

# WELCOME HOME

*An Orthodox Christian Invitation to My Muslim Friend*

*“I am the way, and the truth, and the life.”*

*John 14:6*

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## Preface

This book is written with one goal: to invite a Muslim reader to encounter Jesus Christ through the beauty, truth, and spiritual depth of Orthodox Christianity. It argues that Islam cannot be true, but it presents that argument as part of a larger invitation to examine Christ, the Gospel, and the ancient Orthodox Church.

The tone is intentionally direct but not hateful. This book criticizes religious claims, texts, and doctrines. It does not deny the dignity of Muslim people. Every person is made in the image of God. Every person is worthy of love, patience, and honest conversation. The Christian is never permitted to hate the person he is trying to reach.

The reader is invited to test the claims in these pages. Do not accept Christianity because of pressure, fear, culture, or emotion. Ask God for light. Read the Gospels. Visit an Orthodox church. Speak to an Orthodox priest. Pray honestly, even if the prayer is only: “God, if I am wrong, show me the truth.”

## Chapter 1 — To My Dear Friend Mohammed

*The first word must be love, because without love even the strongest argument becomes noise.*

My dear friend Mohammed, I am writing this book with you in mind. I am not writing because I dislike you, because I look down on you, or because I want to win an argument. I am writing because you are my friend, because I believe the soul is more valuable than comfort, and because I believe Jesus Christ is the truth that every human heart is secretly searching for.

We both believe that God matters. We both believe that life is not only food, money, business, family, and the passing pleasures of this world. We both believe that after death, we must stand before God. That makes this conversation too important to avoid.

I know that religion can be deeply personal. To question Islam may feel to you like questioning your family, your people, your childhood, your memories, and your honor. I understand that. But truth is not an insult. If a bridge is broken, the loving thing is to warn the person walking across it. If a doctor sees poison in a bottle, the loving thing is not silence. If salvation is at stake, love must speak.

I believe that Islam is false. I do not say that lightly. I say it because Islam denies the heart of the Gospel: that Jesus Christ is the eternal Son of God, that He was crucified, that He rose from the dead, and that through Him mankind is saved and united to God. If Islam is wrong about Christ, then it is wrong about salvation.

Yet this book is not only about Islam. It is mainly about Christ. If all I do is convince you that Islam has problems, I have not helped you enough. A man can leave a burning house and still be lost in the street. I want you to find the house of the Father. I want you to see the Church not as a foreign building, but as home.

The Orthodox Christian faith is not a new invention. It is the ancient faith of the Apostles, the martyrs, the saints, the Fathers, and the worshipping Church. It is the faith that confesses Jesus Christ as true God and true man, who entered death in order to destroy death, and who calls every person into communion with the Holy Trinity.

*“God became what we are so that we may become what He is.” — a classic patristic summary of salvation in Christ*

## Chapter 2 — Why Truth Matters More Than Comfort

*A loving conversation about religion must begin with a simple fact: contradictory claims cannot both be true.*

Many people today say that all religions are basically the same. That sounds peaceful, but it is not honest. Islam says Jesus was not crucified in the way Christians believe. Christianity says the Cross is the center of salvation. Islam says Jesus is not the eternal Son of God. Christianity says that without the Son there is no true knowledge of the Father. Islam says Muhammad is the final prophet. Christianity says the fullness of revelation is Jesus Christ Himself.

These are not small differences. They are not different flavors of the same meal. They are different roads, pointing to different destinations. If Jesus is who the Church says He is, then Islam is wrong. If Islam is right, then the Church has worshiped Christ wrongly from the beginning. We cannot hide from the question.

The Orthodox Christian does not seek truth as an abstract puzzle. Truth is personal because Christ is Truth. He does not merely teach the way; He is the Way. He does not merely announce life; He is Life. To know Him is not to collect religious information, but to enter communion with God.

This is why the question matters. If Jesus is only a prophet, then worshiping Him would be wrong. But if Jesus is God incarnate, then refusing Him is the great tragedy of human life. The Muslim reader must ask: have I rejected the real Christ, or only a misunderstanding of Christ?

A serious man should not be afraid to examine his inherited beliefs. Every family, culture, and community can pass down truth, but they can also pass down error. The fact that a belief is old does not make it true. The fact that many people believe something does not make it true. The fact that leaving it may cost you something does not make it false. Truth deserves courage.

## Chapter 3 — The Orthodox Christian Vision of Salvation

*Orthodox Christianity is not merely a courtroom where guilt is dismissed. It is a hospital where the human person is healed and brought into union with God.*

In the Orthodox Church, salvation is not only escape from punishment. Salvation is healing, cleansing, illumination, resurrection, and union with God. Sin is not only the breaking of a rule; it is a sickness of the soul, a wound in the human person, a turning away from life toward death. Christ comes not only to forgive us from the outside, but to heal us from within.

This is why the Incarnation matters so much. The Son of God did not send down a book from a distance and leave mankind to climb upward alone. He entered His own creation. He took flesh from the Virgin Mary. He became truly man without ceasing to be truly God. He united humanity to divinity in His own person.

The Cross is not a defeat. It is the place where divine love enters the deepest wound of the human race. Christ enters betrayal, injustice, shame, pain, and death. He takes upon Himself the full weight of our brokenness, not because He is weak, but because love is stronger than death.

The Resurrection is not merely proof that Jesus was special. It is the beginning of a new creation. Death, which ruled over mankind, is broken from the inside. Christ rises with a real body, glorified and victorious. In Him, the destiny of the human person is revealed: not slavery, not fear, not endless sensual pleasure, but transfigured life with God.

This is the Orthodox beauty of salvation: God does not merely command from above. He comes down. He does not merely forgive from a distance. He joins Himself to us. He does not merely tell us how to live. He gives us His life.

*The Orthodox Church teaches that the Christian life is a movement toward theosis: participation in the life of God by grace, without becoming God by nature.*

## Chapter 4 — Why Jesus Christ Is the Center of Everything

*The question is not first “Which religion is easier?” The question is: Who is Jesus Christ?*

Christianity stands or falls on Jesus Christ. Not on politics. Not on ethnic identity. Not on Western culture. Not on the behavior of every person who has ever called himself Christian. The question is Jesus: His identity, His words, His Cross, His Resurrection, His Church, and His power to save.

The Gospels do not present Jesus as one prophet among many. He forgives sins. He receives worship. He speaks with authority over the Law. He calls God His Father in a unique way. He says that whoever has seen Him has seen the Father. He identifies Himself with divine titles and divine authority. He says, “Before Abraham was, I AM.” He is condemned not merely because He teaches morality, but because He makes Himself equal with God.

For the Orthodox Church, Jesus is not a messenger who points away from Himself. He is the message. He is the Word of God made flesh. The fullness of God’s self-revelation is not a recited text, but a divine Person.

This is where Islam and Christianity separate forever. Islam honors Jesus with words while removing the very things that make Him Savior. It calls Him Messiah, but denies the Cross. It calls Him a prophet, but denies His divine Sonship. It praises His birth from the Virgin, but denies the Incarnation. It says He is important, but refuses the worship that belongs to Him.

If Christ is only a prophet, then the Cross is confusion. If Christ is God incarnate, then the Cross is the throne of love. If Christ did not rise, then Christianity collapses. If Christ did rise, then every person must come to Him.

## Chapter 5 — Ten Reasons I Believe Islam Is False

*This chapter presents ten truth-tests. The goal is not to humiliate the reader. The goal is to ask whether Islam can survive its own claims about revelation, prophecy, Scripture, and salvation.*

Every religion makes claims. A sincere person is not wrong to ask whether those claims are true. Islam asks the world to believe that the Quran is the final, perfect, preserved revelation of God and that Muhammad is the final prophet. Christianity asks the world to believe that Jesus Christ is the eternal Son of God, crucified and risen, who brings mankind into communion with the Father through the Holy Spirit. These two claims cannot both be true in the same way.

The ten reasons below are written as challenges to the Islamic claim, not as insults against Muslim people. I am speaking to a beloved friend. I am asking him to examine whether the religion he inherited or accepted is strong enough to bear honest questions. If one of these core claims fails, the foundation of Islam is shaken. If several fail together, then the reader must consider whether God may be calling him home to Christ.

### **Reason 1 — The Islamic Dilemma: Islam Affirms Earlier Scriptures That Contradict Islam**

The Quran repeatedly speaks with respect about the Torah and the Gospel and tells Jews and Christians to judge by what God had revealed to them. This creates a serious problem for Islam. If the Torah and the Gospel were available and authoritative in Muhammad's time, then Islam must be tested against them. But the Bible available before and during Muhammad's time teaches the Crucifixion, the Resurrection, the Sonship of Christ, and the centrality of the Cross. These teachings are not minor details; they are the heart of the Christian Gospel.

The dilemma is simple. If the earlier Scriptures were corrupted, then Islam has a problem because the Quran also presents the words of God as something that cannot simply be overcome by human corruption. If the earlier Scriptures were not corrupted, Islam has a different problem because the Bible contradicts the Quran at the most important points. Either way, Islam cannot easily claim both continuity with the Bible and correction of the Bible without explaining why God would command people to follow a text that allegedly misled them on the identity and mission of Christ.

The Orthodox Christian answer is not that God gave one message and then replaced it with a contradiction. The answer is that the Old Testament prepares the world for Christ, and the New Testament reveals Christ fully. The Church reads the Scriptures as one story fulfilled in Jesus Christ.

### **Reason 2 — The Name and Identity of God Are Confused**

In the biblical tradition, God reveals Himself personally. The God of Abraham, Isaac, and Jacob is not an abstract force. He reveals His name, His character, His covenant, and His saving acts. Many Hebrew names in Scripture preserve this memory. Names such as Elijah, Zechariah, and Ezekiel are not random sounds; they bear witness to the God of Israel.

One serious concern is that Islam borrows biblical names and stories but often removes them from their covenant context. This matters because a prophet claiming to restore the faith of Abraham should not treat the names, persons, and history of Israel as loose material to be rearranged. If a revelation claims to come from the same God who revealed Himself in the biblical covenant, it should show deep continuity, not confusion.

The Orthodox Christian point is deeper than a language argument. God is known through His self-revelation. He is the God who acts in history, who calls Israel, who speaks through the prophets, and who becomes incarnate in Jesus Christ. A later message that detaches biblical figures from the story that gives them meaning should be examined with great care.

### **Reason 3 — The Quran’s Embryology and Biology Do Not Read Like Perfect Revelation**

Certain passages about human generation appear to reflect the limited assumptions of their time rather than divine knowledge. A reader should not be asked to pretend that vague or inaccurate descriptions become scientific miracles merely because later interpreters stretch the words.

This reason should be explained carefully. The issue is not whether a sacred text must sound like a modern medical textbook. The Bible itself often speaks in ordinary human language. The issue is that Islamic apologetics frequently claims the Quran contains precise scientific miracles. If that claim is made, then the text must be tested at that level. When the text appears to describe reproduction in ways that do not match what is known, the “scientific miracle” argument becomes weak.

Christianity does not rest on the claim that Scripture secretly contains modern biology. It rests on the historical, theological, and spiritual reality of Jesus Christ: His Incarnation, Cross, Resurrection, and living presence in the Church.

### **Reason 4 — The Cosmology Problem: Earth, Sky, Sun, and the Shape of the World**

Another concern involves Quranic and hadith descriptions of the earth, the sky, and the setting of the sun. These passages are often debated, but the larger question remains: does the text sound like the perfect speech of the Creator of the cosmos, or does it sound like religious language shaped by the worldview of its first hearers?

A fair reader can allow poetry, imagery, and phenomenological language. When we say “sunset,” we do not mean the sun literally drops into the ocean. But some traditional Islamic sources treat the matter in a way that creates real difficulty. If a prophet’s explanations of the natural world repeatedly appear tied to the scientific limitations of his age, then the claim of final, perfect revelation becomes less convincing.

The Orthodox Christian faith does not require us to pretend that every biblical image is a technical scientific diagram. The Scriptures reveal God, creation, sin, covenant, prophecy, Christ, the Cross, the Resurrection, and the life of the age to come. They are fulfilled in the living Christ, not in a fragile claim that every verse is a modern scientific code.

### **Reason 5 — Convenient Revelations Raise the Question of Prophetic Motive**

A major concern is the problem of “convenient revelations.” Several Quranic passages appear to serve Muhammad’s immediate personal needs: household rules, marital permissions, social boundaries, and exceptions granted to him. A Muslim may offer explanations for each case, but the pattern deserves attention.

A true prophet may certainly receive commands that affect his personal life. Moses, David, Jeremiah, and the Apostles all lived under the demands of God. But the biblical pattern usually wounds the ego of the prophet rather than protecting his convenience. The prophets are corrected, humbled, resisted, persecuted, and often broken. Their calling is not a shield for desire; it is a cross.

For a Christian reader, the contrast is striking. Christ does not use divine authority to satisfy earthly comfort. He empties Himself. He washes feet. He accepts betrayal. He is mocked, beaten, crucified, and prays

forgiveness over His enemies. The ultimate revelation of God is not a prophet receiving privileges, but the Son of God pouring Himself out for the life of the world.

## **Reason 6 — The Quran Misunderstands the Christian Trinity**

The Quran rejects Christian belief, but the rejection often seems aimed at a distorted version of that belief. Christians do not worship the Father, Jesus, and Mary as three gods. Orthodox Christianity confesses one God in three Persons: Father, Son, and Holy Spirit. Mary is honored as Theotokos, the God-bearer, because she bore Christ according to His humanity; she is not a member of the Trinity.

This matters because a final revelation correcting Christianity should be able to describe Christianity accurately. If Islam rejects a caricature rather than the actual apostolic faith, then its critique loses authority. The Orthodox doctrine of the Trinity is not a mathematical puzzle or pagan borrowing. It is the Church's confession of the God revealed in Christ and experienced in the Holy Spirit.

A Muslim reader may say, "The Trinity is difficult." Christians agree. God is mystery. But mystery is not contradiction. Orthodox Christianity does not say God is one Person and three Persons at the same time. It says God is one in essence and three in Persons. This is the worshiping language of the Church, given shape by Scripture, prayer, liturgy, and the experience of the saints.

## **Reason 7 — The Quran Attributes Beliefs to Jews and Christians That They Did Not Hold**

One serious issue appears in statements such as the claim that Jews say Ezra is the son of Allah. Historically, this is not a central Jewish belief. When a revelation makes broad claims about what other communities believe, and those claims do not match the faith of those communities, the reader should pause.

This reason is not about scoring points. It is about reliability. If a text claims divine authority while misidentifying the beliefs of the people it addresses, then the reader must ask whether the text is truly from the all-knowing God or whether it reflects the misunderstandings and disputes of its original environment.

Orthodox Christianity has always distinguished between the truth of the faith and misunderstandings of the faith. The Church can be criticized, but it should be criticized for what it actually teaches: the Holy Trinity, the Incarnation, the Cross, the Resurrection, baptism, Eucharist, repentance, holiness, and union with God.

## **Reason 8 — Mary, Miriam, Aaron, and Imran Create a Historical Difficulty**

Another issue appears in the Quranic references that associate Mary, the mother of Jesus, with Aaron and Imran. Muslim explanations often say "sister of Aaron" is a title or honorific. That may answer one phrase, but the broader pattern still raises questions. The reader must ask whether the text clearly distinguishes Mary the mother of Christ from Miriam the sister of Moses and Aaron.

This matters because Christianity is historical. The Incarnation happened in time. Christ was born of the Virgin Mary under Herod, lived in first-century Judea, was crucified under Pontius Pilate, and rose from the dead. If a later text blurs persons separated by many centuries, then the claim of corrective revelation becomes difficult to maintain.

The Orthodox Church honors the Virgin Mary precisely because of her real place in the economy of salvation. She is not a symbol floating outside history. She is the Theotokos, the young woman of Israel who freely said yes to God, and through whom the eternal Word took flesh.

## **Reason 9 — The Preservation Claim Is More Complicated Than Many Muslims Are Told**

Islam often presents the Quran as perfectly preserved in a simple and absolute way. Yet Islamic traditions include discussions about lost verses, variant readings, and reports connected with Aisha. The point is not to mock Muslims, but to challenge a popular apologetic claim. If the preservation story is more complex than the slogan, then the slogan should not be used as a weapon against Christianity.

Orthodox Christianity does not depend on a simplistic dictation theory of Scripture. The Bible is the Church's Scripture, received, read, copied, preached, chanted, interpreted, and guarded in the life of the Church. The truth of Christianity rests on Christ Himself and on the apostolic witness preserved in the Church, not on the claim that every textual question can be made to disappear.

A fair reader should compare the two traditions honestly. Christianity has a rich textual history and does not need to hide it. Islam also has textual history and should not pretend that there are no hard questions. Truth does not fear investigation.

## **Reason 10 — The Moral and Spiritual Model of Muhammad Does Not Lead to the Beauty of Christ**

The final and most important reason is not merely textual or historical. It is spiritual. What kind of life does the founder reveal? What kind of God does the religion make visible? What kind of person does it form? There are serious moral concerns about Muhammad's marriages, violence, treatment of enemies, slavery, women, and social order. These issues should be studied carefully and not dismissed as anti-Muslim prejudice.

The Christian test is Christ. In Jesus we see humility, purity, mercy, truth, courage, sacrifice, forgiveness, and victory over death. He does not conquer by taking life, but by laying down His life. He does not call men to domination, but to repentance and love. He does not offer paradise as the satisfaction of earthly appetites, but communion with God.

If the goal is salvation, then the question becomes unavoidable: who can save? A prophet can speak about God, but only God can unite man to Himself. Orthodoxy proclaims that Jesus Christ is not merely a messenger. He is God the Word made flesh. He heals human nature from within. He destroys death by death. He opens the way to the Father. That is why the Christian invitation is not simply "change religions." It is "come home to the living Christ."

## Chapter 6 — Expanded Guide to the Ten Reasons

*The following guide makes the ten reasons easier to examine. Each reason is presented with the claim, the problem, the Orthodox contrast, and the invitation.*

### 1. The Islamic Dilemma

**Claim being tested:** Islam says it confirms the earlier revelations given to Jews and Christians.

**Why it matters:** If the Torah and Gospel are truly from God and were still authoritative in Muhammad's time, then the Quran must agree with their central message. But the apostolic Gospel proclaims the Son of God, the Cross, the Resurrection, and salvation through Christ. If Islam denies those things, then either the earlier Scriptures are not trustworthy or Islam is not a true continuation of them.

**Orthodox contrast:** Orthodoxy reads the Old and New Testaments as one story fulfilled in Christ. The Church does not need to accuse the entire biblical witness of disappearing; she receives Scripture within the living Tradition of the Church.

**Invitation:** Ask whether God would tell Christians to judge by the Gospel and then later condemn them for believing what the Gospel teaches.

*Reader question: If this issue were true, would I have the courage to follow the truth wherever it leads?*

### 2. The Name and Identity of God

**Claim being tested:** Islam claims to restore the religion of Abraham and the prophets.

**Why it matters:** Biblical names, covenants, and prophecies are tied to the revealed God of Israel. When a later text borrows the names but detaches them from their covenant meaning, the reader must ask whether he is seeing restoration or reconstruction.

**Orthodox contrast:** The Church worships the God who revealed Himself to Abraham, Moses, the prophets, and finally in His Son. God is not an abstract monotheistic idea. He is the Father, revealed by the Son, in the Holy Spirit.

**Invitation:** Do not ask only whether Islam mentions biblical figures. Ask whether it understands the story those figures belong to.

*Reader question: If this issue were true, would I have the courage to follow the truth wherever it leads?*

### 3. Embryology and Biology

**Claim being tested:** The Quran is often defended as containing scientific miracles.

**Why it matters:** If a book is presented as miraculous because of scientific precision, its descriptions should be judged carefully. When descriptions appear vague, pre-modern, or inaccurate, the apologetic becomes weak. A reader should not be pressured into calling something a miracle when it requires heavy reinterpretation to fit known facts.

**Orthodox contrast:** Christianity does not depend on secret scientific codes. The miracle is Christ Himself: God in the flesh, crucified and risen.

**Invitation:** Let the text be tested honestly. Truth does not need exaggeration.

*Reader question: If this issue were true, would I have the courage to follow the truth wherever it leads?*

## 4. Cosmology

**Claim being tested:** The Quran and hadith reflect perfect divine knowledge of the natural world.

**Why it matters:** Passages about the earth, sky, and setting of the sun are often defended in different ways. Some may be poetic or observational language. But when traditional explanations sound like the worldview of the seventh century, the reader must ask whether the text is divine correction or cultural reflection.

**Orthodox contrast:** Orthodox Christianity allows Scripture to speak in human language while locating revelation in God's saving acts, especially Christ's Incarnation and Resurrection.

**Invitation:** Do not build faith on forced scientific readings. Build it on the living God.

*Reader question: If this issue were true, would I have the courage to follow the truth wherever it leads?*

## 5. Convenient Revelations

**Claim being tested:** Muhammad's revelations came from God and not from personal need.

**Why it matters:** When revelations repeatedly solve the prophet's domestic, marital, or social difficulties, the pattern raises a question of motive. A true prophet may receive hard commands, but revelation should not look like a tool for personal privilege.

**Orthodox contrast:** Christ reveals divine authority through self-emptying love. He does not use His power to avoid suffering; He walks voluntarily to the Cross.

**Invitation:** Compare the spiritual fragrance of each model. Which one reveals holiness?

*Reader question: If this issue were true, would I have the courage to follow the truth wherever it leads?*

## 6. The Trinity Misunderstood

**Claim being tested:** The Quran corrects Christian belief about God.

**Why it matters:** A correction should understand what it corrects. Orthodox Christians do not believe in three gods and do not place Mary inside the Trinity. If the critique is aimed at a distorted target, it cannot defeat the actual doctrine.

**Orthodox contrast:** The Trinity is the Church's confession of the one God revealed as Father, Son, and Holy Spirit. It is mystery, not arithmetic confusion.

**Invitation:** Before rejecting the Trinity, learn what the Orthodox Church actually means by it.

*Reader question: If this issue were true, would I have the courage to follow the truth wherever it leads?*

## 7. Misstatements About Jews and Christians

**Claim being tested:** The Quran accurately describes the beliefs of earlier religious communities.

**Why it matters:** If broad claims about Jews or Christians do not match what those communities actually taught, the reader has reason to question the reliability of the text's polemic.

**Orthodox contrast:** Orthodoxy invites criticism of what it truly teaches, not caricatures. Its faith is publicly confessed in the Nicene Creed and lived in worship.

**Invitation:** Ask whether you have rejected Christianity itself or only a version of Christianity that Christians do not believe.

*Reader question: If this issue were true, would I have the courage to follow the truth wherever it leads?*

## 8. Mary, Miriam, Aaron, and Imran

**Claim being tested:** The Quran gives reliable sacred history.

**Why it matters:** Mary the mother of Jesus belongs to first-century salvation history. Miriam, the sister of Moses and Aaron, belongs to a much earlier period. If a text appears to blur these identities or requires strained explanations to avoid that conclusion, the reader should take the problem seriously.

**Orthodox contrast:** The Orthodox Church honors Mary as Theotokos within the concrete history of Christ's Incarnation. Her identity matters because the Incarnation is real history, not myth.

**Invitation:** The truth about Mary points to the truth about her Son. Follow the trail to Christ.

*Reader question: If this issue were true, would I have the courage to follow the truth wherever it leads?*

## 9. Preservation and Textual History

**Claim being tested:** The Quran's preservation is simple, perfect, and superior to the Christian Scriptures.

**Why it matters:** Islamic sources themselves contain discussions about recitations, variants, collection, and reports of missing or abrogated material. That does not automatically disprove Islam, but it does challenge the simplistic argument that Islam has no textual questions while Christianity does.

**Orthodox contrast:** The Church does not hide the human history of Scripture. She receives Scripture as part of the living apostolic Tradition, centered on Christ.

**Invitation:** Do not compare an idealized Islam with a caricatured Christianity. Compare both honestly.

*Reader question: If this issue were true, would I have the courage to follow the truth wherever it leads?*

## 10. The Moral and Spiritual Model

**Claim being tested:** Muhammad is the final and best prophetic model for mankind.

**Why it matters:** A religion forms people by the image it gives them to imitate. If the model includes troubling patterns around power, violence, marriage, women, and enemies, the reader must ask what kind of spirituality is being produced.

**Orthodox contrast:** The model is Christ: humble, pure, merciful, crucified, risen, and life-giving. He conquers by love and calls His followers to become saints.

**Invitation:** Look at Christ without fear. If He is truly God in the flesh, then every other model must bow before Him.

*Reader question: If this issue were true, would I have the courage to follow the truth wherever it leads?*

## Chapter 7 — Common Muslim Objections to Christianity

*Many Muslims reject Christianity before they have heard what Orthodox Christianity actually teaches.*

### **“How can God have a Son?”**

Christians do not believe that God had a son through physical relations. That is a misunderstanding. “Son of God” means that the Son is eternally begotten of the Father before all ages. The Father was never without His Son. This is eternal divine relationship, not biology.

### **“The Trinity is three gods.”**

Orthodox Christianity confesses one God, not three gods. The Father, Son, and Holy Spirit are distinct Persons, but one in essence. The Church does not claim to comprehend God fully. It confesses what God has revealed through Christ and the Holy Spirit.

### **“God cannot become man.”**

The Orthodox answer is that God can do whatever is consistent with His nature. If God created the world, He is not contaminated by entering it. The Incarnation does not make God less divine. It reveals the depth of His love and His freedom.

### **“Jesus prayed, so He cannot be God.”**

Jesus is true God and true man. As man, He prays. As God, He receives prayer. The mystery of Christ is not that He pretends to be human, but that He truly assumes our humanity and heals it.

### **“Jesus said, ‘My God, My God, why have You forsaken Me?’”**

On the Cross, Jesus quotes Psalm 22. The Psalm begins in suffering but ends in victory, worship, and proclamation to the nations. Christ is not confused. He is revealing that the Scriptures are being fulfilled in Him.

### **“Christians changed the Bible.”**

This claim must be proven, not merely repeated. The Christian Scriptures existed before Islam, were spread across languages and regions, and were read publicly in worship. The Orthodox Church does not depend on a hidden text or a late correction; it lives from the apostolic witness centered on Christ.

## Chapter 8 — The Cross, the Resurrection, and the Healing of the Human Person

*The Christian Gospel is not merely that bad people can avoid punishment. It is that dead people can become alive in Christ.*

A Muslim may ask, “Why would God need a Cross?” The answer is that God does not need anything. We need the Cross. We need God to enter our death because death is the prison we cannot escape by our own strength. We need God to forgive, heal, cleanse, and raise us. We need a Savior, not merely an instructor.

In Orthodox Christianity, the Cross and Resurrection are one saving movement. Christ freely enters death and shatters it. He does not die because death has power over Him. He dies because He chooses to descend into our condition and fill even the grave with His life.

This is why Orthodox worship sings: “Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.” That hymn is the heart of the Christian proclamation. Death is not the final lord. Christ is Lord.

The Christian life is therefore not simply belief in a doctrine. It is union with Christ through repentance, baptism, chrismation, Eucharist, prayer, fasting, confession, mercy, and love. The Church is not a religious club. It is the Body of Christ, the place where wounded human beings are healed and made holy by grace.

This is the beauty I want my Muslim friend to see. Christianity is not an argument against him. It is a door opened for him. It is the Father running to meet the prodigal son. It is the Shepherd searching for the lost sheep. It is the Physician touching the wound. It is the Crucified and Risen Christ saying, “Come to Me.”

## Chapter 9 — How to Begin the Journey Home

*If you suspect that Christ may be calling you, begin with honesty, prayer, and courage.*

### Step 1 — Pray simply and honestly.

Say: “God, if Jesus Christ is truly Your Son and the Savior of the world, reveal Him to me. If I have inherited error, give me the courage to follow truth.”

### Step 2 — Read the Gospels.

Begin with the Gospel of John, then Luke, Matthew, and Mark. Do not read only isolated verses used in debates. Read the whole story of Christ.

### Step 3 — Visit an Orthodox church.

Stand quietly. Listen to the prayers. Watch how Christ is worshiped. Notice that Orthodoxy is not merely an idea, but a life of prayer.

### Step 4 — Speak with an Orthodox priest.

Ask your questions honestly. Do not rush. Conversion is not a sales appointment. It is a healing journey into the Church.

### Step 5 — Be wise about safety.

Some people face family or community danger when questioning Islam. Seek counsel. Do not create unnecessary risk. Christ calls us to courage, not recklessness.

### Step 6 — Prepare for baptism or reception into the Church.

When the time is right, the Church will guide you through catechism, repentance, confession of faith, and sacramental life. You are not merely leaving something behind. You are entering the life of Christ.

## Conclusion — An Invitation, Not a Victory Lap

*The goal is not to defeat a Muslim in debate. The goal is to help a person come home to Christ.*

My friend, if you have read this far, I ask you to take one more step. Do not close the book and return immediately to habit. Sit quietly. Ask yourself whether you have truly known Jesus Christ or only what others told you about Him. Ask whether Islam has answered the deepest questions of your soul. Ask whether the Cross, which Islam denies, may in fact be the very place where God's love is most clearly revealed.

If Islam is false, then leaving it is not betrayal. It is freedom. If Christ is true, then coming to Him is not becoming less faithful to God, but finally discovering the God your heart was made to know.

The Orthodox Church does not invite you into a shallow emotional decision. She invites you into repentance, worship, discipline, beauty, sacraments, Scripture, the saints, the Cross, and the Resurrection. She invites you to become fully human in Christ.

Come and see. Read the Gospel. Enter the church. Light a candle. Speak to the priest. Pray the name of Jesus. Ask God for mercy. The door is open. The Father is not far away. In Christ, the way home has already been prepared.

*Lord Jesus Christ, Son of God, have mercy on me, a sinner.*

## Suggested Orthodox Reading

*For readers who want to continue beyond this book, the following Orthodox sources offer a deeper encounter with the faith, worship, theology, and spiritual life of the Church.*

Source	Use	Link
Greek Orthodox Archdiocese of America	Teachings of the Orthodox Church — on revelation, Trinity, Incarnation, Scripture, Tradition, and the Creed.	<a href="https://www.goarch.org/-/teachings-of-the-orthodox-church">https://www.goarch.org/-/teachings-of-the-orthodox-church</a>
Greek Orthodox Archdiocese of America	Spirituality — on the purpose of the Incarnation and restoration of humanity to fellowship with God.	<a href="https://www.goarch.org/-/spirituality">https://www.goarch.org/-/spirituality</a>
Orthodox Church in America	Love of Neighbor — on love of God, love of neighbor, and love even for enemies.	<a href="https://www.oca.org/orthodoxy/the-orthodox-faith/spirituality/the-greatest-virtue-is-love/love-of-neighbor">https://www.oca.org/orthodoxy/the-orthodox-faith/spirituality/the-greatest-virtue-is-love/love-of-neighbor</a>
Orthodox Church in America	The Lord's Prayer — on deliverance, salvation, and the Christian path toward God and life.	<a href="https://www.oca.org/orthodoxy/the-orthodox-faith/spirituality/prayer-fasting-and-almsgiving/the-lords-prayer">https://www.oca.org/orthodoxy/the-orthodox-faith/spirituality/prayer-fasting-and-almsgiving/the-lords-prayer</a>