

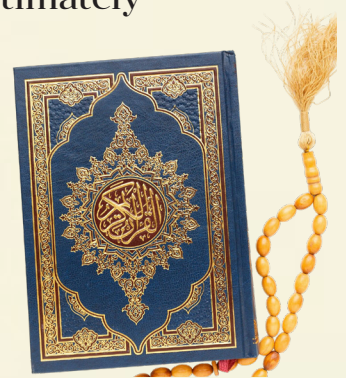


Understanding and Reaching Muslims



Understanding Islam

- Islam is monotheistic, teaching that God is personal but ultimately unknowable
- Muhammad is considered the final and greatest prophet
- The Qur'an is viewed as God's literal, dictated word (not merely inspired)
- Muslims recognize biblical prophets including Adam through Jesus
- The five pillars of practice: declaration of faith, daily prayers, charitable giving, Ramadan fasting, and pilgrimage



Finding Common Ground in God's Greatness



- The Islamic concept of "Takbir" (God's greatness) is central to Muslim faith
- "Allahu Akbar" means "God is Greater" (not just "God is great")
- Muslims often reject Christian doctrines because they appear to diminish God's greatness:
- Trinity seems to divide God
- Incarnation seems to confine God
- The cross seems to subject God to weakness
- This concern for God's greatness is actually a point of connection, not division
- Begin dialogue by affirming shared commitment to God's greatness

Addressing Biblical Corruption

Discussion Question:
How can we respectfully
address the common
Muslim belief that the Bible
has been corrupted?

Key Approaches:

1. The “God’s Greatness” Dilemma:

If the Bible was corrupted, either:

God was unable to prevent corruption (not all-powerful)

God was unwilling to prevent corruption (not trustworthy)

Both options diminish God’s greatness

A truly great God would and could preserve His word

2. The Quranic Affirmation Dilemma:

Surah 5:46-47 and 5:68 affirm the Gospel

These verses instruct Christians to “judge by” and “stand fast by” the Gospel

If the Gospel is corrupted, the Quran would be commanding people to follow a corrupted text

This contradiction suggests the Gospel must still be reliable

The Trinity as an Expression of God’s Greatness

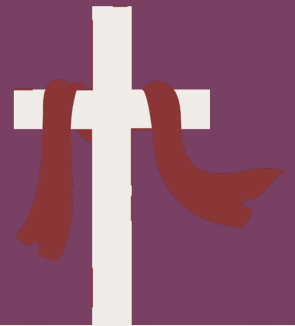


Discussion Question: How can we explain the Trinity as enhancing
rather than diminishing God’s greatness?

Key Points:

- The greatest possible being would be completely self-sufficient
- Both faiths agree God is relational
- If God is strictly one person (as in Islam), with whom did God have relationship before creation?
- This would make God dependent on creation to express His relational nature
- The Trinity solves this: one God in three persons has always been in perfect relationship within Himself
- Creation wasn't born of need but of overflow—the generous extension of God's perfect love
- The Trinity secures God's complete self-sufficiency while explaining His relational nature

The Cross as God's Greatest Expression of Love



Discussion Question:
How does the cross reveal rather than diminish God's greatness?

Key Points:

- If God is the greatest possible being, how would He express Himself?
- The greatest moral virtue is love
- The greatest expression of love is self-sacrifice
- Romans 5:8: “God demonstrates his own love for us in this: While we were still sinners, Christ died for us”

- This isn't weakness but the most powerful love imaginable—sacrificing for enemies
- The cross reveals the greatest possible being expressing the greatest possible virtue in the greatest possible way

The Power of Genuine Relationship

Discussion Question:
What made the
Christians in Abdu's
story effective
witnesses?

Effective Approaches:

- Genuine interest in the person, not just a conversion target
- Careful listening to objections
- Honesty about not knowing all answers
- Follow-through on research
- Persistence despite challenges
- Deep conversations about important questions

Salvation by Grace vs. Works

Discussion Question: How can we explain salvation by grace to Muslims who believe in earning salvation?

Key Points:

- Muslims generally believe salvation comes through God's mercy plus

good works

- Acknowledge the human tendency to want to earn God's favor
- Share the freedom of not having to prove yourself to God
- Explain how grace leads to grateful obedience, not lawlessness
- Emphasize worship motivated by love and gratitude, not fear

Practical Guidelines for Dialogue



Discussion Question: Which of these practical guidelines do you find most challenging, and why?

- Ask thoughtful questions
- Listen genuinely
- Respect cultural sensitivities
- Find common ground
- Share your personal journey
- Be patient
- Invite questions and doubts
- Address identity concerns
- Focus on Jesus
- Pray consistently

Conclusion and Application

Final Discussion Questions:

- What new insight about Muslim beliefs did you gain from this video?
- How might understanding God's greatness as common ground change your approach to conversations with Muslims?
- What aspect of Abdu's testimony resonated with you most?
- What is one practical step you can take to build better relationships with Muslims in your community?

Remember

- Sharing the gospel is not about winning arguments but inviting Muslims to consider God's greatest expression of love
- There are real consequences for Muslims considering Christianity—family rejection, community ostracism, identity crisis
- Approach with humility, patience, and genuine love
- Trust God's timing and work in their hearts



About the Speaker

Abdu Murray is a speaker, author, and attorney who specializes in addressing issues where religious faith and emerging cultural trends intersect and collide.

Since founding Embrace the Truth ministry in 2004, Abdu has spent decades analyzing how the major religious and nonreligious thought traditions have attempted to address emerging cultural issues. He has written four books, including *Saving Truth*, *Grand Central Question*, *Apocalypse Later*, and his most recent, *More than a White Man's Religion: Why the Gospel Has Never Been Merely White, Male-Centered, or Just Another Religion*. His articles have been featured in Fox News, Christianity Today, The Christian Post, and The Western Journal.

Murray holds a BA in psychology from the University of Michigan and earned his Juris Doctor from the University of Michigan Law School. While an attorney at two major law firms in Detroit, he was named to Best Lawyers in America and to Michigan Super Lawyers.



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