Islam Part 4 Outline

Notes:

A.) **The Trinity and the Oneness of God**

1) Muslims, Jews, and Christians agree there is only one God, but differ significantly in their understanding of God's nature.

2) Muslim apologists argue that the Trinity and the divinity of Jesus were developed centuries after Christ.

3) Christian's belief in the Trinity rests on biblical revelation, including Old Testament passages understood to imply plurality within the Godhead.

4) Genesis 1:26, Genesis 3:22, Genesis 11:7, and Isaiah 6:8 contain God's use of plural expressions such as "Us" and "Our."

5) The New Testament and writings of early Christian leaders provide evidence of belief in Christ's divinity.

B.) **The Logos and God's Revelation of Himself**

1) Genesis 1:1–2 introduces God as Creator and describes the Spirit of God participating in creation.

2) Philo of Alexandria, a non-Christian in ancient Israel, proposed a pseudo-Trinitarian structure of a Supreme God, a Logos and Divine Powers

3) Philo understood the Logos as an intermediary through whom the transcendent God creates and reveals Himself.

4) The Old Testament Angel of the Lord speaks and acts with divine authority in encounters with Hagar, Abraham, Moses, Gideon, and others.

5) John 1:1–18 identifies Jesus Christ as the eternal Word who became flesh and uniquely reveals the Father; He is the *Logos*, the third divine person involved in the Creation (Genesis 1:1-2).

6) John 1:18 emphasizes Christ's intimate relationship with the Father and His unique ability to make the invisible God known.

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Notes:

C.) **Biblical and Early Christian Testimony to Jesus' Deity**

1) Isaiah 9:6 describes the promised Son using divine titles, including Mighty God and Everlasting Father.

2) Old Testament passages anticipate a divine Messiah and a kingly Son.

3) Jesus and the apostles repeatedly affirmed His divine identity and unique relationship with the Father.

4) The recognition of Jesus as God predates fourth-century councils and is rooted in the earliest generations of Christianity.

D.) **Muslim Immigration and Challenges in Western Nations**

1) The Muslim population of the United Kingdom has grown substantially through immigration and natural population increase.

2) Concentrated immigrant communities can experience cultural separation, social isolation, and difficulties integrating into broader society.

3) Community pressure to observe religious customs and expectations conflict with Western principles of individual liberty and gender equality.

4) Islamist extremism, religious intimidation, and attempts to restrict criticism of Islam present challenges to public safety and freedom of expression.

5) Growing Muslim populations have increased political focus on Islamic religious sensibilities.

E.) **The British Grooming Gangs Scandal**

1) Organized networks sexually exploited hundreds of thousands of vulnerable girls in several British communities.

2) Victims suffered repeated sexual abuse, intimidation, violence, and exploitation.

3) Police, social workers, and local authorities repeatedly failed to protect vulnerable children because they feared being "racially insensitive"

4) The scandal exposed serious institutional failures brought about by authorities' buckling under Islamic influence

Session 4

Notes:

F.) **Sweden's Immigration and Integration Problems**

1) Sweden experienced substantial immigration 2003 to 2015, particularly from Middle Eastern and other conflict-affected countries.

2) Residential segregation, language barriers, and employment disparities contributed to the development of socially isolated communities.

3) Gang violence, shootings, and organized criminal activity became serious public-safety concerns in several urban areas.

4) Swedish security authorities identified violent Islamism and online radicalization as continuing national-security concerns.

G.) **Western Immigration Policies and Spiritual Concerns**

1) Humanitarian compassion motivates some Western nations to welcome refugees and migrants escaping war, persecution, and poverty.

2) Large-scale immigration without effective integration can create social, economic, and political instability.

3) A consortium of Leftist-Islamist powers seems committed to undermining the West's Judeo-Christian moral influence; this may lead to collapse of democratic societies.

4) This collapse could facilitate the rise of the Antichrist.

5) Christians must remain spiritually alert, courageous, and grounded in biblical truth rather than fear.

H.) **Conclusion: Muslims as a Mission Field**

1) Legitimate opposition to Islamic teachings must not become hatred or mistreatment of Muslim people, especially considering most Muslims are not extremists bent on conquest.

2) Jesus commands His followers to make disciples of all nations, including Muslims (Matthew 28:19–20).

3) Accounts of Muslims encountering Jesus through dreams, visions, and personal experiences illustrate opportunities for Christian witness.

4) Christians are called to love Muslims, pray for them, reject fear, and speak the truth of Jesus Christ boldly and compassionately.