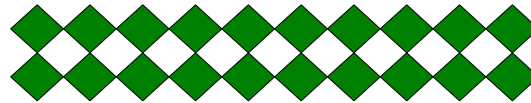


5. Make it a priority to encourage your friend at the appropriate time to read one of the gospels. If he says that the Bible had been corrupted, say that you are willing to discuss the question; but ask him if he has ever *read* the Bible himself. Luke is perhaps the best gospel to start with.

Matthew is also valuable, but some Muslims may find it difficult because it is so Jewish. Mark introduces a stumbling block in the very first sentence by speaking of Jesus as "the Son of God." John may be more helpful at a later stage.

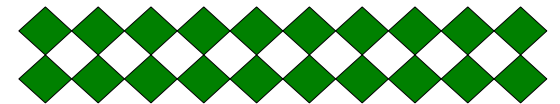


*Taken from the book "You Go and Do the Same" from Colin Chapman (chapter 10). Used with permission. These notes are also available in Dari and Russian. Please contact: propam@compuserve.com*

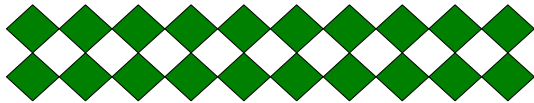
## INSTRUCTIONS ON THE USE OF THE BOOKLET

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# THE MESSAGE OF THE TAWRAT, THE ZABUR, AND THE INJIL



Assuming that we are relating to Muslims in a positive and loving way; that we have begun to listen, to understand and to know more about Islam; that we have counted the cost of what we are engaged in; and that our Muslim friends want to know about our faith, how can we begin to explain the Gospel?



**THE BOOKLET  
"THE MESSAGE OF THE  
TAWRAT, THE ZABUR, AND  
THE INJIL"**

This study is based on the series of Scripture passages entitled "The Message of the Tawrat, the Zabur, and the Injil- Selected Passages from the Holy Bible" (published in Dari in 1999 and also available in English, French, Arabic, and other languages through the Bible Societies.)

There are ten sections of the booklet with passages related to ten topics. The included notes on each topic suggest how the passages can be explained to a Muslim. When you have completed these studies, you may want to give the selections to a Muslim friend, and if possible, study them with him/her. You may want to give them all together or one or two at a time.

## **SOME BASIC GUIDELINES**

1. There is no single technique for explaining the Gospel to a Muslim. We must resist the temptation to think that one simple method is bound to produce results and save us from much heartache and agony. (*Read 2 Corinthians 4:1-2*)
2. Don't underestimate the power of personal testimony. If you believe that you know God in a personal way, don't be afraid to say so, and to say why you believe this kind of a personal relationship is possible. If you believe your sins have been forgiven, explain the basis of your confidence in God's forgiveness. (*Read 1 Thessalonians 2:8*)
3. Be content to explain one small aspect of the Gospel at a time. Don't feel you have failed if you have not been able to explain "the whole Gospel" at one time. (*Read Matthew 13:3*)
4. You can sometimes convey more of the Gospel in an indirect way than in a direct way. For example, talking about the meaning of human love can lead to a discussion about the love of God. A book like Walter Trobisch's I Married You may speak to the heart much more than a book of apologetics addressed directly to the intellect.

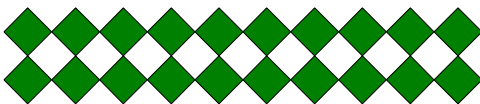
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#### 4.

### God Is Merciful And Loving And Wants To Forgive

Psalm 103:8-14 gives content to the belief that God is merciful; and in this context, we are introduced to the idea of God being like a Father. If this sounds very foreign to the Muslim (because it speaks of God in such human terms), it may be helpful to point out that there is a verse in the Qur'an in which God says about Adam, "I have made him and have breathed into him of My spirit" (15:29). There is also a well-known tradition (hadith) which says, "God created Adam upon His own form" (where the Arabic is the same as the traditional Arabic translation of Genesis 1:28).

Leviticus 9:7 and 16:5-10, 21-22 introduces the subject of sacrifice in the OT in order to show that in God's dealings with men, forgiveness is not just a matter of words. He does not forgive simply by pronouncing a divine pardon. Many of the animal sacrifices in the OT period were offered "to take away the sins of the people". If these assumptions can be understood at this stage, it will help us later when we come to consider the difficult subject of the death of Jesus.



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#### 2.

### God Gives Man Laws

It is often said that the Muslim has a superficial understanding of sin. The importance of this study is therefore that it outlines clearly the moral law that God has laid down for us all. We cannot hope to understand the meaning of sin or feel any guilt of shame before God unless we know the standards He has set for us and begin to realize how far short we have fallen.

The Muslim is not likely to find any problem in the Ten Commandments (*Exodus 20:1-17*). The Qur'an contains similar moral teaching in different places, but it is not summed up so clearly or concisely as in the Ten Commandments.

The teaching of Jesus builds on the Ten Commandments in several ways:

- It summarizes the demands of the law in terms of loving God and loving our neighbor. (*Matthew 22:34-40*)
- It shows that the law applies not only to outward actions but also to our inward thought and motives. (*Matthew 5:21-24*)
- It shows that God's standards are very much higher than the moral standards of most societies. (*Matthew 5:43-45*)

Psalm 119:1-16 expresses the desire of the believer to surrender himself completely to God and to obey His revealed law.

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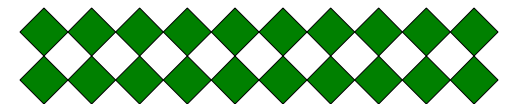
#### 1.

### God Is One And Has Created Man to Serve And Love Him

In the first few studies of this series, we are trying to build bridges with the Muslims by studying truths which he also believes, even if he expresses them in a slightly different way. We are also trying to lay foundations for the later studies by giving a clear idea of God as a personal God who is loving and holy.

We therefore begin the passages which speak about the oneness of God and the rejection of idolatry. We want to assure the Muslim that we believe in the oneness of God as strongly as he does.

The Ten Commandments (*Exodus 20:3-5*) begin with a condemnation of idolatry and what the Muslim calls shirk (i.e., the sin of associating anything created with God the Creator).



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I.  
**God Is One And Has Created  
Man to Serve And Love Him**  
(continued)

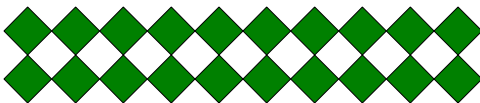
Jesus' summary of the OT law emphasizes the oneness of God and our obligation to love Him. (*Mark 12:29-30*).

Other parts of the Bible warn against idolatry in different ways:

- Paul condemns idolatry along with other serious sins (*Galatians 5:19-21*)
- John includes idolatry among the sins which deserve judgment in hell (*Revelation 21:8*)

Psalms 33:1, 4-9 and Psalm 105:1-6 call us to worship God as the one who has revealed Himself through His mighty acts in creation and in history.

Psalm 95:1-7 and Psalm 139:1-6, 13-14 are prayers of worship which express the believer's joy and thankfulness, his reverence for God, and his confidence in Him as a personal God.



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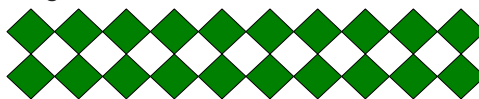
3.  
**God Warns Man of the  
Consequences of Failure to  
Keep His Laws**

The Qur'an has its own version of the story of Adam and Eve in the Garden of Eden. (See *Surah 2:30-39; 7:19-27; 20:115-122*). The Muslim may therefore be interested to read the Biblical version of this story (*Genesis 2:8-9, 15-17; 3:1-13; 3:22-24*). He may appreciate that Adam and Eve's awareness of their nakedness indicates the sense of shame which they felt after their sin.

Ezekiel 18:1-4; 30-32 emphasizes the responsibility of the individual before God. Though we are affected by the results of sins of our parents, we are not held responsible or punished for their sins. Each person is responsible before God for what he has done.

Romans 3:9-20 emphasizes the seriousness of sin, its universality and its power. Sin is very much more than individual mistakes; it is a complete turning away from God which affects every part of our lives and puts us "under God's judgment" and "far away from God's saving presence". This applies to us all, whatever our race or religion. The law is unable to provide a final answer since it applies to us all whatever our race or relationship. The law is unable to provide a final answer since it cannot restore the broken relationship; all it can do is to make us more aware of our helpless condition.

Psalm 51:1-9 shows the meaning of true repentance on one who realizes that he has broken the commandments of God and has no right to expect God's forgiveness.



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4.  
**God Is Merciful And Loving  
And Wants To Forgive**  
(continued)

The parable of the Pharisee and the Publican (*Luke 18:9-14*) can be adapted in such a way that it expresses what a devout Muslim may feel: "I say the salat five times day; I fast during Ramadan, I give zakat; I've been on Pilgrimage...."

Jeremiah 5:7-9 and Hosea 11:8-9 open up the question of how God forgives and point to the need for atonement. In Jeremiah, God says in effect, "How can I avoid punishing My people?"; while in Hosea, He says, "How can I bring Myself to punish them in the way that they really deserve?" We therefore begin to feel something of the tension in the heart of God between His love and His holiness. The tension is only resolved in the death and resurrection of Jesus. We shall see later that if the Muslim can understand *the reason why* God could allow Jesus to suffer and die on the cross, he is more likely to be willing to accept *the fact that* He did die on the cross.

Psalm 32:1-7 expresses the joy of the believer who knows that his sins are forgiven. Some Muslims are confident that if they confess their sins and live a good life, they will be forgiven. The vast majority, however, would have to admit that they cannot be sure that their sins have been forgiven. They will not know until the Day of Judgment when their good deeds will be weighed in the balance against their bad deeds.

## 7.

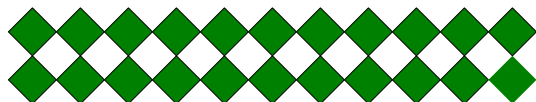
### God Gave Jesus The Messiah The Message Of The Injil (The Gospel)

The Qur'an speaks of the Injil as the message which was revealed to Jesus (e.g. 5:46-47), but it gives no indication of what it was about. This study therefore intended to give some idea of the content of the Gospel which Jesus proclaimed.

Mark 1:14-15 and Luke 4:16-19 are brief summaries of the message in the words of Jesus Himself.

The importance of Luke 5:17-26 is that it concentrates our attention on what Jesus actually did - He healed the sick and at the same time claimed to be able to forgive sins. The thoughtful Muslim will no doubt react to this claim in the same way as the Pharisees did; but at least he should see that our understanding of Jesus is based on what He said and did and not on later theology developed by Paul or others.

The parable of the Prodigal Son (Luke 15:11-32) can be specially valuable for the Muslim because of its emphasis on God as a loving Father who welcomes His son back home and suffers as he forgives all the wrongs that have been done to Him. It is also helpful because it shows the difference between worshipping God as a slave or as a servant (as the Muslim seeks to do) and worshipping Him as a son. The parable insists that God is not content that we should worship Him as slaves but wants us to have the status of sons.



## 6.

### God Sent Jesus The Messiah As His Word Through a Miraculous Birth And Gave Him Miraculous Powers

- The Muslim should find no difficulty in the title of this study. Jesus is mentioned in 93 verses of the Qur'an with different names and titles: e.g. Isa (ie Jesus) 25 times; al-Masih (ie. the Christ, the Messiah) 11 times; son of Mary 23 times. The Qur'an has its own accounts of the birth and ministry of Jesus, and the Muslim who knows them will no doubt notice how they differ from the New Testament accounts (*Matthew 1:18-25 and Luke 2:1-20*):
  - the annunciation to Mary (3:45-50; 19:16-21)
  - the birth of Jesus (19:22-37; 21:91)
  - the miracles of Jesus (2:87; 5:110-117)
  - the disciples of Jesus (3:52-54; 5:111)

Three miracles of Jesus have been selected here, each for a different reason:

- The reaction of the disciples after the stilling of the storm shows how their faith in Jesus grew gradually: "Who is this man...?" (Luke 8:22-25)
- There are certain similarities between the feeding of the 5,000 (Luke 9:10-17) and a passage in the Qur'an (5:111-115) where the disciples of Jesus ask Him: "Is thy Lord able to send down for us a table spread with food from heaven?"
- Jesus' ability to cast out evil spirits demonstrates His power over all the forces of evil (Luke 4:31-37). Our proclamation of Jesus must show what He is able to do and what He is able to do for us now. Many Muslims have come to faith in Christ largely through experiencing His power in some dramatic way in their lives.

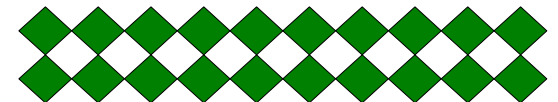
## 5.

### God Revealed To His Prophets That He Would Come Among Men

In this study, we are trying to prepare for the idea of the Incarnation by showing that in the Old Testament, God says that He wants to live among men. Instead of emphasizing Messianic prophecies which speak of a *man* whom God is going to raise up, we concentrate on passages which speak about *God Himself* coming among men.

Isaiah 55:10-11 speaks of God coming among men in His word. His word is, so to speak, an extension of Himself, and it is through His Word that He acts in the world. In traditional Muslim theology, there has been a great deal of discussion about the status of the Word of God, and some Christians have found this a way of introducing the idea of Jesus as the eternal Word of God. (see *Surah 3:45 and 4:171*)

Leviticus 26:1-2, 11-12; Exodus 29:44-45; and Ezekiel 37:26-27 show that the Tabernacle and the Temple were intended to be a sign of God lining among His people. Similarly Malachi 3:1 and Isaiah 40:3-5 speak of God Himself coming to reveal Himself and proclaim His covenant.



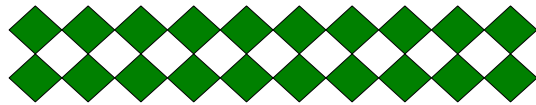
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**5.**  
**God Revealed To His Prophets  
That He Would Come Among  
Men  
(continued)**

Micah 5:2 is the only “Messianic” prophecy included here.

Psalm 96:10-13 expresses the joy and confidence of the believer who knows that God is coming to establish His justice and His kingly rule on earth.

Isaiah 64:1-9 is a prayer that God will come down to reveal Himself and show mercy to sinful and rebellious men in a way that is even clearer than the great exodus from Egypt.



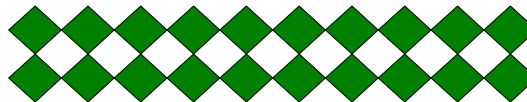
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**6. (continued)**

The value of Luke 7:18-23 is that the message which Jesus sent to John points to *what He was doing* (healing, raising the dead, preaching, etc.) a sign of *who He was*. Although the Qur’an speaks of Jesus as “the Messiah”, it gives no indication of the meaning of the title. We therefore seek to show what the New Testament means by the title - Jesus was chosen and appointed by God for a special ministry among men. John the Baptist is known in the Qur’anic verse as Yayha (3:37-41).

The Song of Mary (*Luke 1:46-55*) links the birth of Jesus with the covenant promises made to Abraham and the children of Israel. The Muslim has great respect for the Virgin Mary because of the Qur’anic verse: “O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation” (3:42).

In this study and the next, we have deliberately not included passages which speak of Jesus as “the Son of God” because of the Qur’anic verse: “O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.” (3:42). In this study and the next, we have deliberately not included passages which speak of Jesus as “The Son of God” because the title is open to such misunderstanding and because our proclamation of Jesus as the One who was both man and God need not depend on this one single title. We ought to be able to find from within the New Testament different ways of helping the Muslim to see that Jesus was more than a prophet.

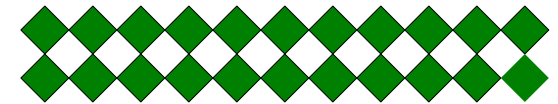


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**7.**  
**God Gave Jesus The Messiah The  
Message Of The Injil  
(continued)**

The parable has no ending; we are not told whether the older brother accepted his father’s invitation. God therefore leaves each of us free to accept or reject His invitation to live as sons who recognize Him as Father.

The Lord’s Prayer (*Matthew 6:9-13*) is included here because it shows that Jesus encouraged His disciples to pray to God as sons addressing a loving Father. We can point out that the prayer is recited by some Christians rather as the Fatihah is recited by Muslims.





## 10.

### God Gave His Spirit To The Disciples Who Recognized Jesus As God's Messiah And God's Word

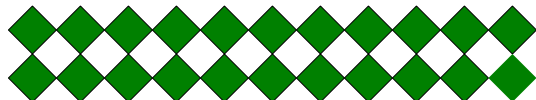
The Qur'an contains references to the Spirit of God (e.g. 17:85; 70:38; and 97:4). The Spirit is often associated with the revelation and inspiration (e.g. 16:102; 42:52). The Spirit is also associated with Jesus (2:87; 4:171; 5:110)

Acts 1:2-5, 8-9 shows how the coming of the Spirit was closely related to Jesus and His ascension to the Father in heaven.

Acts 1:10-11 states that God raised Jesus to Himself - not, as the Muslim believes, in a miraculous intervention before death, but after His death and resurrection as a final vindication of all that He had said and done. It also asserts that Jesus is going to come again - a conviction which most Muslims also hold.

Acts 2:1-14 describes how the Holy Spirit first came to the disciples of Jesus.

Acts 2:22-36 is the account of how Peter explained the coming of the Spirit on the Day of Pentecost. Here we have the first Christian attempt to describe in words the relationship between God, Jesus, and the Spirit.



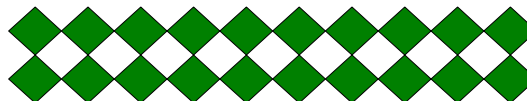
## 9.

### God Raised Jesus From Death

Most of this study consists of Luke's account of the discovery of the empty tomb (Luke 23:50-56 and 24:1-12) and the appearances of the risen Jesus to the disciples (Luke 24:13-35, 36-47).

The story of the appearances to the two disciples on the road to Emmaus is especially valuable because it shows how Jesus had to explain to the disciples the necessity of his suffering and death: "was it not necessary for the Messiah to suffer these things and then to enter His glory?" The disciples may well have had the same idea as the Muslim - how could God possibly have allowed His Messiah to suffer and be killed in this way?

Hebrews 2:14-18 explains another aspect of the divine logic which demanded that Jesus should suffer and die: "he had to become like his brothers in every way...". How could Jesus help us when we face temptations, suffering, and death itself, if he were protected by God in a special way and miraculously delivered from death? What kind of sympathy could He have with us? We believe that Jesus is able to help us because He is able to help us because he faced all the powers of evil; He experienced the worst that men and the Devil could do to Him, and by going through death, He has broken the hold that it has over men.



## 8.

### God Demonstrated His Love For Sinful Men Through The Death Of Jesus The Messiah

Because the crucifixion is such a difficult subject to discuss with the Muslim, the title attempts to put it in the context of the love of God. We are trying to concentrate not just on the fact of the crucifixion, but on the reasons for it by showing how it can be seen as a demonstration of the love of God. It is important to understand exactly what it is that the Muslim denies in the story of the crucifixion:

- He does *not deny* that the Jews wanted to kill Jesus.
- He does *not deny* that Jesus was willing to be killed.
- He *denies only* that God allowed Jesus to be crucified.

John 5:15-18 explains the reason for the hostility of the Jews towards Jesus which is not explained in the Qur'an. It was partly because they believed Jesus was breaking the law, but it was primarily because by speaking of God as "My Father", He had "made Himself equal with God".

Luke 22:41-44 shows that Jesus was willing to be captured and killed. In Matthew 26:41-44, we see that Jesus believed that God *could* rescue Him from death if He wanted to. Jesus, however, had understood from the Old Testament scriptures that it was necessary for Him to die. From His time in the wilderness, Jesus had come to see the idea of a miraculous deliverance from death as a satanic temptation (Matthew 4:5-7).

Even while He hung on the cross, He was taunted by onlookers who said they would believe Him if He were rescued in a miraculous way; but He resisted the temptation right to the very end (Matthew 27:39-43).

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## 8. God Demonstrated His Love For Sinful Men Through The Death Of Jesus The Messiah (continued)

In Luke 22:66-23:2, we see that the Jews finally decided to kill Jesus because they thought His claims about Himself amounted to blasphemy. The orthodox Muslim is likely to react in exactly the same way because he sees such claims as *shirk* i.e. the sin of associating something created with God.

Before we find ourselves trying to convince the Muslim that Jesus was actually crucified, we should encourage him to read this straightforward account of how Jesus is reported to have died (*Luke 23:20-26, 32-43, 44-49*).

Isaiah introduces us to the Suffering Servant who bears the sins of men. We have already noticed that the sacrificial system in the Old Testament speaks of *animals* being offered in sacrifice and bearing the sins of men. Here we find that a *person* is said to have “borne our sins” and taken “the punishment all of us deserved”.

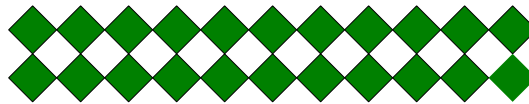
Psalm 22:1-19 is the prayer of one who feels that God has abandoned him. We believe that when Jesus used the words of verse 1 (and presumably the whole Psalm) as He hung on the cross, His prayer was answered; but instead of being rescued *before* death, He was rescued *after* death. The basic difference, therefore, between the Christian and Muslim understanding of the crucifixion is that while the Muslim believes that God vindicated Jesus by rescuing Him in a miraculous way before He was crucified, the Christian believes that God vindicated Him after He was crucified by raising Him from death and thus breaking the power of death.



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## 9. God Raised Jesus From Death (continued)

Psalm 16:1-11 expresses the believer’s confidence that in the life beyond death, he will have the joy of being in God’s presence. The Muslim may well notice how this differs from the Qur’an’s understanding of heaven (or Paradise).



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## 10. God Gave His Spirit To The Disciples Who Recognized Jesus As God’s Messiah And God’s Word (continued)

Romans 8:1-17 is included here for two main reasons:

1. The Muslim tends to have a much more optimistic view of human nature than the Christian because he believes that all men are born innocent and only need the revelation of God’s law to reveal the right way to live. Here, however, Paul emphasizes man’s inability to save himself and teaches that God’s provision for man’s fallen human nature includes the incarnation, the atonement, and the giving of the Holy Spirit to enable us to obey the law.
2. It is because of the work of God’s Spirit in our heart that we are able to know God as Father. Discussion about Jesus as the Son of God is therefore lifted out of the area of controversy and put in the context of our experience of God. Jesus addressed God as “Abba, Father” and, when we trust in Jesus, the Spirit within us gives us the confidence to address God in the same way.

Psalm 51:10-17 is a prayer. If the Muslim is able to pray this prayer, he is expressing genuine repentance and faith. Even if he not yet able to articulate his faith in precisely the same way that we can, he may have come to believe that it is only through Jesus that we can enjoy this kind of a relationship with God.

