Islam Session 4: The Trinity, Immigration Problems, Jesus' Outreach

I) Introduction – Communion, Notes

A.) In session 3, I addressed common challenges lodged by Muslim apologists against the Christian belief in a Triune God and a Divine, Eternal Son

1) This week, I want to deal with these challenges in more detail because these doctrines are so essential to Christianity

2) I'll start with a video clip featuring Islamic apologist Muhammed Hajib offering a rather passionate argument against the Trinity – S2.V

B.) Hajib claims Christians made up the concept of a Trinity in the 300s A.D. to accommodate the divinity of Jesus; Muslims like Hijab often point to Deut. 6:4 as the foundation of their claim against the concept – S3 READ

1) Ironically, Muslims, Jews and Christians agree wholeheartedly with the verse's meaning; you will get no argument from followers of Christ on this essential truth…God is indeed one being

2) However, we diverge dramatically on the understanding of the word "one" as it pertains to God's "oneness"

3) Let's listen to David Wood's response to Hijab – S4.V

C.) Allusions to a Trinity, and a Son of God start at the beginning of history in Genesis 1 and are repeated throughout the Torah, the prophets, and the Psalms in as many as 100 references

1) Further, Trinitarian statements appear frequently in the New Testament and writings of the early church fathers – all dated in the first and second centuries, hundreds of years before fourth century councils

2) Let's look at a few OT references – S5

3) The earliest implied reference is in the opening chapters of the Bible, where we are introduced to the divine work of multiple persons – Explain S6

a) A decent way to understand this is to look at the egg - the egg yolk is not in itself one egg; an eggshell is not in itself one egg; an egg white is not itself one egg; but the three together make one egg – each part has a different function, but each contribute equally to the one whole

4) There are at least four Old Testament references where a council of multiple persons is taking place; who then is God talking to? The Jews on the other hand claim God is talking to angels

a) That simply can't be because Isaiah 40:13 tells us that God takes counsel with no one but Himself

b) Therefore, God must be communing with persons within Himself

c) 19th Century Theologian Charles Ellicott declared that the terms *ruah* (the breath of God) and Elohim (gods) are the seeds in Genesis 1 that give life to the doctrine of a plurality of persons in a divine unity

D.) Here's what he refers to in Genesis 1:1-3 – S7 – We can identify the Father and Spirit in this passage, but where can we find the third being?

1) As you many of you know, I like to take the long way in the journey to truth; let's start our search in an unusual place: the thoughts of an ancient Jewish philosopher who lived at the time of Christ, but was not a Christian

2) S7a - Inspired by Greek philosophy and Jewish theology, Philo of Alexandria put forward this pseudo-Trinitarian structure to explain God's operation

3) Philo described the Supreme God – O Theos – as eternal, unchanging, and beyond human comprehension; he was so transcendent, He could not reveal Himself to man in his fullness

4) Philo presents to us the Logos; for the Greeks, it is Divine Reason and for the Jews it is God's Creative Word; this Logos was born of God to bring God's thoughts and intents into reality through creation and revelation

a) According to Philo, this being is a god, but not the God

b) He is an intermediary who stands in the gap between an Almighty God and the created world; through God's *Dynemais* (His powers), the Logos exercises authority as Creator and Lord of Creation

c) From a Christian perspective, Philo has essentially given us a picture of the Trinity – Father (S7b), Spirit (S7c) and Logos…this Logos, this Word of God, is found here (God said) in Genesis 1:1-3 (S7d)

E.) In the Old Testament, He is sometimes called "The Angel of the Lord," who comes in God's full authority to reveal God's Word to His people – S8

1) **Hagar in the Wilderness:** Genesis 16:7–14 - The Angel promises to multiply her descendants (a power belonging only to God); in verse 13, Hagar explicitly calls him "the Lord who spoke to her" and "You are a God of seeing"

2) **Abraham and the Sacrifice of Isaac:** Genesis 22:11–18 - The Angel calls from heaven to stop the sacrifice, stating, "Now I know that you fear God, seeing you have not withheld your son, your only son, **from me**."

3) **Moses at the Burning Bush:** Exodus 3:2–6 - Verse 2 states the Angel of the Lord appeared in a flame of fire. Two verses later, the text says "God called to him out of the bush," and the voice explicitly declares, "I am the God of your father, the God of Abraham..."

4) **Rebuking Israel at Bochim:** Judges 2:1–5 - The Angel speaks in the absolute first person, saying, "**I** brought you up from Egypt and brought you into the land that **I** swore to give to your fathers. **I** said, 'I will never break **my** covenant with you...'"

5) **The Commissioning of Gideon:** Judges 6:11–24 - The narrative seamlessly alternates between "the Angel of the Lord" and "the Lord" (*YHWH*); in verse 14, "The Lord turned to him and said, 'Go in this might of yours...'"

6) **The Birth Announcement of Samson:** Judges 13:2–23 - The Angel tells Manoah and his wife that his name is "Wonderful" (or beyond understanding); after the Angel ascends in the altar flame, Manoah panics, saying, "We shall surely die, for we have seen God."

7) As I discussed last week, there is a common thread that runs through these visitations – S9

8) Who is this Angel of the Lord, this Logos, this Third person in the Trinity? – S10…Jesus Christ is the Word who is the only being who reveals the mind of the Supreme God, the Father because He has always been with the Father

F.) S11, S12, then Comments on John 1:18

1) **Bible Scholar Alfred Plummer** - "The Evangelist solemnly sums up the purpose of the Incarnation of the Logos to be a visible revelation of the invisible God."

2) **Pastor and Commentator Albert Barnes** - He knew him intimately and completely, and was therefore fitted to make a fuller manifestation of him."

3) **Google AI** - In John 1:18, the phrase **"**in the bosom of the Father" is a profound idiom used to describe the absolute, eternal intimacy, unified essence, and unique status of Jesus Christ in relation to God the Father.

4) In the ancient Near East and Greco-Roman world, the "bosom" (the chest or lap) referred to a position of closest physical proximity and deepest emotional favor; it represents a place of mutual love.

5) John uses this language to show that Jesus is not a distant creation or an outside messenger; He exists in a state of perpetual, perfect love and communion with the Father.

6) Further, by placing Jesus "in the bosom of the Father," the Gospel of John emphasizes that Jesus shares the same divine nature as the Father. This directly connects back to **John 1:1**, which states that the Word was *"with God"* (meaning "face-to-face with God").

7) Being in the Father's bosom means Jesus experiences a complete, unhindered unity with God.

8) This means, of course, the Logos (Jesus) was not a created being; Even Philo would have to admit this if he had considered Isaiah 9:6 in developing his theology – S13

G.) Does the Bible tell us there is a Trinity? YES! Does the Bible tell us Jesus Christ is part of that Trinity? YES! Did we know this during Jesus' lifetime and soon after? YES! YES! YES! Is Jesus the Son of the living God? YES!

1) S14 – points to a kingly Son

2) S15 – God the Father says himself that Jesus is His Son and is God

3) In S16, we see Jesus and the apostles ascribe divinity to Him

4) Finally, let's look at the early church fathers, those who took the mantle of leadership from the apostles in the second century

5) Ignatius of Antioch, Polycarp of Smyrna, Justin Martyr, and the writer of Clement all implicitly or explicitly stated Jesus is God

6) They were the second generation of Christian leaders, with two of them likely associates of the Apostle John; an example of their writing is 2nd Clement, dated between 120 and 150 A.D., which reads "Bretheren, it is fitting that you should think of Jesus Christ as God."

II) Problems in the West

A.) Confirming the nature of God and Christ is vitally important because what you believe about God shapes your behavior; a wrong of perception of the Lord will manifest itself in an ungodly worldview and ungodly life choices

B.) The facts show Muslims worship a different God; If we look at what's happened in England the last few decades, we get picture of what other Western nations can look forward to if they can't see the consequences of a people whose worldview is hostile to our Judeo-Christian foundation

C.) Over the last 20 years, the Muslim population in the United Kingdom has more than doubled, from 1.6 million to 4 million, representing about 6 percent of England's population

D.) Here are major consequences of this growth:

1) Rather than integrating into Britain's multi-cultural society, immigrants are forming Muslim communities where Islamic culture and Sharia Law is enforced by internal community pressure

2) Sharia Law puts women at a disadvantage because it limits their access to education and employment, and subjugates them to purely male councils

3) Public institutions, such as schools or city councils, adapt to Muslims' religious demands rather than expect them to adapt to British norms

4) Seventy-five percent of England's MI5 (military intelligence) caseload is the threat of Islamic terrorism;

   a) Further nearly 1/4 of British Muslims (1 million people) believe violence is a legitimate response to burning the Quran

   b) More than 1/3 of British Muslims (1.2 million people) believe Sharia Law should be instituted in England

5) Despite this, it appears British authorities see Muslims as a growing voting bloc; therefore, to court that vote they make policies that hurts native Brits

   a) For example, authorities are heeding Muslim calls to censor and punish opponents who criticize their religion – S17

   b) Authorities fail to execute the Law to protect their citizens' freedom of speech and association to accommodate Muslim sensibilities

E.) S18 - One example you've likely heard about is the grooming gangs scandal involving organized sexual exploitation and trafficking of roughly 250,000 mostly young women by networks of predominantly Pakistani men

1) A series of damning government reviews exposed it as one of the most catastrophic institutional failures in modern British history

2) From the 1997 to 2013, gangs deliberately targeted teens and pre-teens, some as young as 9

    a) They built trust using "boy friending" tactics—showering the children with attention, compliments, money, cigarettes, alcohol, and drugs

3) Once a victim was isolated or intoxicated, the abuse escalated rapidly; girls were subjected to repeated rape, gang rape, physical torture, and forced pregnancies

4) What's remarkable here is British authorities not only ignored it, but in some cases, were complicit

F.) The scandal was rooted in a combination of institutional biases, political correctness, and systemic corruption:

1) Because the vast majority of the convicted perpetrators in these specific rings were of Pakistani heritage, police forces, local councils, and social workers actively avoided investigating the networks

2) Authorities feared exposing the gangs would inflame community tensions or lead to accusations of Islamophobia and racism

    a) This is equally an indictment of a segment of Muslim culture and a charge of profound cowardice and moral weakness against British authorities

3) Rather than treating the minors as victims, police and social workers routinely dismissed them as "consenting" or making "lifestyle choices"

4) In dozens of cases, vulnerable children were criminalized, arrested and prosecuted for prostitution while their adult abusers walked free

5) Finally, pleas for help raised by whistleblowers, teachers, and frantic parents were systematically ignored

6) In the worst instances, subsequent investigations revealed that corrupt police officers directly colluded with the gangs, tipped off perpetrators, or actively participated in the abuse themselves.

G.) Sweden has experienced similar problems; between 2003 and 2015, it took in more than half-a-million immigrants and refugees from volatile Middle East nations

1) The current foreign-born population in Sweden has swelled to 2.6 million, which is nearly one-fourth of its total population; as the demographics changed, Sweden reported increases in sexual assaults and violent crime

2) Sweden shares many of the same problems as England, but add to that unusually high rates of unemployment among its Muslim population; this makes them vulnerable to recruitment by crime gangs and extremists

3) In February 2026, the Swedish Security Service reported that:

a) Violent Islamism and online radicalization of young individuals remained a significant concern.

III) The big question

A.) What causes the West to embrace the destabilizing of their nations?

1) Why would Western nations import peoples whose worldview conflicts with Western ideals of democracy, civil rights and individual freedoms?

2) Why overload their nations' resources and infrastructure to embrace a people who have little or no desire to adapt, who have no respect for their host's laws and customs, and may even actively work to undermine them

3) There are several reasons behind it, but I want to address two key ones:

B.) First, there are people who sincerely desire to help those from broken countries where crime, war and poverty make life very difficult

1) However, these people are often naïve and/or arrogant; they believe generosity and prosperity will move migrants to become law-abiding Westerners who latch on to their host-nation customs

2) In the past, that often worked; but not anymore – trying to integrate mass numbers of unvetted Muslim peoples has proven a failed, destabilizing strategy

C.) Secondly, I believe there is a consortium of Islamists/Marxists/Globalists who are seeking to crash Western nations by destroying their moral foundation

1) What they hope to do is break down the long-standing Judeo-Christian moral culture that undergirds Western society; this culture is the lone barrier to the world achieving political and mystical unity

2) If they can diminish or eliminate the influence of God's moral law, nations decay into mob rule, and politicians will hitch their wagons to whatever mob is loudest and most passionate

3) The shared culture splinters, institutions collapse, the economy crashes, and people look for a Savior to dig them out of the mess they made…enter the Antichrist!

   a) The great peacemaker, the great unifier, the great problem-solver; a deceiving devil disguised in the form of an earthly messiah

4) And so I ask this; will Islam's expansionist and totalitarian nature make it the one-world religion of the Antichrist prophesied in Revelation? I can't answer that question

5) But what I can say is this: at a minimum, I believe Islam is a tool being wielded by the Spirit of Antichrist to destabilize nations and undermine the Judeo-Christian moral influence that is the lone barrier to a future, godless global empire.

6) STAND, STAND, STAND, be equipped, be alert, do not fear, and speak the truth boldly

IV) Conclusion

A.) I want to close on a positive note: please keep in mind that many, many Muslims are decent people – I've had Muslim friends who were generous and kind, and treated my wife and I with great hospitality

B.) Remember this: Though the Islamic religion is the enemy of Christ, individual Muslims are a mission field loved by God

C.) Here are two videos that show how Jesus himself is personally reaching out to Muslims – S19.V – S20.V

D.) Jesus commands us to love them, pray for them, don't fear them, don't run from them," boldly speak the Gospel when given a chance

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Support Material for **Section II - "Problems in the West"**

B. Independent Review of Prevent

C. ONS — Religion, Census 2021

D.1. Sharia Law Independent Review

D.2. Home Office — Sharia Councils and Women

D.3. Department for Education — Religious Accommodations

D.4. MI5 — Terrorism Threat Assessments

D.4a. CERIF — Survey of Attitudes Toward Religious Violence

D.4b. Channel 4 — British Muslim Attitudes Toward Sharia Law

D.5a. Independent Review of Prevent

D.5b. Independent Review of Prevent

E. Casey National Audit — Grooming Gangs

E.1. Casey National Audit

E.2. Jay Inquiry — Rotherham, 1997–2013

E.2a. Casey Audit — Grooming Methods

E.3. Casey Audit — Sexual Exploitation and Abuse

E.4. Operation Linden — Police Failures

F.1. Casey Audit — Ethnicity and Institutional Failures

F.2. Operation Linden — Institutional Failures

F.2a. Casey Audit — Culture and Institutional Accountability

F.3. Casey Audit — Treatment of Child Victims

F.4. Operation Linden — Police Treatment of Victims

F.5. Operation Linden — Ignored Warnings and Complaints

F.6. Operation Linden — Investigations of Police Misconduct

G. Statistics Sweden — Population and Migration

G.1. Statistics Sweden — Foreign-Born Population

G.2. Swedish National Council for Crime Prevention

G.3. Swedish Security Service — 2026 Threat Assessment

G.3a. Swedish Security Service — Violent Islamism and Radicalization