” to Medina)—the start of the Islamic Calendar.

- K. The Quran has Meccan surahs, i.e., those received while still in Mecca (A.D. 570-622), and those received in Medina (A.D. 622-632).
- L. The years in Medina were characterized by (1) armed conflicts with Jewish tribes, surrounding Arab tribes, and especially his hometown tribe of Quraysh; (2) Muslim conversions/expansion; (3) reception of continuing revelations from Allah; and (4) additions to Muhammad's harem.
- M. By A.D. 630, Muhammad's military power was sufficient to march on his hometown of Mecca to bring it into submission.
- N. A.D. 632—Muhammad participated in his final/farewell pilgrimage to Mecca.
- O. He died that year on June 8 at the age of 63.

IV. Highlights of Subsequent Islamic History:

- A. Though Muhammad is considered to be the final prophet of Allah, successors were selected to be the caliphs (vice-regents) of the Islamic community:
 - 1. Abu Bakr (632-634)
 - 2. Umar (634-644)
 - 3. Uthman (634-656)
- B. A major division occurred on the death of Uthman.
 - 1. Those who believed the leader of the community should be a family descendent of Muhammad became known as Shi'ites.
 - a. They selected Ali as their leader/Imam. Ali was succeeded by his two sons, Hasan followed by Husayn.
 - b. The Shi'ites went on to splinter into several factions, including: Kharijis, Zaydis, Twelvers, and Seveners.
 - c. Shi'ites comprise only 13-14% of the Islamic world.
 - 2. Those who believed that the leader of the Islamic community should be selected by popular consent became known as Sunnis.
 - a. They selected Mu'awiya as their leader. A series of dynasties/caliphates followed over the centuries (the Umayyad, the Abbasid) with the leaders being known as Caliphs, Sultans, and Sheikhs.

- b. Islamic power/influence came to be centered in the Ottoman Turks, which lasted until World War I.
- c. The Sunnis have had their splits, including Sufism, Ascetics, Ecstatics, Antinomians, Poets, and Dervishes: Wahhabism calls for a return to Arab roots with warlike jihad—a movement that has influenced the Saudi royal family.
- d. Sunnis comprise 86-87% of the Islamic world.

SESSION 2: Basic Tenets of Islam

[Highlights of Subsequent Islamic History continued]

C. Reasons Why Many Muslims Hate Americans

- 1. The Medieval Crusades (the Christian West attacking Islam)
- 2. Fanatical support of Israel—spurred by powerful Jewish forces in the U.S. and dispensational, premillennial evangelicals.
- 3. Western Decadence (e.g., growing acceptance of homosexuality)

V. The Five Pillars of Islam

A. *Shahadahs* (Oral Testifications):

- 1. “There is no god but Allah”
- 2. “Muhammad is the messenger of Allah”

B. *Salat* (prayer)

- 1. Five times per day
- 2. Includes the call to prayer, ritual ablution, and Friday mosque worship

C. *Sawm* (Ramadan Fast)

D. *Hajj* (Pilgrimage to the Ka'bah in Mecca at least once in a lifetime)

E. *Zakah* (Religious Tax)

F. While some include *Jihad* (meaning exertion/struggle) as a pillar, Jihad refers to the effort to subdue one's own passions/self, but it also includes the effort to subdue the enemies of Islam coercively.

G. "Islam" means "submission"; "Muslim" means "one who submits."

VI. The Mosque:

A. *masjid*—"place of prostration"

B. "Mosque" refers to the entire complex which includes an open compound.

C. Components of the Mosque:

1. Minaret (Tower from which the call to prayer is issued)
2. Muezzin (The caller who calls Muslims to prayer via the Adhan)
3. Mih'rab (The niche that indicates the qib 'lah (direction) toward which Muslims pray (i.e., Mecca).
4. Minbar (The "pulpit" from which the community leader speaks)
5. Wudu (Precise ritual ablution procedures preceding prayer)
6. Sadirvan (Ablution Fountain)

D. The Central Feature of Muslim Worship: Salat (prayer)

1. Fajr—daybreak
2. Zuhr—midday
3. Asr—mid-afternoon
4. Maghrib—sunset
5. Isha—nightfall

SESSION 3: Muhammad's Personal Life

VII. Questionable Behaviors in Muhammad's Life:

A. Participated in warfare/bloodshed

1. Personally led 27 military campaigns
 2. Planned/authorized 38 additional ones
 3. Eliminated both Arab and Jewish tribal opposition
- B. Engaged in polygamy
1. At least 12 wives simultaneously
 2. A'ishah—Several Hadith say six years old
 3. Zaynab—step son's wife
- C. Superstitious belief in spells—Surah 113 & 114
- D. Changed the direction of prayer from Jerusalem to Mecca (Surah 2:144)
- E. Claims to have experienced Al-Mir'raj ("The Trip" to heaven)
1. The Dome of the Rock Muslim mosque in Jerusalem is constructed over the Noble Rock from which Muhammad alleged that he ascended to heaven.
 2. He claims to have been awakened from sleep in Mecca by Gabriel, ordered to mount a heavenly, winged creature (Buraq), which flew him to Jerusalem.
 3. There he conversed with several Bible characters (Abraham, Joseph, Moses, Jesus, etc.), and wisely drank milk instead of wine.
 4. He began ascending through the "7 heavens" and met the same Bible characters again—but now in their glorified state.
 5. He continued his ascent to "the Lote Tree of the Uttermost End" into the very presence of Allah.
 6. Allah instructed Muhammad to enjoin 50 prayers per day on Muslims.
 7. As he descended back through the 7 heavens, he met Moses who, upon learning of Allah's injunction, insisted that Muhammad return to Allah and request a reduction.
 - a. He did so and Allah reduced the number from 50 to 40.
 - b. This process was repeated several times until Allah had reduced the number to 5.

- c. That is why Muslims pray 5 times per day.
- 8. Muhammad then returned to Jerusalem and from there was flown back to Mecca—all in one night.
- 9. This suspicious incident evokes several questions:
 - a. Why does a horse need wings?
 - b. Why does the horse have a name?
 - c. Why go to Jerusalem?
 - d. Why meet up with Abraham, et al.?
 - e. Why would the number of prayers be the topic? Why 50 prayers?

SESSION 4: Is the Quran the Word of God? (Part 1)

I. Introduction: The Authenticity of Every Religion Can Be Established Only on the Basis of Its Source of Authority—Not On What Its Adherents Say Or Do.

- A. Mormonism depends on the inspiration of The Book of Mormon.
- B. Christianity depends on the inspiration of the Bible.
- C. Islam depends on the inspiration of the Quran.
- D. Can we know whether the Quran is the Word of God?

II. The Historical Setting of the Quran: 6th/7th Century Arabia:

- A. An oral society
- B. Largely illiterate
- C. Socialization via trade caravans
- D. Very polytheistic
- E. Jewish Tribes
 - 1. Wealthy, successful merchants
 - 2. Strongly monotheistic

3. Fond of oral traditions (Talmud/Midrash folklore)
- F. Corrupt Christian sources: The Quran manifests implicit respect for Jews/Christians;

II. Does the Quran Possess the Attributes of Inspiration?

- A. If the author of the Quran was not inspired, where would one expect him to acquire his information?
1. From oral stories he heard.
 2. From those whom he respected as his legitimate spiritual predecessors, i.e., Jews/Christians.
 3. From his own imagination/ingenuity.
 4. Does the Quran manifest evidence that its contents were so acquired?
- B. The Jewish Talmud was/is an authoritative record of rabbinic discussions on the Old Testament, including ethics, customs, legends, case histories, stories, and moral exhortations.
1. Palestinian Talmud—Complete by A.D. 400
 2. Babylonian Talmud—Complete by A.D. 530
- C. The Quran shows itself to have been strongly influenced by Jewish folklore.

[NOTE: The translation used for the Quran is Mohammed Pickthall's celebrated Muslim translation, with occasional comparison with Abdullah Yusuf Ali's translation.]

III. Consider these comparisons between the Quran and the Talmud:

- A. The Burial of Abel
1. The Quran's Rendition {Surah 5:27-32):
 "But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill thee. (The other) answered: Allah accepteth only from those who ward off (evil). Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds. Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the Fire. That is the reward of evil-doers. But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers. Then Allah

sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant. For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's sovereignty), but afterwards lo! many of them became prodigals in the earth."

2. The Talmud's Rendition (Tanchuma Bereshit [10], Pirke Rabbi Eliezer [21], Midrash Breishit Rabbah [22:8], et al.):
"Nature was modified also by the burial of the corpse of Abel. For a long time it lay there exposed, above ground, because Adam and Eve knew not what to do with it. They sat beside it and wept, while the faithful dog of Abel kept guard that birds and beasts did it no harm. On a sudden, the mourning parents observed how a raven scratched the earth away in one spot, and then hid a dead bird of his own kind in the ground. Adam, following the example of the raven, buried the body of Abel, and the raven was rewarded by God. His young are bom with white feathers, wherefore the old birds desert them, not recognizing them as their offspring. They take them for serpents. God feeds them until their plumage turns black, and the parent birds return to them. As an additional reward, God grants their petition when the ravens pray for rain."

B. Noah and the Flood

1. The Quran's Rendition (Surah 11:36-40 & Surah 23:23-38):
"And it was inspired in Noah, (saying): No one of thy folk will believe save him who hath believed already. Be not distressed because of what they do. Build the ship under Our Eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned. And he was building the ship, and every time that chieftains of his people passed him, they made mock of him. He said: Though ye make mock of us, yet we mock at you even as ye mock; And ye shall know to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall. (Thus it was) till, when Our commandment came to pass and the oven gushed forth water."
"And We verily sent Noah unto his folk, and he said: O my people! Serve Allah. Ye have no other god save Him. Will ye not ward off (evil)? But the chieftains of his folk, who disbelieved, said: This is only a mortal like you who would make himself superior to you. Had Allah willed, He surely could have sent down angels. We heard not of this in the case of our fathers of old. He is only a man in whom is a madness, so watch him for a while. He said: My Lord! Help me because they deny me. Then We inspired in him, saying: Make the ship under Our eyes and Our inspiration. Then, when Our command cometh and the oven gusheth water, introduce therein of every (kind) two spouses, and thy household save him thereof against whom the Word hath already gone forth. And plead not with Me on behalf of those who have done wrong. Lo! they will be drowned. And when thou art on

board the ship, thou and who so is with thee, then say: Praise be to Allah Who hath saved us from the wrongdoing folk!”

2. The Talmud’s Rendition {Midrash Tanchuma 5; Rosh Hashanah 12a; Sanhedrin 108b; Zebahim 113b; et al.):
“Even after God had resolved upon the destruction of the sinners, He still permitted His mercy to prevail, in that He sent Noah unto them, who exhorted them for one hundred and twenty years to amend their ways, always holding the flood over them as a threat. As for them, they but derided him. When they saw him occupying himself with the building of the ark, they asked, ‘Wherefore this ark?’”
“The crowd of sinners tried to take the entrance to the ark by storm, but the wild beasts keeping watch around the ark set upon them, and many were slain, while the rest escaped, only to meet death in the waters of the flood. The water alone could not have made an end of them, for they were giants in stature and strength. When Noah threatened them with the scourge of God, they would make reply: ‘If the waters of the flood come from above, they will never reach up to our necks; and if they come from below, the soles of our feet are large enough to dam up the springs.’ But God bade each drop pass through Gehenna before it fell to earth, and the hot rain scalded the skin of the sinners. The punishment that overtook them was befitting their crime. As their sensual desires had made them hot, and inflamed them to immoral excesses, so they were chastised by means of heated water.”

C. Korah’s Keys

1. The Quran’s Rendition (Surah 28:76):
“...such were the treasures We had bestowed on him, that their very keys would have been a burden to a body of strong men.”
2. The Talmud’s Rendition {Sanhedrin [110a]; Pesachim [119a]):
“Rabbi Levi said: The keys of Korah’s treasure house were a load for three hundred white mules, though all the keys and locks were of leather.”

D. Additional Parallels in which the Quran and the Talmud harmonize:

1. Allah forbade Moses being nursed by any but his mother:
 - a. Surah 28:12-13
 - b. Sotah (12b); Shemot Rabbah (1:25)
2. The golden calf made a lowing sound:
 - a. Surah 20:80-97
 - b. Pirke Rabbi Eliezer

3. Lightning struck several Israelites dead, but God revived them:
 - a. Surah 2:54-56; Surah 4:153
 - b. Sanhedrin 5
4. Allah lifted Mt. Sinai into the air and held it over the Israelites:
 - a. Surah 2:63,93; Surah 7:171
 - b. Midrash Shir (44a); Tehillim (75,337); Tanchuma Noah (3)
5. Pharaoh's magicians were converted:
 - a. Surah 7:113-126; Surah 20:61-73; Surah 26:39-51
 - b. Shemot Rabbah (42:6); Midrash Tanchuma; Zohar
6. The Quran shows itself to have been strongly influenced by Jewish folklore.

SESSION 5: Is the Quran the Word of God? (Part 2)

Introduction: The authenticity of every religion can be established only on the basis of its source of authority—not on what its adherents say or do. Can we know whether the Quran possesses attributes of divine inspiration?

Consider these additional comparisons between the Quran and the Talmud:

- E. Joseph
 1. Purpose of Joseph's search for his brothers:
 - a. Bible: Safety (Genesis 37:14)
 - b. Quran: Recreation (Surah 12:11-12)
 - c. Talmud: Recreation (Rabbah 84:8-10)
 2. Identity of alleged predator:
 - a. Bible: Wild beast (Genesis 37:20,33)
 - b. Quran: Wolf {Surah 12:11-12}
 - c. Talmud: Wolf {Yashar W. 85a-b}
 3. Who retrieved Joseph from the pit:

- a. Bible: Brothers (Genesis 37:20,33)
 - b. Quran: Caravan (Surah 12:11-12)
 - c. Talmud: Caravan (Yashar W. 81b-82a)
4. Amount Joseph was sold for:
- a. Bible: 20 shekels (Genesis 37:28)
 - b. Quran: Low price (Surah 12:20)
 - c. Talmud: Low price (Tanchuma W. 2)
5. Why Joseph did not succumb to Potiphar's wife:
- a. Bible: To not sin (Genesis 39:9)
 - b. Quran: Argument of Lord {Surah 12:24}
 - c. Talmud: Vision of parent (Sotah 36b, et al.)
6. Whether Joseph was tempted to succumb to Potiphar's wife:
- a. Bible: No hint of (Genesis 39:12)
 - b. Quran: Tempted {Surah 12:33}
 - c. Talmud: Tempted {Tanchuma W. 9}
7. What done to his garment when he fled:
- a. Bible: Left behind intact (Genesis 39:12)
 - b. Quran: Torn from behind {Surah 12:25}
 - c. Talmud: Tear in front moved to back {Midrash Hagadol 589}
8. Potiphar's attitude:
- a. Bible: Angry (Genesis 39:19)
 - b. Quran: Sympathetic/ believes innocent {Surah 12:25}
 - c. Talmud: Sympathetic/ believes innocent {Mid. Yalkut 145-6}

9. Whether someone came to Joseph's defense:
 - a. Bible: No one (Genesis 39:20)
 - b. Quran: in-house witness {Surah 12:26}
 - c. Talmud: in-house child (Yashar W. 88a-89a)
10. How brothers were to enter the city gate:
 - a. Bible: Not said (Genesis 43:1 Iff.)
 - b. Quran: Not by one gate (Surah 12:67)
 - c. Talmud: Not by one gate (Mid. Mikkez 99b)
11. Whether Jacob knew Joseph was alive:
 - a. Bible: Thought dead (Genesis 42:38)
 - b. Quran: Knew alive (Surah 12:85-86,96)
 - c. Talmud: Knew alive (Soferim 21; et al.)
12. Whether Joseph revealed himself first to Benjamin:
 - a. Bible: Was with brothers (Genesis 45:12)
 - b. Quran: Privately to Benjamin (Surah 12:69)
 - c. Talmud: Privately to Benjamin (Yash. Mikkez 105a)
13. Why Joseph in prison longer:
 - a. Bible: The cupbearer forgot (Genesis 40:23)
 - b. Quran: Satan caused (Surah 12:42)
 - c. Talmud: God caused (Tehillim 105,451)
14. What said when stolen cup located:
 - a. Bible: Guilty will pay (Genesis 44:15ff.)
 - b. Quran: Kin to a thief (Surah 12:77)
 - c. Talmud: Kin to a thief (Mid.B. Rab. 102:9)

15. Potiphar's wife's relationship to the Egyptian women:

a. Quran: Surah 12:31-32

“And women in the city said: The ruler's wife is asking of her slave-boy an ill deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration. And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Joseph): Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless! This is not a human being. This is no other than some gracious angel. She said: This is he on whose account ye blamed me. I asked of him an evil act, but he proved continent.”

(1) Why did Potiphar's wife give the women knives?

(2) Why did they cut their hands?

(3) It's as if the author is speaking to an audience that he knows is familiar with the unexplained details.

(4) It's as if the author failed to anticipate a future audience who would be unable to make sense of the background details.

b. Talmud: Sepher Hayashar, 87a-87b; Tanchuma Wayesheb 5; Abkir in Midrash Yalkut 146; Midrash Hagadol 590

“When Zuleika could not prevail upon him, to persuade him, her desire threw her into a grievous sickness, and all the women of Egypt came to visit her, and they said unto her, ‘Why art thou so languid and wasted, thou that lackest nothing? Is not thy husband a prince great and esteemed in the sight of the king? Is it possible that thou canst want aught of what thy heart desireth?’ Zuleika answered them, saying, ‘This day shall it be made known unto you whence cometh the state wherein you see me.’ She commanded her maid-servants to prepare food for all the women, and she spread a banquet before them in her house. She placed knives upon the table to peel the oranges, and then ordered Joseph to appear, arrayed in costly garments, and wait upon her guests. When Joseph came in. the women could not take their eyes off him, and they all cut their hands with the knives, and the oranges in their hands were covered with blood, but they, not knowing what they were doing, continued to look upon the beauty of Joseph without turning their eyes away from him. Then Zuleika said unto them: ‘What have ye done? Behold. I set oranges before you to eat, and you have cut your hands/ All the women looked at their hands, and, lo, they were full of blood, and it flowed down and stained their garments. They said to Zuleika, ‘This slave in thy house did enchant us, and we could not turn our eyes away from him on account of his beauty/ She then said: ‘This happened to you that looked upon him but a moment, and you could not refrain yourselves!

How, then, can I control myself in whose house he abideth continually, who see him go in and out day after day? How, then, should I not waste away, or keep from languishing on account of him!’ And the women spake, saying: ‘It is true, who can look upon this beauty in the house, and refrain her feelings? But he is thy slave! Why dost thou not disclose to him that which is in thy heart, rather than suffer thy life to perish through this thing?’ Zuleika answered them: ‘Daily do I endeavor to persuade him, but he will not consent to my wishes. I promised him everything that is fair, yet have I met with no return from him, and therefore I am sick, as you may see.’

c. Nine specific matches between the Quran and the Talmud:

- (1) Potiphar’s wife tries to justify her lovesick condition to the women.
- (2) She does so by inviting them to a banquet.
- (3) Each woman is given a knife as part of the table place setting.
- (4) She orders Joseph to make an appearance.
- (5) On seeing Joseph’s handsome appearance, the women cut their hands with the knives.
- (6) The women verbally extol Joseph’s good looks.
- (7) Potiphar’s wife verbalizes her sense of exoneration.
- (8) She verbally reaffirms to them that she attempted to seduce him.
- (9) She reiterates his refusal to consent to her overtures. Such evidence proves collusion.

IV. Consider These Comparisons Between the Quran and Christian Mythology:

- A. “Seven Sleepers of Ephesus”—Surah 18:9-27
- B. Conduct of Jesus as a child: Commanded clay figurines of birds to fly
 1. Arabic Gospel of the Infancy of the Savior 15:1-6
 2. Gospel of Thomas 1:4-9
 3. Quran: Surah 3:45-49; 5:110

V. Consider this comparison between the Quran and corrupt forms of Christianity:

A. Jesus is repeatedly referred to as “son of Mary” (22 times in 11 surahs).

1. Only once in the New Testament, and then not by God (Mark 6:3)
2. The author of the Quran mistakenly assumed that the form of Christianity to which he was exposed (i.e., Catholicism) was accurate in its character-ization of Mary’s importance and role in Christianity.
3. Muslim Response: “The Bible has been corrupted. The Quran gives true accounts of the events, even if the Jewish rabbis happen to have gotten those accounts right also.”

B. HISTORICAL FACT: The Bible is the best attested book from antiquity!

1. Abundant textual evidence exists by which to demonstrate that the Bible has not been corrupted.
2. Variant readings in the manuscripts do not alter any basic teaching of the New Testament. No feature of Christian doctrine is at stake.
3. 999/1000th of the New Testament text has been fully authenticated. The remaining 1/1000th pertains to inconsequential matters.

Conclusions:

1. It is self-evident and unmistakable that the Quran contains a considerable amount of borrowed material from uninspired Talmudic sources, rabbinical oral traditions, and Jewish legends—stories that abound in puerile, apocryphal, absurd, outlandish pablum. (also Christian mythology)
2. An occasional link between two sources might be explainable on legitimate grounds that would refute the charge of collusion. However, the Quran’s reliance on uninspired Jewish sources is extensive and specific.
3. The author of the Quran demonstrated considerable ignorance of the Bible, but a striking acquaintance with Jewish legends.
4. Muhammad likely had very little, if any, contact with the actual Bible. His contact with the Bible was dependent on the stories related to him by the Jews—which he then mistook as accurate portrayals of Scripture.
5. The Jews, in turn, seemed to be more enamored with rabbinic folklore and legend rather than in actually expounding the biblical text.

6. Consequently, in detail after detail where the Quran differs with the biblical record, it coincides with the Jewish legends that were current in Muhammad's day.
7. The parallels between the Quran and Jewish legends are of such a nature that it is apparent to the unbiased observer that the Jewish legends provide the context to items that the Quran otherwise leaves undecipherable.
[For more analysis of these matters, see the book, *The Quran Unveiled* by Dave Miller]
8. The Quran does not possess the attributes of divine inspiration.
9. The Quran possesses characteristics that verify its human origin.

SESSION 6: Is Islam and Christianity Compatible? (Part 1)

[The Central Conflict between Islam and Christianity: The Deity, Person, Role of Christ]

I. The Divinity of Christ:

A. The Quran forthrightly denounces the deity of Christ.

1. Surah 3:64

“Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah.”

2. Surah 18:1-5

“Praise be to Allah Who hath revealed the Scripture unto His slave...to give warning of stern punishment from Him...and to warn those who say: Allah hath chosen a son, (A thing) whereof they have no knowledge, nor (had) their fathers. Dreadful is the word that cometh out of their mouths. They speak naught but a lie.”

3. Surah 19:88-93

“And they say: The Beneficent hath taken unto Himself a son. Assuredly ye utter a disastrous thing, whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins, that ye ascribe unto the Beneficent a son, when it is not meet for (the Majesty of) the Beneficent that He should choose a son. There is none in the heavens and the earth but cometh unto the Beneficent as a slave.”

4. Surah 9:30-31

“And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of

those who disbelieved of old. Allah (Himself) fighteth against them. How perverse are they! They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no God save Him.”

5. Surah 25:2

“He unto Whom belongeth the sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the sovereignty. He hath created everything and hath meted out for it a measure.”

6. Surah 6:102-103

“The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is aware of all things? Such is Allah, your Lord. There is no God save Him, the Creator of all things, so worship Him.”

B. The Bible forthrightly affirms the deity of Christ.

1. Colossians 1:15-17; 2:9

“[Jesus] is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist.... For in Him dwells all the fullness of the Godhead bodily.” cf. 2 Corinthians 4:4 “...lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.”

2. Hebrews 1:1-3

“God...has in these last days spoken to us by His Son...through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power.”

3. Also Matt. 16:15-17; Acts 2:36; Rom. 1:3-4; 1 Tim. 3:16; 2 Cor. 5:21; Phil. 2:5-11; John 20:30-31; 10:33; 17:5; Ex. 3:14 = John 4:26; 8:24,28,58; 13:19; Gal. 4:4; 2 Jn. 9.

II. The Crucifixion of Christ:

A. The Quran forthrightly denies the crucifixion of Christ—Surah 4:157-158.

“And because of their saying: We slew the Messiah Jesus son of Mary, Allah’s

messenger— They slew him not nor crucified, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain, but Allah took him up unto Himself. Allah was ever Mighty, Wise.”

- B. The Bible forthrightly affirms the crucifixion of Christ—Luke 23:33; 24:20; Acts 2:23,36; 1 Corinthians 1:23; 2:2,8; Galatians 3:1).

III. The Atonement of Christ:

- A. The Quran shows no awareness of the need for atonement for sin—Surah 11:111-112,114-115; Surah 46:16.

“And lo! unto each thy Lord will verily repay his works in full. Lo! He is informed of what they do. So tread thou the straight path as thou art commanded, and those who turn (unto Allah) with thee, and transgress not. Lo! He is Seer of what ye do... Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill deeds. This is a reminder for the mindful. And have patience, (O Muhammad), for lo! Allah loseth not the wages of the good.”

“Those are they from whom We accept the best of what they do, and overlook their evil deeds. (They are) among the owners of the Garden. This is the true promise which they were promised (in the world).”

1. No wonder terrorists believe they earn a ticket straight to Paradise when they die fighting for Allah—even though they have deliberately engaged in immorality.
 2. Right doing does not cancel out wrong doing except in Islam, which makes them both (right and wrong deeds) compatible.
- B. The Bible forthrightly affirms the need for blood atonement—not by animals (Hebrews 10:4), but only by the Son of God—in order for sin to be forgiven—Hebrews 9:11-10:4,19; 2:14; 2 Corinthians 5:18-19; Colossians 1:14,20; 1 Timothy 2:5-6; 1 Peter 1:18-21; Revelation 1:5.

IV. The Trinity:

- A. The Quran forthrightly denounces the idea of the Trinity—Surah 4:171-172; Surah 5:72-74.

“O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not ‘Three’—Cease! (it is) better for

you!—Allah is only One God. Far is it removed from His transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender. The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scometh His service and is proud, all such will He assemble unto Him.”

“They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden Paradise. His abode is the Fire. For evil doers there will be no helpers. They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God. If they desist not from so saying a painful doom will fall on those of them who disbelieve. Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.”

- B. The Bible forthrightly affirms the Trinitarian essence of deity—Acts 17:29; Romans 1:20; Colossians 2:9; Matthew 3:16-17; 28:19; 2 Cor. 13:14.

Summary:

1. The Bible and the Quran are in hopeless contradiction on the matter of the deity of Christ.
2. These two books cannot both be from God.

SESSION 7: Is Islam and Christianity Compatible? (Part 2)

[Glaring disparity exists between the Quran and the New Testament in their respective treatments of ethical matters]

V. Polygamy:

- A. The Quran forthrightly advocates polygamy—Surah 4:3; 33:50-53.

“And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess.”

“O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father’s side and the daughters of thine aunts on the father’s side, and the daughters of thine uncles on the mother’s side and the daughters of thine aunts on the mother’s side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage—a privilege for thee only, not for the (rest of) believers—We are aware of that which We enjoined upon them concerning their wives and, those whom their right hands possess—that thou mayst be free from blame, for Allah is Forgiving, Merciful. Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve and may all be pleased with what thou givest them. Allah knoweth what is in

your hearts (O men) and Allah is Forgiving, Clement. It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee save those whom thy right hand possesseth. And Allah is Watcher over all things. O ye who believe!.... And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity." (Also Surah 4:34

- B. The Bible forthrightly affirms monogamy—Genesis 1:27; 2:24; Matthew 19:3ff.; 1 Corinthians 7:2; 1 Timothy 3:2; Titus 1:6
- C. General George Patton observed Muslim life firsthand in North Africa during World War II and while in Casablanca wrote on June 9, 1943:
"One cannot but ponder the question: What if the Arabs had been Christians? To me it seems certain that the fatalistic teachings of Mohammed and the utter degradation of women is the outstanding cause for the arrested development of the Arab. He is exactly as he was around the year 700, while we have kept on developing. Here, I think, is a text for some eloquent sermon on the virtues of Christianity." [War As I Knew It, p. 34],
- D. Founding Father Noah Webster wrote:

"We cannot fail to number among the chief temporal advantages of Christianity, the elevation of the female character" [History of the United States, p. 308].

VI. Violence:

- A. The Quran forthrightly advocates violence to advance Islam—Surah 47:4; 2:190-194,216-217; 22:39; 61:4; 9:1-5,29; 8:39,57,59-60,65,67-69.

"Now when ye meet in battle those who disbelieve, then it is smiting of the necks until, when ye have routed them, then making fast of bonds; and afterward either grace or ransom till the war lay down its burdens. That (is the ordinance). And if Allah willed He could have punished them (without you) but (thus it is ordained) that He may try some of you by means of others. And those who are slain in the way of Allah, He rendereth not their actions vain."

"Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors. And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers. But if they desist, then lo! Allah is Forgiving, Merciful. And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrongdoers. The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacketh you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil)."

"Warfare is ordained for you, though it is hateful unto you; but it may happen that ye

hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not. They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel his people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can.” “Sanction is given unto those who fight because they have been wronged; and Allah is indeed able to give them victory.” “Allah loveth those who battle for His cause in ranks, as if they were a solid structure.” “Freedom from obligation (is proclaimed) from Allah and His messenger toward those of the idolaters with whom ye made a treaty: Travel freely in the land four months, and know that ye cannot escape Allah and that Allah will confound the disbelievers (in His guidance). And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger. So, if ye repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve. Excepting those of the idolaters with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfill their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him). Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful.”

“Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day, and forbid not that which Allah hath forbidden by His messenger, and follow not the religion of truth, until they pay the tribute readily, being brought low.”

“And fight them until persecution is no more, and religion is all for Allah.... If thou comest on them in the war, deal with them so as to strike fear in those who are behind them.... And let not those who disbelieve suppose that they can outstrip (Allah’s purpose). Lo! they cannot escape. Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not.... O Prophet! Exhort the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred steadfast they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence.... It is not for any Prophet to have captives until he hath made slaughter in the land. Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise. Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took. Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful.”

- B. The Quran teaches that killing infidels guarantees Paradise—Surah 47:4-6; 3:156-159:

“Now when ye meet in battle those who disbelieve, then it is smiting of the necks.... And those who are slain in the way of Allah, He rendereth not their actions vain. He will guide them and improve their state, and bring them in unto the Garden [Paradise] which He hath made known to them.”

“O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us

they would not have died or been killed.... And what though ye be slain in Allah's way or die therein? Surely pardon from Allah and mercy are better than all that they amass. What though ye be slain or die, when unto Allah ye are gathered?.... So those who...fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow—a reward from Allah.”

- C. Historical Fact: Muslim armies conquered nations across North Africa, into Europe, east to India, Southeast Asia, and Indonesia, north to Turkey, and northeast deep into Asia to Russia. All defensive warfare???
- D. The Bible forthrightly teaches that Christians are to be non-retaliatory— Matthew 5:39,44-46; 26:52; Luke 6:27-36; John 18:36; Romans 12:19-21.

Summary/Conclusion:

1. Islam and Christianity are in irreparable conflict.
2. The Quran and the Bible contradict each other.
3. The Quran teaches...
 - a. Jesus is not the Son of God.
 - b. Jesus was not crucified.
 - c. No blood atonement is necessary.
 - d. God is not triune.
 - e. Polygamy is permissible/encouraged.
 - f. Violence and armed fighting are sanctioned.

SESSION 8: America's Founders on Islam/Concluding Remarks

What was the attitude of Americans/the Founders toward Islam from the beginning? The architects of the American Republic had very precise, cogent views regarding what variables are necessary to perpetuate our civilization. Their views differ radically from the political correctness, multi-culturalism, and “celebration of diversity” (with regard to religion, ideology, and morality) that now engulf society. They saw non-Christian religion as a fundamental threat to the American way of life. Here are a few examples:

1. John Quincy Adams, son of quintessential Founder John Adams, who, like his father, also served as President of the United States, wrote Essays on the Russo-Turkish War in 1827, including these remarks:
“In the seventh century of the Christian era. a wandering Arab of the lineage of Hagar, the Egyptian, combining the powers of transcendent genius, with the preternatural energy of a fanatic, and the fraudulent spirit of an impostor, proclaimed himself as a messenger from Heaven, and spread desolation and delusion over an extensive portion of the earth.

Adopting from the sublime conception of the Mosaic law, the doctrine of one omnipotent God; he connected indissolubly with it, the audacious falsehood, that he was himself his prophet and apostle. Adopting from the new Revelation of Jesus, the faith and hope of immortal life, and of future retribution, he humbled it to the dust, by adapting all the rewards and sanctions of his religion to the gratification of the sexual passion. He poisoned the sources of human felicity at the fountain by degrading the condition of the female sex, and the allowance of polygamy; and he declared undistinguishing and exterminating war, as a part of his religion, against all the rest of mankind. THE ESSENCE OF HIS DOCTRINE WAS VIOLENCE AND LUST: TO EXALT THE BRUTAL OVER THE SPIRITUAL PART OF HUMAN NATURE. Between these two religions, thus contrasted in their characters, a war of twelve hundred years has already raged. That war is yet flagrant; nor can it cease but by the extinction of that imposture, which has been permitted by Providence to prolong the degeneracy of man. While the merciless and dissolute dogmas of the false prophet shall furnish motives to human action, there can never be peace upon earth, and good will towards men. The hand of Ishmael will be against every man, and every man's hand against him. The precept of the Koran is, perpetual war against all who deny, that Mahomet (Muhammad) is the prophet of God. The vanquished may purchase their lives, by the payment of tribute; the victorious may be appeased by a false and delusive promise of peace; and the faithful follower of the prophet, may submit to the imperious necessities of defeat: but the command to propagate the Moslem creed by the sword is always obligatory, when it can be made effective. The commands of the prophet may be performed alike, by fraud, or by force.

The fundamental doctrine of the Christian religion is the extirpation of hatred from the human heart. It forbids the exercise of it, even towards enemies. There is no denomination of Christians, which denies or misunderstands this doctrine. All understand it alike—all acknowledge its obligations; and however imperfectly, in the purposes of Divine Providence, its efficacy has been shown in the practice of Christians, it has not been wholly inoperative upon them. Its effect has been upon the manners of nations. It has mitigated the horrors of war—it has softened the features of slavery—it has humanized the intercourse of social life. The unqualified acknowledgement of a duty does not, indeed, suffice to insure its performance. Hatred is yet a passion, but too powerful upon the hearts of Christians. Yet they cannot indulge it, except by the sacrifice of their principles, and the conscious violation of their duties. No state paper from a Christian hand, could, without trampling the precepts of its Lord and Master, have commenced by an open proclamation of hatred to any portion of the human race. The Ottoman lays it down as the foundation of his discourse.” [Blunt, Joseph (1830), *The American Annual Register for the Years 1827-8-9* (New York: E.&G.W. Blunt), 29:267-402.]

2. In *People v. Ruggles* in 1811, the defendant, who had been sentenced by a lower court to be imprisoned for three months and to pay a fine of \$500 for publicly badmouthing Christ and Christianity, appealed his case all the way to the New York State Supreme Court. Writing the opinion of the high court, Chief Justice James Kent (known in history as a Father of American Jurisprudence) made the following declaration:
“The free, equal, and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community, is an abuse of that right. Nor are we bound, by any expressions in the constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately the like attacks upon the religion of Mahomet [Islam—DM] or of the Grand Lama [Buddhism—DM]; and for this plain reason, that the case assumes that we are

a Christian people, and the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines or worship of those imposters.”

3. James Iredell, appointed to the U.S. Supreme Court by George Washington and serving from 1790-1799, stated:

“But it is objected that the people of America may perhaps choose representatives who have no religion at all, and that pagans and Mahometans may be admitted into offices.... But it is never to be supposed that the people of America will trust their dearest rights to persons who have no religion at all, or a religion materially different from their own.”
4. Samuel Johnston, early Governor of North Carolina and member of the Constitution Ratifying Convention in 1788, observed:

“It is apprehended that Jews, Mahometans, pagans, &c., may be elected to high offices under the government of the United States. Those who are Mahometans, or any others who are not professors of the Christian religion, can never be elected to the office of President or other high office, but in one of two cases. First, if the people of America lay aside the Christian religion altogether, it may happen. Should this unfortunately take place, the people will choose such men as think as they do themselves.”
5. Elias Boudinot, one time president of the Continental Congress, also labeled Muhammad an “impostor” and insightfully observed that “Mahomet (Muhammad) aimed to establish his pretensions to divine authority, by the power of the sword and the terrors of his government; while he carefully avoided any attempts at miracles in the presence of his followers, and all pretences to foretell things to come. His acknowledging the divine mission of Moses and Christ confirms their authority as far as his influence will go while their doctrines entirely destroy all his pretensions to the like authority.... And now, where is the comparison between the supposed prophet of Mecca, and the Son of God; or with what propriety ought they to be named together?...The difference between these characters is so great, that the facts need not be further applied” [The Age of Revelation, pp. 36-39.]
6. Joseph Story, another Father of American Jurisprudence, appointed to the U.S. Supreme Court by James Madison from 1811-1845, in his Commentaries on the Constitution of the United States (3:728), wrote:

“The real object of the [First] amendment was not to countenance, much less to advance Mahometanism, or Judaism, or infidelity by prostrating Christianity; but to exclude all rivalry among Christian sects and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government.”
7. Jedidiah Morse, Father of American Geography, contrasted Islamic nations with Christianity in a sermon titled “The Present Dangers, and Consequent Duties of the Citizens of the United States of America”:

“The foundations which support the interest of Christianity, are also necessary to support a free and equal government like our own. In all those countries where there is little or no religion, or a very gross and corrupt one, as in Mahometan and Pagan countries, there you will find, with scarcely a single exception, arbitrary and tyrannical governments, gross ignorance and wickedness, and deplorable wretchedness among the people. To the kindly influence of Christianity we owe that degree of civil freedom, and political and social happiness which mankind now enjoy. In proportion as the genuine effects of Christianity are diminished in any nation, either through unbelief, or the corruption of its doctrines, or the neglect of its institutions; in the same proportion will the people of that nation recede

from the blessings of genuine freedom, and approximate the miseries of complete despotism” [A Sermon, Exhibiting the Present Dangers and Consequent Duties of the Citizens of the United States of America (Hartford, CT: Hudson and Goodwin).]

Summary:

Due to the widespread expulsion of God, the Bible, and Christianity from national life, fomented by the liberal forces of “political correctness, diversity, and tolerance,” anti-Christian ideologies (like Islam) are encroaching—and will hasten the demise of the American Republic.

Final Conclusion/Recommendations:

I. As Christians:

- A. Love Muslims (Matthew 5:44-45)
- B. Show Respect (True Christianity is not coercive or threatening!)
- C. Evangelize Muslims
 - 1. Explain N.T. Christianity to them
 - 2. The most powerful force for changing people is—the Gospel!

II. As Americans:

- A. No persecution of Muslims—but no accommodation!
 - 1. No prayer rooms provided in public facilities or at taxpayer expense
 - 2. No school curriculums altered to appease
 - 3. No zoning permission to construct mosques
- B. Alert others to the actual teaching of the Quran (rent Interstate billboards?)
- C. Elect only politicians who understand the Founding values re: false religion

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