

Sharing the Gospel of Jesus with Muslims: A Christ-Centered Approach

When Christians engage with Muslims about faith, the conversation often becomes complex, touching on theological differences, historical debates, and cultural sensitivities. However, there's a profound opportunity that many believers overlook: Muslims are already required by their own faith to believe in Jesus (Isa) as a prophet and to respect the revelation given to him. This foundational common ground opens a pathway for meaningful Gospel conversations that honor both Christ's commission and our Muslim neighbors.

Understanding the Common Ground

Jesus in Islamic and Christian Traditions

The Quran teaches that Allah gave divine revelation to various prophets throughout history—the Torah (Taurat) to Moses, the Psalms (Zabur) to David, the Gospel (Injil) to Jesus, and the Quran to Muhammad. According to Islamic teaching, Muslims must believe in all of God's prophets and their revelations. This creates an extraordinary opportunity: when we point Muslims to Jesus in the Gospels, we're directing them to someone they're already required to reverence and to scriptures they're commanded to respect.

Historically, when the Quran references the Injil available to 7th-century Christians, the only Gospel accounts in circulation were Matthew, Mark, Luke, and John. This historical reality provides a bridge for respectful dialogue about Jesus's teachings as recorded in the New Testament Gospels.

Jesus: A Figure of Universal Reverence

The reverence for Jesus (Isa in Arabic) in Islamic tradition runs remarkably deep. The Quran mentions Jesus by name 25 times—more frequently than Muhammad himself. Islamic teaching presents Jesus as one of the most exalted prophets, born of the Virgin Mary through divine miracle, endowed with the power to heal the sick and raise the dead, and destined to return at the end of times. This shared veneration creates common ground that transcends theological differences.

When Muslims read about Jesus in the Gospels, they encounter not a foreign figure, but someone their own faith tradition has prepared them to honor. The Gospel accounts of Jesus's compassion for the poor, his calls to righteousness, and his emphasis on surrendering to God's will resonate with core Islamic values. This alignment opens doors for meaningful conversation about Jesus's character and teachings.

The Historical Context of Scriptural Recognition

Understanding the 7th-century context when the Quran was revealed illuminates the significance of its references to previous scriptures. The Christian communities of Muhammad's time—whether in Arabia, Syria, or elsewhere—possessed the same four Gospel accounts that form the core of the New Testament today. When the Quran speaks respectfully of the Injil given to Jesus, it acknowledges these very texts that were being read in Christian worship and copied in monasteries across the known world.

This historical continuity matters profoundly for interfaith dialogue. It suggests that when Muslims are encouraged to learn about Jesus from the Gospels, they're being directed to examine the same scriptures their own holy book acknowledges as divine revelation.

Shared Moral and Spiritual Values

Beyond the formal recognition of Jesus as a prophet lies a deeper convergence of values. Both Islamic and Christian traditions emphasize Jesus's teachings about mercy, justice, humility, and devotion to God. The Sermon on the Mount, Jesus's parables about forgiveness, and his care for the marginalized align with Islamic principles of social justice and divine mercy.

These shared values create natural entry points for discussion. When Christians share Jesus's teaching about loving one's enemies, they're presenting concepts that resonate with Islamic emphasis on forgiveness and reconciliation. When they highlight Jesus's concern for the poor and oppressed, they're touching on themes central to Islamic social teaching.

Approaching Dialogue with Wisdom and Respect

This foundation of shared reverence calls for a particular approach to interfaith conversation—one marked by genuine respect rather than confrontation. Rather than beginning with points of disagreement, dialogue can start with the common ground of Jesus's moral teachings and spiritual insights. This approach honors the Islamic requirement to respect previous prophets while creating space for deeper exploration of who Jesus claimed to be.

The goal is not manipulation but authentic relationship-building based on mutual respect for each tradition's sincere convictions. When Christians approach Muslims with genuine interest in understanding their perspective on Jesus, while sharing their own experience of following him, the conversation can move beyond debate toward meaningful exchange.

The Invitation to Deeper Discovery

This shared foundation creates a natural invitation for Muslims to engage more deeply with the Gospel accounts. Since Islamic teaching requires respect for Jesus and acknowledges the divine origin of the Injil, reading the Gospels becomes not an act of religious betrayal but of faithful inquiry into a figure both traditions revere.

The opportunity before us is remarkable: to build relationships across religious lines based on shared reverence for one of history's most influential figures. In a world often marked by religious misunderstanding and conflict, this common ground offers hope for dialogue characterized by mutual respect, genuine curiosity, and the possibility of deeper understanding on all sides.

Through careful, respectful engagement with our Muslim neighbors about the Jesus we both honor—though in different ways—we can model the kind of interfaith relationship that builds bridges rather than walls, creating space for authentic spiritual conversation in an increasingly diverse world.

A Four-Step Approach to Gospel Conversations

1. Begin with a Heart-Searching Question

The first step in any meaningful spiritual conversation is to help people examine the state of their own souls. Jesus himself began many of his most profound conversations with penetrating questions that exposed spiritual need. He asked the rich young ruler, "Why do you call me good?" (Mark 10:18), and challenged the Samaritan woman about her past relationships (John 4:16-18). Following this pattern, we can pose a similarly searching question to our Muslim friends: "Are you completely certain you will be accepted into paradise when you die?"

This question strikes at the heart of Islamic uncertainty about salvation. Unlike Christianity's assurance of salvation through faith in Christ, Islamic theology teaches that entry into paradise (Jannah) depends on a complex interplay of factors. The Islamic concept of salvation involves the weighing of good deeds (hasanat) against bad deeds (sayyi'at) on scales of divine justice (Mizan). According to Islamic teaching, even the most devout believer cannot know with certainty how Allah will judge their deeds, as the Quran states: "And it is He who created the heavens and earth in truth. And the day He says, 'Be,' and it is, His word is the truth" (Quran 6:73).

This uncertainty runs deeper than mere theological speculation—it affects the daily spiritual lives of Muslims worldwide. The Islamic tradition acknowledges that even the prophets experienced fear about their eternal destiny. In Sahih Bukhari, it's recorded that Muhammad himself said, "By Allah, though I am the Apostle of Allah, yet I do not know what Allah will do to me." This profound uncertainty creates what theologians call "spiritual anxiety," leaving even the most devout Muslims without genuine assurance of their eternal destiny.

Furthermore, Islamic eschatology encompasses the concept of intercession (shafa'a), whereby prophets and righteous individuals may intercede on behalf of others on the Day of Judgment. While this offers hope, it also reinforces the uncertainty—if paradise were guaranteed through good works, why would intercession be necessary? The very existence of this doctrine acknowledges that human efforts alone are insufficient for salvation.

The beauty of our opening question is that it doesn't attack Islamic beliefs or create unnecessary offense. Instead, it simply acknowledges the uncertainty inherent in the Islamic system of salvation. Most Muslims, when pressed honestly, will admit they cannot be completely sure of their salvation. This isn't a weakness in their faith—it's an honest acknowledgment of Islamic teachings about divine sovereignty and human limitations.

This honest acknowledgment creates what missiologists call a "redemptive analogy"—a point of spiritual hunger that connects to the Gospel message. When Muslims admit their uncertainty about eternal destiny, they reveal a deep longing for the very thing Christ offers: certainty, peace, and assurance of acceptance with God. As the Apostle John writes, "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life" (1 John 5:13, emphasis added).

The question also demonstrates genuine care for the person's spiritual well-being. Rather than beginning with controversial topics like the Trinity or biblical authority, we start where every human heart resonates—with the fundamental need for security about our eternal destiny. This approach reflects Jesus's method of meeting people where they are spiritually and addressing their deepest needs first.

2. Direct Them to Jesus in the Gospels

Once someone expresses interest in having certainty about their eternal destiny, the second step is to point them directly to Jesus's own words in the Gospels. This transition is crucial—we move from identifying the problem (uncertainty) to presenting the solution (Christ's promise). John 3:16-18 provides an excellent starting point:

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son."

This passage is strategically valuable for multiple reasons. First, it's easily memorable for Christians to reference—connected to what many consider the most famous verse in the Bible. Second, it comes directly from the Gospels, which Muslims are required to respect as the Injil (Gospel revelation from Allah). Third, and most importantly, these are the recorded words of Jesus himself—a prophet (Nabi) that Muslims must honor according to their own faith.

The theological richness of this passage cannot be overstated. It presents what systematic theologians call the "ordo salutis" (order of salvation) in condensed form: God's love as the motivation, Christ's sacrifice as the means, faith as the condition, and eternal life as the result. This stands in stark contrast to the Islamic concept of salvation through works and divine arbitrariness.

Notice how Jesus frames salvation in terms of relationship rather than performance. The passage contains no mention of scales, deeds, or earning favor through religious observance. Instead, salvation depends entirely on "believing in" Christ—a phrase that in the Greek (*pisteuō eis*) implies not mere intellectual assent but wholehearted trust and commitment. This is fundamentally different from the Islamic concept of iman (faith), which includes belief, oral confession, and righteous deeds as necessary components.

The passage also addresses the fundamental human need for reconciliation with God while offering the certainty that many Muslims desperately long for. Unlike the scales of judgment in Islamic theology, where even good deeds might be insufficient, Jesus offers definitive assurance: "whoever believes in him shall not perish but have eternal life." The word "whoever" (*pas ho*) in Greek is wonderfully inclusive—it transcends ethnic, cultural, and religious boundaries. This universal invitation includes Muslims, just as it includes all of humanity.

Furthermore, the text reveals God's character in ways that resonate with Islamic understanding while surpassing it. Muslims believe in Allah's love (*hubb*), but the Quran typically describes divine love as conditional—Allah loves the righteous, the patient, and those who do good. John 3:16, however, declares that "God so loved the world"—not just the righteous, but the entire fallen world. This

demonstrates what theologians call "prevenient grace"—God's love that comes before and enables human response.

The timing of God's love is also significant. Romans 5:8 explains that "God demonstrates his own love for us in this: While we were still sinners, Christ died for us." This contradicts the Islamic teaching that humans must first demonstrate worthiness before receiving divine favor. In Christianity, God's love is the cause of our salvation, not its reward.

When presenting this passage to Muslim friends, it's helpful to emphasize that these words come directly from Isa al-Masih (Jesus the Messiah) as recorded in the Injil. This frames the conversation in terms they can accept rather than forcing them to immediately wrestle with Christian doctrines they find objectionable. You might say, "Let's see what the Prophet Isa himself taught about eternal life and certainty with God."

This approach also opens the door to exploring other Gospel passages that reveal Jesus's unique role as Savior. Consider following up with Jesus's words in John 10:28-29: "I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand." Here, Jesus not only promises eternal life but guarantees its security—something impossible under Islamic theology.

The goal at this stage is not to overwhelm with complex theological arguments but to let Jesus's own words speak to the heart's deepest need for assurance. As Isaiah prophesied, "So is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it" (Isaiah 55:11). We trust that Christ's words carry their power to convict and convert.

3. Address the Corruption Objection

Almost inevitably, Muslims will object that the Bible has been corrupted (tahrif). This doctrine of biblical corruption has become deeply entrenched in Islamic apologetics, often serving as an automatic defense mechanism against any Christian evangelistic effort. Understanding the historical development of this doctrine helps us respond more effectively.

Interestingly, the concept of widespread biblical corruption wasn't prominent in early Islamic scholarship. Medieval Muslim scholars like Al-Tabari (839-923 AD) and Al-Qurtubi (1214-1273 AD) often acknowledged the general reliability of biblical texts, focusing instead on interpretive differences. The corruption charge gained momentum later as Islamic-Christian polemics intensified and as Muslims sought to explain discrepancies between biblical accounts and Quranic narratives.

This objection represents perhaps the most significant intellectual barrier to Muslims receiving Christ's message from the Gospels. However, this challenge can be respectfully addressed using the Quran itself as the ultimate authority—an approach that honors Islamic epistemology while opening doors for Gospel truth.

The Quran consistently affirms three crucial points about the Gospels that create an insurmountable logical problem for the corruption theory:

First, the Gospels are divine revelation from Allah. Multiple Quranic passages affirm this truth: "And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel [Injil], in which was guidance and light" (Surah 5:46). Other verses include Surah 3:3 and 2:136, which place the Injil alongside the Torah and Quran as authentic divine revelations. The Quran doesn't merely acknowledge the Gospels as human documents but specifically identifies them as books "sent down" (anzala) by Allah—the same terminology used for the Quran itself.

Second, these Gospels were available and accessible during Muhammad's time in the 7th century.

The Quran repeatedly references the Gospels as contemporary realities, not lost or corrupted documents. Surah 5:47 commands: "And let the People of the Gospel judge by what Allah has revealed therein." This is present-tense language, indicating that authentic Gospel revelation was available for consultation and judgment during the Quranic period. Similar contemporary references appear in Surah 4:47, 5:68, and 7:157, where the "People of the Book" are addressed as possessors of valid revelation.

Third, the Gospels carry continuing divine authority and should be believed and obeyed. Perhaps most significantly, the Quran commands obedience to the Gospels: "Say, 'O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah and the Gospel and what has been revealed to you from your Lord'" (Surah 5:68). The Arabic word translated "uphold" (tuqimu) carries the sense of establishing, maintaining, and acting upon. If the Gospels were corrupted, this command would be requiring obedience to falsehood—an impossibility for divine revelation.

The logical dilemma becomes inescapable: Why would Allah command people to obey corrupted scriptures? If the Gospels were corrupted before Muhammad's time, then Allah would be commanding obedience to false revelation—a theological impossibility that would impugn divine wisdom and justice. If they were corrupted after the Quran's composition, we possess overwhelming manuscript evidence that contradicts this claim.

The Manuscript Evidence

Historical documentation strongly supports Gospel reliability. Ancient codices like Sinaiticus (4th century) and Vaticanus (4th century) predate the Quran by centuries and demonstrate remarkable consistency with our modern Gospel texts. The Chester Beatty Papyri (2nd-3rd centuries) and the Bodmer Papyri (2nd-4th centuries) push the evidence even earlier, showing that the essential Gospel message remained stable across centuries.

Furthermore, the geographical distribution of early manuscripts makes systematic corruption practically impossible. By the time of Muhammad, Gospel manuscripts existed across diverse regions—from Ireland to India, from Scandinavia to Ethiopia. Coordinating a uniform corruption of all these manuscripts across hostile political and religious boundaries would have required an international conspiracy of unprecedented scope and precision.

The Quranic Conception of Divine Protection

The Quran teaches that Allah protects his revelations: "Indeed, it is We who sent down the remembrance [dhikr], and indeed, We will be its guardian" (Surah 15:9). While Muslims typically apply this verse exclusively to the Quran, the principle it establishes is that Allah safeguards his

revealed word. If the Injil is truly from Allah (as the Quran affirms), then divine protection would logically extend to it as well.

Additionally, Surah 6:115 states: "And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing." The Arabic phrase "la mubaddila li-kalimatihi" (none can alter His words) suggests that divine revelation possesses inherent protection against corruption.

A Respectful Apologetic Approach

When presenting this evidence, it's crucial to maintain a respectful tone that honors Islamic scholarship while challenging inconsistent reasoning. You might approach the conversation this way: "I appreciate that you hold the Quran in the highest regard as Allah's final revelation. Because I respect that authority, I'd like to explore what the Quran itself teaches about the reliability of the Injil."

This approach doesn't attack Islamic beliefs but uses Islamic authority to demonstrate that the Gospels are trustworthy sources for understanding Jesus's message. It creates what apologists call an "internal critique"—showing that the corruption theory contradicts foundational Islamic teachings about divine revelation and Quranic authority.

The goal isn't to win a debate but to remove intellectual barriers that prevent serious consideration of Jesus's claims. When Muslims realize that their own highest authority validates Gospel reliability, they become more open to examining what those Gospels teach about salvation, assurance, and the person of Christ.

4. Return to Jesus and His Message

Once the authority of the Gospels is established, the conversation can return to Jesus and his offer of salvation with renewed credibility. This is where the Gospel message can be clearly presented—not as a foreign concept imposed from outside, but as the words of a prophet Muslims are required to respect, found in scriptures the Quran itself validates. The foundation has been laid; now we can build upon it with the full richness of Christ's teaching.

Jesus's Exclusive Claims to Salvation

At this point, you can expand the conversation to include other Gospel passages that reveal Jesus's unique identity and salvific mission. Consider Jesus's profound declaration in John 14:6: "I am the way and the truth and the life. No one comes to the Father except through me." This statement is remarkable in its exclusivity—Jesus doesn't claim to be "a way" among many, but "the way." The Greek article "ho" (the) emphasizes uniqueness and finality. This challenges the Islamic view of Jesus as merely one prophet among many, revealing instead his singular role as the sole mediator between God and humanity.

Similarly, Jesus's words in John 10:9 reinforce this exclusive role: "I am the gate; whoever enters through me will be saved." The metaphor of the gate suggests that all legitimate access to God's presence must come through Christ. This imagery would have been familiar to Jesus's audience, who understood that shepherds literally became the gate of the sheepfold, lying across the entrance to

protect the sheep. Jesus positions himself as the only legitimate entrance to spiritual safety and eternal life.

The "I Am" Declarations

The Gospel of John contains seven distinctive "I am" (Greek: *ego eimi*) statements by Jesus that reveal his divine nature and mission. Each one provides insight into how Jesus understood his role as Savior:

- **"I am the bread of life"** (John 6:35): Just as bread sustains physical life, Jesus sustains spiritual life. He tells his followers, "Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty." This promises complete spiritual satisfaction—something impossible through religious works or ritual observance.
- **"I am the light of the world"** (John 8:12): Jesus claims to illuminate spiritual darkness and guide people to truth. "Whoever follows me will never walk in darkness, but will have the light of life." This addresses the spiritual confusion and uncertainty that characterizes human existence apart from divine revelation.
- **"I am the good shepherd"** (John 10:11): Unlike hired hands who flee when danger comes, Jesus declares, "The good shepherd lays down his life for the sheep." This sacrificial love contrasts sharply with Islamic concepts of divine transcendence that maintain Allah's distance from human suffering.
- **"I am the resurrection and the life"** (John 11:25): Speaking to Martha before raising Lazarus, Jesus makes perhaps his most astounding claim: "The one who believes in me will live, even though they die; and whoever lives by believing in me will never die." This promises victory over humanity's greatest enemy—death itself.
- **"I am the vine"** (John 15:5): Jesus emphasizes the necessity of spiritual union with him: "Apart from me you can do nothing." This contradicts the Islamic emphasis on human ability to earn divine favor through good works.

Jesus's Teaching on Assurance

The Gospel passages consistently emphasize the security and assurance available through faith in Christ—themes that resonate powerfully with Muslims who lack certainty about their eternal destiny. In John 5:24, Jesus provides remarkable assurance: "Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life." Notice the verb tenses—believers "have" (present possession) eternal life and "will not be judged" (future security).

Jesus reinforces this assurance in John 6:37: "All those the Father gives me will come to me, and whoever comes to me I will never drive away." The double negative in Greek (*ou mē*) creates the strongest possible negative statement, essentially meaning "I will never, ever, under any circumstances drive away." This divine promise provides the certainty that Islamic theology cannot offer.

In John 10:28-29, Jesus makes an extraordinary pledge about eternal security: "I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand." The imagery suggests both Jesus and the Father holding believers in protective grasp—double security that no force can overcome.

Jesus's Claims About His Relationship with the Father

The Gospels record Jesus making statements about his relationship with God that far exceed what Islam teaches about any prophet. In John 10:30, Jesus declares, "I and the Father are one." While Muslims might interpret this as unity of purpose, the immediate context shows the Jews understood it as a claim to deity, since "they picked up stones to stone him" for blasphemy (John 10:31).

Jesus's prayer in John 17:5 reveals pre-existence: "And now, Father, glorify me in your presence with the glory I had with you before the world began." No prophet in Islamic theology claims pre-temporal existence with Allah. This statement positions Jesus as existing before creation, participating in divine glory from eternity past.

In John 8:58, Jesus makes perhaps his most direct claim to divine identity: "Very truly I tell you, before Abraham was born, I am!" The present tense "I am" (ego eimi) echoes God's self-revelation to Moses at the burning bush (Exodus 3:14). The Jews again attempted to stone him because they recognized this as a claim to be the eternal God of Israel.

Jesus's Mission and Purpose

The Gospels consistently present Jesus's mission in terms that exceed prophetic ministry. In Luke 19:10, Jesus summarizes his purpose: "For the Son of Man came to seek and to save the lost." This isn't merely teaching or guiding (typical prophetic functions) but actively seeking and saving—roles that require divine power and authority.

Mark 10:45 reveals the sacrificial nature of Jesus's mission: "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." The concept of ransom (Greek: *lutron*) suggests a price paid to secure release from captivity. Jesus positions himself as both the ransom and the one who pays it—a role impossible for a mere prophet.

In Matthew 11:28-30, Jesus extends a universal invitation: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." This invitation to find rest contrasts sharply with Islam's emphasis on the burden of religious obligation and uncertainty about divine acceptance.

Practical Application in Conversation

When sharing these passages with Muslim friends, it's helpful to frame them as discoveries rather than arguments. You might say, "As we read through what Isa al-Masih taught according to the Injil, what do you notice about his claims?" or "How do these words from the Prophet Isa compare with what other prophets taught?"

Allow the weight of Jesus's words to speak for themselves. The cumulative effect of these Gospel passages reveals someone far greater than Islam acknowledges—not merely a prophet among many, but the unique Son of God who offers certain salvation to all who believe in him.

This approach respects Islamic reverence for Jesus while allowing his own words to challenge Islamic limitations placed upon him. The goal is to let Muslims discover from the Gospels themselves who

Jesus claimed to be and what he offered to those who would follow him. As Jesus himself promised, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free" (John 8:31-32).

Biblical Foundations for Cross-Cultural Evangelism

This approach reflects biblical principles for cross-cultural ministry. Paul demonstrated cultural sensitivity while maintaining Gospel clarity when he reasoned with Jews in synagogues using their own scriptures (Acts 17:2-3) and when he addressed Greek philosophers using concepts they understood (Acts 17:22-31).

The Apostle Peter instructed believers to "always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect" (1 Peter 3:15). This gentleness and respect is crucial when engaging with Muslims, who often feel that Christians disrespect their beliefs and their prophet.

Practical Considerations

This approach requires patience and genuine relationship-building. Meaningful conversations about eternal matters rarely happen in single encounters. Invest time in understanding your Muslim friends' backgrounds, concerns, and spiritual journeys.

Remember that conversion is ultimately the work of the Holy Spirit, not human persuasion. Our role is to faithfully present Christ and allow God to work in hearts. As Isaiah 55:11 reminds us, God's word "will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it."

Be prepared for various responses. Some Muslims may be genuinely interested and want to study the Gospels further. Others may become defensive or argumentative. Some may need time to process what they've heard. Each response requires wisdom, patience, and continued prayer.

The Ultimate Goal

The goal isn't to win arguments but to win hearts for Christ. By approaching Muslims with respect for their existing knowledge of Jesus while presenting his Gospel message, we honor both the Great Commission and the great commandment to love our neighbors.

This method doesn't guarantee conversions, nor should we expect every conversation to unfold smoothly. However, it provides a framework for meaningful dialogue that centers on Jesus Christ—the one whom both Christians and Muslims acknowledge as a significant figure, but whom Christians know as the only Savior of the world.

When we share the Gospel with Muslims using this approach, we're not imposing foreign concepts but revealing the full truth about someone they already claim to follow. In doing so, we trust that the same Jesus who said "I am the light of the world" (John 8:12) will illuminate hearts and draw people to himself.

The harvest is plentiful, and our Muslim neighbors are part of that harvest field. May we approach them with the love of Christ, the truth of the Gospel, and the wisdom to build bridges rather than barriers in our conversations about eternal life.