

CROSS + COVENANT · THE DEEP DIVE · FOR YOUR
GROUP

📌 WEEK 03 · A SEVEN-SESSION BIBLE STUDY · FOR YOUR GROUP

The Master Key

Former Muslim Shahriq Khan on The Bryce Crawford Podcast and the Jesus People Podcast, opened into seven sessions on the Torah, the Quran and the Lamb

“Behold, the Lamb of God, who takes away the sin of the world!”

JOHN 1:29

Shahriq Khan Former Muslim; founder, Christ Underground

The Bryce Crawford Podcast with Bryce Crawford · August 10, 2026 · 2:06:29

Jesus People Podcast with Ryan Miller · September 23, 2026 · 1:09:41

Shahriq Khan grew up a devout Muslim in New York and Texas. In college he argued his friends out of Christianity. He left Islam in 2020, went two years without a church, and on November 1, 2022, typed a prayer to Allah on the night he was ready to die. He woke hearing the words of Jesus. Today he leads Christ Underground and teaches the Master Key, a way of reaching Muslims that starts in the Torah and ends at the cross.

This study opens two conversations with him, on The Bryce Crawford Podcast and the Jesus People Podcast, in seven sessions. You will read the Torah and the Quran side by side, quoted exactly. You will hear the strongest Muslim reply to Shahriq stated fairly, and you will see where he is right and where he goes too far. Then you will spend a whole session on the Lamb.

Two things are true together here. Islam and Christianity make claims that cannot both be right about Jesus. And the Muslims you know are neighbors to love, not opponents to beat. Scripture is the authority here, not the podcasts, and not this study.

Each session moves the same way. **What Was Said** summarizes that part of the episode with quotes, word for word. **Into the Text** sets out the passages in full with a short commentary and, where the Greek or Hebrew opens something up, a word study. **Go Deeper** gives cross-references, a Bible story, a moment from church history and a book. **Hold It Carefully** names the real tension and where faithful Christians disagree. Then five questions for the room and one thing to practice before you meet again.

A 60 TO 75 MINUTE PLAN FOR GROUPS

5 min

Welcome and pray

Ask one person to pray for the group by name. Read any care note or leader note in the session aloud before you begin.

4 to 8 min

Play the clip

Each session lists one clip. Sessions 3 and 7 come from the Jesus People episode; the rest from Bryce Crawford. Queue it before people arrive. Preview Sessions 1 and 4 alone first.

5 min

What was said

Read the summary and the quotes aloud. Ask: what did you hear first?

20 min

Into the text

Read each passage aloud, a different voice each time. Then read the side-by-side comparisons slowly. Give the Quran the same careful reading you would want for the Bible.

10 min

Hold it carefully

Read it through. Ask one person to restate the Muslim reply in their own words before anyone answers it. Keep the tone of Proverbs 18:17 and 1 Peter 3:15.

15 min

Discuss

Pick three questions if time is short. The last question is usually the one that matters.

5 to 8 min

Practice and pray

Read the practice aloud. Name who will do it. Say the memory verse together. Pray for Muslim neighbors by name.

NOTES ON THE TEXT

QUOTES AND TIMESTAMPS

Every quote matches the transcript word for word, including the stumbles people make when they talk. The transcripts come from the videos' automatic captions. Timestamps from the Bryce Crawford episode read [mm:ss] or [h:mm:ss]. Timestamps from the Jesus People episode read [jp mm:ss], and quotes from it are marked Jesus People. Each timestamp opens the

SCRIPTURE

All Scripture is quoted from the ESV. When a speaker quotes a verse from memory or from another translation, the study says so.

video at that moment. The captions spell the guest's name several ways; it is Shahriq Khan.

THE QURAN

Quran quotations are from the Sahih International translation, as published on Quran.com, and are cited by surah and ayah: "Quran 5:43" is surah 5, verse 43. Words in square brackets are the translators' own additions. On camera Shahriq reads from a different English translation, so his wording will not match ours. Excerpts are short on purpose. Read the surrounding verses on Quran.com before you quote any of them.

FOUR KINDS OF STATEMENT

This study keeps four things apart: what the Quran says, quoted exactly; what Muslims commonly believe, such as *tahrif* (the corruption of earlier scripture) and the Quran as *muhaymin*, guardian over it (5:48), sourced to Muslim commentators; what Shahriq argues, marked as his; and what the evidence shows, sourced at the end.

CHECKING CLAIMS

Every factual claim the study relies on was checked against the sources listed at the end. "Listening with Discernment" includes a table of the episodes' main factual claims and how each one holds up. Testimony, like the story of Shahriq's conversion or the friends he argued out of faith, is received as testimony and not graded.

FOR LEADERS

Session 1 includes suicidal thoughts; read the care note aloud. Session 4 includes Shahriq's theory that Jews fed Muhammad the Quran's stories; the study rejects it as unsupported, and you should keep the conversation from sliding into talk about "the Jews." Session 7 asks each person to befriend a Muslim they know by name.

If a Muslim friend might attend, tell them ahead of time what the study covers: the Quran read beside the Torah, and a case for Jesus. Invite them anyway. Ask them to correct you when you get Islam wrong, and thank them when they do. Their presence will make every session more honest.

SESSION 01

Get Up and Go

A prayer to Allah at 1:21 a.m., words from the Gospels in a dream, and what leaving Islam cost.

EPISODE	CLIP FOR GROUPS	MEMORY VERSE
Bryce Crawford 17:56 to 39:27; Jesus People 01:59 to 13:04	29:29 to 33:17	Psalms 27:10

A CARE NOTE BEFORE YOU BEGIN

This session includes Shahriq Khan’s account of two years of suicidal thoughts and the night he was closest to ending his life. If you are thinking about suicide, or you are worried about someone who is, call or text 988 (the Suicide and Crisis Lifeline in the U.S.) at any hour. You can also chat at 988lifeline.org. If someone is in immediate danger, call 911.

Leaders: read this note aloud before the clip. Afterward, check in privately with anyone who went quiet.

WHAT WAS SAID

Shahriq Khan grew up in a devout Muslim family. His father came to America from Pakistan at nineteen with \$60 in his pocket and rose to senior vice president on the technology side of a major New York bank [04:12]. On September 11, 2001, his father watched the second plane hit the towers [06:00]. Shahriq was three and a half. In kindergarten a teacher told him the class had been happier without him [06:43]. At the mosque he was told his life’s mission was to prove to the world “this is not what Islam is” [07:17].

At UT Dallas he became a fraternity president and an eager Muslim apologist who argued his Christian friends out of their faith [19:57]. Then his vice president, Aaron, came to Christ and changed in front of him [23:12]. At a New Year’s conference going into 2020 he stood up at the altar call [24:50]. What followed, he says, was “head hunting for salvation” [26:08]: no church, no Bible, no one walking with him. He lost closeness with his family, his friends and the Muslim girlfriend he meant to marry. He lived in his car for two months. For two years he was suicidal.

On November 1, 2022, at 1:21 a.m., in his high school bedroom, \$40,000 in debt, he typed a prayer: “Allah, please save me” [29:29]. That night he dreamed of a white flash and woke hearing, over and over, “Get up and go for you have been healed” [32:04]. He knew the words from the Gospels his friend had read to him, and he knew who was speaking. In February 2024, at a prayer retreat, he says the “spirit of suicide” left him [36:30]. In April 2025 his parents came home from the pilgrimage to Mecca, and he saw in his mother’s eyes the same

spiritual death he had known [37:53]. Two days later, on Good Friday, he posted his first testimony video. That was the start of Christ Underground [Jesus People 09:12].

“people don’t understand the cost of leaving Islam, bro.”

Shahriq Khan · Bryce Crawford 26:11

“It was me and God in my worst moment.”

Shahriq Khan · Bryce Crawford 31:43

“Every question that you can’t answer as to why you converted becomes a burnt bridge in your life.”

Shahriq Khan · Jesus People 06:33

“The family that I lost has become family across a hundred different nations”

Shahriq Khan · Jesus People 09:53

INTO THE TEXT

LUKE 17:15-19

¹⁵ Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; ¹⁶ and he fell on his face at Jesus’ feet, giving him thanks. Now he was a Samaritan. ¹⁷ Then Jesus answered, “Were not ten cleansed? Where are the nine? ¹⁸ Was no one found to return and give praise to God except this foreigner?” ¹⁹ And he said to him, “Rise and go your way; your faith has made you well.”

The words Shahriq heard, “Get up and go for you have been healed,” are close to this verse and to John 5:8 (“Get up, take up your bed, and walk”). He knew them because a friend had read him the Gospels at a Whataburger [32:22]. Scripture he had resisted for years was already in him when the night came. That is worth remembering the next time you read the Gospels to someone who shrugs.

Notice who comes back. Ten are cleansed. One returns, and Luke makes a point of it: “he was a Samaritan,” an outsider to Israel’s faith. Jesus calls him “this foreigner” and then sends him on with more than a cure. The man who returned gets the word that matters most.

WORD STUDY: "MADE YOU WELL"

The Greek is *sesōken*, from *sōzō*, the ordinary New Testament verb for "save." Luke uses the same form in 7:50, where Jesus tells a forgiven woman, "Your faith has saved you; go in peace." Nine lepers were cleaned. The one who turned back was told he had been saved.

MARK 10:28-30

²⁸ Peter began to say to him, "See, we have left everything and followed you." ²⁹ Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, ³⁰ who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.

Shahriq quotes this promise from memory on the Jesus People podcast [Jesus People 12:35] and calls himself a witness that Christ "means what he says." Read the whole promise. It includes "with persecutions." Both halves came true for him: a father who said it felt like his hand was cut off [Jesus People 11:43], and a family across a hundred nations.

Look at how the hundredfold arrives: "houses and brothers and sisters and mothers." Jesus keeps this promise mainly through people. A convert's new family is not an abstraction. It is the church, with names and kitchens. When the church does not show up, the convert is left in between, which is exactly what Shahriq describes [27:24].

PSALM 27:10

¹⁰ For my father and my mother have forsaken me,
but the LORD will take me in.

David writes as if the worst has happened: his parents have let him go. The line does not say the loss is small. It says it is not the last word. Shahriq's parents did not throw him out. They gave him his room back when he was broke [31:13]. But he describes a dinner table where no one knew him anymore [Jesus People 06:02]. This verse is for that table.

CROSS-REFERENCES

John 5:8; Matthew 10:34-39; Luke 15:20 (the father runs); Acts 9:10-19 (Ananias is sent to a new convert everyone feared); Hebrews 13:2-3.

A BIBLE STORY

Mark 5:18-20. The man Jesus freed from a legion of demons begs to go with him. Jesus sends him home instead: "Go home to your friends and tell them how much the Lord has done for you." For some converts home is the hardest mission field there is. Jesus still sends some of them there.

THE COST ELSEWHERE

Shahriq lost closeness, money and friends in Texas. In much of the world a Muslim who becomes a Christian risks far more: loss of inheritance, marriage, custody, work, and sometimes life. Open Doors' World Watch List tracks these countries every year. Pray for converts there by country.

A BOOK

Nabeel Qureshi, *Seeking Allah, Finding Jesus* (Zondervan, 2014). Shahriq says he read it twice as a Muslim, and his family threw it away [24:12]. Qureshi tells how dreams, Scripture and a patient Christian friend led him to Christ, and what it cost him with the parents he loved.

HOLD IT CAREFULLY

I Test the dream, keep the Word

Shahriq is careful here himself. He says Muslims have dreams too, and that for every Muslim he knows who dreamed of Christ, he knows others who dreamed of Muhammad [Jesus People 07:08]. "You can't base your convictions off these emotional experiences" [Jesus People 07:25]. That is sound. A dream can open a door. What tells you who is speaking is whether the words match what God has already said (1 John 4:1-3). Shahriq recognized the voice because the words were from the Gospels. The dream sent him to the Book. That is the right order.

2 Doors that opened

He cleared his debt in four months, and he adds, “I’m not saying prosperity gospel” [32:55]. Receive his thanks as his testimony. Do not turn it into a promise. Mark 10:30 includes persecutions. Many converts lose jobs they never get back. Jesus promises himself and a family, not a balanced budget.

3 Spiritual and medical

Shahriq says the “spirit of suicide” was ripped out of him in prayer [36:52]. Scripture treats spiritual attack as real (Ephesians 6:12). Suicidal thoughts also have causes in the body, in debt, in isolation and in grief, and he names several of those in his own story. Prayer and professional care are not rivals. If you or someone you love is where he was, pray, and also call 988 and see a doctor.

4 His warning to the church

The hardest line in this part of the episode is about us. He stood at an altar call in front of 25,000 people and then walked into two years without a church, a Bible or a pastor [27:10]. He blames himself too. But a church that celebrates a decision and then disappears has not made a disciple. That is his charge, and it is fair.

DISCUSS

- 01 Shahriq says, “people don’t understand the cost of leaving Islam” [26:11]. Make a list together of what he lost. Which item surprised you?
- 02 He heard “Get up and go for you have been healed” and recognized Christ’s words [32:22]. What Scripture is already in you that you did not choose to memorize? Who put it there?
- 03 Read Mark 10:29-30 aloud. Why do you think Jesus included “with persecutions” in a promise?

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- 04 Shahriq says he was never disciplined for two years after his decision [27:10]. What would it have taken for someone in your church to walk with him?
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- 05 If a Muslim friend came to Christ tomorrow and lost their family, whose table would they eat at on Sunday? Name it.

PRACTICE THIS WEEK

Decide as a group what you would do in the first month for a new believer from a Muslim family: who calls, who feeds, who reads the Bible with them, whose couch is open. Write it down and keep the page. Then pray by name for any convert your church already knows.

Christ answered a prayer that did not yet know his name.

Beginning with Moses

What the Master Key is, who built it, the five claims it targets, and why it starts in the Torah.

EPISODE	CLIP FOR GROUPS	MEMORY VERSE
Bryce Crawford 41:49 to 53:05 and 1:33:48 to 1:36:37; Jesus People 15:12 to 19:32	45:00 to 51:08	John 5:46

WHAT WAS SAID

Bryce asks what the Master Key is. Shahriq says he did not create it. He calls himself “a champion of it” [41:49]. It began, he says, with Alex Kerimli (the captions spell it “Crimley”), whom he calls an “ex-KGB border troop guy from Azerbaijan” [42:06], who took it to the streets of Toronto, and it was made teachable by Greg Armstrong, a pastor in Toronto [43:35]. Kerimli went into the Quran looking for verses about war. He found the stories of the prophets instead, told differently from the Bible.

The Master Key handles one question: which scripture is from God? More narrowly: was the Torah corrupted, as Muslims believe? It has three steps [46:07]. First, use only the Quran and the Torah to take away the Quran’s authority. Second, use the Torah to lay the foundations, what he calls the prolegomena, for a Messiah who is God and man and who saves. Third, preach the gospel. He says it leaves out morals, ethics and politics. It does not argue about the Injil, because Muslims define the Injil as a revelation given to Jesus himself, not the four Gospels [51:29].

He names five beliefs he calls the real five pillars of Islam [48:48]: the Torah is corrupted; the God of the Quran is the God who gave the Torah; Abraham and Ishmael built the Kaaba; Muhammad descended from Ishmael; and Muhammad received revelation the way Moses did. On the Jesus People podcast he adds a line that governs the whole method: he critiques Islam only when it leads to Christ [Jesus People 27:28].

“The only thing that matters ever with engaging Muslims is which scripture’s from God.”

Shahriq Khan · Bryce Crawford 44:08

“It’s a system. It’s not an argument.”

Shahriq Khan · Bryce Crawford 43:09

“It’s very counterintuitive because we want to preach Jesus. It doesn’t work.”

Shahriq Khan · Bryce Crawford 47:11

“I refuse to critique Islam unless it leads to Christ.”

Shahriq Khan · Jesus People 27:28

The five claims the Master Key targets

In Shahriq’s words, these are the “real five pillars” every Muslim holds, whether or not they would name them [48:48]. They are not the traditional Five Pillars of Islam (the declaration of faith, prayer, almsgiving, fasting and pilgrimage).

1. The Torah has been corrupted. 2. The God who gave the Quran also gave the Torah, the Injil and the Zabur (the Psalms). 3. Abraham and Ishmael built, or restored, the Kaaba in Mecca. 4. Muhammad descended from Ishmael. 5. Muhammad received revelation the way Moses did (Sahih al-Bukhari 3).

Sessions 3 and 4 take up the first two. Session 5 takes up the next three.

INTO THE TEXT

LUKE 24:25-27

²⁵ And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?” ²⁷ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

This is the oldest version of the Master Key, and Jesus taught it. Two disciples know the facts of Good Friday and cannot make sense of them. Jesus does not start with a new vision. He starts with Moses. The point of the lesson is verse 26: it was necessary that the Christ should suffer. The Torah is not a detour from the cross. It is the road to it.

Notice where the walk ends. They recognize him at the table, in the breaking of bread (24:30-31). Beginning with Moses is a way to get to Jesus, not a way to stay away from him.

WORD STUDY: "INTERPRETED"

The Greek is *diermēneusen*, from *diermēneuō*, "to explain thoroughly, to translate." Our word "hermeneutics," the art of interpretation, comes from the same root. Jesus did not just quote verses. He walked them through the meaning, from beginning to end, and the meaning was himself.

JOHN 5:45-47

⁴⁵ Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. ⁴⁶ For if you believed Moses, you would believe me; for he wrote of me. ⁴⁷ But if you do not believe his writings, how will you believe my words?"

Jesus says this to religious leaders who revered Moses. His argument is the Master Key's argument in one sentence: read Moses honestly and you will arrive at me. Muslims also revere Moses as one of the greatest prophets. That shared respect is a real open door. Jesus' order matters too: believe Moses' writings, then his words will make sense.

MATTHEW 7:6

⁶ "Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.

Shahriq cites this verse to explain why he does not start with the gospel: it is "the equivalent of throwing the precious gospel at a Muslim who still believes this is true" [46:53]. His point is about timing, and timing matters. But read the verse where Jesus put it. It comes right after the log and the speck (7:1-5), and it describes people who trample holy things and turn to attack. A Muslim friend who sits with you and reads Genesis is not that person. Use this verse about scorn, never about a neighbor's religion.

SIDE BY SIDE

Both books point back to Moses

THE BIBLE

Luke 24:44 · ESV

Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

THE QURAN

Quran 3:3 · Sahih International

He has sent down upon you, [O Muḥammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel

Both texts claim continuity with what came before. The Quran says it confirms “what was before it” and names the Torah and the Gospel as revelation. Jesus says the Law of Moses, the Prophets and the Psalms were written “about me.”

That shared claim is why the Master Key begins in the Torah. It is the one book both a Christian and a Muslim already say came from God. The difference is in the claim itself. The Quran presents itself as confirming the earlier books. Jesus presents himself as their subject.

Muslims read “confirming” as confirming the original revelation to Moses, with the Quran as the final judge over it (5:48). Session 3 takes that reading seriously.

GO DEEPER**CROSS-REFERENCES**

Luke 24:44-47; Acts 8:35 (Philip, “beginning with this Scripture,” Isaiah 53); Acts 17:2-3; Acts 28:23 (Paul persuades “from the Law of Moses and from the Prophets”); Galatians 3:24.

WHERE THE METHOD COMES FROM

Greg Armstrong and Alex Kerimli teach this approach as “The Master Strategy for Reaching Muslims.” Armstrong presented it at Renew Church on April 5, 2025. Christ Underground calls the Master Key “our devout Muslim evangelism system” and offers its courses free at skool.com/christ. This study describes the method only from what Shahriq says in the two episodes and from his own public pages.

A BIBLE STORY

Acts 8:26-40. An Ethiopian official is reading Isaiah 53 and does not understand it. Philip does not change the subject. He begins where the man is already reading and tells him the good news about Jesus. Start where your friend's trust already is.

A BOOK

Gabriel Said Reynolds, *The Qur'an and the Bible: Text and Commentary* (Yale University Press, 2018). A Catholic scholar sets the full Quran beside the biblical and later Jewish and Christian texts it echoes. Read it alongside the Master Key to check the details for yourself.

HOLD IT CAREFULLY

I "Never start with Jesus"

The chapter title of the episode says never start with Jesus when talking to Muslims. The better way to say it is: start where your friend's authority is, and do not stop until you reach Jesus. That is Luke 24. It is Acts 17, where Paul starts with an altar to an unknown god and ends the same speech with the risen Man (17:31). Shahriq himself was not reached by method. He was reached by a friend whose life changed [23:32] and by Gospels read aloud at a burger place. When a Muslim friend asks you about Jesus, answer. 1 Peter 3:15 is about the one "who asks."

2 Two meetings

Shahriq says the Master Key often works "in like two meetings" [48:18]. Some of his stories are remarkable, and his ministry reports thousands of trained members. Still, only God opens hearts (John 6:44; Acts 16:14). A method that promises speed can quietly turn a person into a project. Shahriq's own warning, "don't make Christians, bro. Make disciples" [27:10], is the best guard against that.

3 One question is not the whole person

"Which scripture is from God?" is a good question. Muslims ask it too, and it respects them to take it seriously. But it is not the only thing a Muslim neighbor brings to the table. Grief, family, work, fear and hope come too. Love the person while you examine the claim. Session 7 comes back to this.

4 The strongest reply comes later

A Muslim critic answered the Master Key in a video titled “How Not to Fall for Shahriq Khan’s Weak ‘Master Key’ Arguments, Debunked!” (Theologia, September 6, 2026). It says the Master Key misunderstands what the Quran means by confirming the Torah. That reply deserves a fair hearing, and Session 3 gives it one.

DISCUSS

- 01 Shahriq says, “The only thing that matters ever with engaging Muslims is which scripture’s from God” [44:08]. What does that sentence get right? What does it leave out?
- 02 Read Luke 24:25-27. Why do you think Jesus started with Moses instead of simply showing them his hands?
- 03 Which of the five claims in the sidebar had you heard before? Which surprised you?
- 04 Shahriq applies Matthew 7:6 to sharing the gospel with Muslims [46:53]. Read Matthew 7:1-6 together. How does the context change the way you use verse 6?
- 05 Name three Old Testament stories you could tell from memory that point to Jesus. Which one could you tell a Muslim friend?

PRACTICE THIS WEEK

Read Luke 24:13-35 aloud together before you leave. This week, choose one Old Testament story that points to Jesus (Genesis 22, Exodus 12, Numbers 21:4-9 or Isaiah 53) and learn to tell it in three minutes without notes. Tell it once to a Christian friend before you meet again.

Moses wrote of him. Start there. Do not stop there.

Not an Iota

What the Quran says about the Torah and the Gospel, what Muslims believe about corruption, and the question that follows.

EPISODE	CLIP FOR GROUPS	MEMORY VERSE
Bryce Crawford 53:05 to 58:52 and 1:06:23 to 1:10:39; Jesus People 29:43 to 30:49 and 53:45 to 57:31	53:45 to 57:31	Isaiah 40:8

WHAT WAS SAID

Shahriq reads what the Quran says about the Torah. Surah 7:157 speaks of “the unlettered prophet” found “written” in the Torah and the Gospel [53:54]. Surah 5:43-48 asks why Jews come to Muhammad for judgment when they have the Torah [56:47]. Surah 10:94 tells anyone in doubt to ask “those who have been reading the Scripture before you” [57:46]. He argues the Quran confirms only three things in the Torah: prophecies of Muhammad, the law, and the stories of the prophets. His shorthand is PLS [53:28].

Then he explains what he calls pressing the differences [1:06:23]. There are two kinds of corruption, he says. Unintentional corruption is a scribe’s slip, a 22 that becomes a 42. Intentional corruption needs a motive. He offers four: to hide a prophecy of Muhammad, or for political, ethical or theological reasons. His shorthand is PPET [1:07:23]. If a detail in the Torah has no possible motive for tampering, the Torah’s version is the original [1:10:11]. On Jesus People he says the Quran itself invites the test: “So the Quran is telling us to check the stories” [Jesus People 32:39].

The strongest Muslim reply to this came from the channel Theologia. It says the Quran confirms the original revelation given to Moses, not every word of the Torah as it exists today. It points to the Islamic teaching of *tahrif*, the corruption of earlier scripture, in wording and in meaning, and to Surah 2:75. It says the Quran is *muhaymin*, the guardian or criterion over earlier scripture (5:48). So differences are exactly what Islam expects.

“Because the Quran’s theology is completely different than the Torah’s theology.”

Shahriq Khan · Bryce Crawford 44:40

“For intentionality to have a motive, and if there’s no motive, then it didn’t happen.”

Shahriq Khan · Bryce Crawford 1:10:11

“There has to be a motive for a Jewish person to come into the Torah”

Shahriq Khan · Jesus People 54:29

INTO THE TEXT

DEUTERONOMY 31:24-26

²⁴ When Moses had finished writing the words of this law in a book to the very end, ²⁵ Moses commanded the Levites who carried the ark of the covenant of the LORD, ²⁶ “Take this Book of the Law and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you.

The Torah tells you how it was kept. Moses writes it “to the very end” and puts it beside the ark in the care of the Levites, “for a witness against you.” That last phrase is striking. Israel kept a book that accused Israel. It records their golden calf, their grumbling and their idolatry. People who wanted a flattering scripture would not have kept this one.

LUKE 4:16-21

¹⁶ And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. ¹⁷ And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, ¹⁸ “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹ to proclaim the year of the Lord’s favor.” ²⁰ And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. ²¹ And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”

Jesus reads from an ordinary synagogue scroll, the one handed to him that Sabbath. He does not say the scroll has been tampered with. He says, “Today this Scripture has been fulfilled.” Muslims honor Jesus as a prophet who brought the Gospel. In the Gospels, the Scriptures he held in his hands were the Scriptures of God.

We also know what Isaiah scrolls of that era looked like. The Great Isaiah Scroll from Qumran, copied about 125 BC, preserves all sixty-six chapters in the same order as our Hebrew Bible. Its many variants are mostly spelling

and small wording differences.

1 PETER 1:23-25

²³ since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; ²⁴ for “All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, ²⁵ but the word of the Lord remains forever.” And this word is the good news that was preached to you.

Peter quotes Isaiah 40 and then makes a move worth noticing: “this word is the good news that was preached to you.” The word that stands forever is not only a text on a shelf. It is the gospel that gives new birth. The confidence Christians have in Scripture rests on the God who speaks it, and he has promised to keep it.

SIDE BY SIDE

The Torah in their hands

THE BIBLE

Matthew 5:17-18 · ESV

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.

THE QURAN

Quran 5:43 · Sahih International

But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allāh? Then they turn away, [even] after that; but those are not [in fact] believers.

Jesus treats the Law in circulation in his day as lasting to the smallest letter. The Quran, speaking to Jews of Muhammad’s day, says “they have the Torah, in which is the judgement of Allāh.” A few verses later it tells Christians, “let the People of the Gospel judge by what Allāh has revealed therein” (5:47), and it says to both, “you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel” (5:68).

Shahriq reads 5:43 narrowly: it vouches for the law code, not the whole Torah [57:27]. Many Muslims read these verses as referring to what remained true in those books. Either way, the Quran addresses

the Torah that seventh-century Jews actually had, not a lost original.

Can God’s words be changed?

THE BIBLE

Isaiah 40:8 · ESV

The grass withers, the flower fades, but
the word of our God will stand forever.

THE QURAN

Quran 6:115 · Sahih International

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.

Here the two books agree. Both say God’s word does not fail and cannot be undone. Christians often point to 6:115 when Muslims say the Torah was altered.

The Muslim reply is fair to state: this verse is about God’s decree and promises, or about the Quran, which God protects. It does not promise that people could never copy an earlier book falsely. The question then becomes where the evidence points, which is what the manuscripts can help answer.

The charge of distortion

THE BIBLE

Jeremiah 8:8 · ESV

“How can you say, ‘We are wise, and the
law of the LORD is with us’? But behold,
the lying pen of the scribes has made it
into a lie.

THE QURAN

Quran 2:75 · Sahih International

Do you covet [the hope, O believers],
that they would believe for you while a
party of them used to hear the words of
Allāh and then distort it [i.e., the Torah]
after they had understood it while they
were knowing?

Muslims cite both of these verses, and it is fair that they do. Jeremiah accuses the scribes of his day of handling the law falsely. The Quran accuses “a party” of Jews of distorting God’s words after understanding them.

Look at what each verse describes. Jeremiah's complaint is about scribes whose teaching turned the law into a lie; interpreters differ on whether he meant false additions or false interpretation. The Quran's verse describes people who heard and understood and then twisted it. The scholar Gabriel Said Reynolds argues that "the Qur'an has a quite limited sense of what the act of scriptural falsification involves," much narrower than the later claim that the whole text was rewritten.

One more thing: the Bible preserved Jeremiah's rebuke of its own scribes. A community rewriting its scripture to look good would have removed that verse first.

GO DEEPER

CROSS-REFERENCES

Psalms 119:89; Romans 3:1-2 (the Jews "were entrusted with the oracles of God"); 2 Timothy 3:14-17; Luke 16:17; Quran 2:79 and 3:78, the verses Muslims most often cite for textual corruption.

THE MANUSCRIPTS

The Dead Sea Scrolls date from the third century BC to the first century AD, and about 40% of them are copies of books of the Hebrew Bible. The Great Isaiah Scroll (about 125 BC) is about a thousand years older than the Hebrew manuscripts known before 1947 and is generally consistent with them. Codex Sinaiticus (about AD 325 to 360) contains the oldest complete copy of the New Testament. All of these were copied centuries before the Quran.

HOW MUSLIM SCHOLARS READ 5:48

Ibn Kathir's commentary records that Ibn Abbas called the Quran *muhaymin*, "the Trustworthy" over earlier books, and quotes al-Tabari: "whatever in these previous Books conforms to the Qur'an is true, and whatever disagrees with the Qur'an is false." That is the classical frame. It means the Quran is the judge before any comparison begins.

AN ARTICLE

Gabriel Said Reynolds, "On the Qur'anic Accusation of Scriptural Falsification (*tahrīf*) and Christian Anti-Jewish Polemic," *Journal of the American Oriental Society* 130.2 (2010): 189 to 202. It separates what the Quran itself says from what later Muslim writers claimed.

I The strongest Muslim reply, stated fairly

Theologia argues that the Master Key misses a basic distinction. The Quran confirms the original revelation to Moses, not every word of today's Torah. Muslim scholars speak of two kinds of *tahrif*: changes to the wording and distortion of the meaning. The Quran says some altered scripture with their tongues (3:78), and it warns, "So woe to those who write the 'scripture' with their own hands, then say, 'This is from Allaḥ,' in order to exchange it for a small price" (2:79). The Quran, as *muḥaymin*, is the criterion that sorts truth from error in earlier books (5:48). On that view, differences between the Quran and the Torah are not a problem for Islam. They are what Islam predicts.

This reply is coherent, and Christians should concede what is right in it. Islamic theology does expect differences, and Shahriq's PLS reading does not prove the Quran endorses every word of the Torah. A Muslim who says "that is exactly what the Quran told me to expect" is not dodging.

2 Where the reply leaves a question

The reply works only if the Quran is already accepted as the judge. A test the Quran cannot fail is not a test of the Quran. And the Quran does not speak of a lost original. It tells Jews that they "have the Torah, in which is the judgement of Allaḥ" (5:43), tells Christians to judge by the Gospel (5:47), and describes Muhammad as found "in what they have of the Torah and the Gospel" (7:157).

Manuscripts from centuries before Muhammad match the books we read. If the Torah and Gospel in seventh-century hands were reliable enough to be the standard, then so are ours. If they were not, it is hard to see why the Quran sends people to them. Muslims answer this in several ways. Christians should hear those answers out. This is the real conversation.

3 Where Shahriq overreaches

"If there's no motive, then it didn't happen" [1:10:11] is too strong. Stories change in retelling without anyone plotting. Memory, oral tradition and a teller's emphasis all change details. His two categories, a scribe's slip or a deliberate cover-up, leave out the most common one. The motive test is a good question to ask. The manuscripts are better evidence than the motive test, because they show the Torah text was stable long before the Quran.

4 The dilemma he sets aside

Shahriq says he does not lead with what apologists call the Islamic dilemma [48:48], the argument from 5:43-47 above. He prefers the stories. Many Christian apologists lead with the dilemma. Both are honest tools. Use the one your friend can follow.

DISCUSS

- 01 Shahriq says intentional corruption needs a motive [1:10:11]. Is that a good test? What does it miss?
- 02 State the Muslim reply about *tahrif* in your own words, well enough that a Muslim would say, "Yes, that is what we believe."
- 03 Read Deuteronomy 31:24-26. What does it tell you about how Israel treated the Book of the Law?
- 04 Quran 6:115 and Isaiah 40:8 say something similar. How could that shared conviction open a conversation with a Muslim friend?
- 05 Why does it matter that the Bible kept Jeremiah's rebuke of the scribes (Jeremiah 8:8)?

PRACTICE THIS WEEK

If you have a Muslim friend, ask them one question this week: "What do you believe happened to the Torah and the Gospel?" Do not argue. Listen to the whole answer, thank them, and write down what they said. Bring it back to the group.

The grass withers. The flower fades. The word stands.

SESSION 04

Two Tellings

Joseph's robe, Jethro's daughters, Gideon's river, and the Jewish legends that surface in the Quran.

EPISODE	CLIP FOR GROUPS	MEMORY VERSE
Bryce Crawford 58:52 to 1:10:39, 1:17:31 to 1:24:47 and 1:54:05 to 2:05:06; Jesus People 30:49 to 36:13 and 39:51 to 53:45	1:17:49 to 1:22:47	2 Peter 1:16

WHAT WAS SAID

Shahriq reads Bryce a series of stories from the Quran and asks him to spot the differences. In Surah 28:26-29, Moses marries one of two daughters after agreeing to serve eight or ten years, then travels “with his family” when he sees the fire [59:51]. In Exodus the priest of Midian has seven daughters, Moses serves no term for a wife, and he is keeping a flock when he sees the bush. The service for a wife is Jacob’s story (Genesis 29). In Surah 2:249 Saul tests his army at a river [1:02:29]. In Judges 7 that test belongs to Gideon. In Surah 28:9 Pharaoh’s wife adopts Moses [1:05:43]. In Exodus it is Pharaoh’s daughter.

Then Joseph. Surah 12 calls itself “the best of stories” (12:3) and ends by calling itself “a confirmation of what was before it” (12:111). Shahriq reads 12:16-18 and Bryce reads Genesis 37:31-35 [1:19:08]. In the Quran the brothers weep; in Genesis the father does. In the Quran Jacob does not believe Joseph is dead; in Genesis he says Joseph “is without doubt torn to pieces.” Shahriq says his ministry has counted 944 differences in the Joseph story [1:23:33].

Last, Shahriq opens Louis Ginzberg’s *Legends of the Jews*, a collection of rabbinic legends [1:54:22]. He points to three Joseph details that appear in the Quran but not in Genesis: Jacob telling his sons to enter by different gates, women cutting their hands at the sight of Joseph, and the smell of Joseph. Then he offers what he calls his theory: that seventh-century rabbinical Jews fed Muhammad these stories to fight the Christian empires [1:56:44]. On Jesus People, Ryan Miller pushes back on how that theory could be heard [Jesus People 42:03].

“So, biblical literacy, bro. That’s all it is. Just knowing the details of your stories.”

Shahriq Khan · Bryce Crawford 1:21:17

“One of my favorite verses in Genesis is Joseph has surely, without doubt, been torn to pieces.”

Shahriq Khan · Bryce Crawford 1:22:28

“This is my theory now. This is where I get theoretical.”

Shahriq Khan · Bryce Crawford 1:56:44

“I think my caution is for people that are going to take that and be like it was the Jews.”

Ryan Miller · Jesus People 42:03

Parallels you can check yourself

Jacob and the gates. Quran 12:67: “O my sons, do not enter from one gate but enter from different gates.” Genesis Rabbah 91:6 (compiled about AD 400 to 450, before the Quran) has Jacob say: “You are mighty, you are handsome, do not enter through one gate and do not stand in one place, so that the evil eye will not have dominion over you.” Genesis has no such instruction.

Abraham and the idols. Quran 21:58: “So he made them into fragments, except a large one among them, that they might return to it [and question].” Genesis Rabbah 38:13 has Abraham shatter his father’s idols and place the club “in the hand of the largest among them,” then Nimrod throws him into the fire. Quran 21:69: “O fire, be coolness and safety upon Abraham.” Genesis has neither scene.

Cain and Abel. After the story of Adam’s two sons, Quran 5:32 says, “We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely.” The Mishnah (about AD 200), Sanhedrin 4:5, reasons from Cain and Abel that whoever destroys one soul is counted “as if he destroyed an entire world.”

The women and the knives. Quran 12:31 says Joseph’s mistress “gave each one of them a knife” and the women “cut their hands.” Midrash Tanhuma, Vayeshev 5, says she gave each woman “an ethrog and a knife,” and “they cut their hands.” Scholars date the Tanhuma anywhere from the sixth to the ninth century, so the direction of borrowing is debated.

Not only Jewish sources. Quran 3:49 has the child Jesus shape a bird from clay and breathe life into it. The Infancy Gospel of Thomas, a Christian text of the second century, has him make twelve clay sparrows that fly away. The Quran’s palm tree at Jesus’ birth (19:23-25) closely resembles a story in the Gospel of Pseudo-Matthew.

GENESIS 37:32-35

³² And they sent the robe of many colors and brought it to their father and said, “This we have found; please identify whether it is your son’s robe or not.” ³³ And he identified it and said, “It is my son’s robe. A fierce animal has devoured him. Joseph is without doubt torn to pieces.” ³⁴ Then Jacob tore his garments and put sackcloth on his loins and mourned for his son many days. ³⁵ All his sons and all his daughters rose up to comfort him, but he refused to be comforted and said, “No, I shall go down to Sheol to my son, mourning.” Thus his father wept for him.

Genesis lets the brothers lie with a question: “please identify.” They never say the words. Jacob says them for them. The cruelty is in the silence. And Jacob’s grief is total: sackcloth, many days, a refusal to be comforted. This grief is the engine of the whole story. It is why Judah later offers himself in Benjamin’s place, rather than let his father go down to Sheol in sorrow (44:30-34). Take away Jacob’s certainty that Joseph is dead and you lose the weight of that scene.

WORD STUDY: “WITHOUT DOUBT TORN TO PIECES”

The Hebrew is *ṭārōp ṭōrap yōsēp*. Hebrew doubles a verb for emphasis: an infinitive followed by the same verb, “tearing, he was torn.” The ESV renders the doubling with “without doubt.” Jacob is not guessing. In his mind the matter is closed, which is why Joseph alive in Egypt will later hit him like a blow (45:26).

EXODUS 2:16-21

¹⁶ Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father’s flock. ¹⁷ The shepherds came and drove them away, but Moses stood up and saved them, and watered their flock. ¹⁸ When they came home to their father Reuel, he said, “How is it that you have come home so soon today?” ¹⁹ They said, “An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock.” ²⁰ He said to his daughters, “Then where is he? Why have you left the man? Call him, that he may eat bread.” ²¹ And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah.

This is the “super niche” line Shahriq means [1:01:11]: “seven daughters.” Notice what Moses does. He “saved them,” the same deliverer’s instinct that got him in trouble in Egypt (2:11-12), now used rightly. The priest invites him to eat bread, and Moses is “content to dwell.” There is no bargain of years for a wife. That bargain, seven years and then seven more, is Jacob’s with Laban (Genesis 29:18, 27).

JUDGES 7:5-7

⁵ So he brought the people down to the water. And the LORD said to Gideon, “Every one who laps the water with his tongue, as a dog laps, you shall set by himself. Likewise, every one who kneels down to drink.” ⁶ And the number of those who lapped, putting their hands to their mouths, was 300 men, but all the rest of the people knelt down to drink water. ⁷ And the LORD said to Gideon, “With the 300 men who lapped I will save you and give the Midianites into your hand, and let all the others go every man to his home.”

The point of Gideon’s river is in 7:2: God shrinks the army “lest Israel boast over me, saying, ‘My own hand has saved me.’” The victory must be his alone. Saul’s story in 1 Samuel is the opposite: when Goliath speaks, Saul and all Israel are “dismayed and greatly afraid” (1 Samuel 17:11). Both stories teach that God saves. They teach it in different ways, generations apart, and each detail carries its own lesson.

GENESIS 50:19-21

¹⁹ But Joseph said to them, “Do not fear, for am I in the place of God? ²⁰ As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today. ²¹ So do not fear; I will provide for you and your little ones.” Thus he comforted them and spoke kindly to them.

Details matter because they carry the meaning. Genesis tells Joseph’s story as the story of a brother betrayed by his brothers, handed to foreigners, counted as dead, raised to the right hand of the king, and then the one who saves the very brothers who sold him. He forgives them and feeds their children. Christians have long seen Jesus in that shape. Know the details, and you will see the Savior in them.

SIDE BY SIDE

Joseph’s robe

THE BIBLE

Genesis 37:33-34 · ESV

And he identified it and said, “It is my son’s robe. A fierce animal has devoured him. Joseph is without doubt torn to pieces.” Then Jacob tore his garments and put sackcloth on his loins and mourned for his son many days.

THE QURAN

Quran 12:16-18 · Sahih International

And they came to their father at night, weeping. They said, “O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful.” And they brought upon his shirt false blood. [Jacob] said, “Rather, your souls have enticed you to something, so patience is most fitting. And Allāh is the one sought for help against that which you describe.”

The shape is shared: brothers, a shirt, false blood, a wild animal. The details differ. In the Quran the brothers weep and make a claim. In Genesis they ask their father to identify the robe, and he is the one who weeps. In the Quran Jacob suspects them and waits with patience. In Genesis he concludes Joseph is dead and refuses comfort.

The Quran’s Jacob is a model of trust in God, and later he says, “Indeed, I find the smell of Joseph” (12:94). A Muslim reader sees a prophet who is never deceived. The Genesis Jacob is a grieving father who is deceived by his sons, as he once deceived his own father with a goat and a garment (Genesis 27). Genesis is telling a story about sin coming home, and about God working through it anyway.

Moses at Midian

THE BIBLE

Exodus 2:16, 21 · ESV

Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock. ... And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah.

THE QURAN

Quran 28:27 · Sahih International

He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allāh wills, from among the righteous."

Theologia makes a fair point here: the Quran says "one of these, my two daughters," the two at the well. It never says the man had only two. Concede that. The count is not the strong difference.

The service is. Years of labor in exchange for a wife is the heart of Jacob's story with Laban (Genesis 29). In Exodus, Moses is simply given Zipporah. The Quran also has Moses traveling "with his family" when he sees the fire (28:29), where Exodus has him keeping Jethro's flock (Exodus 3:1).

The test at the river

THE BIBLE

Judges 7:6-7 · ESV

And the number of those who lapped, putting their hands to their mouths, was 300 men, but all the rest of the people knelt down to drink water. And the LORD said to Gideon, “With the 300 men who lapped I will save you and give the Midianites into your hand, and let all the others go every man to his home.”

THE QURAN

Quran 2:249 · Sahih International

And when Saul went forth with the soldiers, he said, “Indeed, Allāh will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand.” But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, “There is no power for us today against Goliath and his soldiers.” But those who were certain that they would meet Allāh said, “How many a small company has overcome a large company by permission of Allāh. And Allāh is with the patient.”

Sahih International names the leader “Saul.” The Arabic name is Talut, and Muslim commentators identify him with Israel’s first king. The water test, the few who drink from their hands, and a small company that wins by God’s permission belong in the Bible to Gideon, in Judges 7.

Both stories teach that God gives victory to the few. The Quran joins that lesson to David and Goliath. In 1 Samuel, Saul’s army is afraid (17:11), and David is anointed long before he is king.

GO DEEPER

CROSS-REFERENCES

Genesis 29:18-30 (Jacob’s two terms of service); Exodus 3:1; 1 Samuel 17:11, 24; 2 Samuel 5:4; Genesis 45:26; Acts 7:9-14 (Stephen tells Joseph’s story).

NOAH'S YEARS

On Jesus People, Shahriq reads Quran 29:14 [Jesus People 47:36]: Noah "remained among them a thousand years minus fifty years, and the flood seized them." In Genesis, Noah is six hundred when the flood comes (7:6), lives 350 years after it, and dies at 950 (9:28-29). The number is the same. Its place in the story is not.

THE CLAIM OF AN OLDER SOURCE

The Quran records the accusation itself. Opponents said, "This [Qur'añ] is not except a falsehood he invented, and another people assisted him in it" (25:4), and, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon" (25:5). The Quran rejects both. Shahriq reads these verses as a clue [Jesus People 45:19]. The charge that someone else supplied the stories is as old as the Quran.

THE SCHOLARSHIP

In 1833 Abraham Geiger, a German rabbi, published *Was hat Mohammed aus dem Judenthume aufgenommen?* ("What Did Muhammad Take from Judaism?"), which argued that large parts of the Quran draw on rabbinic literature. Modern scholars add the Syriac Christian and apocryphal sources. Gabriel Said Reynolds, *The Qur'an and the Bible* (2018), sets the parallels side by side.

I The parallels are real

Shahriq is right that the Quran's stories of the prophets often follow later Jewish interpretation rather than the text of Genesis. Scholars have documented this since 1833. Two of the clearest sources, the Mishnah and Genesis Rabbah, were written well before the Quran. The details are the kind he says matter: which gate, which idol, what the law says about killing one soul.

The Muslim reply deserves to be stated. Theologia argues that shared stories come from a shared ancient oral tradition, that the Quran corrects the legends by stripping out fantastic elements, and that God can retell true events that also survived in Jewish memory. The Quran says Muhammad did not know these stories before (11:49; 12:3). Parallels alone do not prove copying. What they do show is that the Quran's versions sit closer to later Jewish and Christian retellings than to the Torah the Quran says it confirms.

2 Check the dates before you use a legend

Ginzberg's *Legends of the Jews* (1909 to 1938) gathers stories from the Mishnah, Talmud and Midrash. Those sources range from before the Quran (the Mishnah, Genesis Rabbah) to after it. Pirkei DeRabbi Eliezer, written in the eighth century, even gives Ishmael wives named Ayesha and Fatima, names borrowed from Muhammad's family. So influence sometimes ran from Islam into Jewish lore. A line in Ginzberg proves nothing until you check which source it came from and when that source was written. The women and the knives, and Joseph's perfume, come from collections whose dates are later or disputed. The gates and the idols come from Genesis Rabbah, which is earlier.

3 Where Shahriq overreaches: the plot theory

Shahriq calls it a theory, and says so twice [1:56:44; jp 41:57]. There is no historical evidence that seventh-century Jews composed the Quran, fed it to Muhammad, or planned Islam as a weapon against Christian empires. The Quran also contains Christian apocryphal stories (3:49; 19:23-25), which an anti-Christian Jewish plot does not explain. The simpler reading, the one most scholars hold, is that the Quran arose in a world full of Jewish and Christian oral tradition.

There is a harder reason to drop it. For centuries Christians told stories that made Jews the hidden cause of other people's troubles, and those stories ended in blood. Shahriq himself names the slur "Christ killers" [1:55:57], and both he and Ryan Miller reject blaming Jews as a people [Jesus People 42:27]. A Christian should refuse any theory that casts Jews as secret villains unless the evidence is overwhelming. Here there is none. The case for Christ does not need it.

4 "Wrong" and "different"

Shahriq says the Quran gets the stories "completely wrong." A Muslim hears an insult to God's word. The fair way to put it: the Quran calls its Joseph story "a confirmation of what was before it" (12:111), and the stories differ in ways that make that claim hard to hold. Say it that way, and your friend can think instead of defend.

5 Counting differences

The figure of 944 differences in the Joseph story [1:23:33] is the ministry's own count, and it includes everything one account has and the other omits. We could not check it. A dozen well-understood differences will serve you better than a number you cannot explain.

DISCUSS

- 01 Shahriq says the answer is "biblical literacy" [1:21:17]. Could you have caught the Jethro and Gideon details? What does that tell you?
- 02 Read Genesis 37:32-35 and Quran 12:16-18 side by side. List the differences. Which one changes the meaning of the whole story?

03 Why does it matter whether a parallel legend was written before or after the Quran?

04 Ryan Miller cautions that the theory could be heard as “it was the Jews” [Jesus People 42:03]. Why is that caution so important for Christians in particular?

05 Read Genesis 50:19-21. How does Joseph point you to Jesus?

PRACTICE THIS WEEK

Read Genesis 37 to 50 this week, two chapters a day. Then read Surah 12 at quran.com in the Sahih International translation. Each of you write down five differences and one thing each version emphasizes that the other does not. Bring your lists and compare them. Keep the tone of a Bible study, not a debate.

Know the story well enough to notice when it changes.

SESSION 05

Where Hagar Wept

Gerar, Beersheba, Paran and Mecca; the boy God heard; the son and the ram; and the prophet like Moses.

EPISODE	CLIP FOR GROUPS	MEMORY VERSE
Bryce Crawford 48:48 to 50:47 and 1:25:35 to 1:33:48; Jesus People 58:07 to 1:00:09	1:25:35 to 1:33:11	Genesis 22:8a

WHAT WAS SAID

“If you’re engaging a Muslim, you have to engage the Kaaba,” Shahriq says [49:29]. Three of his five pillars live here: Abraham and Ishmael built the Kaaba, Muhammad descends from Ishmael, and Muhammad received revelation the way Moses did. He summarizes Sahih al-Bukhari 3364 [1:25:55]. In that hadith Abraham brings Hagar and her nursing son to the place of the Kaaba and leaves them. Hagar runs seven times between the hills of Safa and Marwah, the Zamzam spring appears, the Arab tribe of Jurhum settles there, and Ishmael marries among them. Later Abraham returns and the two raise the foundations of the House.

Then Bryce reads Genesis 21 [1:28:28]. Shahriq presses the differences. Ishmael was about fourteen when Isaac was born, not a nursing infant. Hagar and Ishmael were sent away after Isaac was weaned, which means Isaac had been born. Abraham did not travel with them: “he didn’t leave the kitchen” [1:31:23]. They wandered in the wilderness of Beersheba, about 17 miles from Gerar, not to Mecca, which he puts at 838 miles [1:31:46]. Ishmael’s mother took him a wife from Egypt. He concludes there is no Ishmaelite link to Muhammad and no Abrahamic Kaaba [1:32:59].

On Jesus People he turns to Muhammad’s first revelation in the cave, from Sahih al-Bukhari 3 [Jesus People 58:28]. The angel pressed Muhammad hard, he went home afraid saying “Cover me,” and Waraqa, a Christian relative of his wife, told him this was the same angel who came to Moses. Shahriq contrasts that fear with Moses at the burning bush [Jesus People 59:48].

“If you get rid of the Kaaba in a Muslim’s mind, they can’t be Muslim, period, okay?”

Shahriq Khan · Bryce Crawford 49:38

“There’s one Abrahamic religion, and it’s fulfilled in the Jewish Messiah, Jesus Christ.”

Shahriq Khan · Bryce Crawford 50:00

“We have a joke that we that he didn’t leave the kitchen, bro.”

Shahriq Khan · Bryce Crawford 1:31:23

What the hadith says

Sahih al-Bukhari 3364 (Darussalam translation): “The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah. Abraham brought her and her son Ishmael while she was suckling him, to a place near the Ka`ba under a tree on the spot of Zamzam.” Later in the same hadith: “Then they raised the foundations of the House (i.e. the Ka`ba).”

Quran 2:127 says Abraham and Ishmael raised the foundations of “the House” together, and Quran 14:37 has Abraham pray over descendants he settled “near Your sacred House.” Neither verse names Mecca or tells the journey. The journey comes from the hadith.

INTO THE TEXT

GENESIS 21:14-21

¹⁴ So Abraham rose early in the morning and took bread and a skin of water and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered in the wilderness of Beersheba. ¹⁵ When the water in the skin was gone, she put the child under one of the bushes. ¹⁶ Then she went and sat down opposite him a good way off, about the distance of a bowshot, for she said, “Let me not look on the death of the child.” And as she sat opposite him, she lifted up her voice and wept. ¹⁷ And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is. ¹⁸ Up! Lift up the boy, and hold him fast with your hand, for I will make him into a great nation.” ¹⁹ Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water and gave the boy a drink. ²⁰ And God was with the boy, and he grew up. He lived in the wilderness and became an expert with the bow. ²¹ He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.

Genesis gives the geography plainly. Beersheba, then the wilderness of Paran, which Numbers places at Kadesh, south of Canaan (Numbers 13:26). Abraham sends them from his tent. There is no journey to Arabia, no sanctuary, no return visit to build a house of worship.

Genesis also gives the heart of the scene. Hagar weeps. God hears the boy. The angel says “Fear not,” shows her a well, and repeats a promise: “I will make him into a great nation.” Muslims honor Hagar every pilgrimage when they walk between Safa and Marwah. Christians can honor her too. The God of the Bible saw her and heard her son. Before you speak about Ishmael’s descendants, read this passage aloud and let it set your tone.

WORD STUDY: “THE CHILD,” “THE BOY”

Genesis 21:14-16 calls Ishmael *hayyeled*, “the child,” and 21:17-20 calls him *hanna’ar*, “the boy” or “the lad.” By Genesis 16:16 and 21:5 he was about fourteen when Isaac was born and older at the weaning feast. The scene of Hagar setting him under a bush has made many readers picture a small child, and that tension is real. But *yeled* is elastic. Reuben uses the same word for Joseph at seventeen: “The boy is gone” (Genesis 37:30).

GENESIS 17:18-20

¹⁸ And Abraham said to God, “Oh that Ishmael might live before you!” ¹⁹ God said, “No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him. ²⁰ As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation.

Abraham loves Ishmael and prays for him. God says two things at once. The covenant line runs through Isaac. And Ishmael is blessed, fruitful and great. Christians sometimes remember only the first half. Genesis 25:9 adds a quiet detail: when Abraham died, “Isaac and Ishmael his sons buried him.” The brothers stood at the same grave.

DEUTERONOMY 18:17-19

¹⁷ And the LORD said to me, ‘They are right in what they have spoken. ¹⁸ I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. ¹⁹ And whoever will not listen to my words that he shall speak in my name, I myself will require it of him.

Many Muslims read this as a prophecy of Muhammad. It is the passage they most often mean by Quran 7:157, which says the unlettered prophet is found “written” in the Torah. Read it in the Torah’s own terms. “From among their brothers” means Israelites in Deuteronomy. A chapter earlier the same phrase chooses a king: “One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother” (17:15).

Deuteronomy ends by defining “like Moses”: “there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, none like him for all the signs and the wonders” (34:10-11). Peter applies this promise to Jesus (Acts 3:22-26). Jesus knew the Father face to face, did signs, and gave his people a covenant sealed in blood, as Moses did.

HEBREWS 3:5-6

⁵ Now Moses was faithful in all God’s house as a servant, to testify to the things that were to be spoken later, ⁶ but Christ is faithful over God’s house as a son. And we are his house, if indeed we hold fast our confidence and our boasting in our hope.

The prophet like Moses turns out to be greater than Moses. Moses served in the house. Christ is the Son over it. Moses testified “to the things that were to be spoken later.” Here is Shahriq’s “one Abrahamic religion” [50:00] in its best form: not a slogan against anyone, but a claim about a Person to whom Abraham and Moses both pointed.

WORD STUDY: “SERVANT” AND “SON”

The word for “servant” is *therapōn*, a trusted attendant, the word the Greek Old Testament uses for Moses in Numbers 12:7. Hebrews honors Moses with it. Then it sets beside it *huios*, “son.” A servant can be faithful in a house. Only a son is its heir.

Where Hagar and Ishmael went

THE BIBLE

Genesis 21:14 · ESV

So Abraham rose early in the morning and took bread and a skin of water and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered in the wilderness of Beersheba.

THE QURAN

Quran 14:37 · Sahih International

Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

The Quran has Abraham settle some of his descendants “in an uncultivated valley near Your sacred House.” Muslim tradition, including Bukhari 3364, identifies the valley as Mecca and the House as the Kaaba. The verse itself does not name the place.

Genesis sends Hagar and Ishmael from Abraham’s tent into the wilderness of Beersheba and then Paran. Tel Haror, generally identified with Gerar, is about 17 miles (27 km) from Tel Beersheba and about 760 miles (1,220 km) in a straight line from the Kaaba. Some Muslims identify Paran with the region of Mecca. Numbers 13:26 places the wilderness of Paran at Kadesh, where Israel camped before entering Canaan.

The son and the ram

THE BIBLE

Genesis 22:13-14 · ESV

And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called the name of that place, “The LORD will provide”; as it is said to this day, “On the mount of the LORD it shall be provided.”

THE QURAN

Quran 37:102, 107 · Sahih International

And when he reached with him [the age of] exertion, he said, “O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.” He said, “O my father, do as you are commanded. You will find me, if Allāh wills, of the steadfast.” ... And We ransomed him with a great sacrifice,

Here the two books agree more than they differ. A father is willing, a son is spared, and God provides a substitute. The Quran does not name the son. Most Muslim commentators, Ibn Kathir among them, say it was Ishmael. Genesis names Isaac, “your only son Isaac, whom you love” (22:2). Settle that later. It is not the first thing to argue about.

Notice the Quran’s word: “We ransomed him with a great sacrifice.” Every year at Eid al-Adha, the Feast of Sacrifice, Muslims who can afford it sacrifice an animal in memory of that ransom. Peter uses the same idea: “you were ransomed ... with the precious blood of Christ, like that of a lamb without blemish or spot” (1 Peter 1:18-19). A Muslim friend already knows a story where God provides a substitute. That is a door. Walk through it gently.

A prophet like Moses

THE BIBLE

Deuteronomy 18:18 · ESV

I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.

THE QURAN

Quran 7:157 · Sahih International

Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.

The Quran says Muhammad is found “in what they have of the Torah and the Gospel.” Muslims commonly point to Deuteronomy 18:18 and argue that “their brothers” means the Ishmaelites, and that Muhammad, like Moses, brought a law, led a nation and received a book.

The strongest Christian answer comes from Deuteronomy itself: “brothers” means fellow Israelites (17:15), and “like Moses” means knowing the LORD face to face and doing signs (34:10-11). The New Testament hears the promise fulfilled in Jesus (Acts 3:22). Notice too that 7:157 speaks of the Torah the Jews and Christians of Muhammad’s day actually had. That brings back the question from Session 3.

GO DEEPER

CROSS-REFERENCES

Genesis 16:7-13 (Hagar names “a God of seeing”); Genesis 25:9, 12-18; Numbers 13:26; Galatians 4:22-26; Acts 3:22-26; Deuteronomy 34:10-12; John 8:56.

KEDAR AND NEBAIOTH

Genesis 25:13 names Ishmael's firstborn Nebaioth and his second son Kedar. Isaiah 60:7 sees their flocks coming to God's house: "All the flocks of Kedar shall be gathered to you; the rams of Nebaioth shall minister to you; they shall come up with acceptance on my altar." The prophets expected Ishmael's descendants to worship the God of Israel. Pray that way.

MUHAMMAD'S FIRST REVELATION

Sahih al-Bukhari 3 says Waraqa "during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters," and told Muhammad, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses." Christians read the same account and ask the question 1 John 4:1-3 teaches: what does the spirit confess about Jesus?

A BOOK

Nabeel Qureshi, *No God but One: Allah or Jesus?* (Zondervan, 2016). A former Muslim compares the claims of Islam and Christianity with care and without contempt.

HOLD IT CAREFULLY

I Ishmael and the Arabs

Shahriq says, "Muhammad is not related to Ishmael according to our Torah" [50:10]. That goes further than the Torah does. Genesis does not say who Ishmael's descendants were in the seventh century AD. It does say his sons settled "from Havilah to Shur" (25:18), and several of their names (among them Kedar, Adbeel, Dumah and Massa) appear in Assyrian royal inscriptions as Arabian tribes. The Jewish historian Josephus placed Ishmael's descendants between the Euphrates and the Red Sea. Paul places Mount Sinai "in Arabia" in the same breath as Hagar (Galatians 4:25).

The Egyptian wife does not settle it either. Ishmael's children are his children whoever their mother was. Islamic genealogists trace Muhammad to Ishmael through Adnan, and they differ on the line. The honest conclusion: Genesis cannot prove or disprove Muhammad's descent. What Genesis does rule out is an infant Ishmael left at Mecca and a father and son building a sanctuary there. The case for Jesus does not need the rest.

2 Numbers, checked

Gerar to Beersheba is about 17 miles, as Shahriq says. His 838 miles to Mecca is a travel route. As the crow flies it is about 760 miles. Either way the point stands. Genesis 21 is a story about a day's walk, not a forty-day journey into Arabia.

3 Muhammad in the cave

On Jesus People the hosts say Muhammad wanted to kill himself after his first revelation [Jesus People 58:52]. That report is in Sahih al-Bukhari 6982, but it is introduced with "as we have heard," an unconnected remark by the later narrator al-Zuhri. The hadith commentator Ibn Hajar called it one of al-Zuhri's unconnected reports, and many Muslim scholars reject it on those grounds. Do not use it as proof. The fear itself ("Cover me") is in Bukhari 3. Muslims and Christians read that fear differently, and it proves less than either side wants.

4 Hagar is not the villain

Stories about the Kaaba can slide into contempt for Ishmael's children. Genesis will not let you. Hagar is the first person in the Bible to give God a name: "You are a God of seeing" (Genesis 16:13). God heard her son. Whatever you conclude about Mecca, speak about Hagar and Ishmael the way God did.

DISCUSS

- 01 Shahriq says, "If you get rid of the Kaaba in a Muslim's mind, they can't be Muslim" [49:38]. Why is the Kaaba so central? How would you feel if someone said that about something you hold sacred?
- 02 Read Genesis 21:14-21 aloud. What does God do for Hagar and Ishmael? What does that teach you about God's heart toward Ishmael's children?
- 03 Where does Shahriq's argument about Muhammad and Ishmael go further than Genesis does?

04 Genesis 22 and Quran 37 both tell of a son ransomed. How could that shared story become a conversation about Jesus?

05 Read Hebrews 3:5-6. What is the difference between a faithful servant and a son?

PRACTICE THIS WEEK

If you know a Muslim neighbor or coworker, ask them to tell you the story of Hagar or the sacrifice of Abraham's son as they learned it, and what Eid al-Adha means to their family. Listen to the whole story. If they ask, tell them Genesis 21 and 22. Before you meet again, pray Isaiah 60:7 for Ishmael's children.

God heard the boy under the bush. He still hears Ishmael's children.

Behold the Lamb

Garments of skin, blood on a doorpost, a silent Servant, and a cross the Quran denies.

EPISODE	CLIP FOR GROUPS	MEMORY VERSE
Bryce Crawford 1:10:39 to 1:16:55 and 1:41:59 to 1:54:05; Jesus People 24:14 to 29:23 and 36:13 to 39:51	1:50:08 to 1:52:28	John 1:29

WHAT WAS SAID

Shahriq starts with Adam [1:13:01]. He reads Quran 2:35-37: Adam and his wife in Paradise, Satan's deception, the descent to earth, and then Adam receives words from his Lord and is forgiven. There is no death penalty for sin and no garments of skin. He calls the Islamic pattern "verbal atonement": repent and be made clean [1:15:41]. In Genesis 3 God clothes Adam and Eve with "garments of skins," and something had to die for that [1:15:59]. Then he reads Quran 4:157, which says Jesus was not killed or crucified [1:10:39].

Then the Passover [1:41:59]. Quran 17:101 says Moses was given "nine evident signs." The Bible has ten plagues. The one missing, he says, is the death of the firstborn, and with it the Passover lamb. "The Passover is the entire point of the Bible" [1:43:47]. He traces it from Exodus 12 through Numbers 9, Joshua 5, Hezekiah and Josiah, Ezra 6, Ezekiel 45 and Isaiah 53 to John 1:29, the Last Supper, the unbroken bones of John 19, 1 Corinthians 5:7, 1 Peter 1:19 and the Lamb of Revelation 5 [1:50:08]. Psalm 105 names the plague of darkness, which the Quran does not [1:52:47]. On Jesus People he adds that the Passover saved households, not only individuals [Jesus People 38:11].

The Muslim reply from Theologia is direct. The missing tenth plague is not a lapse of memory. It is theology. Islam rejects original sin and substitutionary atonement. Forgiveness comes by sincere repentance, *tawbah*, directly to God, with no sacrifice needed.

"The Passover is the entire point of the Bible."

Shahriq Khan · Bryce Crawford 1:43:47

"He takes the 1,500-year-old ceremony and solidifies it as him as the center."

Shahriq Khan · Bryce Crawford 1:51:45

“So, Christ never made sense from the beginning of time in Islam.”

Shahriq Khan · Bryce Crawford 1:16:19

“God is saving households with the blood of the lamb.”

Shahriq Khan · Jesus People 38:11

INTO THE TEXT

EXODUS 12:12-13

¹² For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. ¹³ The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

Israel was not spared because Israel was better than Egypt. Israel was spared because of blood on the door. The lamb had to be “without blemish, a male a year old” (12:5). Its bones were not to be broken (12:46). A whole household sheltered under one lamb (12:3-4). Every detail comes back at the cross. John sees the soldiers leave Jesus’ legs unbroken and writes, “Not one of his bones will be broken” (John 19:36).

This is the night that made Israel a people, and God told them to keep it every year. The ESV finds “Passover” in 76 verses of the Bible. It is the spine of the story.

WORD STUDY: “PASS OVER”

The Hebrew verb is *pāsaḥ*, and the feast is *pesaḥ*. It does not only mean “skip.” Isaiah uses the same verb for God guarding his city: “he will protect and deliver it; he will spare and rescue it” (Isaiah 31:5), where “spare” is *pāsōaḥ*. At the Passover God does not simply walk past a marked house. He stands over it and shelters everyone inside.

ISAIAH 53:5, 7

⁵ But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.

⁷ He was oppressed, and he was afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth.

Seven hundred years before Jesus, the prophet sees a Servant who suffers in the place of others. Count the pronouns in verse 5: he, our, he, our, him, us, his, we. The whole gospel sits in that exchange. Then verse 7 brings back the lamb. This is the passage Philip explained to the Ethiopian (Acts 8:32-35). For a Muslim friend who honors the prophets, Isaiah is a prophet speaking. Let him speak.

JOHN 1:29

²⁹ The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world!”

John the Baptist is honored in the Quran as the prophet Yahya, a point Shahriq makes [1:51:20]. In the Gospel his whole message comes down to pointing at Jesus and saying “Lamb.” Not “teacher,” not “prophet,” though Jesus was both. Lamb. Every lamb from Abel’s flock to the Passover to the temple had been waiting for this one.

WORD STUDY: “LAMB” AND “TAKES AWAY”

Amnos is a young sheep, the kind offered in sacrifice. “Takes away” is *airōn*, to lift up and carry off. The sin of the world is not ignored or excused. It is picked up and carried away by someone else. That is the difference between being told “you are forgiven” and being told how.

1 CORINTHIANS 5:7-8

⁷ Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. ⁸ Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

Paul says it in five Greek words: *to pascha hēmōn etythē Christos*, “Christ, our Passover lamb, has been sacrificed.” Then he turns it into a way of life. The festival is now every day, and the leaven to clear out is “malice and evil.” A Christian who speaks about Muslims with malice has not finished cleaning the house.

SIDE BY SIDE

After the fall

THE BIBLE

Genesis 3:21 · ESV

And the LORD God made for Adam and for his wife garments of skins and clothed them.

THE QURAN

Quran 2:37 · Sahih International

Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of Repentance, the Merciful.

Both books show God merciful to Adam after he sins. In the Quran, Adam receives words from God and God accepts his repentance. Elsewhere the Quran gives the prayer: “Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers” (7:23). Muslims love this picture of a God quick to forgive the one who turns.

Genesis also has God seeking the sinner, but it adds a cost. Death enters the story (3:19). God himself covers the couple with skins, which means an animal died. Christians do not read Genesis 3:21 as a full doctrine of atonement. They read it as the first hint of a pattern: God covers sinners at the cost of a life.

The signs and the lamb

THE BIBLE

Exodus 12:13 · ESV

The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

THE QURAN

Quran 17:101 · Sahih International

And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, “Indeed I think, O Moses, that you are affected by magic.”

Muslim commentators list the nine signs differently. Ibn Kathir records one list from Ibn Abbas: the staff, the hand, the years of famine, the sea, the flood, the locusts, the lice, the frogs and the blood. Quran 7:133 names five of them together. These are signs to prove Moses to Pharaoh, not a plague list, and Theologia is right to say so.

Still, one thing is clear from any list: the death of the firstborn and the Passover lamb appear nowhere in the Quran. The Quran has Moses leave by night (26:52) and has Israel inherit Pharaoh’s “gardens and springs” (26:57-59). The Torah the Quran says it confirms builds Israel’s rescue on a lamb’s blood. In Exodus the blood is called “a sign.” In the Quran that sign is gone.

The cross

THE BIBLE

1 Corinthians 15:3-4 · ESV

For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures,

THE QURAN

Quran 4:157-158 · Sahih International

And [for] their saying, “Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh.” And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allāh raised him to Himself. And ever is Allāh Exalted in Might and Wise.

This is the sharpest difference between the two books. Paul calls Christ’s death for sins “of first importance.” The Quran says Jesus was not killed or crucified, “but [another] was made to resemble him to them,” and that God raised him to himself. The word “[another]” is the translators’ bracket. Muslim commentators have explained the verse in more than one way. The most common, recorded by Ibn Kathir, is that another man was given Jesus’ likeness and crucified in his place.

Notice what the Quran shares with the Gospels: Jesus is the Messiah, the son of Mary, a messenger, and alive with God now. Notice what it removes: the death that the Law, the Prophets and the Psalms said the Christ must suffer (Luke 24:26). The historical record sides with the Gospels. The Roman historian Tacitus wrote that “Christus” “suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus,” and Josephus records that Pilate condemned him to the cross.

GO DEEPER**CROSS-REFERENCES**

Genesis 22:8; Exodus 12:46 with John 19:36; Leviticus 17:11; Psalm 105:26-36; Luke 22:15-20; Hebrews 9:22; 1 Peter 1:18-19; Revelation 5:9.

THE PASSOVER THREAD Shahriq's list [1:50:08] checks out: Numbers 9 (the first anniversary), Joshua 5:10 (Gilgal), 2 Chronicles 30 (Hezekiah), 2 Chronicles 35:18 (Josiah), Ezra 6:19, Ezekiel 45:21, Luke 22:15, John 19:36, 1 Corinthians 5:7, 1 Peter 1:19 and Revelation 5:6. Psalm 105:28-36 names eight plagues, including darkness and the firstborn, and Psalm 135:8 remembers the firstborn of Egypt.

HISTORY Scholars across belief and unbelief accept the crucifixion of Jesus as one of the best-attested facts about him. Tacitus (*Annals* 15.44, written about AD 116) and Josephus (*Jewish Antiquities*, about AD 93) both mention his execution under Pilate. Most scholars hold that the Josephus passage has later Christian additions around an authentic core that includes Pilate's sentence.

A BOOK Nabeel Qureshi, *No God but One: Allah or Jesus?* (2016). Qureshi weighs the evidence for the crucifixion and resurrection against the Muslim account with the care of someone who once believed it.

HOLD IT CAREFULLY

I Theology, not memory

Concede Theologia's point plainly. The Quran does not forget the tenth plague. It teaches a different way of forgiveness. The Quran says, "no bearer of burdens will bear the burden of another" (6:164), and it invites sinners, "do not despair of the mercy of Allaḥ. Indeed, Allaḥ forgives all sins" (39:53). A Muslim is not being evasive when he says the Passover lamb is missing because Islam does not need one. He is being consistent.

That consistency sharpens the real question. The Torah, which the Quran says it confirms, builds Israel's deliverance on a lamb's blood (Exodus 12) and says, "it is the blood that makes atonement by the life" (Leviticus 17:11). Even the Quran keeps a ransom in Abraham's story (37:107). So the question is not whether God forgives the repentant. Both books say he does. The question is what God himself provided so that he can forgive and still be just (Romans 3:25-26). The Bible's answer is a Lamb.

2 “Verbal atonement” and Judaism

Shahriq ties Islam’s repentance to rabbinic Judaism. Be careful. The Hebrew prophets also call Israel to return with words: “Take with you words and return to the LORD” (Hosea 14:2). Judaism has a deep teaching on repentance, *teshuvah*, and Christians call people to repent too (Acts 17:30). The difference is not repentance. It is whether repentance stands on its own or rests on a sacrifice God provided.

3 “Doesn’t exist in the Quran”

This claim holds up. Neither the Passover nor the death of the firstborn appears in the Quran. Say it that way, as a fact your friend can check, not as a gotcha. Then tell the story of the lamb. The absence only matters because the presence is so beautiful.

4 Lead with the Lamb, not the gap

The case for Jesus is not mainly an argument about what another book lacks. The Quran’s silence about the Passover is a question. The Lamb is the answer. Spend more of your breath on Exodus 12, Isaiah 53 and John 1:29 than on what is missing somewhere else.

DISCUSS

- 01 Shahriq says, “The Passover is the entire point of the Bible” [1:43:47]. Is that overstated, or right? What would you call the entire point?
- 02 Read Exodus 12:12-13. Why was Israel spared? What does that say about how anyone is spared?
- 03 State the Muslim view of forgiveness (6:164; 39:53) as fairly as you can. What is beautiful in it? What question does it leave open?
- 04 Count the pronouns in Isaiah 53:5. How would you explain that verse to someone who has never heard it?

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- 05 Quran 37:107 says, “We ransomed him with a great sacrifice.” How could that verse open a conversation about the Lamb of God?

PRACTICE THIS WEEK

Learn to tell the story of the Lamb in five minutes, using six passages: Genesis 3:21, Genesis 22:8, Exodus 12:13, Isaiah 53:5, John 1:29 and Revelation 5:9. Tell it once to someone in the group before you leave, then once this week to a friend who is a Christian. Pray for the chance to tell it to a Muslim friend who asks.

The Quran keeps Moses and leaves out the lamb. The Bible never lets go of the Lamb.

SESSION 07

Be Their New Family

Muslims are neighbors, not enemies. Why moral attacks fail, when to speak of Jesus, and the table a convert will need.

EPISODE	CLIP FOR GROUPS	MEMORY VERSE
Bryce Crawford 08:15 to 15:32, 26:12 to 27:24 and 1:40:30 to 1:41:44; Jesus People 21:02 to 23:34 and 1:03:21 to 1:08:38	1:03:21 to 1:04:39	1 Peter 3:15

A NOTE FOR LEADERS

This session asks each person to pray for and befriend a Muslim they know by name. Some in your group may not know one. Some may be afraid, or angry because of what extremists have done to Christians.

Name both. Then ask the group to speak about Muslims the way they would if a Muslim friend were in the room.

WHAT WAS SAID

Early in the Bryce Crawford episode, Shahriq draws a line between Muslims and Islamists [08:23]. Islamists hold a political ideology that wants Sharia in every act of government. Most Muslims he knows in the West reject it. “We should love Muslims,” he says, and stand firmly against Islam [09:23]. He has been called a fake ex-Muslim by people on the far right who do not believe Muslims can be saved [11:22].

He avoids moral attacks on Muhammad, he says, not because nothing can be said, but because they do not lead Muslims to Christ and they do not equip a convert to disciple his own family [13:49]. They also make secular Western values the judge, when the goal is to make the Bible a Muslim’s authority [14:51]. Bryce admits he once argued that way and had to repent: he was frustrating Muslims, not planting seeds [12:47]. Shahriq’s rule for the church is simple: “Don’t evangelize Muslims unless you’re willing to be the thing they lost” [26:34], the family, the friends, the couch.

On Jesus People, Ryan Miller says Muslims are “the mission field,” “not the enemy” [Jesus People 21:34]. Shahriq says he does not want to win arguments or clicks [Jesus People 1:03:27]. He wants Muslims disciplined well enough to reach their own families, without coming out “guns blazing” [Jesus People 1:04:24]. He warns that a church that answers Islam with politics instead of discipleship, or is “too scared to read the Quran,” will lose [Jesus People 1:05:36]. “This is not a political war. This is a spiritual war” [Jesus People 1:06:20].

“We should love Muslims and we should stand so firmly against Islam or anything that’s not in the kingdom of Christ.”

Shahriq Khan · Bryce Crawford 09:23

“Don’t evangelize Muslims unless you’re willing to be the thing they lost.”

Shahriq Khan · Bryce Crawford 26:34

“There are many beautiful, amazing men and women who are Muslims that they’re the mission field. They’re not the enemy.”

Ryan Miller · Jesus People 21:34

“I don’t want to just win arguments.”

Shahriq Khan · Jesus People 1:03:27

INTO THE TEXT

ACTS 17:22-23, 30-31

²² So Paul, standing in the midst of the Areopagus, said: “Men of Athens, I perceive that in every way you are very religious. ²³ For as I passed along and observed the objects of your worship, I found also an altar with this inscription: ‘To the unknown god.’ What therefore you worship as unknown, this I proclaim to you. ³⁰ The times of ignorance God overlooked, but now he commands all people everywhere to repent, ³¹ because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.”

Paul begins where the Athenians are. He has walked their streets and studied what they worship. He starts with something true in their world, an altar, and he quotes their own poets (17:28). That is the wisdom in the Master Key: start with what your friend already honors.

But look where Paul ends, in the same speech: a Man appointed to judge, raised from the dead. Paul does not save Jesus for a later meeting. Starting somewhere else is wise. Never getting to Jesus is not. When your Muslim friend asks about the cross, do not tell him to wait until the Quran has been dealt with.

1 PETER 3:15-16

¹⁵ but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, ¹⁶ having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame.

Shahriq quotes this verse [1:40:57] to charge the church with “slaughtering character” instead of reasoning from the Bible. Notice the order. First, Christ honored as holy in your heart. Then readiness. Then the manner: gentleness and respect. Peter assumes the Christian will be slandered, and he still insists on gentleness. The one you answer is “anyone who asks.” Questions come from friendship. Friendship comes first.

WORD STUDY: “DEFENSE,” “GENTLENESS,” “RESPECT”

“Defense” is *apologia*, a reasoned answer, as in a courtroom. It is where the word “apologetics” comes from. “Gentleness” is *prautēs*, strength under control, from the word family Jesus uses of himself: “I am gentle” (Matthew 11:29). “Respect” is *phobos*, literally “fear,” here reverence toward God and honor toward the person. An answer without these is not the apologetics Peter meant.

ACTS 9:26-28

²⁶ And when he had come to Jerusalem, he attempted to join the disciples. And they were all afraid of him, for they did not believe that he was a disciple. ²⁷ But Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus. ²⁸ So he went in and out among them at Jerusalem, preaching boldly in the name of the Lord.

Saul of Tarsus had been the church’s fiercest opponent. After he met Jesus, the church was afraid of him, and his old community wanted him dead (9:23). He belonged nowhere. Barnabas “took him.” That is what Shahriq means by being the thing they lost. Every ex-Muslim who follows Jesus needs a Barnabas who vouches for them, brings them in, and lets them go “in and out” among the family.

SIDE BY SIDE

How to argue

THE BIBLE

1 Peter 3:15 · ESV

but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect,

THE QURAN

Quran 29:46 · Sahih International

And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, “We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him.”

Both books ask their readers to argue well. Peter says “with gentleness and respect.” The Quran tells Muslims to argue with Jews and Christians only “in a way that is best,” with an exception for “those who commit injustice among them.” (See also 16:125: “argue with them in a way that is best.”) Many of your Muslim neighbors take this verse seriously. You can hold them to it kindly, and hold yourself to Peter.

The verse ends with a confession: “our God and your God is one.” Christians disagree on how to answer that sentence. Some stress that Muslims intend to worship the God of Abraham. Others stress that a god who has no Son is not the Father of Jesus Christ. All agree on this: the God of Abraham is fully known only in Jesus (John 14:6). Say that with gentleness, and let your friend see it in how you treat him.

GO DEEPER**CROSS-REFERENCES**

Colossians 4:5-6; John 13:34-35; Luke 10:25-37; Romans 10:14-15; 1 Corinthians 9:19-23 (“I have become all things to all people, that by all means I might save some”); Mark 10:29-30.

CHURCH HISTORY

Henry Martyn (1781 to 1812), an English chaplain in India, translated the whole New Testament into Urdu and Persian, so that Muslims could read the Gospels in their own languages. He died of fever at Tokat in the Ottoman Empire at 31. He spent his short life giving Muslims the Book, not winning arguments about it.

THE NUMBERS

On Jesus People Shahriq says there are 7 million Muslims in the U.S., 1.5% of the population [Jesus People 1:06:05]. Pew Research Center estimated about 5.5 million in 2026, roughly 1.6%. For most American Christians, Muslims are not a looming army. They are the family two doors down, and the family most churches have never invited to dinner.

A BOOK

Nabeel Qureshi, *Seeking Allah, Finding Jesus* (2014). The Christian friend in Qureshi's story, David Wood, argued hard and loved harder, for years. Read it for the friendship as much as the arguments.

HOLD IT CAREFULLY

I Clear eyes, open hands

Week 1 of The Deep Dive held two truths together, and they apply here. Violent jihadism is real, and it has killed thousands of Christians. Most Muslims are not waging war on anyone, and Shahriq, who grew up among them, says the same [09:04]. Ryan Miller calls Islam evil and Muslims the mission field [Jesus People 21:21]. Whatever you conclude about Islam as a system, your neighbor is not a system. Love the person in front of you.

2 Why not the moral argument?

Shahriq does not say Muhammad's life is above criticism. He says he personally thinks Muhammad was a warlord [1:39:17]. He chooses not to lead with it because it offends, it does not convert, and it does not equip a new believer to reach his family. That is a judgment about order and fruit, and Bryce's confession backs it up: "I'm not planting a seed. I'm just like actually frustrating someone" [13:02]. Truth spoken to win a round is still a clanging cymbal (1 Corinthians 13:1).

3 Will Islam take over America?

Shahriq says yes, if the church stays asleep [Jesus People 1:05:28]. His “if” is about the church, not about Muslims. Fear is not a mission strategy. He rejects “deport the Muslims, denaturalize” as the church’s answer [Jesus People 1:05:36]. So should we. Christians who want freedom to preach must defend the same freedom for mosques.

4 Islam and the Antichrist

Asked whether Islam is the Antichrist, Shahriq says he thinks the Antichrist, whatever it is, will use Islam as a weapon [Jesus People 1:07:50]. That is speculation, and he offers it as his view. Christians hold many views of the last days. Hold this one loosely, and do not let it change how you treat the Muslim next door. Week 1, Session 5, says more.

5 Protect the convert

Shahriq warns against coming out “guns blazing” [Jesus People 1:04:24]. In some families and countries a convert who announces his faith too soon loses his home, his marriage or his life. Never share a convert’s story, name or photo without permission. Let them decide, with prayer and counsel, when and how to tell their family. Be the family that is there when they do.

DISCUSS

- 01 Shahriq says, “Don’t evangelize Muslims unless you’re willing to be the thing they lost” [26:34]. Is that too high a bar? What would it cost you?
- 02 Bryce confesses he was frustrating Muslims instead of planting seeds [13:02]. Where have you done that, with Muslims or anyone else?
- 03 Read Acts 17:22-31. Where does Paul start? Where does he end? What does that teach about when to speak of Jesus?
- 04 Quran 29:46 and 1 Peter 3:15 both ask for a good manner of argument. What does “gentleness and respect” look like with a Muslim coworker?

-
- 05** Name one Muslim you know. What is one kind thing you could do for them before the group meets again?

PRACTICE THIS WEEK

Each person writes down the name of one Muslim they know: a coworker, a neighbor, a classmate, a shop owner. Pray for them by name every day this week. Before you meet again, do one real act of friendship: share a meal, bring food during a hard week, or ask about their family and their faith and listen to the whole answer. If you do not know a Muslim by name, visit a Muslim-owned shop or restaurant twice this week and learn the owner's name the first time. No online debates with strangers. Friends, in person.

Win the friend, not the argument. Then be the family.

Listening with Discernment

How to receive a sermon, a podcast, or this study without swallowing it whole or spitting it out.

ACTS 17:11

¹¹ Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.

The Bereans checked the apostle Paul against the Scriptures, and Luke calls it noble. This study asks you to do the same thing three times over: check the podcasts, check the Quran for yourself, and check this guide. Eagerness and examination belong together.

1 JOHN 4:1-3

¹ Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. ² By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, ³ and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.

John gives a test for every claim to revelation, including dreams, visions and voices in a cave: what does it confess about Jesus Christ come in the flesh? Apply it first to your own experiences, as Shahriq did with his dream. Apply it to every message, including the ones you like.

PROVERBS 18:17

¹⁷ The one who states his case first seems right,
until the other comes and examines him.

Both podcasts are one side stating its case, well and with conviction. Theologia's reply is the other side stating its case. Wisdom hears both before it decides, and it holds its own side to the same standard.

SEVEN HABITS FOR LISTENING WELL

1 **Separate testimony from claims**

"I met Jesus on the night I was ready to die" is a testimony. Receive it with gratitude. "The Passover doesn't exist in the Quran" is a claim. Check it. Both can be true, and they need different handling.

2 **Read both books yourself**

Do not take anyone's word for what the Quran says, including this guide's. Quran.com is free and lets you read any verse in several translations. Read the whole passage around the verse before you quote it.

3 **Ask when a source was written**

A parallel means little until you know the dates. The Mishnah and Genesis Rabbah come before the Quran. Some midrash collections come after it and even borrow from Islamic tradition. Check the date before you use the story.

4 **Keep four things separate**

What the Quran says. What Muslims commonly believe. What a speaker argues. What the evidence shows. Most bad arguments about Islam blur two of these together.

5 **State the other side so they would agree**

If you cannot explain *tahrif* or *tawbah* well enough that a Muslim would say, "Yes, that is what we believe," you are not ready to answer it.

6 **Keep the qualifiers**

Muslims and Islamists. Some rabbis and "the Jews." A theory and a fact. The qualifiers are where the truth and the love both live. Do not let them drop away as a conversation heats up.

7 **Watch the fruit**

Does this study make you love Jesus more and your Muslim neighbor more? Or does it make you feel clever and suspicious? The fruit of the Spirit is the test of the student as well as the teacher (Galatians 5:22-23).

THE EPISODE'S CLAIMS, CHECKED

HOLDS UP

matches primary sources

NEEDS NUANCE

partly true, or true in a narrower sense

NOT SUPPORTED

no good evidence, or it points the other way

The Master Key was developed by Alex Kerimli and Pastor Greg Armstrong in Toronto Bryce Crawford 42:06

HOLDS UP

Armstrong and Kerimli teach it as “The Master Strategy for Reaching Muslims.” Christ Underground calls it “our devout Muslim evangelism system.” Captions spell Kerimli “Crimley.”

The Quran confirms only three things in the Torah: prophecies of Muhammad, the law and the stories Bryce Crawford 53:28

NEEDS NUANCE

His reading. The Quran speaks more broadly: the Torah had “guidance and light” (5:44), Jesus confirmed it (5:46), and the Quran confirms “what was before it” (3:3).

Quran 10:94 tells those in doubt to ask the readers of earlier scripture Bryce Crawford 57:46

HOLDS UP

Sahih International: “ask those who have been reading the Scripture before you.” The translation addresses Muhammad; commentators say he did not doubt.

Jethro had seven daughters; the Quran’s Midian story borrows Jacob’s years of service Bryce Crawford 1:01:11

HOLDS UP

Exodus 2:16; Quran 28:27 (“one of these, my two daughters,” eight or ten years); Genesis 29:18-27. Fair point from Theologia: 28:27 never says he had only two.

The Quran gives Gideon's river test to Saul Bryce Crawford 1:03:51

HOLDS UP

Quran 2:249; Judges 7:4-7.

The Quran says Pharaoh's wife adopted Moses; Exodus says his daughter Bryce Crawford 1:05:43

HOLDS UP

Quran 28:9; Exodus 2:5-10. We did not verify his count of Dead Sea Scroll mentions.

In the Quran, Jacob does not believe Joseph is dead Bryce Crawford

HOLDS UP

1:19:49

Quran 12:18 and 12:94; Genesis 37:33-35.

944 differences between the two Joseph stories Bryce Crawford

NEEDS NUANCE

1:23:33

The ministry's own count, including everything one account omits. Not independently checkable.

Muhammad is not related to Ishmael according to the Torah Bryce Crawford 50:10

NOT SUPPORTED

Genesis is silent on later Arab descent. Names of Ishmael's sons appear in Assyrian inscriptions as Arabian tribes. An Egyptian wife does not break descent.

Bukhari 3364 has infant Ishmael taken to Mecca; Genesis sends him to Beersheba and Paran Bryce Crawford 1:25:55

HOLDS UP

Bukhari 3364: Hagar "was suckling him" near the Kaaba. Genesis 16:16 and 21:5: about fourteen at Isaac's birth. Genesis 21:14, 21.

Gerar is 17 miles from Beersheba and 838 miles from Mecca Bryce Crawford 1:31:46

NEEDS NUANCE

About 17 miles (27 km) to Tel Beersheba. About 760 miles (1,220 km) to the Kaaba in a straight line; a travel route is longer.

The Quran denies that Jesus was killed or crucified Bryce Crawford 1:10:39

HOLDS UP

Quran 4:157-158.

The Passover does not exist in the Quran Bryce Crawford 1:43:32

HOLDS UP

Neither the Passover nor the death of the firstborn appears. The “nine evident signs” (17:101; 27:12) are listed by commentators without it.

The Passover is mentioned over 70 times in the Bible Bryce Crawford 1:43:47

HOLDS UP

76 verses in the ESV contain “Passover.”

Psalms 105 names eight plagues, including darkness Bryce Crawford 1:52:47

HOLDS UP

Psalms 105:28-36: darkness, blood, frogs, flies, gnats, hail, locusts, firstborn. We did not verify which Dead Sea Scrolls contain it.

Quranic stories come from Jewish legend found in Ginzberg's *Legends of the Jews* Bryce Crawford 1:54:22

NEEDS NUANCE

Real parallels, some pre-Islamic (Mishnah Sanhedrin 4:5; Genesis Rabbah 38:13, 91:6). Others come from sources dated after the Quran or disputed.

Seventh-century rabbinical Jews fed Muhammad the stories to fight the Christian empires Bryce Crawford 1:55:36

NOT SUPPORTED

No historical evidence. He calls it a theory. The Quran also echoes Christian apocrypha (3:49; 19:23-25).

Islam is a rabbinical Jewish heresy Jesus People 16:33

NEEDS NUANCE

Jewish influence is documented since Geiger (1833). Christian and apocryphal influence is documented too.

The crucifixion is one of the most verified events in history Jesus People 15:34

HOLDS UP

Tacitus, *Annals* 15.44; Josephus, *Antiquities* 18. Scholars nearly universally accept it.

Waraqa said Muhammad's angel was the one sent to Moses Jesus People 59:07

HOLDS UP

Sahih al-Bukhari 3.

Muhammad wanted to kill himself after his first revelation Jesus People 58:52

NEEDS NUANCE

Bukhari 6982, introduced "as we have heard," an unconnected report of al-Zuhri. Ibn Hajar and many Muslim scholars reject it.

Noah lived 950 years before the flood in the Quran Jesus People 47:36

HOLDS UP

Quran 29:14; Genesis 7:6 (600 at the flood) and 9:29 (950 in all).

7 million Muslims in the U.S., 1.5% Jesus People 1:06:05

NEEDS NUANCE

Pew Research Center (September 3, 2026): about 5.5 million, roughly 1.6%.

Turn the same tools on this guide. If you find an error, tell the person who gave it to you. A Muslim friend who corrects us is doing us a kindness.

APPENDIX B

Memory Verses

One for each session. Say it together at the end of your meeting, and carry it through the week.

SESSION 1 • PSALM 27:10 For my father and my mother have forsaken me, but the LORD will take me in.	SESSION 2 • JOHN 5:46 For if you believed Moses, you would believe me; for he wrote of me.
SESSION 3 • ISAIAH 40:8 The grass withers, the flower fades, but the word of our God will stand forever.	SESSION 4 • 2 PETER 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.
SESSION 5 • GENESIS 22:8A Abraham said, “God will provide for himself the lamb for a burnt offering, my son.”	SESSION 6 • JOHN 1:29 The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world!”
SESSION 7 • 1 PETER 3:15 but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect,	

A PRAYER FOR THE GROUP

Father, you heard Hagar in the wilderness and Ishmael under the bush. You heard a young man pray to the wrong name at 1:21 in the morning, and you answered with the name of Jesus. You hear us. Thank you.

Lord Jesus, beginning with Moses and all the Prophets, you explained yourself. Open the Scriptures to us the same way. Make us literate in your story, honest with the evidence, and fair to those who disagree.

Lamb of God, you take away the sin of the world. When you see the blood, you pass over. Thank you that we were ransomed not with silver or gold but with you.

We pray for our Muslim neighbors by name: the ones on our street, at our jobs and in our children's schools. Give them dreams, give them friends, give them the Gospels, and give them eyes to see you. Let the flocks of Kedar come up with acceptance on your altar.

We pray for everyone who has left Islam to follow you and lost a father, a mother, a marriage or a home. Be their family. Make us their family. Protect them where following you is dangerous.

Guard our hearts from contempt for Muslims and from old slanders against Jews. Give us clear eyes about error and open hands toward people.

Holy Spirit, make us gentle and respectful, ready with an answer, and slow to argue with anyone we have not first loved.

In the name of Jesus Christ, the Lamb who was slain and lives. Amen.

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Sources and further reading

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SHAHRIQ KHAN AND THE MASTER KEY

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HELP

988 Suicide and Crisis Lifeline (U.S.): call or text 988, or chat at 988lifeline.org.

RECOMMENDED READING FROM THIS STUDY

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Shahriq Khan and their ministries did not produce this study and have not reviewed it. It is written by Cross + Covenant for personal and small-group study.

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