Introduction and Context
- Series on world religions; normally expositional teaching
- Purpose: theological comparison, not hatred toward Muslims
- Muslims are made in the image of God and need the gospel
- Standard for evaluation: God's Word as truth (Psalm 119:160)
- Call to search the Scriptures as the Bereans did

Isaiah 5:20 and the Reversal of Moral Standards
- God's warning against calling evil good and good evil
- Original context: Isaiah rebuking sin and corruption in Judah
- Application to all generations
- Three contrasts in the verse
  - Evil called good, good called evil
  - Darkness presented as light, light rejected as darkness
  - Bitter treated as sweet, sweet treated as bitter

- Modern applications: popularity, cultural acceptance, personal desire, legal permission as false standards

- Christian response: turn to God's Word, not cultural consensus

- Supporting warnings from Paul and Jesus
  - 2 Timothy 3 on perilous times
  - 2 Thessalonians 2 on the lawless one and rejection of truth
  - Matthew 24:11-12 on false prophets and growing wickedness
- Romans 12:2 and the renewing of the mind
- Hebrews 5:14 and training to distinguish good from evil

Introduction to Islam
- Definition of terms
  - Islam: submission to God
  - Muslim: one who submits to God
  - Quran: Islam's sacred scriptures revealed to Muhammad through Gabriel
  - Hadith: collection of reports about Muhammad's words and actions
  - Muhammad: regarded as God's final prophet
  - Ummah: worldwide Muslim community
  - Sharia: Islamic religious and moral law

- The Five Pillars of Islam
  - Shahada: declaration of faith
  - Salat: five daily prayers
  - Zakat: required charitable giving
  - Sawm: fasting during Ramadan
  - Hajj: pilgrimage to Mecca

- Foundational truths of Christianity by comparison

- One God in three persons
- Jesus as the Son of God made man
- Jesus' death and resurrection
- Salvation through Christ alone
- Scripture as final authority

Sunni and Shia: The Two Major Branches of Islam
- Sunni: 90% of Muslim population
- Shia: 10% of Muslim population
- No theological difference; division is over leadership succession after Muhammad

- Islamic hierarchy
  - Allah
  - Caliph
  - Ulema (religious scholars)
  - Ummah (Muslim believers)
  - Ahl al-Kitab (People of the Book: Jews and Christians)
  - Kafirs (those who reject Islam)

- Sunni position: successor chosen from among the Ulema
- Shia position: succession must come through Muhammad's bloodline

- Muhammad's family situation and the role of his cousin and son-in-law Hussein

- Modern relevance: Hezbollah, Hamas, and the Houthis
  - Two Sunni groups, one Shia
  - All three funded by Iran

Islam's View of God and the Incarnation
- Islam limits God: He cannot and would not come to earth

- The dilemma of Moses and the burning bush in Islamic thought
- Christian response: God is not limited in His actions or power
  - Jeremiah 32:17 on God's unlimited power
  - Luke 1:37 on the impossibility of nothing with God

- God's presence throughout Scripture
  - Pillar of cloud and fire leading Israel
  - God walking with Adam in the garden
  - Genesis 3:8-9 and God's desire for relationship

Names and Identity of God
- Islam's closest name for God: Elohim
- Allah as a title, not a personal name
- Christian names: Yahweh, Adonai

- The name Jesus
  - From Greek Iesous, derived from Hebrew Yeshua
  - Meaning: Yahweh saves or The Lord saves
  - Matthew 1:21 connecting His name to His mission

Core Theological Differences: God and the Trinity
- Islam's central doctrine: Tawhid (absolute oneness of God)
  - God has no partners or equals
  - God was not born and has no children
  - Quran 112:1-4 summary

- The Shahada: foundational Islamic confession
- Islam's rejection of the Trinity

- Quran 5:72-73, 75 examined
  - Belief that Jesus is divine is considered disbelief
  - Jesus presented as a messenger, not God
  - The concept of shirk: associating partners with God
  - Argument from Jesus and Mary eating food to challenge divinity

- Christian response to the eating argument
  - John 1:14 on the Word becoming flesh
  - Philippians 2:6-8 on Christ's humility and humanity
  - Luke 24:42-43 on the risen Jesus eating fish
  - Jesus was fully human and fully divine

Who Is Jesus According to Scripture
- John 1:1-14: foundational passage on the incarnation
  - The Word was with God and was God
  - All things made through Him
  - The Word became flesh

- Hebrews 1:1-8: Jesus distinguished from prophets and angels
  - Appointed heir of all things
  - Exact representation of God's glory
  - Angels commanded to worship Him
  - Called God directly in verse 8

- Islam's view of Jesus
  - Real historical person
  - Born of the Virgin Mary
  - Prophet and messenger
  - Worker of miracles by God's permission
  - Recipient of revelation
  - The promised Messiah
  - Placed among Adam, Noah, Abraham, Moses, David, Solomon, and Muhammad

Islam's View of the Bible
- Islam recognizes portions: Torah, Psalms, and the Gospel
- Muslims believe these texts have been altered

- No original uncorrupted Bible has ever been produced to support this claim
- God's Word stands forever
  - Isaiah 40:8
  - Psalm 119:89
- Pattern seen in cults: discredit the Bible, elevate another source

Why Jesus' Identity Matters
- John 20:26-29: Thomas's confession, "My Lord and my God"
  - Jesus does not correct Thomas
  - Affirmation of those who believe without seeing
- Acts 4:10-12: salvation found in no other name
  - Jesus raised from the dead
  - No other name under heaven by which we must be saved
- Jesus' identity is directly tied to the Christian proclamation of salvation

Closing Emphasis
- Each world religion has its own version of Jesus, but not all can be right
- Context matters when comparing religious texts
- Do not assume another religion's verse accurately represents the biblical position
- The Bible remains the standard for evaluating all truth claims