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IS JESUS GOD?

Posted on [March 30, 2017](#) by [Jack Cottrell](#)

QUESTION: Where in the Bible does it say that Jesus is God?

ANSWER: Let's be clear about what we mean by saying "Jesus is God." This does not mean that Jesus of Nazareth and God are the exact same being. The eternal, infinite divine being who is the one true and living God has existed forever as the three persons of the Trinity. We know them as God the Father, God the Son, and God the Holy Spirit (see Matt. 28:19). The eternal God the Son, also known as the Logos (John 1:1), at a specific time in history entered into a kind of union with the human person we know as Jesus of Nazareth (John 1:14). As a result, the human person Jesus is God in the sense that he has a truly divine nature in addition to his truly human nature. This means that his thoughts, words, and actions are the thoughts, words, and actions of God (specifically of God the Son, the Logos).

This incarnation of God in the person of Jesus Christ was prophesied in the Old Testament. E.g., in Psalm 45:6 the Messiah as the victorious king is addressed thus: "Your throne, O God, is forever and ever." In Isaiah 9:6 he is assigned the name, "Mighty God." The New Testament also adds much testimony to the divine nature of Jesus, as summarized below.

I. JESUS IS GIVEN TITLES OF DEITY.

Several of the titles applied to Jesus are indications of his deity; I will explain two of them here. First, the title "Son of God" was often used for him. See Matt. 3:17; 16:16; 17:5; Mark 3:11; Rom. 1:4. We know that this implied his deity just from the way his Jewish enemies reacted when he was called this. On two occasions when Jesus referred to God as his Father, the Jews accused him of blasphemy and wanted to kill him because he "was calling God His own Father, making Himself equal with God" (John 5:18; see

10:33, 36). In the John 5 passage, when Jesus responds to this charge (vv. 19-47), he never denies that he was “making himself equal with God.” The incident in John 10 also shows that Jesus’s claims (“I and the Father are one,” v. 30, and “I am the Son of God,” v. 36) had implications of deity. When at his trial before the Jewish council Jesus acknowledged that he was the Son of God (Luke 22:70), the council declared that “he ought to die because he has made himself the Son of God” (John 19:7).

We should also note that the title “Lord” (Greek *kurios*, used of Jesus almost 500 times) was a title of deity when applied to Jesus in the context of Jewish piety. Most Jews in Jesus’s day were familiar with the Greek translation of the Hebrew OT, known as the Septuagint. In the original Hebrew God’s divine name of “Yahweh” was used over 6,000 times; and in most manuscripts of the Greek translation, the title “Lord” (*kurios*) is used to represent “Yahweh.” Thus any Jew who knew his OT in its Septuagint form would have associated this title *kurios* immediately with Yahweh, the one true God. There is no way the Apostle Paul and other NT writers (who show familiarity with the Septuagint) could have applied this title to Christ without in their minds identifying him with Yahweh.

II. JESUS PERFORMED DIVINE WORKS.

In the New Testament Jesus (especially in his transcendent divine nature) is described as performing works that only God has the power and prerogative to do. These include the original creation of all things (John 1:3; 1 Cor. 8:6; Col. 1:16; Heb. 1:2) and the work of providence (Col. 1:17; Heb. 1:3). Salvation, too, is a divine work; and the NT represents Jesus above all as the Savior of the world. This includes his authority to forgive sins (Mark 2:10), which is a prerogative of God alone (Mark 2:7). That Jesus has been involved in the works of creation, providence, and salvation establishes his divinity.

III. JESUS IS CALLED GOD.

The fact that the New Testament on several occasions specifically refers to Jesus as God is strong evidence of his divine nature. John 1:1 declares, “In the beginning was the Word [the *Logos*], and the Word was with God, and the Word was God.” This person of the Trinity became Jesus (John 1:14). After his resurrection Jesus is addressed by the Apostle Thomas as “My Lord and my God!” (John 20:28). Jesus did not rebuke him for this great confession, and commends all those who would come to share this conviction (v. 29). In 1 John 5:20 Jesus is called “the true God and eternal life.”

In Romans 9:5 the Apostle Paul says the Jews were privileged to be the ones “from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.” This is the only translation that makes sense in the context. Also, in Titus 2:13 Paul says, “Looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus.” I.e., Christ Jesus IS “our great God and Savior.” This language is similar to 2 Peter 1:1, which refers to “the righteousness of our God and Savior, Jesus Christ.” Hebrews 1:8 says that this statement in Psalm. 45:6 applies to Jesus: “But of the Son He says, ‘Your throne, O God, is forever and ever.’”

IV. JESUS IS EQUAL WITH GOD.

Often in the New Testament Jesus is described in ways that make him equal with God. E.g., in the Great Commission in Matt. 28:19 we are commanded to baptize sinners (literally) “*into the name of the Father and the Son and the Holy Spirit.*” Not “names of,” but *the (one) name of.*” In Bible times the NAME of a person represented the person as such—his qualities, character, and very nature. Here, the singular “name” indicates that the three persons of the Trinity share the same qualities, nature, and authority.

In John 5:23 Jesus says that the Father has given all judgment to the Son, “so that all will honor the Son even as they honor the

Father.” The word “even as” (*kathos*) indicates that the Son is to receive equal honor with the Father.

In Galatians 1:1 Paul separates Jesus from the category of mere mankind and puts him on a level equal with God the Father. He declares that he was appointed to be an apostle “not sent from men, nor through the agency of man, but through Jesus Christ, and God the Father.” In Philippians 2:6 Paul declares that Jesus in his pre-incarnate identity simply as the Logos “existed in the form of God” and “did not regard equality with God a thing to be grasped.” I.e., he did not have to grasp after equality with God because it was inalienably his by nature, and he did not have to jealously cling to it because he could never lose it. Colossians 2:9 simply states, “For in Him all the fullness of Deity dwells in bodily form.” We could not ask for a clearer affirmation of Christ’s deity.

We should also note that the book of Revelation over and over coordinates the work of the Father and the work of the Lamb in their heavenly glory. E.g., God and the Lamb have one throne (22:1, 3). The day of judgment is the great day of “their wrath” (6:17). Both are described with the language of eternity. In 1:8 God the Father says, “I am the Alpha and the Omega, . . . who is and who was and who is to come (also 1:4; 4:8; 10:6; 15:7; 21:6). Then in 22:13 Jesus says, “I am the Alpha and the Omega, the first and the last, the beginning and the end” (also 1:17; 2:8). Thus the Father and the Son share the same eternal nature which belongs to God alone.

V. JESUS IS WORSHIPED.

Significantly, the divine nature of Jesus is seen in the New Testament in the many places where he is worshiped in the same way as the Father is worshiped. It is clear that neither men (Acts 10:25-26) nor angels (Rev. 19:10; 22:8-9) may rightly receive worship. Yet Jesus asks us to honor him even as we honor the Father (John 5:23), and he received the sincere worship of Thomas

(John 20:28). Philippians 2:10-11 says that those who worship the Son bring glory to the Father.

The climactic teaching of the divine nature of Jesus is found in the book of Revelation, where all the heavenly hosts are seen as giving explicit worship to the Lamb (5:8-11). They say, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing” (5:12). Then follows the most irrefutable evidence of the deity of Christ in all Scripture, as “every created thing” (a category in which Christ is NOT included) offers worship to the Father *and the Lamb* identically: “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever” (5:13).

VI. JESUS IS IDENTIFIED WITH YAHWEH.

Finally, in the NT several OT texts that speak of Yahweh are cited as referring specifically to Jesus, thus identifying Yahweh as the Trinity and Jesus as the Logos incarnate. E.g., both Isaiah 40:3 and Malachi 3:1 speak of a messenger (John the Baptist) who will prepare the way for Yahweh, but the NT texts show that the latter is Jesus. Hebrews 1:10-12 quotes Psalm 102:25-27 as referring to Jesus. Especially significant is Joel 2:32, which says that “whoever calls on the name of the LORD [*Yahweh*] will be saved. The NT quotes this passage twice and refers it to Christ: Acts 2:21, 36; Rom. 10:9, 13.

We conclude that the Biblical testimony to the divine nature of Jesus abundant, clear, and conclusive. *JESUS IS GOD!*
[NOTE: Most of this material is from my book, *The Faith Once for All*, 233-241.]

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JESUS AND YAHWEH: HOW ARE THEY RELATED?

Posted on [January 23, 2015](#) by [Jack Cottrell](#)

Question: Recently I saw an article that declared that Yahweh (Jehovah) in the Old Testament is God the Father *only*, and that he

does not include the other persons of the Trinity. The article specifically said that Yahweh and Christ Jesus are two distinct individuals. Is this Biblical? What do you think?

Answer: I saw the same article, and I disagree with the view presented there. I believe that Yahweh as the name for God revealed in the Old Testament includes all three persons of the Trinity. Depending on the context, this name may refer to all three persons or to any one of them. The New Testament makes this very clear regarding the divine nature of Jesus Christ, and based on this I simply infer that it would apply to the Holy Spirit also. Here I will present the NT evidence that the OT name “Yahweh” is inclusive of the Logos, i.e., the second person of the Trinity, the one who became Jesus of Nazareth. (See my book, *The Faith Once for All*, ch. 13, “The Person of Christ,” pp. 233-234, 240-241.)

First, we will notice the connection between the name “Yahweh” and the NT title for Jesus, “Lord” (the Greek word *kurios*, or *kyrios*). The title “Lord” is used for Jesus almost 500 times. This is significant because of the way the title *kurios* was used among the Jews. In most extant manuscripts of the Septuagint (the Greek translation of the OT), *kurios* is the Greek word used around 8,000 times to refer to the God of Israel. Sometimes it translates the Hebrew terms *'adonai* (“Lord” in a literal sense) and *'elohim* (“God”), but mostly—over 6,000 times—it appears in the place of “Yahweh,” the divine name itself. Nearly a thousand times *kurios* appears in combination with *theos*, “God,” in the common expression “the LORD God.” It is never used for pagan deities and idols.

The bottom line is this: any Jew who knew the OT in its Septuagint form would have associated this title (*kurios*) immediately with the one true God. This is certainly the case with the Apostle Paul and other NT writers, who frequently quote from the Septuagint version of the OT.

It is significant, then, that the NT writers use this title so frequently—in Paul’s case, almost exclusively—for Jesus. There is

no way that they could have applied this title to Christ in its religious sense without in their minds identifying him with Yahweh. This is especially true after his resurrection from the dead, as a result of which Thomas addressed him as “my Lord and my God” (John 20:28), God the Father declared him to be “both Lord and Christ” (Acts 2:36), and the whole world will ultimately “confess that Jesus Christ is Lord” (Phil. 2:11), indeed, the Lord of lords” (Rev. 17:14; 19:16). The latter is a title used for God (Deut. 10:17; 1 Tim. 6:15), and surely there can be only one “Lord of Lords.” Thus when the early Christians confessed “Jesus is Lord” (Rom. 10:9; 1 Cor. 12:3), they were confessing belief in his deity and identifying him with Yahweh.

Second, it is a fact that in a number of instances NT writers apply to Jesus Christ specific OT passages that speak unequivocally of Yahweh. For example, Matt. 3:3 says that Isa. 40:3 is talking of John the Baptist’s ministry as the forerunner of the Messiah: “Make ready the way of the LORD, make His paths straight!” But Isa. 40:3 speaks specifically of Yahweh: “Clear the way for the LORD [Yahweh] in the wilderness; make smooth in the desert a highway for our God.” The same is true of Mal. 3:1, where Yahweh says, “Behold, I am going to send My messenger, and he will clear the way before Me.” In Matt. 11:10, however, the Holy Spirit sees fit to change *Me* to *You*, thus showing that the specific reference is to Jesus: “Behold, I send My messenger ahead of You, who will prepare Your way before You.”

Other passages are equally insistent that OT references to Yahweh are speaking of Jesus Christ. Hebrews 1:10-12 quotes Psalm 102:25-27 and applies it to our Savior, thus ascribing to him Yahweh’s work of creation and attribute of eternity. Joel 2:32 is especially significant: “And it will come about that whoever calls on the name of the LORD [Yahweh] will be delivered.” The NT quotes this passage on two occasions and refers it to Christ (Acts 2:21, 36; Rom. 10:9, 13). In Isa. 8:13-15 Yahweh describes himself as a stumbling stone, and in Isa. 28:16 he declares that he

will lay in Zion a firmly-placed cornerstone. In Rom. 9:32-33 Paul quotes from and combines these two texts, and implies that the stumbling stone is Jesus Christ (see also 1 Peter 2:6-8). Similar comparisons can be made between Ps. 68:18 and Eph. 4:6-8; between Isa. 45:23 and Phil. 2:10-11 (see Rom. 14:11); between Deut. 10:17 and Rev. 17:14, 19:16; between Ps. 34:8 and 1 Pet. 2:3; between Isa. 8:14 and 1 Pet. 2:5-8; and between Ps. 24:7-10 and 1 Cor. 2:8.

After surveying passages such as these and many others, Christopher Kaiser says, “We conclude that Jesus is identified with Yahweh, the God of Israel, in virtually all the strata of the New Testament, early as well as late” (*The Doctrine of God*, Crossway 1982, p. 35).

Third and finally, if Jesus in some sense IS Yahweh, how do we explain the fact that the OT at times distinguishes between Yahweh and the Messiah Jesus (as in Ps. 2:7; Ps. 110:1; and Isa. 53:6, 10, for example)? Here we will make two points.

For one thing, as indicated above, to say that Jesus is Yahweh does not mean that Jesus alone is Yahweh, but that Yahweh of the OT *includes* Jesus, along with the Father and the Spirit. Thus in texts such as these, Yahweh the Father is distinct from Yahweh the Son, with the former speaking of the latter.

In addition, strictly speaking, when we say that Jesus is Yahweh, we are referring specifically to his *divine* nature, the eternally pre-existing Logos who *became* Jesus (John 1:1-14). We are not referring to Jesus the human being as such, who did not even exist until he was supernaturally formed in the womb of the virgin Mary (Luke 1:31-35). Prior to his incarnation as Jesus of Nazareth, the Logos co-existed with the Father and the Holy Spirit under the shared name of Yahweh. From this perspective all three persons of the Trinity could foresee and speak about the yet-to-come Messiah, who would take on the identity of Yahweh by virtue of his union with the Logos. Thus even though in a sense the

God-man Jesus is distinct from Yahweh, there is a stronger sense in which he IS Yahweh.

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Do Muslims and Christians Worship the Same God?

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DO MUSLIMS & CHRISTIANS WORSHIP THE SAME GOD?
JACK COTTRELL (composed NOVEMBER 14, 2015)

Islam is the world's second largest religion, with around two billion adherents. This is nearly one-fourth of the world's population. Fifty countries are mostly Muslim. Europe has around 50 million Muslims, and the USA around 7 million. These numbers are increasing rapidly.

But isn't that a good thing? Aren't Muslims a religious people, and isn't Islam similar to Christianity? Don't we both trace our faith back to the Old Testament, to Abraham? Don't Christians and Muslims worship the same God? In 2007 George W. Bush said, "I believe that all the world, whether they be Muslim, Christian, or any other religion, prays to the same God." Catholicism's Second Vatican Council (early 1960s) said, "The Muslims profess the faith of Abraham and worship with us the sole merciful God." A 1994 Catholic catechism repeated, "Together with us Muslims adore the one merciful God." In a 2011 poll, 40% of evangelical Christians said Christians and Muslims worship the same God. Even the Muslims' own holy book, the Q'uran (29:46) says, speaking of Christians, "Our God [ALLAH] and your God is one."

The implication is that Christianity and true Islam are practically brothers; faithful Muslims are religious and God-fearing; thus they must be peace-loving. The implication is that we have nothing to fear from this religion in its true form. Of course there are *radical* Muslims—the jihadists, the terrorists like ISIS. But aren't these just deviant fanatics who have twisted what real

Islam believes? Surely, if we are all worshipping the same God, we can “rest in peace” about our future.

If this is what you think, I have two words for you: **WAKE UP!!** The fact is that the Islamic religion practiced by the ISIS terrorists is more true to real Islam than what passes for Islam in our general culture. In reality, there is no religion more opposed to Christianity than Islam, and there is no alliance more determined to suppress Christianity and dominate the world than Islam.

In my youth the single greatest threat to world peace was Communism; the single greatest enemy of Christianity was Communism; the most likely candidate to be the anti-Christ was Communism. Today these roles are all filled by Islam—and not just the jihadists, but the religion as such.

In this essay I cannot go into all the problems of the Muslim religion, nor into all the reasons why it is so dangerous to Christianity and the world. My purpose is simply to explain the *most basic error* that many folks have about Islam, namely, the FALSE idea that Muslims and Christians worship the same God. Only under-informed people from both the Christian and the Muslim sides believe that Allah and Yahweh (the God of the Bible) are the same.

Before going into detail I will summarize my main point. The question is this: WHO IS GOD, and HOW DO WE KNOW? We know who God is only because of *revelation*. He has revealed himself to human beings from Eden onward. But here is a very important point: he did not reveal *everything* about himself *all at once*, from the beginning. In Old Testament times God got serious about revealing himself from the time of Abraham onward (c. 2000 B.C.), and then *really* serious from the time of Moses (c. 1500 B.C.). For the next 1000 or 1100 years (up to Malachi, c. 430 B.C.) God was revealing himself as YAHWEH, the one true God. This revelation is recorded in the Old Testament. Then came centuries of silence.

Then after about 400 years, God began revealing himself again, but this time with a HUGE, GIGANTIC SURPRISE! In the first century A.D. **SOMETHING HAPPENED** that forever shows that Allah is a false God and that Islam is a false religion. What happened? JESUS CAME! I will now explain in detail what this means.

ONE: GOD REVEALED HIMSELF IN OLD TESTAMENT TIMES IN HIS ONENESS. This oneness included two things: Yahweh is the ONE AND ONLY God. Also, in his nature Yahweh is just ONE GOD; he is not a collection of deities, like the individual gods of Olympus.

This ONENESS of God is affirmed often in the Old Testament. In Exodus 20:2-3 the first of the Ten Commandments says, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me.” The Jews’ “golden text” (Deut. 6:4) says, “Hear, O Israel! The LORD is our God, the LORD is one!” Isaiah 44:6 declares, “Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: ‘I am the first and I am the last, and there is no God besides Me.’” See also Isaiah 45:5, 18, 22 – “I am the LORD, and there is no other; besides Me there is no God.... I am the LORD, and there is none else.... Turn to Me and be saved, all the ends of the earth; for I am God, and there is no other.”

This ONENESS of God continued to be emphasized in the New Testament. Mark 12:28-29 records a scribe asking Jesus, “What commandment is the foremost of all?” Jesus answered, “The foremost is, ‘HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD....’” In 1 Timothy 1:17 Paul says, “Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.” James 2:19 says, “You believe that God is one. You do well; the demons also believe, and shudder.” See also Romans 3:29-30; Galatians 3:20.

Now, if Islam had been invented in the context of OT revelation only (e.g., in the 7th century B.C. instead of the 7th century A.D.), its deity, Allah, would have sounded much the same as Yahweh. This is because in Muslim thought the main thing about Allah is his *oneness*: “There is no God but Allah.”

BUT here’s the deal: the OT revelation of God is not the whole picture, since the OLD Testament is *not God’s final word*! There is more about God than meets the eye in OT times, simply because God did not choose to reveal EVERYTHING about himself in those days!

(Here’s an illustration—and it is JUST an illustration: I am going to tell you something about myself NOW, that I have never told anyone before—something about WHO I AM. Here’s the deal: I am actually just ONE of **three identical triplets**. Sometimes you have seen one of me, sometimes another, and at other times the third. One of me is the social JACKIE, seen around the community and in local stores and restaurants. But then there is JACK, the recluse who hides in his home office and just studies and writes. The third “me” is JACQUES; he’s the one whom you see at church and who travels around and preaches occasionally. So now you know: there is more to me than you thought, up to now! Remember: this is just an illustration! It leads me to my other point, though it is not exactly parallel to my illustration.)

TWO. IN NEW TESTAMENT TIMES (BEGINNING WITH JESUS CHRIST) GOD HAS REVEALED HIMSELF IN HIS THREENESS. I.e., though he is just ONE GOD, he is *three distinct persons*: God the Father, God the Son, and God the Holy Spirit. We call this THE TRINITY. (In this essay I do not intend to discuss the concept of the Trinity as such; see my book, *God Most High: What the Bible Says About God*, chapter 20).

Our question here is this: Why did God wait so long to make his threeness known? Simply because there was no need for anyone to know this in OT times. So what changed in the NT era? With Jesus, the time came to work *the works of salvation*! In the OT era

there were prophecies of the cross and of the resurrection, and of the coming work of the Spirit; but now it is time for this saving work to actually be done! The work of salvation is something only God can do, and it actually involves SEVERAL different works, and these various works are *divided among the distinct persons of the Trinity*.

One person (God the SON, the LOGOS) enters our universe and becomes a human being (Jesus), and he alone goes to the cross and experiences death for our sins. Then three days later he is raised from the dead—with the help of God the FATHER and God the SPIRIT. Forty days later he ascends to the right hand of the Father in the angelic heaven. Then after ten more days, on the Day of Pentecost, the risen, ascended, and enthroned God the Son turns to the third person of the Trinity—God the Spirit—and says, “OK, now it’s YOUR TURN! They are waiting for you. I told my followers you would come to them now that I have gone. So it’s time for you to place your power upon them. They are already gathered in worship, in the presence of thousands of other Jews. Now, Holy Spirit – do your thing!” What happens next is described in Acts 2.

Thus God reveals his *threeness* to us in connection with the working out of our salvation. This is how we now know, in NT times, that God is still ONE, but he is MORE than one: he is also THREE. How to explain this is a mystery we may never penetrate. It has no real parallel in human experience. (One possible illustration: a computer system can have ONE SERVER, with THREE PCs attached. But that’s another story.)

Here is the main point: ***we can no longer say we believe in the ONE TRUE GOD if we do not also accept him as the three persons of the Trinity!*** And Muslims adamantly refuse to accept the idea that God is a Trinity of divine persons. Thus they refuse to believe in the same God that Christians worship. As Christians we are committed to a belief in God as three persons from the very beginning of our Christian lives. Let me ask you: when you

became a Christian, into whose name were you baptized? Into the name of “God”? No. Into the name of “Yahweh”? No. Into the name of “Allah”? A thousand times NO! Well, how about—into “the name of the Father, and of the Son, and of the Holy Spirit?” ABSOLUTELY! You see, in the Great Commission Jesus forever finalized the revelation of the threeness (Trinity) of God when he commanded us to baptize into the *one name* of THE FATHER, THE SON, and THE HOLY SPIRIT (Matt. 28:18-20). This is the Christian’s God!

A crucial aspect of this new knowledge of God is *the divine nature of Jesus*. Jesus is God! This is the point of the very title, “Son of God” (see John 5:18; 10:33, 36). Also, Jesus is specifically identified with God in John 1:1, 14 – “In the beginning was the Word, and the Word was with God, and the word WAS GOD. . . . And the Word became flesh and dwelt among us.” In John 20:28, the apostle Thomas confesses Jesus as “My Lord and my God,” and is not rebuked or corrected by Jesus. Colossians 2:9 says, “For in Him all the fullness of Deity dwells in bodily form.” In Revelation 5:8-12 (as in John 20:28), Jesus is worshiped. See especially John 5:23, where Jesus says that it is the Father’s will “that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.” To refuse to worship Jesus the Son is to also refuse to worship the Father.

Once the church began, the main reason why so many Jews (who believed in Yahweh as they knew him from OT revelation) were rejected by God was this: *they refused to accept the new revelation of the threeness of God and of the divine nature of Jesus!* (See Romans 11:20.) As long as Muslims likewise refuse to accept this revelation, they cannot claim to be worshiping the true God.

Here is the #1 reason why Islam is not a TRUE religion, and why it is nothing like Christianity. The “god” Muslims worship is not the true God! “Allah” is not the God of the Bible—Yahweh, the one true God who is Father, Son, and Holy Spirit. Indeed, the

“Allah” whom Muslims worship does not exist. Those committed to Islam, like so many Jews in the church age, have closed their minds and hearts to the true God. They have specifically and vehemently rejected God as Trinity: as Father, Son, and Holy Spirit. They adamantly reject the sonship and the divine nature of Jesus—and thus the salvation he brings. Jesus either IS or IS NOT the Son of God who is God in the flesh. Jesus either IS or IS NOT the eternal God in the human person of Jesus. Jesus either IS or IS NOT one of the three persons of the divine Trinity. The Muslim religion says he IS NOT, and thus unambiguously separates itself from the true God.

THREE. WHAT LESSONS CAN WE LEARN FROM THIS?

First, we must not hesitate to speak the truth, which includes exposing all false doctrines and false religions, including Islam. In Acts 20:28-31 the Apostle Paul gives this admonition to the elders at the church in Ephesus: “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. Therefore be on the alert” In Ephesians 4:14 Paul warns us to be on guard against being “tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming.” In Titus 1:9 he says that a church leader must be “holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.”

Second, we must realize that just because Islam is a religion, this does not mean it is a TRUE religion. Just because it affirms belief in “one god,” this does not mean that their god is the one

TRUE God. Just because many Muslims say (perhaps sincerely) that they want to live in peace with Christianity, this does not mean that true Islam, rightly understood, is a friend of Christianity. I can guarantee all of you who are non-Muslims that you do not want to live in a world, or a country, run by Muslims and governed by Islamic law. Christianity in our time has no greater enemy on earth than Islam.

Third, the fact remains that Jesus said: LOVE YOUR ENEMIES! (Matt. 5:44). So we must love Muslims, and recognize that without their acceptance of the true God, they are lost for eternity. And if we love them, we will want them to know this. And finally, if we love them, we will try to lead them to the knowledge of the true God and to the knowledge of salvation in Jesus Christ.