Christianity vs. Islam

An apologetics workbook: what each one teaches, why it matters, and the way to Jesus

Student Workbook · Grades 8-12

Following the workbook pattern of Dr. John C. Hoogeveen III

A free Openly Learning class · openlylearning.live/christianity-vs-islam

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Qur'an quotations are from The Clear Quran, translated by Dr. Mustafa Khattab, as shown on quran.com. They are short quotations for study and comparison.

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How to Use This Workbook

Many teens will have a Muslim classmate, teammate, coworker, or neighbor. Some already do. This workbook helps you understand what Muslims believe, compare it carefully with what the Bible teaches, and give a clear, kind answer for the hope you have in Jesus.

This is an apologetics course. Apologetics comes from the Greek word for a reasoned defense. It is not about winning arguments. Peter tells us to give our reasons “with gentleness and respect” (1 Peter 3:15). We describe Islam fairly, using its own scripture, and then we show why Christians believe the Bible's answers are true.

There are 8 modules. Each one is built around one question and follows the same pattern: Start Here, Read, Reflection, Something to Think On, Self-Reflection, Apply It, and a short Self-Check. Plan on about two hours for each module, about 16 hours in all. Record your time in the Hours Log. Your parent decides any credit; this course can count toward a Bible or worldview elective.

Bible verses are quoted from the NIV. Qur'an verses are quoted from The Clear Quran (Dr. Mustafa Khattab), the translation shown on quran.com, so you can look up every verse yourself. Type your answers in the boxes; they save on this device only. You can also print the free PDF workbook.

A word for parents: talk through the Apply It steps with your teen. Every conversation in this course happens with people your teen already knows, in person, with your knowledge. We do not ask teens to debate strangers online.

My Answer Journal

Come back to this page at the start, middle, and end of the course.

Before Module 1: What do I already know about Islam? What questions do I have?

After Module 4: How would I explain who Jesus is to a Muslim friend?

After Module 8: Who do I say Jesus is, and how would I share the gospel with a friend?

MODULE 1 OF 8

Why should a Christian learn about Islam?

Start Here

Think of a time someone misunderstood what you believe. How did it feel? What would you have wanted them to do first?

Read

> *"But in your hearts revere Christ as Lord. 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 (NIV)

Read 1 Peter 3:13-17 and Acts 17:16-34 (Paul in Athens).

Peter gives three instructions in one verse. First, honor Christ as Lord in your own heart. Second, be ready to explain your hope. Third, do it with gentleness and respect. The order matters: our answers start with our own faith, and they end with how we treat people.

In Athens, Paul walked around the city and looked carefully at what people worshiped before he spoke (Acts 17:23). He started with what his listeners already knew, and then he pointed them to the resurrection of Jesus (Acts 17:31). That is our model: listen and learn first, then explain the gospel clearly.

Muslims are not our enemies. They are people made in the image of God (Genesis 1:27), and God loves them (John 3:16). Many Muslims take God, prayer, and right living very seriously. Learning what they believe is one way to love our neighbor (Mark 12:31).

Reflection

Why do you think Peter tells us to answer "with gentleness and respect"?

What did Paul do in Athens before he started explaining the gospel?

What is one wrong idea about Islam or Muslims you have heard? How could you find out if it is true?

Something to Think On

Three things to remember in every conversation:

1. Honor Christ in your own heart first. Pray before you talk.
2. Describe what others believe so fairly that they would agree with your description.
3. Your goal is not to win an argument. Your goal is to point a friend to Jesus.

Self-Reflection

What is God showing me through this module, and what do I want to remember the next time I talk with a Muslim friend?

Apply It

This week, practice listening.

1. Pray for one Muslim you know by name, or for Muslims in your community.
2. Write down three questions you would like to ask a Muslim friend about what they believe.
3. Talk with a parent about which questions are kind, respectful, and good to ask.

What happened when I did it?

Module checklist

☐ I read every passage in this module.
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Self-Check

1. In 1 Peter 3:15, how are we told to give our answer?
   a) Loudly and quickly
   b) With gentleness and respect
   c) Only to church leaders

2. What did Paul do first in Athens?
   a) He left the city
   b) He looked carefully at what the people worshiped
   c) He wrote a letter

3. What does “apologetics” mean?
   a) Saying sorry for your faith
   b) A reasoned defense of the faith
   c) A kind of prayer

MODULE 2 OF 8

What do Muslims believe?

Start Here

If someone asked you to describe Christianity in three sentences, what would you say?

Read

> *“Say, ˹O Prophet,˺ “He is Allah—One ˹and Indivisible˺;”*
>
> — Qur'an 112:1 (The Clear Quran)

Read the short chapter of the Qur'an called Surah 112 (Al-Ikhlas) at quran.com/112. Then read Deuteronomy 6:4-5 and Mark 12:28-30.

Islam teaches that there is one God, Allah, and that Muhammad is his messenger. Muslims believe the Qur'an is God's word, revealed to Muhammad in Arabic in the 600s AD. Muslims also honor earlier prophets, including Abraham, Moses, David, and Jesus.

Muslims practice what are called the Five Pillars of Islam. The Pluralism Project at Harvard University describes them this way:

- Shahadah: the profession of faith, “witness” that there is no god but God and Muhammad is his messenger.
- Salat: ritual prayer five times a day.
- Zakat: giving a portion of one's wealth; the word means “purification.”
- Sawm: fasting each day during the month of Ramadan.
- Hajj: the pilgrimage to the Ka'bah in Mecca, required at least once of every Muslim in good health and with the financial means.

Christians and Muslims share some important beliefs: there is only one God, who made everything; God speaks through prophets; and every person will face judgment. We disagree on the most important questions: who God is, who Jesus is, what happened at the cross, and how a person can be made right with God. The next five modules take those questions one at a time.

Reflection

What are the Five Pillars of Islam? Which one surprised you the most?

Name two beliefs Christians and Muslims share.

Name two questions where Christians and Muslims disagree.

Something to Think On

Agreement is a bridge, not the destination.

1. Starting with what you agree on helps a friend keep listening.

2. But beliefs that sound alike can mean different things. “One God” means something different to a Muslim and to a Christian. Module 3 explains why this course says we do not worship the same God.

3. Always move the conversation toward Jesus: who he is and what he did.

Self-Reflection

What is God showing me through this module, and what do I want to remember the next time I talk with a Muslim friend?

Apply It

This week, learn one thing from the source.

1. Read Surah 112 at quran.com/112 and Deuteronomy 6:4-5 in your Bible.
2. Write how a Muslim might explain Surah 112 and how a Christian might explain Deuteronomy 6:4.
3. If you have a Muslim friend, ask them, with a parent's knowledge, what Ramadan means to them. Listen more than you talk.

What happened when I did it?

Module checklist

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Self-Check

1. What is the first pillar of Islam?
   a) Hajj
   b) Shahadah, the profession of faith
   c) Zakat

2. How many times a day does salat, ritual prayer, take place?
   a) Three

b) Five
c) Seven

3. What do Muslims believe the Qur'an is?
   a) A history book written by many authors
   b) God's word revealed to Muhammad
   c) A book of poems

MODULE 3 OF 8

Who is God: one God or Trinity?

Start Here

Have you ever been asked, “How can God be three and one?” How did you answer, or how would you answer?

Read

> *“Hear, O Israel: The Lord our God, the Lord is one.”*
>
> — Deuteronomy 6:4 (NIV)

> *“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,”*
>
> — Matthew 28:19 (NIV)

> *“So believe in Allah and His messengers and do not say, “Trinity.” Stop!—for your own good.”*
>
> — Qur'an 4:171 (The Clear Quran)

> *“No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.”*
>
> — 1 John 2:23 (NIV)

Also read Mark 1:9-11, John 1:1-3, and John 5:22-23.

The Qur'an rejects the Trinity. Many Muslims understand the Trinity to mean that Christians worship three gods. Christians agree that three gods would be wrong. The Bible is clear that there is only one God (Deuteronomy 6:4).

> *“Allah will say, “O Jesus, son of Mary! Did you ever ask the people to worship you and your mother as gods besides Allah?”*
>
> — Qur'an 5:116 (The Clear Quran)

Notice what the Qur'an is rejecting in 5:116: worshiping Jesus and Mary as gods beside God. Because of this verse, many Muslims think the Trinity means God, Mary, and Jesus. Christians

have never taught that. Mary is not part of the Trinity, and Christians do not worship her as God. So before you defend the Trinity, make sure you and your friend are talking about the same thing.

The Trinity means one God in three persons: the Father, the Son, and the Holy Spirit. Notice that Jesus says to baptize in the “name” (one name, not names) of the Father, Son, and Holy Spirit (Matthew 28:19). At Jesus' baptism, all three are present at once: the Son in the water, the Spirit descending, and the Father's voice from heaven (Mark 1:10-11).

Why does it matter? The Bible says “God is love” (1 John 4:8). Love needs someone to love. Before anything was created, the Father, Son, and Spirit loved one another (John 17:24). A God who is one and also three persons has always been love, and he invites us into that love.

Do Christians and Muslims worship the same God?

This course answers no, and it says so with respect. Both faiths believe there is only one God, who made everything. But who is he? The God of the Bible is Father, Son, and Holy Spirit. The Qur'an says God has no Son and tells people not to say “Trinity” (4:171; 112:3). Those are two different answers to the question “Who is God?”, not two names for the same answer.

Jesus said the Father and the Son cannot be separated: “Whoever does not honor the Son does not honor the Father, who sent him” (John 5:23). John wrote, “No one who denies the Son has the Father” (1 John 2:23). And Jesus said, “No one comes to the Father except through me” (John 14:6). A person cannot have the Father while setting aside the Son.

This does not mean Muslims are insincere. Many pray faithfully and truly want to honor God. It means that sincerity is not enough to know God. We know him through his Son. That is why Christians share Jesus with Muslim friends: not to win a point, but so they can know the Father.

Reflection

What does the Qur'an say about the Trinity in 4:171?

How would you explain that Christians do not believe in three gods?

Where do you see the Father, Son, and Spirit together in Mark 1:9-11?

Why does this course say Christians and Muslims do not worship the same God? How could you say that kindly to a friend?

Something to Think On

Ways to explain the Trinity without saying too much:

1. Say what it is not: not three gods, not God plus Mary and Jesus, and not one person wearing three masks.
2. Say what it is: one God, three persons, each fully God, sharing one being.
3. Admit the mystery. A God we could fully figure out would be no bigger than us.
4. Do not open with “you worship a different God.” Start with who Jesus is. The question of who God is will follow.

Self-Reflection

What is God showing me through this module, and what do I want to remember the next time I talk with a Muslim friend?

Apply It

This week, practice your explanation.

1. Write a three-sentence explanation of the Trinity using Deuteronomy 6:4 and Matthew 28:19.
2. Read it to a parent or sibling and ask what was unclear.
3. Rewrite it more simply.

What happened when I did it?

Module checklist

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Self-Check

1. What does Deuteronomy 6:4 teach?
   a) There are many gods
   b) The Lord is one
   c) God is far away

2. In Matthew 28:19, Jesus says to baptize in the name of whom?
   a) The Father only
   b) The Father and of the Son and of the Holy Spirit
   c) The apostles

3. Which statement describes the Christian belief in the Trinity?

a) Three gods working together

b) One God in three persons

c) God changes into three forms over time

MODULE 4 OF 8

Who is Jesus: prophet or Son of God?

Start Here

Who do most people at your school or job say Jesus is? Who do you say he is?

Read

> *“The Messiah, Jesus, son of Mary, was no more than a messenger of Allah and the fulfilment of His Word through Mary”*
>
> — Qur'an 4:171 (The Clear Quran)

> *“In the beginning was the Word, and the Word was with God, and the Word was God.”*
>
> — John 1:1 (NIV)

> *“But Jesus remained silent and gave no answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”*
>
> — Mark 14:61-62 (NIV)

> *“Thomas said to him, “My Lord and my God!”*
>
> — John 20:28 (NIV)

Islam honors Jesus. The Qur'an calls him the Messiah and the son of Mary (Qur'an 3:45). Muslims believe he was born of a virgin, worked miracles, and was a great prophet. But the Qur'an says he was “no more than a messenger” (4:171).

The Bible says much more. John calls Jesus “the Word” who “was God” (John 1:1). At his trial, the high priest asked Jesus if he was the Messiah, the Son of the Blessed One, and Jesus answered, “I am” (Mark 14:61-62). He claimed to be the Son of Man from Daniel 7:13-14, who receives worship and an everlasting kingdom. After the resurrection, Thomas called Jesus “My Lord and my God,” and Jesus accepted it (John 20:28-29).

Be careful with the words “Son of God.” The Qur'an asks, “How could He have children when He has no mate?” (6:101). Many Muslims hear “Son of God” as meaning God had a child the way humans do. Christians reject that idea too. The Bible does not teach that God took a wife or that Jesus began to exist at Bethlehem. The Son is eternal: he was “with God” and “was God” in the beginning (John 1:1), and then “the Word became flesh” (John 1:14). “Son” describes his eternal relationship with the Father, not a physical birth from God.

This is what Christians call the incarnation: Jesus is fully God and fully man. Being “in very nature God,” he humbled himself and was “made in human likeness” (Philippians 2:6-8). That is why he could get tired, hungry, and sad, and also forgive sins, calm storms, and receive worship.

Here is the apologetic point. A good prophet would never accept worship or claim to be equal with God. Jesus did both. So he cannot be only a good prophet. Either his claims were false, or he is who he said he is: the Son of God.

Reflection

What does the Qur'an say about Jesus in 3:45 and 4:171?

What did Jesus claim about himself in Mark 14:61-62?

Why can't Jesus be “only a good prophet” if he accepted Thomas's worship?

How would you explain what Christians mean, and do not mean, by “Son of God”?

Something to Think On

Questions to ask a friend about Jesus:

1. What do you know about Jesus? What do you admire about him?
2. Have you ever read what Jesus said about himself in the Gospels?
3. If Jesus really said, “I am,” when asked if he was the Son of God, what would that mean?

Self-Reflection

What is God showing me through this module, and what do I want to remember the next time I talk with a Muslim friend?

Apply It

This week, read Jesus' own words.

1. Read Mark 2:1-12. Write down what Jesus claimed when he forgave the man's sins.
2. Write how you would explain Mark 2:7 to a friend: “Who can forgive sins but God alone?”
3. Share what you wrote with a parent.

What happened when I did it?

Module checklist

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Self-Check

1. What title does the Qur'an give Jesus in 3:45?
   a) The Messiah
   b) The Son of God
   c) The last prophet

2. How did Jesus answer the high priest in Mark 14:62?
   a) “I am”
   b) “I am only a prophet”
   c) He stayed silent the whole time

3. What did Thomas say to Jesus in John 20:28?
   a) “Teacher, explain this”
   b) “My Lord and my God!”
   c) “You are a great prophet”

MODULE 5 OF 8

Did Jesus really die on the cross?

Start Here

How do historians decide whether something really happened long ago? What kinds of evidence would you look for?

Read

> *“But they neither killed nor crucified him—it was only made to appear so.”*
>
> — Qur'an 4:157 (The Clear Quran)

> *“For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures,”*
>
> — 1 Corinthians 15:3-4 (NIV)

Also read Mark 15:21-47 and Isaiah 53:4-6.

The Qur'an says Jesus was not killed or crucified, “it was only made to appear so” (4:157). The next verse says, “Rather, Allah raised him up to Himself” (4:158), so most Muslims believe God took Jesus up to heaven without his dying. This is one of the biggest differences between Islam and Christianity, because the cross is the center of the gospel.

The evidence that Jesus died on a cross is strong. All four Gospels describe it. Paul passes on the message he “received”: Christ died, was buried, and was raised (1 Corinthians 15:3-4). The cross was even predicted centuries earlier: “he was pierced for our transgressions” (Isaiah 53:5).

Sources outside the Bible agree. The Roman historian Tacitus, who was no friend of Christians, wrote that “Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus” (Annals 15.44). “The extreme penalty” means execution.

The cross is not the end of the story. Paul lists the people who saw Jesus alive afterward: Peter, the Twelve, more than five hundred believers at one time, James, and Paul himself (1 Corinthians 15:5-8). Most of them were still alive when Paul wrote, so his readers could ask them. The death and the resurrection stand together: no one rises from the dead who has not died.

The Qur'an came about six hundred years after Jesus. The Gospels, Paul's letters, and Tacitus are much closer to the events. Historians usually trust the earliest sources most.

Reflection

What does Qur'an 4:157 say about the crucifixion?

What did Paul pass on “as of first importance” in 1 Corinthians 15:3-4?

Why does it matter that a Roman historian who did not like Christians recorded Jesus' execution?

Something to Think On

Why the cross matters so much:

1. Without the cross, there is no payment for sin (Isaiah 53:5).
2. Without the death, there is no resurrection, and “if Christ has not been raised, your faith is futile” (1 Corinthians 15:17).
3. The cross shows God's love: he did not just tell us he loves us; he showed it.

Self-Reflection

What is God showing me through this module, and what do I want to remember the next time I talk with a Muslim friend?

Apply It

This week, build your case.

1. Make a list: Bible sources and non-Bible sources that record Jesus' death.
2. Practice explaining in two minutes why Christians believe Jesus really died.
3. Present it to a parent and ask for one way to make it kinder or clearer.

What happened when I did it?

Module checklist

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Self-Check

1. What does Qur'an 4:157 claim?
   a) Jesus died and rose again
   b) Jesus was not killed or crucified; it was made to appear so
   c) Jesus never existed

2. Which Roman historian recorded that Christus was executed under Pontius Pilate?
   a) Tacitus
   b) Julius Caesar
   c) Homer

3. According to 1 Corinthians 15:3-4, what is “of first importance”?
   a) Christ died for our sins, was buried, and was raised
   b) Going to church every week
   c) Learning Greek

MODULE 6 OF 8

Has the Bible been changed?

Start Here

If someone told you your Bible had been changed over the centuries, how would you feel? What would you want to check?

Read

> *“The grass withers and the flowers fall, but the word of our God endures forever.”*
> — Isaiah 40:8 (NIV)

> *“So let the people of the Gospel judge by what Allah has revealed in it.”*
> — Qur'an 5:47 (The Clear Quran)

> *“If you ˹O Prophet˺ are in doubt about ˹these stories˺ that We have revealed to you, then ask those who read the Scripture before you.”*
> — Qur'an 10:94 (The Clear Quran)

Many Muslims are taught that the Bible was changed, and that this is why it disagrees with the Qur'an. But notice what the Qur'an itself says. It tells Christians, “the people of the Gospel,” to judge by what God revealed in the Gospel (5:47). It tells Muhammad that if he is in doubt, he should “ask those who read the Scripture before you” (10:94). Christians point out that these verses only make sense if the Scripture that Jews and Christians were reading in the 600s AD could be trusted. A Muslim friend may answer that the Qur'an means the original Gospel given to Jesus, not the Bible Christians have. That is a fair thing to talk through together, and it leads to the next question.

That raises a question to ask kindly: If the Bible could be trusted in Muhammad's day, when did it change? We have copies of Scripture that are far older than the 600s. For the Old Testament, the Library of Congress notes that the Dead Sea Scrolls “are older than any other surviving manuscripts of the Hebrew Scriptures by almost one thousand years.” They date from the third century BC to AD 68, so we can compare today's Old Testament with copies made before and during the time of Jesus.

For the New Testament, the Smithsonian's National Museum of Asian Art describes Codex Sinaiticus, a Bible copied in the fourth century, in which “the whole of the New Testament has been preserved.” That is about three hundred years before Muhammad. The New Testament Christians read today can be checked against a copy that existed long before the Qur'an.

God promised that his word “endures forever” (Isaiah 40:8). Jesus said, “Heaven and earth will pass away, but my words will never pass away” (Mark 13:31). If God can speak, he can also keep his word safe.

Reflection

What do Qur'an 5:47 and 10:94 tell Christians and Muhammad to do with the earlier Scripture?

If the Bible was trustworthy in the 600s AD, why does that matter for the claim that it was changed?

Why does it matter that we have copies of the Old and New Testaments from before the 600s AD?

Something to Think On

How to raise this question kindly:

1. Ask, don't accuse: “What does the Qur'an say about the Gospel?”
2. Read Qur'an 5:47 and 10:94 together, from your friend's own book.
3. Then invite your friend to read a Gospel with you, starting with Mark.

Self-Reflection

What is God showing me through this module, and what do I want to remember the next time I talk with a Muslim friend?

Apply It

This week, look at the evidence.

1. Look up the Dead Sea Scrolls on the Library of Congress website (loc.gov/exhibits/scrolls) and find out when they were copied.
2. Write three sentences on why you trust that the Bible you read is what was first written.
3. Talk with a parent or pastor about any questions you still have.

What happened when I did it?

Module checklist

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Self-Check

1. What does Qur'an 5:47 tell “the people of the Gospel” to do?

a) Throw the Gospel away
b) Judge by what Allah has revealed in it
c) Learn Arabic

2. According to the Library of Congress, the Dead Sea Scrolls are older than other surviving Hebrew Scripture manuscripts by about how long?

a) Ten years
b) Almost one thousand years
c) Two hundred years

3. What does Isaiah 40:8 say endures forever?

a) The grass
b) The flowers
c) The word of our God

MODULE 7 OF 8

How is a person made right with God?

Start Here

Have you ever tried to earn someone's approval? Did you ever feel like you had done enough?

Read

> *“As for those whose scale is heavy ˹with good deeds˺, it is they who will be successful.”*
>
> — Qur'an 23:102 (The Clear Quran)

> *“But those whose scale is light, they will have doomed themselves, staying in Hell forever.”*
>
> — Qur'an 23:103 (The Clear Quran)

> *“For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast.”*
>
> — Ephesians 2:8-9 (NIV)

> *“But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.”*
>
> — Romans 5:8 (NIV)

The Qur'an pictures judgment as a scale. Those whose good deeds weigh heavy succeed, and those whose scale is light are lost (23:102-103). The Qur'an also speaks often of God's mercy: “Do not lose hope in Allah’s mercy, for Allah certainly forgives all sins” (39:53). So a Muslim hopes in both: a life of obedience and a merciful God. What Islam does not have is a Savior who pays for sin, and the scale is not read until the Day of Judgment.

The Bible agrees that God is holy and that sin is serious. But it says no one can be good enough: “all have sinned and fall short of the glory of God” (Romans 3:23). That is why we need a Savior. We are saved “by grace” as “the gift of God,” “not by works” (Ephesians 2:8-9).

Here is a question worth asking: If God simply overlooks sin, is he still just? If he punishes every sin, where is mercy? The Bible's answer is the cross. God presented Christ as a sacrifice of

atonement “so as to be just and the one who justifies those who have faith in Jesus” (Romans 3:25-26). At the cross God's justice and God's mercy meet: sin is fully paid for, and sinners are fully forgiven.

This is the heart of the difference. In the scale, we try to reach God. In the gospel, God reaches us. Jesus paid for sin on the cross (Romans 5:8), and he offers forgiveness as a gift. That is why a Christian can have assurance: “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).

Reflection

How does Qur'an 23:102-103 describe the Day of Judgment?

According to Ephesians 2:8-9, how is a person saved?

How does the cross show both God's justice and God's mercy (Romans 3:25-26)?

Why can a Christian have assurance of salvation, according to 1 John 5:13?

Something to Think On

Two pictures to compare:

1. The scale: my good deeds against my bad deeds, and I never know if I have done enough.
2. The cross: my sin is placed on Jesus, his righteousness is given to me, and salvation is a gift (2 Corinthians 5:21).
3. Good works still matter for Christians, but they are the fruit of salvation, not the price of it (Ephesians 2:10).

Self-Reflection

What is God showing me through this module, and what do I want to remember the next time I talk with a Muslim friend?

Apply It

This week, practice the difference.

1. Draw the two pictures: a scale and a cross. Label them with the verses from this module.
2. Practice explaining grace to a parent in one minute.
3. Pray and thank God that salvation is a gift you cannot earn.

What happened when I did it?

Module checklist

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Self-Check

1. What image does Qur'an 23:102-103 use for judgment?
   a) A ladder
   b) A scale
   c) A door

2. According to Ephesians 2:8-9, we are saved by grace through faith and not by what?
   a) Works
   b) Prayer
   c) Reading

3. According to Romans 5:8, when did Christ die for us?
   a) After we became good enough
   b) While we were still sinners
   c) Only after we prayed five times

MODULE 8 OF 8

Who do you say Jesus is?

Start Here

After seven modules, what is the biggest difference between Christianity and Islam, in your own words?

Read

> *"Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."*
>
> — John 14:6 (NIV)

> *"If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved."*
>
> — Romans 10:9 (NIV)

Also read Mark 8:27-29 and John 3:16-17.

Every module has led to one question. Jesus asked his disciples, "But what about you? Who do you say I am?" (Mark 8:29). Islam says he is a prophet. The Bible says he is the Son of God, who died for our sins and rose again. Both cannot be true, so the question matters more than any other.

Here is the gospel in four parts. God made us to know him and love him (Genesis 1:27). We have all sinned and are separated from him (Romans 3:23). Jesus, the Son of God, died for our sins and rose from the dead (1 Corinthians 15:3-4). Anyone who turns from sin and puts their faith in Jesus is forgiven and receives eternal life as a gift (Romans 10:9; John 3:16).

If you have never trusted Jesus, you can do it today. There are no magic words. You can talk to God in your own words: tell him you know you have sinned, that you believe Jesus died for you and rose again, and that you want to follow him as Lord. When the first crowd asked what they should do, Peter answered, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit" (Acts 2:38). So tell a parent, a pastor, or a Christian friend right away. They can help you be baptized, join with other believers, and learn to obey what Jesus taught (Acts 2:41-42; Matthew 28:19-20).

If you already follow Jesus, this is your message to share. A Muslim friend may be curious, may push back, or may need a long time to think. Keep loving them, keep praying, and keep pointing them to Jesus. Invite them to read the Gospel of Mark with you.

Reflection

Who does Jesus say he is in John 14:6?

Write the gospel in four short sentences, in your own words.

Who do you say Jesus is? Why?

Something to Think On

How to share the gospel with a Muslim friend:

1. Pray first, and keep praying. Only God changes hearts (John 6:44).
2. Show hospitality. Share a meal and listen to their story.
3. Talk about Jesus more than about Islam. Read Mark together and ask, “What do you think of what Jesus said here?”

4. Be patient. Leaving Islam can cost a Muslim their family and community. Be a friend who stays.

Self-Reflection

What is God showing me through this module, and what do I want to remember the next time I talk with a Muslim friend?

Apply It

This week, take a step of faith.

1. Write your own answer to “Who do you say Jesus is?” and share it with a parent.
2. If you trusted Jesus for the first time, tell a parent or pastor this week.
3. Pray for one Muslim by name every day this week, and look for a kind way to talk about Jesus.

What happened when I did it?

Module checklist

☐ I read every passage in this module.
☐ I answered the Reflection questions.
☐ I wrote my Self-Reflection.
☐ I did the Apply It step.
☐ I took the Self-Check.

Self-Check

1. In John 14:6, Jesus says he is the way, the truth, and what?

a) The law
b) The life
c) The prophet

2. According to Romans 10:9, what do you declare with your mouth?
   a) “Jesus is Lord”
   b) “I have done enough good”
   c) “God is great”

3. What question did Jesus ask his disciples in Mark 8:29?
   a) “Where are you going?”
   b) “Who do you say I am?”
   c) “What did you eat?”

Hours Log

Record your time for each module. Your parent can use this for your homeschool records.

Module	Date finished	Hours
1		
2		
3		
4		
5		
6		
7		
8		
Total		

Sources

• Scripture: The Holy Bible, New International Version (NIV), 2011. Verses quoted in full were checked word for word on biblia.com on 2026-11-11.

• Qur'an: The Clear Quran, translated by Dr. Mustafa Khattab, as shown on quran.com (checked 2026-11-11): 3:45, 4:157-158, 4:171, 5:47, 5:116, 6:101, 10:94, 23:102-103, 39:53, and 112:1.

• The Five Pillars: “The Five Pillars,” The Pluralism Project at Harvard University, hwpi.harvard.edu/files/pluralism/files/the_five_pillars_1.pdf (checked 2026-11-11).

• Tacitus, Annals 15.44, translated by Alfred John Church and William Jackson Brodribb, Perseus Digital Library, Tufts University, perseus.tufts.edu (checked 2026-11-11).

• Dead Sea Scrolls: “Scrolls from the Dead Sea,” Library of Congress exhibition, loc.gov/exhibits/scrolls/intr.html (checked 2026-11-11).

• Codex Sinaiticus: Smithsonian's National Museum of Asian Art, “Codex Sinaiticus,” asia-archive.si.edu/exhibition/codex-sinaiticus (checked 2026-11-11).

• Biblica, NIV permissions, biblica.com/permissions: up to 500 verses may be quoted without written permission when they are not a complete book and are less than 25% of the work.

• Workbook pattern: Dr. John C. Hoogeveen III, Discipleship and Evangelism workbooks.

Self-Check Answers

Module 1: 1) b; 2) b; 3) b
Module 2: 1) b; 2) b; 3) b
Module 3: 1) b; 2) b; 3) b
Module 4: 1) a; 2) a; 3) b
Module 5: 1) b; 2) a; 3) a
Module 6: 1) b; 2) b; 3) c
Module 7: 1) b; 2) a; 3) b
Module 8: 1) b; 2) a; 3) b