



The
Ex-Muslim's
Guide to
Christianity

KENZA HADDOCK

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Preface

This book was written for Muslims who have converted to Christianity. As a former Muslim myself, I presume that you will already have an understanding of Islam, its practices, and its culture.

I know that Christians who have never been Muslim will “listen in” to help their ex-Muslim friends adjust to their new life in Christ. If this is you, here’s how to say some common words. The religion is called *Islam*, pronounced “iz-LAHM.” Followers of Islam are called *Muslims*. Their name for God is *Allah* (pronounced “ah-LAH”), but their ideas about God are distorted. The word *Qur’an* should be pronounced “kooor-AHN” (not “kor-ANN”).

For both types of readers, I have added a sidebar here and there to elaborate some ideas that didn’t fit well into the text, but still might need to be explained.

Also, the Bible is the Word of God, and it is life to me, so when I quote from it, I put it in *italic type*, so it stands out.

If you would like to follow my story more closely, please visit me at:

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CHAPTER 1

From Death to Life

In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

Acts 2:17

I was raised in an Islamic household in Morocco. Like you, I believed I was Muslim from birth, because Allah willed it that way. We were taught that all children are “born Muslim” by nature.

I grew up believing that I had the capacity to “achieve” salvation by satisfying the five Pillars of Islam. The Islamic confession, (1) the *shahada*, was whispered in my ears the day I was born: “There is no God but Allah, and Muhammad is the messenger of Allah.” I said it in Arabic regularly. Those who taught that God has a “son” were the worst of blasphemers. I believed that if I (2) prayed regularly, five times each day facing Mecca, (3) fasted correctly in the month of Ramadan, (4) gave enough money to the poor, and (5) traveled to Mecca to participate in the pilgrimage activities at least once in my life, then maybe I could “achieve” my way to heaven.

When I was twelve, my family and I moved from Morocco to the United States. Before our move, I had little exposure to Christianity. I was a child when our family visited Spain prior to relocating to the US, and I remember evangelists trying to hand Bibles to me, and my parents would intervene. My parents taught me that Christians mistakenly think Jesus was crucified and he actually wasn't. I was taught that Jews were hated by Allah, and they were all destined for hell, all of which is based on what the Qur'an taught.

I grew up fearing Allah. I saw him as a god who was closely scrutinizing me, so I tried my best to strive to earn his favor. I was the first of my brothers and sisters to read the entire Qur'an during the month of Ramadan. I made sure to fulfill the five obligatory prayers, plus the additional two. When I became of age to fast, I fasted extra, prayed extra, and carried the Qur'an with me, all in an attempt to gain favor with Allah. However, I could never be sure.

I grew up expecting that negative circumstances in my life would come as punishments for my sins and failures. God even told the angels to be angry with me. One of the sacred hadith was especially troubling. As you know, a *hadith* is a record or narration involving Muhammad's life or sayings, but the sacred hadith (*hadith qudsi*) are a special type. They carry more weight because they are supposedly a direct revelation of God in the words of Muhammad, one notch below the Qur'an. One of them says:

If Allah has abhorred a servant [of His], He calls Gabriel and says: I abhor So-and-so, therefore abhor him. So Gabriel abhors him. Then he [Gabriel] calls out to the inhabitants of heaven: Allah abhors So-and-so, therefore abhor him. He said: So they abhor him, and abhorrence is established for him on earth.¹

Based on this belief and after growing up in a traumatic home, by the time I was twenty-three I was convinced God hated me. It didn't matter how much I prayed. It didn't matter how much of the Qur'an I read or how many times I went to the mosque or how many good deeds I did—nothing in my life got better. I was stuck in a cycle of anxiety and depression.

On October 19, 2012, I was so depressed that I bought bottles of NyQuil and contemplated ending my life. That night, a fear came over me. I suddenly knew that if I did go through with suicide, I would end up in hell forever. I skipped all of the Islamic bathing rituals I was used to completing prior to prayer, and I threw myself

on the ground, crying. I cried out to God to have mercy on me and to show me the way to him. I then cried myself to sleep.

That night God answered my prayer. I dreamed it was the end times and the heavens opened. I looked up and saw a man in a white robe, descending from the clouds. He approached me, and I realized Jesus Christ, not Muhammad, was coming back at the end times.

On the morning of October 20, 2012, I woke up to an answered prayer. God had answered my plea to show me the way to him. In John 14:6, Jesus says, *“I am the way and the truth and the life. No one comes to the Father except through me.”* God showed me ever so clearly that Jesus is the only way to him.

I wish I could tell you I immediately got up and made the decision to give my life to Jesus, but that was not the case. I saw the truth about Jesus, but openly confessing him to my family would come later.

In Luke 14, Jesus describes the terms of following him. Jesus tells the people who expressed a desire to follow him to first “count the cost.” This was to ensure that they wanted him most of all, not simply a chance to see healings or miracles. The condition was clear:

Large crowds were traveling with Jesus, and turning to them he said: “If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple. And whoever does not carry their cross and follow me cannot be my disciple.”
(Luke 14:25–27)

Jesus did not use the word *hate* in the sense of malice, hostility, or contempt. That would be evil. His beloved apostle John clarifies that *“anyone who hates a brother or sister is a murderer, and you know that no murderer has eternal life residing in him”* (1 John 3:15). Rather, Jesus knew that following him would be misinterpreted as betrayal or apostasy. If Jesus is Lord, then other people cannot have first place in your life. Following Jesus would separate his disciples

from their closest relationships, including blood relatives. Such was my story. Following Jesus led me to cut ties with my mother, my father, my brothers, my sisters, and everyone else in the Islamic community.

If you grew up Muslim, you know how tight an Islamic community is. You're familiar with the importance they place on blood ties. If you change to any other religion, your relatives will hound and pursue you to "revert" back to Islam, because the Qur'an promises that apostates will be cursed and condemned:

If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). How shall Allah guide those who reject Faith after they accepted it.... Of such the reward is that on them (rests) the curse of Allah, of His angels, and of all mankind.... Those who reject Faith after they accepted it, and then go on adding to their defiance of Faith, never will their repentance be accepted. (*Al-Imran*, 3:85–87, 90)

While it is serious to ignore religion and live as a worldly person, it is far worse to leave Islam to commit the most serious sin of all: saying that God has a Son.

The sin of apostasy, especially the apostasy of a daughter, dishonors and brings shame upon the entire family. Dishonor cannot be fixed by talking about "no compulsion in religion."² It can only be restored by fulfilling the harsh demands of Islamic law.

Sharia law is clear that apostates should be given an invitation to return to Islam, but if they persist, the penalty should be death. Family members should be the first to carry this out. "When a person who has reached puberty and is sane voluntarily apostatizes from Islam, he deserves to be killed."³ This is to be done by someone representing the family, but there is no punishment due to the person carrying this out, "since it is killing someone who deserves to die."⁴

During my childhood, my parents frequently warned me of the repercussions of abandoning Islam. After our family moved to the US, it seemed as though my parents became anxious about their children leaving Islam, so they constantly reminded us, “You were born Muslim; you will die Muslim. You know what Allah says about infidels.” My parents told me that if I ever left Islam, not only would Allah’s wrath fall on me, but it would fall on them as well. A few years before I became a Christian, we watched a documentary about Rifqa Bary, an ex-Muslim who had put her faith in Jesus and sought refuge in a Christian home. Since she was then a minor, she was at the mercy of the court system to keep her away from her parents. While watching the documentary, my parents said that if she were their child, they would have convinced her to come home and then punished her until she proclaimed Allah as her God and Muhammad as his prophet, since Allah has no mercy on traitors.

Growing up, I heard about honor killings in the US, which my parents explained were in agreement with sharia law. They said sharia law was above US law because it was a direct decree from Allah. Taking all this into consideration, when I decided to follow Jesus, I knew I had to move far away.

For safety reasons I decided to move to another state. I took nothing with me but my car. I had nothing and no one but the call of God on my life. And I’ll tell you, friends, that was enough. God is enough. Looking back, I’m grateful God allowed me to walk through times of isolation. He was the only help I had and the only one I could rely on so that I could realize he is my Father. Then God provided a woman at church who let me live with her until I got on my feet.

A few years later, I met my husband. When I was pregnant with our first child, my relatives somehow tracked me down and started harassing my husband and me. For a few days, they scouted our neighborhood. A next-door neighbor told us she saw a red car pass slowly in front of our house at least five times, and she thought it was suspicious. I didn’t think much of it until the same red car

parked in front of our home, and my mother and brother came out of it. We spotted them from the window. When my mom reached the entrance, she started banging on the door, shouting, “You were born a Muslim, you will die a Muslim!” At the same time, my brother circled around to the back yard and tried to break down our back door. I was paralyzed with fear. All I could do was dial 911 and tell the dispatcher of the situation.

While the police were on their way, my relatives tried to open the windows. (Thank God they were locked!) Failing that, my mom returned to banging on the front door, screaming at me, while my brother took pictures of our home, my license plate, and my car’s interior. While we waited for the police to arrive, the banging and the shouting on the other side of the door continued unabated. I hid under a desk and prayed earnestly. I repeated the words of Psalm 121:7–8 over and over until the words in my head became louder than the chaos outside: “*The LORD will keep you from all harm—he will watch over your life; the LORD will watch over your coming and going both now and forevermore.*” Finally, the police showed up. As the officers took control, I was able to breathe again. The police sent my relatives away.

That night, as I continued to pray, God led me to John 10:27–30:

My sheep listen to my voice; I know them, and they follow me. 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. I and the Father are one.

As the years passed, every time a relative came back to harass my husband and me and our children, I stood on the promise in John 10:27–30 that God had shown me years earlier.

My friends, my brothers and sisters in Christ, in this book I want to show you how to stand on the promises God gives you as his child.

My heart for you is that you may escape some of the heartache I went through while figuring out my newfound faith in Christ. This book will help you distinguish between God's voice and Allah's voice. It will help you relate to God as your Father. It will encourage you to follow the guidance of the Holy Spirit, stand firm in the midst of persecution, and live a life worthy of the call you have in Jesus. Best of all, it will explain what you can look forward to in experiencing eternal life.

When God called me out of Islam, I left everything I knew and entered my new life in Christ. I was surrounded by a loving Christian community, which was great, but I had no resources to help me transition from the bondage mindset of Islam to the freedom mindset in Christ. I had no resources that addressed the Islamic beliefs I needed to drop or the Muslim-based thought patterns that would try to creep in.

The Bible says when you are in Christ you are "*a new creation. The old has passed away; behold, the new has come*" (2 Corinthians 5:17 ESV). I wholeheartedly believe that. I also believe it's important to know which specific Muslim mindsets you must consciously resist and leave at the cross to walk in the freedom Jesus died to give you. The Bible says that as believers "*we demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ*" (2 Corinthians 10:5).

This book sheds light on the destructive, Muslim-based mindset you must resist and abandon. These thought patterns will especially try to creep in during your early years of walking in Christ, and you will need to consciously cast them down. Then you can walk in the freedom Christ has purchased for you.

CHAPTER 4

Muhammad vs. Jesus

But what about you? [Jesus] asked. "Who do you say I am?"

Matthew 16:15

Throughout his years of ministry on earth, Jesus warned about false prophets who would come after his departure to lead people astray. After Jesus rose from the dead and ascended to heaven, the apostles reminded us of this: *"But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them"* (2 Peter 2:1).

In the decades and centuries that followed, this prediction was fulfilled over and over again. False prophets presented their own "version" of the truth, which was no truth at all. The false prophets were often very persuasive, and as they gained popularity, they led their followers astray. Muhammad founded what is now the second-largest religion in the world, a religion which systematically teaches its followers to reject Jesus as Lord, who bought them with his blood.

About six hundred years after Jesus, in a cave outside of Mecca, Muhammad received revelations from a spirit who said its name was *Jibril* (Gabriel). The spirit told him that Jesus was no greater than Moses, and that Muhammad would be the successor to them both. The religion Muhammad constructed was a distorted form of Judaism, with *Isa* (Jesus) added as a prophet to announce the coming of Muhammad himself.

From the beginning, Muhammad denied the deity of Christ, the finished work of the cross, the resurrection of Jesus, and that

Jesus should be worshiped. The great and powerful God relates to mankind only as master to slave, nothing more. Muhammad placed the yoke of slavery onto people whom God wanted to set free. Jesus said, “*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*” (Matthew 11:28–30).

Muhammad convinced the multitudes that God, whom he called Allah, is distant, not relational, and requires blind submission.⁵ Surah 112 (“The Absolute”) condenses Islam into four short verses. Muhammad taught that he who memorized this surah has learned one-third of the Qur’an. It says, “In the name of Allah, Most Gracious, Most Merciful. Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets not, nor is He begotten; and there is none like unto Him.” The worst sin is saying that God had a Son or anyone with him in the beginning.

The first verse of several books in the New Testament contradict this teaching of Islam:

The beginning of the good news about Jesus the Messiah, the Son of God. (Mark 1:1)

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. (John 1:1–2)

In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe. (Hebrews 1:1–2)

Simon Peter, a servant and apostle of Jesus Christ, to those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours. (2 Peter 1:1)

Because Islam denies sonship for Jesus, sonship is also denied for Jesus' followers and disciples. In Islam, we cannot be called "sons and daughters" of God, only slaves. Adoption into God's spiritual family is inconceivable—and the Qur'an even makes earthly adoption illegal for families!⁶ Muhammad removed the most important relationship we could have in our entire life, a relationship with God as our Father. This directly contradicts the Bible, which says, "*See how very much our Father loves us, for he calls us his children, and that is what we are!*" (1 John 3:1 NLT).

Why don't Christians say a blessing on the prophets?

If you were raised in Islam, you know that Muslims give a blessing immediately after saying or writing the name of a prophet from the Qur'an. It may be in English, such as "Adam (peace be upon him)" or "Jesus (pbuh)." It may also appear in Arabic letters or abbreviations. Christians do not add anything extra after naming a prophet. The Jews did not follow this practice, and neither did Jesus or his disciples. Those who have died in Christ are with the Lord now, and no blessing or ritual can give them more rest than they already have.

Muhammad was very confused about the death and resurrection of Christ. Some verses of the Qur'an seem to say that Jesus will die and rise again (3:55 and 19:33). Two other verses of the Qur'an flatly contradict this, saying Jesus was not crucified and did not die. In surah 4 ("The Women"), Allah puts a "seal" of spiritual blindness upon the Jews for accusing Mary of unchastity and for saying, "We slew the Messiah, Jesus son of Mary, the messenger of God." The surah goes on to claim:

They did not slay him; nor did they crucify him, but it appeared so unto them. Those who differ concerning him are in doubt thereof. They have no knowledge of it, but follow only conjecture; they slew him not for certain. But God raised him up unto Himself, and God is Mighty, Wise. (SQ 4:157–158)

By far, most Muslims believe Allah took Jesus directly to heaven before he was put on the cross, and some other person, like Judas, was made to look like Jesus, so everybody (including the disciples) thought Jesus was crucified, but he was not. Muhammad saw no value in the blood sacrifice of Jesus Christ.

Muhammad blinded people to God's desire for us to have a relationship with him as our Father, through the Holy Spirit. This destructive mindset drove Muhammad's followers further into the yoke of slavery. Muslims cannot call God "Father," only the unpredictable Judge who gives no one any assurance of salvation. Muslims follow the teaching and example of Muhammad, who was unsure himself whether his revelations were from God (see Qur'an 10:94). Yet, Muslims continue to follow the rules and rituals in the hopes that God will approve of them one day.

Muhammad's false teaching that Jesus was no more than a prophet started a religion that has led millions of people to hell. This is why it's so important to examine all spiritual claims through the lens of the Bible, the standard of truth.

As an ex-Muslim and now a Christian, what I find most disturbing about Islam is that it walks close to the truth in a few ways but also distorts it. The Qur'an alludes to events from the Bible, but with the details vague, fuzzy, or changed. Think about it: the devil lost a big war after Jesus' crucifixion and ascension to heaven. After the penalty for our sins was paid on the cross, those who believe are adopted as children of God, having access to God. The devil hated that, so he inspired Muhammad to produce his own revelations to sway people from the truth—that they have a Father who loves them and wants to spend eternity with them.

Islam teaches that your eternity depends on your good works outweighing your bad works. The truth is, nowhere does the Bible say that sins can be atoned for by good works. On earth, if a person has committed murder, the court cannot let him off if he can point

to good things he did. No amount of good works we do can pay for sin. *“The wages of sin is death”* (Romans 6:23). God knew this, and because he is so loving and merciful, God decided to pay the price himself. This was paid by Jesus, God the Son. The Bible says, *“For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ”* (2 Corinthians 5:21 NLT). Jesus was the only qualified person who could pay the penalty for our sins because Jesus is God. Since you and I could never be righteous on our own, God himself came to earth in human form to atone for our sins.

If Jesus was God, why did he need to eat?

Why did he sleep? How could he be born? How could he die?

These and similar common questions from Muslims show a misunderstanding of the human nature of Christ. Jesus was the Word made flesh (John 1:14), born of a woman. The Bible teaches that God became human (Philippians 2:5–8), not that God became Superman. If Jesus didn't need to eat or sleep, knew all things, and could never be hurt or die, he would not have a human body and a human brain. Humans are born mortal, not immortal. Jesus had to become human to redeem humans. Only if Jesus was truly human could he be our Representative and Savior.

The identity of the Lord Jesus Christ is a stumbling block to Muslims, so in the following pages, I include some of Jesus' characteristics to help you get to know him better.

The Word of God

John 1:1–2 says, *“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God”* (ESV). Jesus is the second Person of the Trinity. (I'll talk more about what the Trinity is in the next chapter.) Jesus was there when

the earth was formless, and he was there when the heavens and earth were made. Jesus was not created with them; he already existed.

Creator

John 1:3 says, *“Through him all things were made; without him nothing was made that has been made.”* See also verse 10: *“He was in the world, and the world was made through him, and the world did not recognize him.”*

God in Human Form

Colossians 2:9 describes Jesus as the full expression of God *“in bodily form”* and Colossians 1:15 calls him *“the visible image of the invisible God”* (NLT). We cannot see God physically because *“God is spirit”* (John 4:24). But we can perceive God like we perceive the wind—seeing what it does and feeling its effects. We experience God by the Holy Spirit, and Jesus reflected the nature of God because he is God.

Where did Jesus say, “I am God, worship me”?

Muslims are taught to ask Christians this question to show that Jesus is not God. This is a trick question. Although these words are not in the four Gospels, Jesus said he was the Son of God (John 3:18; 5:25), that we should honor him just as we honor the Father (John 5:23), that he dwelt in glory with the Father before the world was created (John 17:5), and that he would be crucified, killed, and rise on the third day (Mark 8:31; 9:31). When Jesus was on earth, he was God in human form. Don't let that make you stumble. He was like a king in disguise. He had the same authority and power, whether it's obvious or not.

Authority to Forgive Sins

As you read your Bible, you're going to discover instances when Jesus

forgave people's sins. There is a powerful story about this in Mark chapter 2, but that's not the only time. Jesus said, "*Your sins are forgiven,*" and the Pharisees, teachers of the law, were offended by his statements. They were offended because a mere human cannot know this and has no right to say it. They did not see Jesus for who he was, just as you and I did not before the Lord opened our spiritual eyes. Since Jesus is God, he has the authority to forgive your sins and mine.

Our High Priest

In the Bible, Jews relied on priests from the tribe of Levi to mediate between them and God. Each year in Judaism, one man served as high priest on the Day of Atonement. The priests performed sacrifices in accordance with the law of Moses. Since Jesus fulfilled the requirements of God's law (God's standard for holiness), we no longer need a priest to mediate our relationship with God. Jesus fulfills that role.

As a Muslim, you may have thought that your parents and Muhammad could mediate between you and Allah. Now, as I think back, this makes no sense, because the only One qualified to mediate between us and God is someone who is both human and holy, sinless and divine, and that is the Lord Jesus Christ. The Bible says, "*For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ*" (2 Corinthians 5:21 NLT).

Healer

The Bible says, "*By his wounds you have been healed*" (1 Peter 2:24). The healing it talks about in this verse is spiritual healing. At the cross of Calvary, God turned his face away from Jesus, so that he can turn his face toward you and me. Because Jesus was pierced for your transgressions, because he was beaten and mocked, spiritual wholeness is your inheritance in him. "*The punishment that brought us peace was on him*" (Isaiah 53:5). In Christ, you're able to stand

righteous before God. In Christ, you have access to spiritual gifts. Because Christ healed you spiritually, you are able to have the closest relationship you can have with God, as his child. In Jesus, you have the high privilege of calling God your *Abba*, an Aramaic word which means “Dad.”

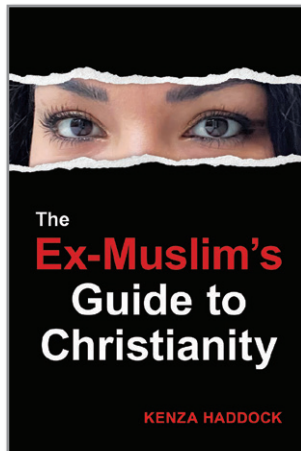
Let that settle in for a minute.

On the night that he was betrayed, Jesus reassured his disciples that after he returned to the Father, he would not leave them undirected. He said:

I will ask the Father, and he will give you another Advocate, who will never leave you. He is the Holy Spirit, who leads into all truth. The world cannot receive him, because it isn't looking for him and doesn't recognize him. But you know him, because he lives with you now and later will be in you. No, I will not abandon you as orphans—I will come to you. Soon the world will no longer see me, but you will see me. Since I live, you also will live. When I am raised to life again, you will know that I am in my Father, and you are in me, and I am in you.
(John 14:16–20 NLT)

Ten days after Jesus ascended to heaven, on the day of Pentecost, the Holy Spirit came and made his home within the disciples (see the full story in Acts 2). The same promise Jesus gave his disciples in John 14 stands true for us. When we surrendered our lives to Jesus, the Holy Spirit came and made his home inside of us.

In the next chapter, we are going to dive into who the Holy Spirit is and his role in our lives as children of God.



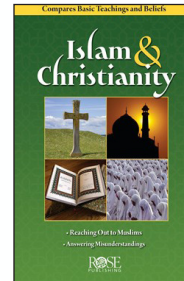
Learn More

The Ex-Muslim's Guide to Christianity

Ostracized. Alone. Disoriented. You've left your family, community, and everything you've known behind. You may have found a loving church community, but no one really understands what it's been like. It feels like there are disconnects between what you know about faith and how your fellow Christians seem to understand God. Perhaps other churchgoers speak of a closeness with the Holy Spirit that you can't seem to connect with. You're not alone... and the blocks between your Muslim-based thought patterns and Christian theology are very real.

The goal of this book is to help ex-Muslim Christians navigate their faith by recognizing and correcting common misunderstandings imported from an Islamic worldview.

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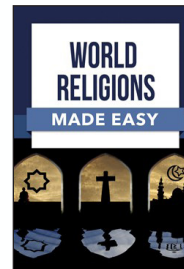


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Islam and Christianity

This pamphlet is an excellent tool for pastors, teachers, and others who are interested in discovering the beliefs that Christians and Muslims have in common and those that are different. This tool will help pastors and leaders equip missions-minded believers to avoid common witnessing mistakes and to be more sensitive about sharing their faith with Muslims. Discover what Muslims have been taught about Christianity and how to answer their questions and concerns.

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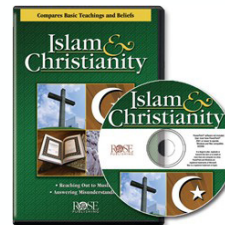


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