

APPENDIX A

DEUTERONOMY 13:1f & 18:15f IN VARIOUS IMPORTANT MANUSCRIPTS

My own English translation [Jehovah told Moses to tell God's people:] "If a 'prophet' or a 'dreamer' arises in your midst, and gives to you a sign or a wonder, and the sign and the wonder comes [to pass] of which he spoke and said: 'Let us follow **other** gods which you did not know and serve!' - do not obey the words of such 'prophets' and 'dreamers'!... A Prophet from your midst, from your brothers like me, Jehovah your God shall raise up. To Him, you must listen!... And Jehovah said to me:... 'A Prophet I shall **raise up** for you people, from the midst of your brothers like you are'"

The Hebrew Massoretic text: "Kiy-yaaquum b^eqirb^ekaa naabiy' 'oo chooleem cha:loom, w^enaathan 'eeleykaa 'ooth 'oo moofeeth 'uwbaa' haa'ooth w^ehammoofeeth 'a:sher dibber 'eeleykaa lee'moor, neelkaah 'acha:reey':eloohiyim '**acheeriyim**' a:sher lo'y^eda[^] them wena[^]aabdeem - lo'tishma'eel-dibreeyhannaabiy' hahuw' 'oo 'el-chooleem.... Naabiy' **miqqirb^ekaa mee'acheeykaa kaamooniy** yaaqiym l^ekaa J^ehoovaah ':Eloohieykaa 'Eelaayv tishmaa[^]uun.... Wayyoo'mer J^ehoovaah 'elaay:...Naabiy' '**aaqiym** laahem **miqqereb** ':acheeyhem kaamookaa...."

The Greek Septuagint: "Ean de anasteei, en sou propheetees ee enupniazomenos enupnion, kai doo, soi seemeion ee teras, kai elthee, to seemeion ee to teras ho elaleese pros se, legoon: 'Poreuthoomen kai latreusoomen theois **heterois** hois ouk oidate!' - ouk akousesthe toon logoon tou propheetou ekeinou ee tou enupniazomenou to enupnio ekeino!... Propheeteen **ek toon adelphoon sou hoos eme anasteesei** soi Kurios ho Theos sou: autou akousesthe!.... Kai eipe Kurios pros me... 'Propheeteen **anasteesoo** autois **ek mesou toon adelphoon autoon hoosper se**'"

The Latin Vulgate: "Si surrexerit in medio tui propheta, aut qui somnium vidisse se dicat, en praedixerit signum atque portentum, et evenerit quid locutus est, et dixerit tibi: 'Eamus et sequamur deos **alienos** quos ignoras et serviamus eis!' - non audies verba prophetae illius aut somniatoris!.... **Prophetam de gente tua et de fratribus tuis sicut me suscitabit tibi Dominus Deus tuus: ipsum audies!** Et ait Dominus mihi:... 'Prophetam **suscitabo eis de medium fratrum suorum** similem tui'"

Luther: "Wenn ein Prophet oder Traeumer unter euch word aufstehen und gibt dir ein Zeichen oder Wunder, und das Zeichen oder Wunder kommt davon er dir gesagt hat, und er spricht: 'Lass uns **andern** Goettern folgen, die ihr nich kennet, und ihnen dienen!' - so sollst du nicht gehorchen den Worten solches Propheten oder Traeumers!... **Einem Propheten wie mich wird der Herr dein God dir erwecken, aus dir und aus deinen Bruedern; dem sollt ihr gehorchen!**... Und der Herr sprach zu mir:... 'Ich will ihnen **einen Propheten wie du bist, erwecken aus ihren Bruedern**'"

Calvin: "*Cum surrexerit in medio tui propheta, vel qui somnium somniabit, et dederit tibi signum vel portentum. Eveneritque tibi signum et portentum quod dixerat tibi: 'Eamus post deos alienos quos non nosti, et colamus eos!' - non obedies verbis prophetae illius aut somnium somniantis!... Prophetam de gente tua et de fratribus tuis sicut me suscitabit tibi Dominus Deus tuus: ipsum audies!.... Et ait Dominus mihi:...'Prophetam suscitabo eis de medium fratrum suorum similem tui.'*"

The English Authorized (King James) Version: "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying: 'Let us go after other gods which thou hast not known, and let us serve them!' - thou shalt not hearken unto the words of that prophet or that dreamer of dreams!... The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken!... And the LORD said unto me:...'I will raise them up a Prophet from among their brethren, like unto thee.'"

The Dordt Dutch States-General Translation: "Wanneer een profeet of droomendroomer in het midden van u zal opstaan en u geven een teeken of wonder; en dat teeken of dat wonder komt dat hij tot u gesproken had, zeggende: 'Laat ons andere goden die gij niet gediend hebt, navolgen en hen dienen!' - gij zult naar de woorden van dien profeet of naar dien droomendroomer niet hooren!... Eenen Profeet, uit het midden van u, uit uwe broederen, als mij, zal uw de HEERE, uw God, verwekken; naar Hem zult gij hooren.... Toen zeide de HEERE tot mij:...'Eenen Profeet zal ik hun verwekken uit het midde hunner broederen, als u.'"

The Afrikaans Revised Version: "As 'n ,profeet' of een wat as ,dromer' optree by jou opstaan en jou 'n teken of wonder aankondig, en die teken of wonder kom uit wat hy jou beloof het met die woorde: ,Laat ons agter ander gode aan loop wat jy nie geken het nie, en hulle dien!' - dan moet jy nie luister na die woorde van dié ,profeet' of na dié man wat as ,dromer' optree nie!... 'n Profeet uit jou midde, uit jou broers, soos ek is, sal die HERE jou God vir jou verwek; na Hom moet julle luister!... Toe het die HERE vir my gesê:...' 'n Profeet sal Ek vir hulle verwek uit die midde van hulle broers, soos jy is."

The New Dutch (Nederlandse Nieuw) Translation: "Wanneer onder u een profeet optreedt of iemand die droomen heeft, en hij een teken of een wonder aankondigt; en het teken of het wonder komt, waarover hij u gesproken heeft met de woorden: 'Laten wij andere goden achterna lopen die gij niet gekent hebt, en laten wij hen dienen!' - dan zult gij naar de woorden van dien profeet of van dien dromer niet luister!... Een Profeet uit uw midden, uit uw broederen, zoals ik ben, zal uw de HERE uw God u verwekken; naar Hem zult gij luisteren.... Toen zeide de HERE mijn God:...'Een Profeet zal Ik hun verwekken uit het midden van hun broederen zoals gij zijt.'"

The New International Version: "If a prophet or one who foretells by dreams appears among you and announces to you a miraculous sign or wonder, and if the sign or wonder of which he has spoken takes place, and he says: 'Let us follow other gods! (gods you have not known) and let us worship them!' - you must not listen to the words of that prophet or dreamer!... The LORD your God will raise up for you a prophet like me from

among your own brothers. You must listen to him.... The LORD said to me:... **'I will raise up** for them a prophet **like you from among their brothers.**"

The New King James Version: "If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder of which he spoke comes to pass, saying: 'Let us go after **other** gods which you have not known, and let us serve them!' - you shall not listen to the words of that prophet or that dreamer of dreams!... The LORD your God will raise up for you a Prophet **like me from your midst, from your brethren.** Him you shall hear.... And the LORD said to me:... **'I will raise up** for them a Prophet like you **from among their brethren.**"

The Afrikaans 'Bybel Nuwe Vertaling': "Wanneer 'n ,profeet' of iemand wat ,drome' uittê by jou kom en vir jou vertel van 'n teken of 'n wonder, en die teken kom uit of die wonder vind plaas soos hy gesê het, en hy dan op grond daarvan vir jou sê: ,Kom ons gaan dien **ander** gode al het jy hulle nie vroeër gedien nie!' - **moet jy nie na hom luister nie!**... Die Here jou God sal 'n Profeet onder **jou** na vore laat kom, **een van jou volksgenote.** Hy sal soos ek wees. Vir Hom moet jy gehoorsaam!... Toe het die Here vir my gesê:...,Ek sal 'n Profeet vir hulle na vore laat kom, **een van hulle volksgenote.** Hy sal soos jy wees."

My own Afrikaans translation [Jehowa het vir Moses gesê dat hy God se volk moet vertel]: "Indien 'n ,profeet' of 'n ,dromer' in jul midde opstaan en gee vir julle 'n teken of 'n wonder, en die teken en die wonder kom [tot stand] waarvan hy gespreek en gesê het: ,Laat ons **ander** gode volg wat julle nie geken en gedien het nie!' - **moenie die woorde van sulke ,profete' en ,dromers' gehoorsaam nie !**... 'n Profeet **vanuit jul midde, vanuit jul broers soos ek,** sal Jehowa jul God verwek. Vir Hom moet julle luister!... En Jehowa sê vir my:... 'n Profeet **sal Ek vir julle mense verwek, vanuit die midde van jul broers** soos wat jy is'..."

All of this can mean only the following:

1) 'Prophets' must be rejected as **false-prophets**, even if their signs and predictions get fulfilled - if they encourage the people of God to worship other gods or **another** god [than the Triune God]. Indeed, the unipersonal **Allah is a another god** than the Triune God Jehovah Elohim. Allah is regarded as an "**idol**" by Calvin (in his *Institutes* II:6:4 and his *Commentary* on First John 2:22f).

2) The predicted **true Prophet** (Jesus Christ) must be obeyed. He would be an **Israelite**, as was Moses - and **not** an Edomite or an Ishmaelite, as **Muhammad** seems to have been. As Calvin put it in a sermon on Deuteronomy 18:15[f], "**the Pope**" and "**Mahomet...are the two horns** of the **Antichrist.**"

APPENDIX B

TEXTS IN THE QUR'AN EMPLOYABLE IN APPROACHING MUSLIMS

I. DOCTRINE OF GOD

(1) Only one God - *Qur'an* 2:255 & 6:100-106 (cf. Deut. 6:4; I Cor. 8:6; Jas. 2:19).
"God! There is no god but He - the Living, the Self-subsisting, the Eternal.... His are all things in the heavens and on earth.... He knows what (appears to His creatures as) before or after or behind them.... He is the Most High, the Supreme (in glory)....
"God did create.... There is no god but He.... Follow what you are taught by inspiration from your Lord!.... Turn aside from those who join [other] gods with God!"

(2) God indivisible - *Qur'an* 4:171; & 5:75-76; 50:38 (cf. Matt. 28:18 & I John 5:6f).
"Believe in God and His Apostles! Do not say 'Trinity'! Desist!.... For God is one God....
"They do blaspheme who say: 'God is Christ the son of Mary.' But Christ said: 'O children of Israel - worship God, my Lord and your Lord!' Whoever joins other gods with God - God will forbid him the Garden, and the Fire will be his abode.... They do blaspheme who say: 'God is one of three in a Trinity'.... No god, except one God! If they do not desist from their word (of blasphemy), truly a grievous penalty will befall the blasphemers!...
We [viz. *Allah*] created the heavens and the earth."

II DOCTRINE OF CREATION

(1) in six days - *Qur'an* 7:54; 41:9-12; 50:38 & 57:3-4 (cf. Gen. 1 & Ex. 20:8-11).
"Your Guardian-Lord is God Who created the heavens and the earth in six days, and is firmly established on the throne (of authority). He draws the night like a veil over the day, each seeking the other in rapid succession. He created the sun, the moon, and the stars - (all) governed by laws under His Command....
"Is it that you deny Him Who created the earth in two days?... He is the Lord of (all) the worlds. He set mountains on the (earth), standing firm high above it; and bestowed blessings on the earth and measured therein all things to give them nourishment in due proportion in four days.... Moreover, He comprehended the sky in His design.... He said to it and to the earth: ' You must come together!' So He completed them as seven firmaments in two days, and He assigned to each heaven its duty and command....
"We [viz. God] created the heavens and the earth and all between them in six days....
"He is the First and the Last, the Evident and the Immanent. And He has full knowledge of all things. He it is Who created the heavens and the earth in six days."

(2) variety in - *Qur'an* 35:27-28 (cf. Job 28:1-26; 29:23; 36:26-33; 27:5f; 38:25-28).
"Do you not see that God sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue. And so amongst men and crawling creatures

and cattle, they are of various colours. Those truly fear God among His servants who have knowledge. For God is exalted in Might, oft forgiving."

(3) God's mighty deeds - *Qur'an* 2:117; 16:40; 40:68 (cf. Gen. 1:2-7 & Ps. 33:6-9).
"To Him is due the primal origin of the heavens and the earth. When He decrees a matter, He says to it: 'Be!' - and it is....
"To anything which We have willed, We but say [to] the world: 'Be!' - and it is....
"It is He Who gives life and death; and when He decides upon an affair, He says to it 'Be!' - and it is."

(4) creation's goal - *Qur'an* 15:85;16:3;22:14; 44:38f; 45:22; 46:19 (cf. Rev. 4:11).
"We created not the heavens, the earth, and all between them - but for just ends. And the hour is surely coming (when this will be manifest)....
"He has created the heavens and the earth for just ends....
"God will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow. For God carries out all that He plans....
"We created not the heavens, the earth, and all between them - merely in (idle) sport. We created them not - except for just ends....
"God created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged....
"To all are (assigned) degrees according to the deeds which they (have done), and in order that (God) may recompense their deeds, and no injustice be done to them."

(5) man's creation - *Qur'an* 16:4f,14 & 40:57 (cf. Gen. 1:26f and Pss. 8, 103 & 104).
"He has created man from a sperm-drop.... And cattle He has created for you. From them, you derive warmth and numerous benefits, and of their (meat) you eat.... It is He Who has made the sea subject, so that you may eat thereof flesh that is fresh and tender....
"Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men. Yet most men understand not!"

(6) Adam and Eve - *Qur'an* 2:30f; 3:59; 4:1; 6:98; 7:11; 15:26; 20:117f; 49:13 (cf. Gen. chs. 1 to 5; Rom. 5:12-14; I Cor. 15:22-47; II Cor. 11:3 & II Tim. 2:13f)
"Behold, your Lord said to the angels: 'I will create a vicegerent on earth'.... And He taught Adam the nature of all things; then placed them [Adam and Eve] before the angels, and said: 'Tell Me the nature of these, if you are right!' They said: 'Glory to You! Of knowledge we have none, save what You have taught us. In truth, it is You Who are perfect in knowledge and wisdom.' He said: 'O Adam, tell them their natures!' When he had told them, God said: 'Did I not tell you that I know the secrets of heavens and earth, and I know what you reveal and what you conceal?'.... We said: 'O Adam, you and your wife are to dwell in the Garden and eat of the bountiful things therein as (where and when) you will!'....
"The similitude of Jesus before God is like that of Adam. He created him from dust, then said to him: 'Be!' And he was....
"O mankind! Reverence your Guardian-Lord Who created you from a single person; created, of like nature, his mate; and from the two of them scattered (like seeds) countless men and women! Reverence God, through Whom you demand your mutual (rights)! And (reverence) the wombs (that bore you)! For God ever watches over you....

"It is He Who has produced you from a single person....

"We created man from sounding clay; from mud, moulded into shape....

"It is We Who created you and gave you shape....

"We said: 'O Adam! Truly, this [Satan] is an enemy to you and your wife. So let him not get you both out of the Garden, so that you land in misery! There is therein (enough provision) for you not to go hungry nor to go naked, nor to suffer from thirst nor from the sun's heat'....

"O mankind! We created you from a single...male and a female, and made you into nations and tribes so that you may know each other - not so that you may despise each other. Truly, the most honoured of you in the sight of God - is the most righteous of you. And God has full knowledge, and is well acquainted (with all things)."

III. PARADISE TREES, FALL, AND FLOOD.

(1) Paradise trees - *Qur'an* 2:35 & 20:120f (cf. Gen. chs. 2 & 3; Rev. 2:7 & 22:2-14).

"Do not approach this tree, or you run into harm and transgression!"....

"But Satan whispered evil to him. He said: 'O Adam! Shall I lead you to the tree of eternity and to a kingdom that never decays?' As a result, they both ate of the tree, and so their nakedness appeared to them. They began to sew together, for their covering, leaves from the Garden. Thus did Adam disobey his Lord, and allow himself to be seduced."

(2) Fall - *Qur'an* 2:35-36; 7:19-25; 90:4 (cf. Gen. 3:6f & Rom. 5:12f & I Cor. 15:22).

"We said: 'O Adam! You and your wife must dwell in the Garden.... But do not approach this tree, or you run into harm and transgression!' Then did Satan make them slip from the (Garden), and get them out of the state (of felicity) in which they had been. We said: 'Get down, all (you people), with enmity between yourselves! On earth will be your dwelling-place and your means of livelihood for a time!'....

"'O Adam! You and your wife must dwell in the Garden and enjoy (its good things) as you wish. But do not approach this tree, or you run into harm and transgression!' Then Satan began to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before). He said: 'Your Lord only forbade you this tree, lest you should become angels or such beings as live for ever.' And he swore to them both that he was their sincere adviser. So by deceit, he brought about their fall. When they tasted of the tree, their shame became manifest to them and they began to sew together the leaves of the Garden over their bodies. And the Lord called to them: 'Did I not forbid you that tree, and tell you that Satan was an avowed enemy to you?' They said: 'Our Lord! We have wronged our own souls. If You do not forgive us and do not bestow your mercy upon us, we shall certainly be lost.' [God] said: 'Get yourselves down, with enmity between yourselves! On earth will be your dwelling-place and your means of livelihood for a time.... Therein you shall live, and therein you shall die; but you shall be taken out from it (at last).... Truly, We have created man into toil and struggle.'"

(3) Flood - *Qur'an* 7:59-64; 10:71-73; 11:25-48; 21:76-77; 23:23f; 25:37; 26:105-20; 29:14f; 37:75-82; 54:9-15; 69:11f; 71:1-28 (cf. Gen. chs. 6 to 8 & Luke 17:26-

27 & Heb. 11:7 & I Pet. 3:18-21 & II Pet. 2:5 & 3:6 & Jude 14-15).

"We sent Noah to his people. He said: 'O my people, worship God! You have no other god but Him. I fear for you the punishment of a dreadful day!' The leaders of his people said: 'Ah, we see you evidently wandering (in mind)!' He said: 'O my people! No wandering is there in my (mind). On the contrary, I am an Apostle from the Lord and Cherisher of the worlds! I but fulfil towards you the duties of my Lord's mission. Sincere is my advice to you, and I know from God something that you do not know. Do you wonder that a message from the Lord has come to you through a man of your own people, to warn you - so that you may fear God and perhaps receive His Mercy?' But they rejected him. And We delivered him, and those with him, in the ark. But We overwhelmed in the Flood those who rejected Our signs. They were indeed a blind people!....

"Relate to them the story of Noah! Behold, he said to his people: 'O my people! If it be hard on your (mind) that I should stay (with you) and commemorate the Signs of God - yet I put my trust in God!... May your plans not be dark and dubious to you!'.... They rejected him, but We delivered him and those with him in the ark. And We made them inherit (the earth), while We overwhelmed in the Flood those who rejected Our signs. Then see what was the end of those who were warned! (But they did not heed)....

"We sent Noah to his people (with a mission): 'I have come to you with a Clear Warning that you serve none but God. Verily, I fear for you the penalty of a grievous day!'....

"But the chief of the unbelievers among his people said: 'We see (in) you nothing but a man like ourselves.... We think you [Noah and his family] are liars!.... You have disputed with us.... Bring upon us what you keep on threatening us with - if you are speaking the truth!'....

"It was revealed to Noah: 'None of your people will believe, except those who have believed already.... But construct an ark under Our eyes and Our inspiration; and address Me no (further) on behalf of those who are in sin! For they are about to be overwhelmed (in the Flood).'

"Forthwith he starts constructing the ark. Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: 'If you ridicule us now, we (in our turn) can look down on you with ridicule likewise! But soon you will know who it is on whom will descend a penalty that will cover them with shame. A lasting penalty will be unloosed.' At length, behold! Our Command came, and the fountains of the earth gushed forth. We said: 'Embark therein, of each kind two, male and female, and your family - except those against whom the Word has already gone forth - and the believers!' But only a few believed with him. So he said: 'You must embark on the ark in the name of God!'.... So the ark floated with them on the waves (towering) like mountains....

"Noah said: 'This day, nothing can save from the Command of God any but those on whom He has mercy!'.... When the Word [later] went forth: 'O earth, swallow up your water; and, O sky, withhold (your rain)!' - the water abated.... The ark rested on Mount Judi.... The Word came: 'O Noah, come down (from the ark), with peace from Us and blessings on you and on some of the people (who will spring) from those with you!'....

"(Remember) Noah, when he cried (to Us) aforetime! We listened to his (prayer) and delivered him and his family from great distress. We helped him against people who rejected Our signs. Truly, they were a people given to evil. So We drowned them (in the Flood) all together....

"(We sent a long line of Prophets for your instruction). We sent Noah to his people. He said: 'O my people, worship God! You have no other god but Him. Will you not fear

(Him)?'.... (Some said): 'He is only a man possessed!'.... (Noah) said: 'O my Lord, help me! For they are accusing me of falsehood!'....

"So We inspired him (with this message): 'Construct the ark within Our sight and under Our guidance! Then, when Our Command comes, and the fountains of the earth gush forth - you must take on board pairs of every species, male and female, and your family. Except those of them against whom the Word has already gone forth. And do not address Me in favour of the wrongdoers! For they shall be drowned (in the Flood). And when you have embarked on the ark, you and those with you, say: "Praise be to God Who has saved us from the people who do wrong!"' And say: 'O my Lord, enable me to disembark with Your blessing! For You are the Best to enable (us) to disembark'....

"And the people of Noah, when they rejected the Apostles - We drowned them and We made them as a sign for mankind. And We have prepared for (all) wrong-doers a grievous penalty....

"The people of Noah rejected the Apostles. Behold, their brother Noah said to them: 'Will you not fear (God)? I am to you an Apostle worthy of all trust. So fear God, and obey me!'.... They said: 'Shall we believe in you, when it is the meanest that follow you?' He said: 'But...I am not one to drive away those who believe. I am sent only to warn plainly in public.' They said: 'If you do not desist, O Noah, you shall be stoned (to death)!' He said: 'O my Lord! Truly my people have rejected me. Judge, then, between me and them openly - and deliver me and those of the believers who are with me!' So We delivered him and those with him, in the ark filled (with all creatures). Thereafter, We drowned those who remained behind....

"We (once) sent Noah to his people, and he tarried among them a thousand years less fifty. But the Deluge overwhelmed them, while they (persisted in) sin. But We saved him and the companions of the ark, and We made the (ark) a sign for all peoples....

"(In the days of old) Noah cried out to Us, and We are the Best to hear prayer. And We delivered him and his people from the Great Calamity and made his progeny to endure (on this earth). And We left (this blessing) for him among generations to come in later times: 'Peace and salutation to Noah among the nations!' Thus indeed do We reward those who do right. For he was one of Our believing servants. Then, the rest We overwhelmed in the Flood....

"The people of Noah rejected (their Apostle). They rejected Our servant and said: 'Here is one possessed!' And he was driven out. Then he called on his Lord: 'I am one overcome! You must then help (me)!' So We opened the gates of heaven, pouring forth water. And We caused the earth to gush forth with springs so that the waters met (and rose) to the extent decreed. But We bore him on an (ark) made of broad planks and caulked with palm-fibre. She floats under Our eyes (and care) - a recompense to one who had been rejected (with scorn)! And We have left this as a sign (for all time). Then, is there any that will receive admonition?....

"We, when the water (of Noah's Flood) overflowed beyond its limits, carried you (mankind) in the floating (ark) - so that We might make it a message to you, and so that ears (that should hear the tale and) retain its memory should bear its (lessons) in remembrance.... We sent Noah to his people (with the Command): 'You must warn your people before a grievous penalty comes to them!' He said: 'O my people! I am to you a Warner, clear and open - so that you should worship God, fear Him, and obey me; so that He may forgive you your sins and give you respite for a stated term!'.... He said: 'O my Lord, I have called to my people night and day; but my call only increases (their) flight

(from the right). And every time I have called to them, so that You might forgive them - they have (only) thrust their fingers into their ears; covered themselves up with their garments; grown obstinate; and given themselves up to arrogance. So I have called to them aloud. Further, I have spoken to them in public and secretly in private saying: "Ask forgiveness from your Lord! For He is oft-forgiving. He will send rain to you in abundance...and bestow on you rivers (of flowing water)"....

"Noah said: 'O my Lord, they have disobeyed me! But they follow (men) whose wealth and children give them no increase but only loss, and they have devised a tremendous plot. And they have said (to each other), "Do not abandon your gods!".... They have already misled many'....

"Because of their sins, they were drowned (in the Flood) and were made to enter the Fire (of punishment). And they found - in lieu of God - none to help them. And Noah said: 'O my Lord! Do not leave a single one of the unbelievers on earth! For, if You do leave (any of) them - they will but mislead Your devotees, and they will breed none but wicked and ungrateful ones. O my Lord, forgive me...and all who enter my house in faith and all believing men and believing women. But to the wrongdoers - grant no increase, but perdition!"

IV. THE DOCTRINE OF THE COVENANT.

(1) with Adam - *Qur'an* 2:27; 20:115; 95:1-3 (*cf.* Isa. 24:5; Hos. 6:7-11; Eccl. 7:29)

"Those who break God's Covenant after it is ratified, and who sunder what God has ordered to be joined together, and do mischief on earth - these cause loss...to themselves....

"We [*viz.* God] had already, beforehand, taken the covenant with Adam. But he forgot. And We found on his part, no firm resolve....

"By the fig and the olive, and the Mount of Sinai, and this City of Security - We have indeed created man in the best of moulds!"

(2) with Noah - *Qur'an* 3:33 & 6:82-84 (*cf.* Gen. 6:13-18 & 9:1-17).

"God did choose Adam and Noah...above all people.... It is those who believe, and who do not confuse their beliefs with wrong - that are (truly) in security. For they are on (right) guidance.

"What was the reasoning about Us which We gave to Abraham (to use)?.... We raise whom We will, degree after degree. For your Lord is full of wisdom and knowledge. We gave him Isaac and Jacob. All (three) We guided. And before him, We guided Noah."

(3) with Abraham - *Qur'anic* verses on: his prophethood, 19:41; the Caaba, 2:125-27 & 3:95-97; his religion, 2:124-30 & 6:75 & 19:41-50 & 22:26-30 & 29:17-19; and his sacrificing of his son, 37:99-111. See too: 2:124-28; 3:95*f*; 6:74-83; 9:113; 11:69-76; 14:35-41; 16:120*f*; 19:41-50; 21:51-71; 22:26-30; 26:70-87; 29:16-25; 37:83-113; 53:37; 60:4*f* & 87:19 (*cf.* Gen. chs. 11 to 25; Rom. 4:1*f*; Gal. 3:6 to 4:22*f*; Heb. 7:1*f* & 11:8-19).

"We covenanted with Abraham...that they should sanctify My House.... Follow the religion of Abraham, the sane in faith; he was not of the Pagans.... We showed Abraham the power and the laws of the heavens and the earth.... We have taught you the inspired (message): 'Follow the ways of Abraham the true in faith; and he did not join gods with God'....

"Abraham, he was a man of truth, a Prophet.... We also saved Abraham.... Abraham, behold, he approached his Lord with a sound heart.... He said: 'I will go to my Lord. He will surely guide me. O my Lord, grant me a righteous (son)!' So We gave him the good news of a boy.... Then, when (the son) reached (the age of serious) work with him, he said: 'O my son! I see in vision that I [must] offer you in sacrifice!'.... He had laid him prostrate on his forehead (as a sacrifice). We called out to him, 'O Abraham, you have already fulfilled the vision!.... For this was obviously a trial, and We ransomed him with a momentous sacrifice, and We left (this blessing) for him among generations (to come) in later times. Peace and salutation to Abraham! Thus indeed do We reward those who do right, for he was one of Our believing servants. And We gave him the good news of Isaac - a Prophet - one of the righteous. We blessed him and Isaac."

(4) with Isaac - Qur'anic verses: on his birth, 11:69-73 & 15:51-55; and on his prophethood, 37:109-13 (*cf.* Gen. chs. 17 to 28; Rom. 9:7-10; Gal. 4:4-26).

"There came Our messengers to Abraham with glad tidings. They said 'Peace!' He answered: 'Peace!' - and hastened to entertain them with a roasted calf.... And his wife was standing (there), and she laughed. But We gave her glad tidings of Isaac.... She said 'Alas for me! Shall I bear a child, seeing I am an old woman and my husband here is an old man? That would indeed be a wonderful thing!' They said: 'Do you wonder at God's decree? The grace of God and His blessings on you, O you people of the house!'....

"Tell them about the guests of Abraham! When they entered his presence and said 'Peace!' - he said 'We feel afraid of you!' They said: 'Do not fear! We give you glad tidings of a son endowed with wisdom.' He said: 'Do you give me glad tidings, that old age has seized me?! Of what then, is your good news?' They said: 'We give you glad tidings in truth. Do not then despair!'"....

"Peace and salutation to Abraham!.... We gave him the good news of Isaac - a Prophet - one of the righteous. We blessed him and Isaac."

[Note: Surprisingly, the *Qur'an* (2:125-40 & 6:83-86 & 19:54) says little about Ishmael, reputedly an ancestor of Muhammad, apart from claiming that he was a Prophet and that God covenanted with him to help rebuild the Caaba (*cf.* Gen. 16 to 25 and Gal. 4:22-30)]

(5) with Abraham, Isaac, Jacob - *Qur'an* 6:83f; 19:41,49; 29:27 (*cf.* I Kgs. 18:36).

"The reasoning about Us which We gave to Abraham... We gave...Isaac and Jacob. All (three) We guided....

"Abraham...was a man of Truth, a Prophet.... We bestowed on him Isaac and Jacob, and each one of them We made a Prophet....

"We gave (Abraham) Isaac and Jacob, and ordained among his progeny Prophethood and Revelation; and We granted him his reward in this life; and he was in the hereafter (of the company) of the righteous."

(6) with Job - *Qur'an* 21:83f;28:41f(*cf.* Job 1:21f;19:25f;42:10f;Ezk.14:14f; Jas. 5:8f).

"And (remember) Job, when he cried out to his Lord: 'Truly, distress has seized me; but You are the Most Merciful of those that are merciful!' So We listened to him. We removed the distress that was on him; and We restored his people to him; and doubled their number - as a grace from Ourselves and a thing for commemoration for all who serve Us....

"Commemorate Our servant Job! Behold, he cried out to his Lord: 'The evil one has afflicted me with distress and suffering!'.... And We gave him (back) his people, and

doubled their number - as a grace from Ourselves, and a thing for commemoration for all who have understanding. 'And take in your hand a little grass and strike [an oath] with it; and do not break (your oath)!' Truly, We found him full of patience and constancy. How excellent in Our service! He ever turned (to Us)!"

(7) with Moses - *Qur'an* 2:53; 11:110;19:51-53; 20:9-56; 28:29-35; 46:12; 53:36 & 87:19 (*cf.* Deut. 18:15; 34:10 and John 6:14 and Acts 3:22 & 7:37).

"We gave Moses the Scripture and the Criterion (between right and wrong).... We certainly gave the Book to Moses....

"Mention...(the story of) Moses. For he was specially chosen, and he was an Apostle (and) a Prophet.... We gave him his brother Aaron, (also) a Prophet.... Is he not acquainted with what is in the books of Moses?....

"The Book of Moses was as a guide and a mercy....

"And this is in the Books of the earliest (Revelations) - the books of...Moses."

(8) with David - *Qur'an* 4:163; 5:71; 6:83f; 21:78f,105 (*cf.* Psalms; Acts 2:25f; 3:25f).

"We have sent...inspiration to...Solomon, and to David We gave the Psalms (*Zabur*)....

"You have no ground to stand upon - unless you stand fast by the Law, the Gospel, and all the Revelation [including the *Zabur* or Psalms of David] that has come to you from the Lord. [See too *Qur'an* 26:192f under Pneumatology (Spirit inspires Scripture) below]....

"What was the reasoning about Us which We gave to Abraham (to use)?.... We raise whom We will, degree after degree. For your Lord is full of wisdom and knowledge. We gave him Isaac and Jacob. All (three) We guided. And...We guided...David."

"Remember David!... He gave judgment and knowledge.... It was Our power that made the hills and the birds celebrate Our praises with David."

"Truly, this is a Revelation from the Lord of the worlds. With it, came down the Spirit of Faith and Truth.... Without doubt, it is (announced) in the mystic Books [*Zabur* or Psalms of David] of former peoples.... Is it not a sign to them, that the Learned of the children of Israel knew it (as true)?....

"And remember David.... We wrote in the Psalms [25:13 & 37:11]...'My servants, the righteous, shall inherit the earth.'"

(9) with Solomon - *Qur'an* 6:83f; 21:78f; 27:15-44; 34:12-14; 38:30-40 (*cf.* Prov. chs. 1 to 29 & Eccl. chs. 1 to 12 and Luke 11:31 & 12:27f).

"What was the reasoning about Us which We gave to Abraham (to use)?.... We raise whom We will, degree after degree. For your Lord is full of wisdom and knowledge. We gave him Isaac and Jacob. All (three) We guided. And...We guided...Solomon....

Remember...Solomon!... To Solomon We inspired the (right) understanding of the matter.... We gave judgment and knowledge....

"We gave (in the past) knowledge to David and Solomon.... Solomon was David's heir."

(10) with Elijah - *Qur'an* 6:83f & 37:123-32 (*cf.* I Kgs. ch. 17 to II Kgs. ch. 2 & Mal. 4:5f & John 1:21f & Matt. 11:12-14).

"What was the reasoning about Us which We gave to Abraham (to use)?.... We raise whom We will, degree after degree. For your Lord is full of wisdom and knowledge. We gave him Isaac and Jacob. All (three) We guided. And...We guided...Elijah....

"So also Elijah was among those sent (by Us). Behold, he said to his people: 'Will you not fear (God)? Will you call upon Baal, and forsake "the Best of Creators" - God, your Lord and Cherisher, and the Lord and Cherisher of your fathers of old?' But they rejected him, and they will certainly be called up (for punishments) - except the sincere and devoted servants of God (among them). And We left (this blessing) for him among generations (to come) in later times: 'Peace and salutation to such as Elijah!'"

(11) with John the Baptizer - *Qur'an* 3:38; 6:85; 19:6-15 (cf. Luke 1-7 & John 1-3). "Zakariya prayed to his Lord.... The angels called to him: 'God is giving you glad tidings of Yahhya [John], witnessing the truth of a Word from God, and (to be besides)...a Prophet'.... He said: 'O my Lord! How shall I have a son, seeing I am very old, and my wife is barren?' 'Thus,' was the answer, 'does God accomplish what He wills'....

"What was the reasoning about Us which We gave to Abraham (to use)?.... We raise whom We will, degree after degree. For your Lord is full of wisdom and knowledge. We gave him Isaac and Jacob. All (three) We guided. And...We guided...Zakariya and John....

"(His prayer was answered): 'O Zakariya! We give you good news of a son. His name shall be Yahhya'.... Zakariya came out to his people from his chamber.... (To his son came the command): 'O Yahhya! Take hold of the Book with might!' And We gave him Wisdom even as a youth...and purity. He was devout and kind to his parents. And he was not overbearing or rebellious. So peace on him the day he was born; the day that he dies; and the day that he shall be raised up to life (again)!"

V. CHRISTOLOGY

(1) Jesus Christ, 'Word of God' - *Qur'an* 3:45;4:171 (cf. Gen.1:1-3; John 1:1-18). "The angels said: 'O Mary! God gives you glad tidings of a Word from Him. His name will be Christ Jesus, the son of Mary, held in honour in this world and the hereafter'....

"O 'People of the Book'! Commit no excesses in your religion, nor say of God aught but the truth! Christ Jesus the son of Mary was (no more than) an Apostle of God, and His Word - which He bestowed on Mary."

(2) His virgin birth - *Qur'an* 2:87,253; 3:42-48,59;19:16-35 (cf. Isaiah 7:14; Matt. 1:18-25; Luke 1:26-56; 2:5-14; I Tim. 3:16).

"We gave Moses the Book and followed him up with a succession of Apostles. We gave Jesus the son of Mary clear (signs) and strengthened him with the holy spirit.... To Jesus the son of Mary we gave clear (signs) and strengthened him with the holy spirit....

"Behold, the angels said: 'O Mary, God has chosen you and purified you - chosen you above the women of all nations!'.... Behold, the angels said: 'O Mary, God gives you glad tidings of a Word from Him. His name will be Christ Jesus, the son of Mary, held in honour in this world and the hereafter'.... She said: 'O my Lord, how shall I have a son when no man has touched me?' He said: 'Even so! God creates what He wills. When He has decreed a plan, He but says to it "Be!" - and it is! And God will teach him the Book and Wisdom, the Law and the Gospel'.... The similitude of Jesus before God, is as that of Adam. He created him from dust, then said to him: 'Be!' - and he was."

"Then God shall say: 'O Jesus the son of Mary! Recount My favour to you and to your mother! Behold, I strengthened you with the holy spirit, so that you did speak to the people in childhood and in maturity. Behold, I taught you the Book and Wisdom, the Law and the Gospel'....

"Relate in the Book (the story of) Mary!... We sent to her Our angel.... He said: 'Nay, I am only a Messenger from your Lord, (to announce) to you the gift of a holy son.' She said: 'How shall I have a son, seeing that no man has touched me and I am not unchaste?' He said: 'So (it will be): your Lord says "That is easy for Me and (We wish) to appoint him as a sign to men and a mercy from Us; it is a matter (so) decreed!"'

"So she conceived him [Jesus].... At length, she brought the (baby Jesus) to her people, carrying him (in her arms). They said: 'O Mary, truly an amazing thing you have brought!'... Glory be to Him! When He determines a matter, He only says to it: 'Be!' - and it is."

(3) His true humanity - *Qur'an* 3:59 & 5:78 (*cf.* Luke 2:16f & Phil. 2:7f & Heb. 2:6f).
"The similitude of Jesus before God, is as that of Adam. He [God] created him [Adam] from the dust.... Christ the son of Mary was...an Apostle. Many were the Apostles that passed away before him. His mother was a woman of truth. They both ate their (daily) food."

(4) Jesus is the Christ (Messiah) - *Qur'an* 3:45; 4:171; 5:19; 9:31 (*cf.* Matt. 16:16f).
"His name shall be Christ Jesus, the son of Mary.... Christ Jesus the son of Mary was...an Apostle of God and His Word.... Christ the son of Mary.... Christ the son of Mary.... (They take as their Lord) Christ the son of Mary."

(5) Gospel is given with Jesus - *Qur'an* 5:49 (*cf.* Mark 1:1-15 and Luke 2:10 & 4:18).
"We sent Jesus the son of Mary, confirming the Law that had come before him. We sent him the Gospel. Therein was guidance and light, and confirmation of the Law that had come before him - a guidance and an admonition to those who fear God. Let the 'People of the Gospel' judge by what God has revealed therein! If any do fail to judge by (the light of) what God has revealed - they are (no better than) those who rebel!"

(6) Christ's righteousness - *Qur'an* 5:119-20 & 6:84-85 (*cf.* Jer. 23:5-6 & I Cor. 1:30).
"God will say: 'O Jesus the son of Mary! Did you say to men: "Worship...my mother?"'.... He [Jesus] will say...: 'Never did I say anything except what You commanded me to say!' "We," said God, "gave...Jesus...in the ranks of the righteous."

(7) Christ's miracles - *Qur'an* 3:45-49 & 5:113-15 (*cf.* Isa. 35:5-6 & Matt. 11:5-6).
"His name shall be Christ Jesus.... (Appoint him) an Apostle to the children of Israel (with this message): 'I have come to you with a sign from your Lord.... I heal those born blind, and the lepers, and I quicken the dead.... Surely, therein is a sign for you, if you did believe'....
"O Jesus, the son of Mary! Recount My favour to you!... Behold, I strengthened you with the holy spirit.... And you heal those born blind, and the lepers, by My leave. And behold, you bring forth the dead by My leave!"

(8) Christ's crucifixion? - *Qur'an* 4:157; 19:33f (cf. Matt. 27:22-54; Luke 23:33-53).
"They [the Jews] said (in boast): 'We killed Christ Jesus'.... But they did not kill him, nor crucify him. But so it was made to appear to them.... Of a surety, they did not kill him....
"So Peace is on me: the day I was born; the day that I die; and the day that I shall be raised up to life (again)!' Such (was) Jesus the son of Mary: (it is) a statement of truth."

(9) Christ's exaltation - *Qur'an* 3:55; 4:158f; 5:119f (cf. Acts 2:32f & Phil. 2:9f).
"Behold, God said: 'O Jesus, I will take you and raise you to Myself and clear you (of the falsehood) of those who blaspheme. I will make those who follow you superior to those who reject Faith, to the Day of Resurrection'....
"God raised him up unto Himself! And God is exalted in power.... And on the Day of Judgment, he [Jesus] will be a witness against them for the iniquity of the Jews.
"God will say: 'O Jesus!'.... He [Jesus] will say: 'Glory to You!... I was a witness over them [the Jews], whilst I dwelt amongst them; when You did take me up. You were the Watcher...and You are a witness to all things.'"

(10) Christ's final coming back - *Qur'an* 43:61 (cf. Acts 1:6-11; 3:20f; II Thess. 1:7f).
"And (Jesus) shall be a sign (for the coming of) the hour (of Judgment). Therefore, have no doubt about the (hour), but follow Me! This is the Straight Way."

VI. PNEUMATOLOGY

(1) Spirit inspires Scripture - *Qur'an* 2:37,87,253 and 26:192f (cf. Gen. 2:7 & 5:1; II Tim. 3:16 and II Pet. 1:19f and 3:15f).
"Adam learned from his Lord words of inspiration....
"We gave Moses the Book and followed him up with a succession of Apostles; We gave Jesus the son of Mary clear (signs) and strengthened him with the holy spirit....
"Those Apostles We endowed with gifts.... To Jesus the son of Mary We gave clear (signs) and strengthened him with the holy spirit....
"This is a Revelation from the Lord of the worlds. With it, came down the spirit of faith and truth.... It is (announced) in the mystic Books [*Zabur* or Psalms] of former peoples.... Is it not a sign to them, that the Learned of the children of Israel knew it (as true)?"

(2) Spirit fixes men - *Qur'an* 2:87,253;58:22;97:4 (cf. Rom. 8:2f; I Cor. 12:3f).
"We gave Jesus the son of Mary clear (signs) and strengthened him with the holy spirit....
"Those Apostles We endowed with gifts.... To Jesus the son of Mary We gave clear (signs) and strengthened him with the holy spirit....
"You shall not find any people who believe in God and the Last Day, loving those who resist God and His Apostle.... For such [who believe in God and the Last Day], He has written faith into their hearts, and strengthened them with a spirit from Himself."

VII. SOTERIOLOGY

Qur'an 2:37,54,57,177-80; 3:31,135f; 4:110; 7:23,26,156; 9:104; 42:36-38; 53:32f; 57:28f (cf. Gen.3:15-21; 9:5f; Ex. 21:22f; Ps. 32; John 3:16; Acts 20:28; Rom.3:23f; 9:15f; I Cor. 6:9f; Eph. 1:7f; 2:8-10; I Pet. 1:2,18-20 2:6f; I John 1:7-10; Rev. 7:14).
"Adam then learned from his Lord...and his Lord turned toward him....

"Moses said to his people: 'O my people, you have indeed wronged yourselves!... So turn (in repentance) to your Maker!'.... Then He turned toward you (in forgiveness).... (But they rebelled); to Us they did no harm, but they harmed their own souls....

"It is...righteousness...to believe in God and the Last Day...; to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask...; to be steadfast in prayer and practise regular charity; to fulfil the contracts which you have made; and to be firm and patient in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing!...

"O you who believe - the law of equality is prescribed to you in cases of murder: the free for the free; the slave for the slave; the woman for the woman.... It is prescribed when death approaches any of you, if he leaves any goods, that he makes bequest to parents and next of kin according to reasonable usage. This is due from the God-fearing....

"God will love you.... If anyone does evil or wrongs his own soul but afterwards seeks God's forgiveness, he shall find God oft-forgiving, most merciful....

"Those who, having done something to be ashamed of or having wronged their own souls - [must] earnestly bring God to mind and ask for forgiveness for their sins. And who can forgive sins, except God?... For such, the reward is: forgiveness from their Lord, and Gardens with Rivers...and eternal dwellings....

"Our Lord, we have wronged our own souls! If You do not forgive us and bestow Your mercy upon us, we shall certainly be lost....

"'Ordain for us that which is good in this life and in the hereafter! For we have turned to You.' He said: 'With My punishment I visit whom I will; but My mercy extends to all things. That (mercy) I shall ordain for those who do right, and practise regular charity, and those who believe in Our signs'....

"Do they not know that God accepts repentance from His votaries and receives their gifts of charity, and that God is truly...the most merciful?....

"Whatever you are given (here), is (but) a convenience of this life. But that which is with God, is better and more lasting. (It is) for those who believe and put their trust in their Lord; those who avoid the greater crimes and shameful deeds and, when they are angry, even then forgive....

"Those who avoid great sins and shameful deeds, only (falling into) small faults - truly, the Lord is ample in forgiveness! He knows you well.... Do not justify yourselves!.... Do you see [some]one who turns back; gives a little, then hardens (his heart)? What! Has he knowledge?... Nay, is he not acquainted with what is in the books of Moses?...

"O you who believe! Fear God, and believe in His Apostle, and He will bestow on you a double portion of His mercy. He will provide for you a Light by which you shall walk (straight on your path), and He will forgive you (your past). For God is oft-forgiving; most merciful. So that the People of the Book may know that they have no power whatever over the grace of God - that (His) grace is (entirely) in His hand, to bestow it on whomsoever He wills. For God is the Lord of grace abounding!"

VIII. SACRAMENTOLOGY

Baptism - *Qur'an* 2:138 (*cf.* Matt. 28:19; Mark 16:16; John 1:25 to 4:2; Acts 2:38f).
"(Our religion is) the Baptism of God. And who can baptize better than God? And it is He Whom we worship!"

The Lord's Supper? - *Qur'an* 5:115-18 (cf. Matt. 26:26-30 & I Cor. 11:23-31).
 "Behold, the disciples said: 'O Jesus the son of Mary! Can your Lord send down to us a Table set (with viands) from heaven?' Said Jesus: 'Fear God, if you have faith!' They said: 'We only wish to eat thereof and satisfy our hearts and to know that you have indeed told us the truth'.... Said Jesus the son of Mary: 'O God our Lord! Send down from heaven a Table set (with viands) - so that there may be for us, for the first and the last of us, a solemn festival and a sign from You and provide for our sustenance!'.... God said: 'I will send it down to you. But if any of you after that resists faith - I will punish him with a penalty such as I have not inflicted on any one among all the peoples!'"

IX. MUHAMMAD

The *Qur'an* (7:157 & 62:2) states Muhammad was illiterate, yet the Last Prophet (33:40), and (allegedly) predicted by both Moses (46:10) and Jesus (61:60). The Bible nowhere mentions Muhammad, not even by way of Moses or Jesus - while nevertheless warning against all false-prophets (cf. Deut. 13:1-10 & 18:15-22 & Matt. 24:24-26a; I John 2:22-24 & 4:1-6 & II Pet. 2:1f & Jude 11 & II John 7 & Rev. 9:1f & 16:12-14f & 19:20 & 20:8f).

X. QUR'AN & HADITH

The **Bible** is God's finished and truly-infallible Revelation, and warns against adding to or subtracting therefrom (cf. Rev. 22:16-20). The later allegedly-infallible *Qur'an* (as distinct from the admittedly-fallible and subsequent Islamic *Hadith* or traditions), does not in any way at all abrogate the Bible - but indeed abrogates parts of the *Qur'an* **itself**.

(1) *Qur'an* upholds Bible [but not Christians nor Jews] - *Qur'an* 2:97; 3:1-3; 3:187; 4:47; 5:13-16; 5:47-50; 5:62; 6:19-20; 7:157; 10:94 & 45:16-17 (cf. Deut 4:2 & Prov. 30:5-6).

"Gabriel...brings down the (Qur'anic revelation)...by God's will, a **confirmation** of what went before [*viz.* **the Bible**].... He, the Living, the Self-Subsisting, Eternal...sent down to you...the Book [*viz.* the *Qur'an*] **confirming** what went before it [*viz.* **the Bible**].... He sent down **the Law** (of Moses) and **the Gospel** (of Jesus) before this [the *Qur'an*], as a **guide to mankind**....

"Remember, God took a Covenant from the People of **the Book** [*viz.* Jews and Christians] - to make it **known** and **clear to mankind**" [thus including **also Muslims**].

"There are, certainly, among the People of **the Book** those who believe in God - in the revelation of You, and in the revelation to them - bowing in humility to God.... For **them** is a reward with their Lord, and God is swift in account.... O you People of **the Book!** Believe in what We have (now) revealed, **confirming** what **was (already)** with **you**" - *viz.* the Bible.

"God did aforetime take a Covenant from the Children of Israel [*viz.* the Jews].... But because of their breach of their Covenant, We [Allah] cursed them.... They forget a good part of the Message that was sent them [but never abrogated!].... From those too who call themselves Christians, We did take a Covenant.... But they forgot a good part of the Message that was sent them [but never abrogated!].... O People of the Book, Our Apostle

[Muhammad] has come to you, **revealing** to you **much** that **you** used to **hide** in **the Book** [of the **Bible**]....

"It was We [says Allah] Who revealed **the Law** (to Moses). Therein was **guidance and light**. By its **standard**, the Jews have been judged, by the Prophets who bowed...to God's Will.... For to them was entrusted the protection of **God's Book**.... If any do fail to judge by (the light of) what God has revealed - they are (no better than) Unbelievers.... We sent **Jesus** the son of Mary, **confirming the Law** that had come before Him. We sent...**the Gospel**. Therein was **guidance and light**, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear God. **Let the People of the Gospel judge by what God has revealed** therein! If **any** do fail to judge by (the light of) what God has revealed - they are (no better than) those who rebel....

"O People of the Book!.... **We** [Muslims] **believe** in God and **the revelation**...which came **before** us.... You have **no ground** to stand upon - unless you **stand fast** by the **Law**, the **Gospel**, and **all the Revelation** that has come to **you** from your Lord....

"Can you [People of the Book] possibly bear witness that beside God, there is another God?.... Follow the Apostle [Muhammad], the unlettered Prophet whom they find mentioned in their own (**Scriptures**) - in **the Law** [*cf.* Deuteronomy 13:1-11 & 18:20!] and **the Gospel** [Matthew 24:24-26 & Revelation 16:13 & 19:20 & 20:10!]....

"If you were in doubt as to what We have revealed to you, then ask **those** who have been reading **the Book** from **before** you!...

"**We** [*viz.* Almighty God] did aforesaid **grant** to the Children of Israel **the Book**...and We granted them **clear signs** (of **Religion**). It was only after **knowledge** had been **granted** to them, that they fell into schism through insolent envy among themselves."

(2) *Qur'an* claims not that Bible was abrogated but that Jews and Christians falsified it. *Qur'an* 2:75-79 (*cf.* II Pet. 2:1 & 3:16).

"Can you (O you men of faith) entertain the hope that they [Jews and Christians] will believe you [Muslims]? Seeing that a party of them [Jews and Christians] **heard** the **Word of God** and **perverted** it **knowingly** after they **understood** it.... And there are among them illiterates who know not **the Book** but (see therein their own) desires, and they do nothing but conjecture. Then woe to those who **write** [or make '**copies**' of] **the Book** with their own hands, and then **say**: 'This is from God!' To traffic with it for a miserable price! Woe to them!"

(3) *The Qur'an* abrogates not Bible but parts of *Qur'an* itself. *Qur'an* 2:106 & 2:142-49 & 2:183-84 & 10:15 & 16:101-2 & 87:6-7 (*cf.* Matt. 12:24-28; Eph. 4:14; I Tim. 4:7; II Tim. 3:1-7; 4:2-4; Heb. 13:9).

"Our revelations [says Allah] do We **abrogate** or cause to be forgotten. But We substitute something better or similar....

"The fools among the [Pre-Islamic Pagan Arab] people will say: 'What has turned them [the Muslims] from the Qibla [facing **Jerusalem** while praying], to which they were **used**?.... Now We [Allah] appointed the Qibla [in Jerusalem], to which you **were** used.... Indeed, it was a **momentous change** [to turn the Qibla away from Jerusalem and unto Mecca].... We see the turning of your face (for guidance) **to the heavens**. Now We shall turn you to a Qibla that shall please you! Turn then your face in the direction of **the Sacred Mosque** [the Ca'aba in Mecca].... From **whencesoever** you start forth, turn your face in the direction of the Sacred Mosque!...

"Fasting is prescribed to you as it was prescribed to those before you, so that you may (learn) self-restraint. (Fasting) [is] **for a fixed number of days**. But if any of you is ill, or on a journey - the prescribed number (should be made up) from days later, for those who **can** do it....

"When Our Clear Signs [says Allah] are rehearsed to them, those who do not rest their hope on their meeting with Us, say: 'Bring us a Reading **other** than this, or **change** this!' - say: 'It is not for me [Muhammad] of my accord to change it' [but only for Allah].

"We [Allah] **substitute** one revelation for another.... The holy spirit [alias the Angel Gabriel] has brought the revelation in truth, in order to strengthen those who believe and as a Guide and Glad Tidings to **Muslims**....

"By **degree[s]** shall We teach you to declare (the Message), so you [Muhammad] shall not forget **except** as God **wills**. For [not you but] He knows what is manifest, and what is hidden."

(4) Post-Qur'anic fallible *Hadith* abrogates all extant and allegedly-corrupted Bibles (cf. Matthew 5:17-20 & 15:3-9).

In Muhammad's lifetime and centuries thereafter, no Muslims questioned copies of the Bible and of those Bible verses referred to in and praised by the *Qur'an*. But as Islam spread further and Muslim leaders themselves became more knowledgeable also about the Bible and noted the discrepancies between the Bible and the *Qur'an*, those fallible leaders - recognizing that later verses in the *Qur'an* abrogated earlier verses in the *Qur'an* - now began also to argue that Islam itself in its own *Hadith* or Traditions had abrogated even the Bible. They dispensationalistically and wrongly argued (against Matthew 5:17-20) that just as the Gospel had abrogated the Law, so too the *Qur'an* had abrogated the Bible and so too the Gospel - even though also such Islamic Abrogationists of the Bible agree that the Bible's historical facts and moral precepts and fundamental teachings are unabrogatable! Such Muslims as believe the Bible manuscripts have been corrupted, should then be asked: (a) which Biblical passages were then so corrupted; (b) by whom and how and when and why such passages were so corrupted; (c) what did such passages, then, originally read; and (d) whether it was the original text or but a later alleged meaning thereof that was so corrupted? They should further be reminded: (a) the *Qur'an* attests to its own alleged inspiration, by claiming to agree with the [therefore reliable!] earlier Bible; (b) that the *Qur'an* itself teaches its own later parts abrogate its own earlier parts; and (c) that according to Islam, not Muslims but Allah alone knows the true meaning of the *Qur'an*. For (d), nowhere does the *Qur'an* claim to replace or to abrogate the Bible. Indeed, to the contrary, (e), the *Qur'an* attempts to support itself precisely by appealing to the Bible. Moreover, the *Qur'an* itself (45:17 as above) disproves the later fallacies in the Islamic *Hadith* that later Christians before and during the time of Muhammad ever corrupted (as distinct from misinterpreted or miscopied parts of) the Bible. See G.K. Harris's *How to Lead Moslems to Christ*, China Inland Mission, Philadelphia, n.d., pp. 17-22 & 106; and C. Schirrmacher's *Der Islam*, Haenssler, Neuhausen/Stuttgart, 1994, 2:291-92.

(5) Even the original *Qur'an*, unlike the original Bible, lacked diacritically-marked consonants (cf. Matthew 5:17-20 & Luke 16:17).

Rev. Dr. Helmer Ringgren, Professor of Old Testament Exegesis at the University of Uppsala, states: "The establishment of a Vulgate recension (a standard version) was not sufficient to secure the uniform and correct reading of the Qur'an in all details. The Arabic script was incomplete; several consonants were easy to confuse, and there was no way of indicating the vowels to differentiate the variety of possible meanings inherent in a particular combination of consonants.... Differing 'variant' readings arose.... The Arabic script was gradually improved. Diacritical signs were introduced to distinguish the letters that were similar in form, and long vowels were indicated by the letters *alif* (for *a*), *waw* (for *u*), and *ya* (for *i*). It is known that this vowel system was still disputed at the beginning of the ninth century." See the 1974 edition of the *Encyclopaedia Britannica* (*Macropaedia* 15:344).

Hamburg Professor Dr. Christine Schirmacher (Ph.D. in Islamic Studies at Bonn University) says in her two volumes *Der Islam* (Haensler, Neuhausen/Stuttgart, 1994, I:134-37): "The difficulty of determining an authoritative text of the *Qur'an* from several manuscripts [or ancient copies thereof] - has resulted from a peculiarity of Arabic writing. That - as partly customary even today - was written not with vowels but only with consonants....

"Even with a good knowledge of Arabic - dubious cases result, over and over again, from an unvowelled text.... Several possibilities occur, even with correct vowelization.... The earliest manuscript [copies] of the *Qur'an* which we possess not only have **no vowels**, but also have **next to no diacritical points** [even in the **consonants**]. Such are points, with the help of which, single [consonantal] letters of the alphabet are distinguished from one another. Thus: a 't' is distinguished from a 'th' only by one additional point - just like the Arabic letters 'b', 't' and 'n'; 'h', 'ch' or 'j'; 'd' and 'dh'; 'r' and 'z'; 's' and 'sh'; and 'g,' 'f' and 'q'.... He, then, who did not **know** the text - **could hardly do anything** with it....

"During the time of the rule of the Umayyads (661-750 A.D.), proceeding from the 'utmanic textual tradition, more and more different readings developed. Thus, those such as that of Ubayy and that of Ibn Mas'ud, became mixed up. As a result, already in early Abbasidic times, in the eighth and ninth centuries A.D. nobody any longer knew exactly which was the 'utmanic textual tradition.

"One part of the confusion was eliminated, by diacritical punts being added to the consonants already at the beginning of the eighth century - and also inserting vowels.... This 'completed text' only found acceptance with difficulty.... It could be carried through more strongly among those learned in the *Qur'an*, only early in the tenth century....

"Around 300 years after the death of Muhammad, the Muslim Scholar Abu Bakr Ibn **Mujahid** (839-935 A.D.), in the drafting of his work *The Seven Readings* (*Al-Qira'at As-Sab'a*), wanted to check the rivalries among the many Students of the *Qur'an*. **He** determined the correct reading which needed to be learned - seven readings each with two different versions - as the actual, authoritative readings...in use in the different regions of the Islamic World."

This hardly helped to heal the long-standing breach between the Sunnis and the Shi'ites as the two main branches of Islam - not even to speak of the other lesser sects among Muslims. "Even since the 1924 establishment of the present Egyptian Standard Text of the *Qur'an*, the average Muslim today...has never been aware that it [too] yields seven canonical readings."

Professor Schirrmacher then states her conclusion. It is this: "Even since the 1924 establishment of the present Egyptian Standard Text of the *Qur'an*, the average Muslim today...has never been aware that it [too] yields seven canonical readings."

What a source-book, then, for eager Islamic Neo-Fundamentalists to find there almost whatever they wish! *O mores! O tempora!*

What, then, essentially, is the *Qur'an*? Without the reliable **old Bible**, is it by and large an unreliable **new Babel**!

XI. ESCHATOLOGY

(1) Beast and Gog & Magog to plague our planet - *Qur'an* 18:94 & 21:96f & 27:82 (cf. Ezek. 38:2f; Rev. 11:7; 13:1-13; 14:11-13; 16:10-13; 17:3-17; 19:19f; 20:4-10).

"The Gog and Magog (people) do great mischief on earth...."

"There is a ban on any population which We have destroyed - that they shall not return, until the Gog and Magog (people) are let through (their barrier) and they swiftly swarm from every hill. Then will the True Promise draw nigh (of fulfilment) - then behold, the eyes of the unbelievers will fixedly state in horror: 'Ah, woe to us!'"

"And when the Word is fulfilled against them (the unjust), We shall produce from the earth a Beast to (face) them. He shall speak to them. For mankind did not believe with assurance in Our signs!"

(2) Christ at the Judgment - *Qur'an* 43:61 (cf. Matt. 24:29; 25:31-46; II Th. 1:7-10).

"And (Jesus) shall be a sign (for the coming of) the hour (of Judgment). Therefore, have no doubt about the (hour), but follow Me! This is the Straight Way."

(3) Mountains disappear - *Qur'an* 18:47f & 78:20 & 81:3 (cf. Rev. 6:14).

"One day, We shall remove the mountains, and you shall see the earth as a level stretch. And We shall gather them all together. Nor shall We leave out any one of them. And they shall be marshalled before your Lord in ranks (with the announcement): 'Now you have come to Us (bare), as We created you first. Yes, you thought We shall not fulfil the appointment made to you to meet (Us)!'...."

"The mountains shall vanish (like a mirage);...when the souls are sorted out;...when the scrolls are laid open; when the World on High is unveiled; when the Blazing Fire is kindled to fierce heat; and when the Garden is brought near - (then) shall each soul know what it has put forward!"

(4) Graves opened - *Qur'an* 82:4-6 (cf. Rev. 20:13).

"When the graves are turned upside down - (then) shall each soul know what it has sent forward and (what it has) kept back. O man, what has seduced you from your Lord Most Beneficent?... Nay, but you reject right and judgment!"

(5) Resurrection of the human body: *Qur'an* 16:35-39; 19:66-68; 75:1-10 (cf. I Cor. 15:12-54; Phil. 3:21; I Thess. 4:16).

"The worshippers of false-gods...swear their strongest oaths by God, that God will not raise up.... Nay, but it is a promised (binding) on Him in truth. But most among mankind do not realize it. (They must be raised up), in order that He may manifest to them the truth...and so that the rejecters of Truth may realize that they had indeed (surrendered to) falsehood....

"Man says: 'What! When I am dead, shall I then be raised up alive?' But does not man call to mind, that We created him before, out of nothing? So, by your Lord, without doubt We shall gather them together, and (also) the evil ones (with them)....

"I do call to witness the Resurrection Day.... Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers! But man wishes to do wrong, (even) in the time in front of him. He questions: 'When is the Day of Resurrection?' At length, when the sight is dazed and the moon is buried in darkness and the sun and moon are joined together - that Day, man will say: 'Where is the refuge?!'"

(6) Elect gathered - *Qur'an* 18:99 (cf. Matt. 24:31 & I Thess. 4:17).

"On that Day, We shall leave them to surge like waves on one another. The trumpet shall be blown, and We shall collect them all together."

(7) Heavens rolled up - *Qur'an* 21:104; 73:18; 82:1 (cf. Heb. 1:10-12; Rev. 6:14).

"The Day that We roll up the heavens like a scroll, rolled up for books (completed) - even as We produced the first creation, so shall We produce a new one. A promise We have undertaken. Truly, We shall fulfil it!"

(8) Sun, moon and stars darkened - *Qur'an* 75:8-9; 77:7-15; 81:1-2; 82:2 (cf. Matt. 24:29; Rev. 6:12, 13; 21:23).

"The moon is buried in darkness, and the sun and moon are joined together....

"What you are promised, must come to pass - then, when the stars become dim; when the heaven is cleft asunder....

"For what Day are these (portents) deferred? For the Day of sorting out! And what shall explain to you what the Day of sorting out is? Ah woe, that Day, to the rejecters of truth!....

"When the sun (with its spacious light) is folded up; when the stars fall, losing their lustre.... When the sky is cleft asunder; when the stars are scattered."

(9) Angels descend - *Qur'an* 25:25 (cf. Matt. 24:31 & 25:31).

"The Day the heaven shall be rent asunder with clouds, and angels shall be sent down, descending (in ranks)."

(10) Blowing of the trumpet - *Qur'an* 18:99; 23:101; 78:17-18 (cf. Ps. 98:6; Matt. 24:31; I Cor. 15:52; I Thess. 4:16).

"On that Day, We shall leave them to surge like waves on one another. The trumpet will be blown, and We shall collect them all together....

"Then, when the trumpet is blown, there shall be no more relationships between them that Day. Nor shall one ask after another!....

"Truly, the Day of sorting out is a thing appointed - the Day that the trumpet shall be sounded, and you shall come forth in crowds."

(11) Book of deeds (works) - *Qur'an* 18:49; 81:10; 99:1-8 (cf. Ex. 32:32-33 & Rev. 20:12).

"The Book (of Deeds) shall be placed (before you). And you shall see the sinful in great terror, because of what is (recorded) therein. They will say: 'Ah, woe to us! What a book is this! It leaves out nothing small or great, but takes account thereof!' They shall find all that they did, placed before them. And not one shall your Lord treat with injustice....

"When the Scrolls are laid open...; when the Blazing Fire is kindled to fierce heat....

"When the Earth is shaken to her (utmost) convulsion and the Earth throws up her burdens (from within), and man cries out (distressed): 'What is the matter with her?' - on that Day, she shall declare her tidings. For...on that Day, men shall proceed in companies sorted out - to be shown the Deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it. Anyone who has done an atom's weight of evil, shall see it."

(12) Secret things to be judged - *Qur'an* 86:1-9 (cf. Eccl. 12:14 & Luke 12:3).

"By the sky and the night-visitant (therein).... Let man but think from what he is created!... Surely (God) is able to bring him back (to life)! The Day that (all) things secret shall be tested."

(13) Good and bad separated - *Qur'an* 37:14-23 & 77:13 & 78:17 & 81:7 (cf. Matt.25:31-33 & Rev. 22:14-15).

"When they [the wicked] see a sign, they turn it to mockery. And they say... 'What! When we die and become dust and bones - shall we (then) be raised up (again)? And also our fathers of old?' You must say: 'Yes, and you shall then be humiliated (on account of your evil)!... Then it will be a single (compelling) cry; and behold, they will begin to see! They shall say: 'Ah, woe to us! This is the Day of Judgment!' (A voice shall say): 'This is the Day of sorting out, whose truth you (once) denied!' It shall be said: 'You must bring up the wrong-doers and their wives, and the things they worshipped in the place of God, and lead them to the way to the (fierce) Fire!'"

(14) Punishment or reward - *Qur'an* 30:15-16 (cf. Matt. 25:46 & Rev. 21:7-8).

"Then those who have believed and worked righteous deeds, shall be made happy in a Meadow of Delight. But those who have rejected faith and falsely denied Our signs and the Meeting of the hereafter - such shall be brought forth to punishment."

(15) Hell a burning fire - *Qur'an* 6:128; 19:68-70; 25:11-14; 69:27-31; 76:4; 87:10f (cf. Matt. 25:41; Mark. 9:44-45; Rev. 14:10-11; 20:10).

"One Day He shall gather them all together.... Their friends amongst men shall say: 'Our Lord! We made profit from each other; but (alas!) we reached our term which You appointed for us.' He will say: 'May the Fire be your dwelling-place! You will dwell therein for ever!'"

"So, by their Lord, without doubt We shall gather them together, and (also) the evil ones (with them). Then shall We bring them forth, on their knees, round about hell. Then We shall certainly drag out from every sect all those who were worst in obstinate rebellion against (God) Most Gracious. And certainly, We know best those who are most worthy of being burned therein....

"They deny the hour (of the judgment to come). But We have prepared a Blazing Fire for such as deny the hour. When it sees them from a place far off, they will hear its fury and its raging sigh. And when they are cast, bound together, into a constricted place therein - they will plead for destruction there and then. This Day, do not plead for a single destruction! Plead for destruction oft-repeated!....

"‘Ah, would that (Death) had made an end of me! My wealth has been of no profit to me! My power has perished from me!’ (The stern command will say): ‘Seize him and bind him and burn him in the Blazing Fire!’....

"For the rejecters, We have prepared manacles, yokes, and a Blazing Fire....

"The admonition...will be avoided by those most unfortunate ones who shall enter the Great Fire in which they shall then neither die nor live."

(16) Undying death - *Qur'an* 14:13-17; 20:74; 87:13 (cf. Mark. 9:44, 45; Rev. 14:11; 20:10-15).

"The unbelievers said to the Apostles: ‘Be sure we shall drive you out of our land!’.... But their Lord inspired (this message) to them: ‘Truly, We shall cause the wrong-doers to perish!.... In front of such a one is hell; and he is given, for drink, boiling fetid water.... In gulps will he sip it, but never will he be near swallowing it down his throat. Death shall come to him from every quarter, yet he will not die. And in front of him shall be an unrelenting chastisement’....

"Truly, he who comes to his Lord as a sinner (at Judgment) - for him is hell. Therein shall he neither die nor live....

"The most unfortunate...shall enter the Great Fire... Then they neither die nor live."

(17) Everlasting punishment - *Qur'an* 2:81; 6:128; 43:74-77 (cf. Matt. 25:41 and Rev. 14:11 & 20:10).

"Those who seek gain in evil are girt round by their sins; they are companions of the Fire....

"He will say: ‘May the Fire be your dwelling-place! You will dwell therein for ever!’....

"The sinner shall be in the punishment of hell, to dwell therein (for everlasting). Nowise shall the (punishment) be lightened for them; and in despair, they shall be overwhelmed there. Nowise shall We be unjust to them; but it is they themselves who have been unjust. They shall cry out: ‘O Superintendent! Would that your Lord put an end to us!’ He will say: ‘No, but you shall keep on existing!’"

(18) Bound with chains - *Qur'an* 69:32 (cf. II Pet. 2:4 and Jude 6).

"Further, make him march in a chain, of which the length is seventy cubits!"

(19) Nothing cool to drink - *Qur'an* 14:16-17 & 78:21-24 (cf. Luke 16:23-25).

"In front of such a one is hell; and he is given, for drink, boiling fetid water.... In gulps will he sip it, but never will he be near swallowing it down his throat....

"Truly, hell is like a place of ambush. For the transgressors, a place of destination. They shall dwell therein, for the ages. Nothing cool shall they taste therein, nor any drink - save a boiling fluid; and a fluid dark, murky, intensely cold. A fitting reward (for them)!"

(20) A new creation - *Qur'an* 21:104 (cf. Heb. 1:10-12 & II Pet. 3:13 & Rev. 21:1-5).
"The Day that We roll up the heavens like a scroll rolled up for books (completed) - even as We produced the first creation, so shall We produce a new one. A promise We have undertaken. Truly, We shall fulfil it!"

(21) Gardens and fruit-trees - *Qur'an* 18:30f; 22:23; 55:46f; 69:22, 23 (cf. Rev. 22:2).
"As to those who believe and work righteousness - truly, We shall not permit to perish the reward of any who do a (single) righteous deed. For them will be Gardens of Eternity....
"God shall admit those who believe and work righteous deeds, to the Garden beneath which rivers flow....
"There shall be two Gardens.... In them will be fruits of every kind, two and two.... Is there any reward for good - other than good? Then, which of the favours of your Lord will you deny?.... There are two other Gardens.... In them will be fruits."

(22) Rivers - *Qur'an* 18:31 & 22:23 & 55:46-66 (cf. Rev. 22:1-2).
"As to those who believe and work righteousness, truly...beneath them Rivers shall flow....
"God shall admit those who believe and work righteous deeds to Gardens beneath which Rivers flow....
"There are two other Gardens.... In them (each), shall two Springs be flowing (free).... In them (each) shall be two Springs, pouring forth water in continuous abundance."

(23) No sorrow nor pain nor curse - *Qur'an* 35:33-35 (cf. Rev. 7:16f & 21:4 & 22:3)
"Gardens of eternity shall they enter.... And they shall say: 'Praise be to God Who has removed from us (all) sorrow! For our Lord is indeed oft-forgiving.... He has, out of His bounty, settled us in a home that will last. No toil nor sense of weariness shall touch us therein!'"

(24) Wine to drink - *Qur'an* 76:5,17,21; 78:31f (cf. Ps. 23:6; Isa. 25:5f; Matt. 26:29)
"As to the righteous, they shall drink of a cup (of mixed wine).... They shall be given to drink there of a cup (of mixed wine).... Their Lord shall give them to drink of a wine pure and holy....
"Truly, for the righteous there will be a fulfilment of (heart's) desires - enclosed gardens and grape-vines...and a cup full (to the brim)."

(25) Everlasting life - *Qur'an* 2:82 & 9:72 (cf. John 3:16 & 14:2-6 and Matt. 25:46).
"Those who have faith and work righteousness, are companions of the Garden. Therein they shall abide (for ever)....
"God has promised to believers, men and women, Gardens under which Rivers flow, to dwell therein; and beautiful Mansions in Gardens of everlasting bliss. But the greatest bliss, is the good pleasure of God. That is the supreme felicity!"

May our great Triune God enable us to lead His elect among the Muslims to the Bible's God-man and only Saviour Jesus Christ! Starting even from their own *Qur'an*!

Appendix C - THE TRIUNE JEHOVAH ELOHIM IS NOT THE ISLAMIC ALLAH

The one true God has never been lonely. He has always been a **Father** triunely bound up in a harmony with His **Son** in Their **Spirit** from all eternity. Before creation too, God has eternally and essentially been *Jehovah-Elohim-Shaddai* - the Father-Son-Spirit Almighty. Genesis 1:1-3 & 2:4 & 17:1; Matthew 28:19; John 17:1-5; Hebrews 9:14.

It is He Who created Adam as the forefather of the entire human race. The unfallen Adam, as His very image, **perceived Him** to be **Triune**. Thus Basil, Epiphanius, Zanchius and Witsius. Genesis 1:1-3 & 1:26-28 & 3:22 & 11:7.

Yet, after man's fall into sin, the children of men **fell away** from Him. **Letting go** of the one true Triune God - fallen man instead embraced respectively Henatheism, Monotheism, Unitarianism, Polytheism, Animism, Pantheism, Agnosticism or Atheism. Genesis 11:7-32 *cf.* Joshua 24:2 & Romans 1:17-32.

It is *Elohim* - the Triune God - Who created and maintains the Universe and Who sustains mankind. Genesis 1:1 to 2:3. It is *Jehovah* - the One Who always was and is and shall be - Who made the heavens and the earth; Who revealed Himself to Moses; and Who is worshipped in heaven. Genesis 2:4 & Exodus 3:14 & 6:3 *cf.* Revelation 4:3-8 & 5:5-14. And it is *El Shaddai*, Almighty God, Who entered into His special covenant of redemption with Abraham and his seed. Genesis 17:1 *cf.* Galatians 3:14-17. Cardinaly, these three - *Jehovah-Elohim-Shaddai* - are one. Matthew 28:19 & John 10:20 *cf.* First John 5:6-8.

Abraham knew this Triune *Jehovah-Elohim-Shaddai*, and so too did Moses. John 8:58 & Hebrews 11:23-26. But after the true religion of Ancient Israel degenerated especially just before Christ's incarnation, later Judaism and its younger cousin Islam would both become lonely unitarian defections from *Jehovah Elohim Shaddai*.

Both Judaism and Islam oppose the Primordial Triune God - the worship of Whom, world-wide, the Lord Jesus came to re-assert. Matthew 28:19. But when they come to the end of their lonely tether, both Judaists and their younger cousins in Islam shall turn away from their Unitarianism. Then, submitting to Christianity, they join the world-wide Church of the Living God. Isaiah 19:19-25; Romans 11:11-32; Revelation 15:1-4.

First. Note that the Bible's God reveals Himself as - and asserts the co-eternity and co-divinity of - the Father and the Son and the Spirit. Indeed, Genesis 1:1-3 tell us that the Triune *Elohim* created heaven and earth. But both Judaism and Islam are unitarian declensions from the one true God to be found in the very genesis of Holy Scripture.

Job 38:28 and Deuteronomy 32:6 and Second Samuel 7:14 and Psalms 68:5 & 89:26 and First Chronicles 29:10 and Isaiah 9:6 & 63:16 & 64:8 declare that the Father: causes the rain; was a Father to Israel and to David; is a Father to the fatherless; is my Father and my God; and is the everlasting Father. Malachi 1:6 & 2:10 tell us that a son honours his Father, and that all of God's people have one Father [Who created them and redeemed them]. And Matthew 6:9 & 7:11 and Ephesians 1:21 & 3:14 *f* tell us that God is the Father

in heaven of all Christians; that this Father keeps on giving good things to His children; that He is essentially the Father of the Lord Jesus Christ; and that it is from Him as Father that the whole family in heaven and earth are named.

Psalm 2:2-12 & 110:1 and Malachi 3:1 imply that the Messiah is God the Son. Proverbs 8:12-30 & 30:4-6 tell us that this divine Son or Wisdom co-manufactured the cosmos. And John 1:1f & 17:5 state that He is Himself God, and was gloriously with the Father before the world was.

So too God the Spirit is described in Genesis 1:2f; Job 26:13 & 32:8 & 33:4; Psalms 33:6-9 & 139:7; and Isaiah 63:10-14. There, we are respectively told that He: kept on moving over the surface of earth's created waters; garnished the heavens; made and inspires men; created and enlivens the hosts of angels; is omnipresent; indwells believers; leads His people; and even causes His cows to rest.

Judaism at least preserves the word *Elohim* - while de-trinitarianizing its meaning. Inconsistently, it also regards "God" - ontically - as the Father. Yet it illogically denies the (necessarily co-existing) everlasting Son in the Spirit, within its alleged god it calls "God." Indeed, Judaism also de-personalizes the Spirit Himself.

Islam, however, deprives "God" of all fatherhood - both ontically and economically. It abandons even the **plural** word *Elohim* - in favour of its own clearly-unitarian **singular** divinity-word, *Allah*.

As Muslim Writer Imam Ahmed Deedat declares in his book *What is His name?*⁴⁶² - regarding the "Arabic word 'Allah'...there is no such thing as an 'Allah-father'.... In Arabic you cannot make a plural form for Allah.... Among the 99 attributes of God given to us in the Holy Qur'an, the word '**Father**' is not one of them."

Elsewhere Imam Deedat adds: "The miracle of Muhammed's (pbuh) list, is not the 'ninety-nine'- but this particular one [viz. 'Father'] which he kept **out** of his Qur'an.... God Almighty through Muhammed (pbuh) has protected Islam and the Muslims - by keeping the word 'Father' (*Abb*) for God, **out** of its religious vocabulary.

"It is a miraculous fact that...the Holy Qur'an lists ninety-nine attributes of God, including the word *Rabb* which means Lord.... But the easier word *Abb*, meaning 'Father' in Arabic and in Hebrew, is not used even once."⁴⁶³

While ourselves denying that the above omission in the *Qur'an* is a miracle, we would certainly agree that it is indeed highly significant. For it makes the god of Islam lonely in himself, and almost depersonalizes him into an 'it.'

Too, it makes two-way **true communication** between him/it on the one hand and his/its human creatures on the other - almost impossible. Indeed, it certainly denies any **fatherly** communication between a 'Divine Father' and His 'Divine Son' on the one hand and any of His creaturely yet adopted human 'sons and daughters' on the other.

Now Imam Deedat claims⁴⁶⁴ that the word *Elohim* is either a derivative or a deformation - if not both - of the word *Allah*. He even alleges that the *Scofield Reference Bible* clearly agrees with him, where on its page 3 it asserts in its footnote 1 that "*Elohim...is...formed from El* (= strength or the strong one), and *Alah* (to swear)."

Imam Deedat, however, here corrupts not only the **Hebrew verb** *Alah* into the **Arabic noun** *Allah*. Here, he also misrepresents the editors of the *Scofield Reference Bible*. For here, he misclaims that they "in their comment...concur [with him] that *Elohim*" was "**alternatively spelled** *Alah*."

In actual fact, however, those Scofieldians merely claimed that "*Elohim...is...**formed from El...or...Alah to swear***" (emphases mine - F.N. Lee). They not at all claimed, as Imam Deedat asserts they indeed did, that "*Elohim*" was alternatively spelled *Alah*.

Imam Deedat here seems to have forgotten (momentarily) the claim in the *Qur'an* that '**Allah**' means **not** '*Elohim*' but simply '**the God**.' Thus, in *Sura 59:22-23* one is twice told: "He is Allah (*hu Walla hu*) - besides Whom there is no other god (*ullazee la ilaha illa hu*)." We say that Imam Deedat has "forgotten (momentarily)" - for he himself, just four pages later, quotes from this very same passage of the *Qur'an*.⁴⁶⁵

Imam Deedat makes two further attempts to establish from the Bible that the word *Elohim* is supposed to have been derived from the word *Allah*. In Matthew 27:46, the dying Jesus exclaimed: "*Eli, Eli, lama sabachthani?*" The **inspired** Matthew then immediately went on to inform his readers that this means **not** 'My Allah' or *Allahi* (*etc.*) - but 'My God' (or '*Eli*') *etc.* For Jesus there exclaimed in Aramaic: "My God, My God, why have You forsaken Me?" This, the **inspired** Hebrew-Christian Matthew Levi then also translated - for his readers - into (the then *lingua franca*) Greek: '*Eli, Eli, lemaa sabachthaani?; tout'estin Thee Mou, Thee Mou, hinati Me egkatelipes?* Thus: "'Eli, Eli, lama sabachthani?' - that is to say 'My God, My God, why have You forsaken Me?'"

Similarly, also Peter's Secretary, the hellenized John Mark - (in Mark 15:34) inspiredly reports this as: "*Eloi, Eloi, lama sabachthani?*" And Mark too **inspiredly** then immediately goes on to inform that this means **not** 'My Allah' (or *Allahi*) - but: "My God, My God, why have You forsaken Me?" '*Elooi, Elooi, lamaa sabachthaani?; ho estin methermeenuomenon Ho Theos Mou, Ho Theos Mou, eis ti egkatelipes Me?* Thus: "Eloi, Eloi, lama sabachthani? - which is, being interpreted, 'My God, My God, why have You forsaken Me?'" (and **not** 'My Allah' *etc.*).

Now Imam Deedat himself points out⁴⁶⁶ that "Matthew's accent would be more Semitic...than that of Mark" - whereas, in the case of the latter: "Obviously his Hebrew has a Greek accent." But he ignores that both Matthew and Mark inspiredly indeed mention that Jesus called God not *Allah* but *El* and *Eloo* - as abbreviations of '*Elohiym*'.

"Can't they see," Imam Deedat asks⁴⁶⁷ of Christians, "that the cry is to Allah? 'Eli, Eli - Elah, Elah, Allah, Allah!'"?

No, Christians can't see this. For that matter, even Muslims like Imam Deedat should concede that Christ's cry is to *'Eloohiym*. Indeed, even the sound Allah is very different to the sound *'Eloohiym* - or even to the sounds *'Eloo* and *'El* as abbreviations thereof.

A last effort of Imam Deedat to try to derive *Elohim* (or even *Jehovah*) from *Allah* - is by way of the Hebrew word *Hallelujah*. According to Imam Deedat,⁴⁶⁸ the word is comparable to the Islamic "*Allahu Akbar*" - meaning: 'Allah is great!'

He claims of *Hallelujah*: "Let us repeat the...words of praise as an Arab or a Jew: ALLE-LU-YA will be YA-ALLE-LU.... YA is always at the beginning in both Arabic and Hebrew. YA ALLE LU would be YA ALLA HU: meaning, 'OH ALLAH!'"

That is simply not true. The Hebrew word *Hallelujah* means not "Oh Allah!" but "Praise Jehovah!" (its suffix *-jah* being an abbreviation of the Hebrew word *Jehovah*). Indeed, the Hebrew **verb** *haalal* means: praise(d). Its imperative mood *hal'luw*, second person plural, means "ye must praise!" So *hal'luw-Jaah* or *Hallelujah* thus means "Ye must praise Jehovah!" or "Ya'll must praise Jehovah!" - and **not at all**: "Oh Allah!"

It is also significant that Imam Deedat denies the very existence of the word *Jehovah* - before the time of the Protestant Reformation. That he does, together with many of the recent so-called 'Higher Critics.'

Imam Deedat alleges⁴⁶⁹ that "it is an admitted fact that prior to the sixteenth century, the word '**Jehovah**' was unheard of.... The origin of this word appeared in its true Hebrew form in Jewish Scriptures [as]...**Yot, Huh, Wav, Huh** or Y.H.W.H..... These four letters were preceded by a substitute word '**Adonai**' - to warn the reader that the following word was not to be articulated." Thus Imam Deedat.

Worse yet. Many Higher Critics - with whose works also Imam Deedat is familiar - even misallege that *Yahweh* was nothing but the tribal God of the Ancient Jews, extracted from earlier polytheism. Some even allege the very word *Yahweh* - or rather *Y-h-w-h* or *J-h-v-h* (from *Jehovah*) - was unknown until first revealed to Moses in Midian.

However, the truth is that **superstitious** Judaists in Post-Malactic intertestamentary times had lapsed from the true teaching of the **Old** Testament - and had become afraid of pronouncing God's ancient name *Jehovah* when reading it. Without at all, as Imam Deedat misalleges, inserting a preceding substitute word *Adonai* into those "Jewish Scriptures" - such Judaists simply pronounced the unwritten word *Adonai* out loud, wherever the unchanged text continued and still continues to read: *Jehovah*.⁴⁷⁰

Yet together with Genesis 1:1f's word *Elohim*, the word *Jehovah* was known to Moses as the writer of Genesis - and, it seems, also to the first man Adam himself. Genesis 2:4 cf. 5:1. Certainly **the word Jehovah was known before Moses**, if not also before Abraham, even in Ancient Arabia. Job 1:6-21 & 2:1-7 & 12:9 & 38:1 & 40:1-6 & 42:1-12. From the later time of the Israelite Moses onward, it is also used repeatedly throughout the Old Testament. Cf. Exodus 3:14 & 6:2f; Ps. 150:6; and Isaiah 6:3 *etc.*

Now this name of God ***Jehovah*** was, in fact, already used pre-lapsarianly as well as post-lapsarianly **in the time of Adam himself**. Genesis 2:4-9 & 2:15-22 *cf.* 3:1-23. It was also known to Eve, Cain, Abel, Seth and Enos. Genesis 4:1-26. It was known to Lamech, the godly father of the godly Noah. Genesis 5:29. It was known even to the ungodly antediluvians, as well as to the godly Noah and his family both before and during and after the great flood. Genesis 6:3-8 & 7:1-16 & 8:20*f.*

After the flood, it was known also to Noah's son the Non-Semitic Japheth. Genesis 9:26. It was later known even to the ungodly Hamite Nimrod and the builders of the tower of Babel in Mesopotamia, as well as thereafter to the godly Job and his friends in Arabia. Genesis 10:9 & 11:5-9 *cf.* Job 1:6-21 & 2:1-7 & 12:9 & 38:1 & 40:1-6 & 42:1-12.

The name of God ***Jehovah*** was known also to the Pre-Israelites Abraham and Lot and Eliezer of Damascus and Abraham's wife Sarah and Hagar the Egyptian, as well as even to the ungodly King of Sodom and to Hagar's son Ishmael (whom Muslims claim to be an Arabian ancestor of Muhammad). See: Genesis 12:1-17; 13:4-18; 14:22; 15:1-18; 16:2-13; 17:1-26; 18:1-19 and 19:13-27.

Thus, Abraham even called upon the name of *Jehovah* - and named the place where he had expected to sacrifice his son, ***Jehovah-jireh*** (meaning '*Jehovah* sees or provides'). Genesis 21:33 & 22:11-16. That blessed name was known not only to Abraham's son Isaac and the latter's son Jacob and the latter's twelve sons (all before the time of the Israelites), but also to many of their contemporaries in Mesopotamia such as Bethuel and his son Laban and daughter Rebekah. Genesis 24:1-50; 25:21-23; 26:2-20; 28:13-21; 29:31*f.*; 30:27*f.*; & 31:48*f.*

Indeed, even the Philistines in Palestine such as Abimelech and Gera and Ahuzzath and Phichol knew about the name *Jehovah*. Genesis 26:26-29. So too did Esau, the father of the Edomites in the land to the southeast of the River Jordan. Genesis 27:6-27. It is not surprising then, that after the Israelites settled in Egypt (Genesis 39:2-23 & 49:18), also their enslaved descendants Moses and Aaron in Egypt and in Midian still had some knowledge of *Jehovah*. Exodus 3:1-18 & 4:1-31 & 5:1-22 & 6:1-30 *etc.*

In respect of all the above history, the word *Jehovah* is rendered '*Kurios*' in the B.C. 270 Greek Septuagint translation of the Old Testament - and indeed so too throughout the New Testament. In fact, when the **inspired** John (*cf.* John 8:58*f.*) at Revelation 1:4-18 & 1:18 & 4:8 & 16:5 around A.D. 66-96 reflected on the word *Jehovah* at Isaiah 6:1-12, he not only rendered it *Kurios*. But he also explained its **meaning** as "He Who was and Who is and Who shall be" - and **not** as a **Judaistic tribal** god '*Jahweh*' (*sic*)!

John wanted his Gentile Christian readers correctly to understand the **meaning** of *Jehovah* as: "He Who was and Who is and Who shall be." For thus did he as a Hebrew Christian explain it especially for the benefit of his Gentile Christian readers.

The noun "**J'hoovaah**" first occurs in Holy Scripture at Genesis 2:4. It seems to be an amalgamation of *Jiyjeh* and *Hooveh* and *Haavaah* (a rather antiquated form of *Haayaah*) - which are the **future** and the **present** and the **past** participles of the Hebrew verb "to be."

So "*J'hoovaah*" or *Jehovah* means "He Who always shall be, Who is now, and Who always was." Genesis 1:1-3,26; Exodus 3:14; 6:2; Psalms 33:6; Proverbs 8:12-31; Ecclesiastes 4:9-12; John 1:1,2,18 & 17:5,24; Hebrews 9:14; and First John 5:5-9.

Let us now hear the remarks on this point of the greatest theologian of all time, Rev. Professor Dr. John Calvin. He is commenting on Exodus 3:14 & 6:2.

In Exodus 3:14, God tells Moses: "I am that I am." Explains Calvin:⁴⁷¹ "The verb in the Hebrew is in the future tense, 'I will be what I will be'.... We will consider in the sixth chapter the name of Jehovah, of which this is the root." On Exodus 6:2, Calvin continues:⁴⁷² "It would be tedious to recount the various opinions as to the name 'Jehovah.' It is certainly a foul superstition of the [Post-Malachic and Anti-Christian] Jews that they dare not speak or write it, but substitute the name 'Adonai'....

"Without controversy, it [the word 'Jehovah'] is derived from the word *havah*.... He is called Jehovah, because He has existence from Himself.... Nor do I agree with th[os]e grammarians who will not have it pronounced.... Because its etymology, of which all confess that God is the author, is more to me than an hundred rules."

States the greatest ever British theologian, Rev. Dr. John Owen (*Works* XII:249f): "Christ is called 'Jehovah'.... Jeremiah 23:6; Zechariah 2:8; First John 5:20; Jude 4; Titus 2:13; Revelation 1:8; 4:8; Acts 20:28; First John 3:16.... Isaiah 40:3, 'The voice of him [John the Baptizer] that crieth in the wilderness: "Prepare ye the way of **Jehovah**, make straight in the desert a highway for our **God**"'....

"It is **Christ** Who is here called **Jehovah**.... Malachi 3:1 [*cf.* 4:1-5].... Matthew 3:3; Mark 1:2-3; John 1:23; Isaiah 45:22-25.... Romans 14:10-12.... Hosea 13:14...[*cf.*] First Corinthians 15:[47,]54-55.... Christ is **absolutely** called Jehovah."

Pfeiffer rightly observes in his own *Dubia Vexata*⁴⁷³ (on this passage Exodus 6:2): "The name **Jehovah** was not, strictly and literally, unknown to the fathers" before **Moses**. "Every difficulty will be removed by reading it interrogatively - 'And by My name Jehovah - was I not known to them?'" This question presupposes the answer: 'Of course!' "This is both agreeable to the Hebrew idiom and to...the context."

The learned Lutheran Professor Hengstenberg, in his excellent *Dissertation on the Names of God in the Pentateuch*, can be consulted too. He there points out that long before Moses - also the Patriarchs Noah, Shem, Abraham, Isaac and Jacob are represented as using the name *Jehovah* (Genesis 9:26 & 15:2,7 & 22:14 & 27:7 & 28:20f) - and that God Himself, in speaking to them, also makes use of it.

Hengstenberg deduces the name *Jehovah* from the future tense of the verb *haavaah* or *haayaah*, meaning 'to be.' He regards⁴⁷⁴ this derivation of the name *Jehovah* as confirmed "by all the passages of Scripture in which a derivation of the name is either expressly given or simply hinted.... Every thing created remains not like itself, but is continually changing under circumstances. God only, because He is the Being, is always

the same. And, because He is always the same, is 'the Being' - 'the Being,' the existing One, or absolute Being....

"God is He Who is; that is, always the same; the unchangeable. He is also the Being, or the absolute Being.... He is also the unchangeable - as it is inferred (Malachi 3:6) from 'I am Jehovah; I change not.'"

Also Keil and Delitzsch comment⁴⁷⁵ at Genesis 2:4 that "God therefore 'is Who He is' - inasmuch as in His being, as historically manifested, He is the Self-determining One. The name **Jehovah**... 'includes both the absolute independence of God in His historical movements' and 'the absolute constancy of God.... In both words and deeds, He is essentially in harmony with Himself, remaining always consistent' (*Oehler*).

"The 'I am Whom am' therefore is the absolute **I**, the absolute personality, moving with unlimited freedom.... He is the personal God in His historical manifestation, in which the fullness of the Divine Being unfolds itself to the world.... To show this, Moses has introduced the name *Jehovah* into the history in the present chapter [Genesis two], and has indicated the identity of *Jehovah* with *Elohim* not only by the constant association of the two names but also by the fact that in the heading (verse 4b) he speaks of the creation described in chapter one as the work of **Jehovah Elohim**."

Calvin himself states that Each Person of the Triune *Elohim*, is Himself *Jehovah*. Thus he tells⁴⁷⁶ us: that "power and energy are comprehended under the name Jehovah"; that "Jehovah is said to have appeared in the form of an Angel (Judges 6,7,13)" and that "He was truly Jehovah"; that "the name of Christ is invoked for salvation, and therefore it follows that He is Jehovah"; and that "the eternity of the Father is also the eternity of the Son and Spirit, since God never could be without His Own Wisdom [or Son] and Energy [or Spirit]."

Calvin further tells us: that "the Apostles uniformly substitute the word *Kurios* [or 'Lord'] for *Jehovah*"; that "the Spirit is called God absolutely, by Christ Himself"; that "He is the entire spiritual Essence of God in which are comprehended Father, Son and Spirit"; and that "the name of *Jehovah* is everywhere applied to Christ." Consequently, "it follows that...He is *Jehovah*"; that as regards Christ, "the Holy Spirit...calls Him *Jehovah*"; that "Christ should be worshipped" because "He is the God Who in the Law forbade worship to be offered to any but Himself"; and that also "Paul...declares that He [the Son] was equal with God [the Father and the Spirit], before He [the Son] humbled Himself." Indeed, "How could such equality exist - if He [the Son] were not that God Whose name is *Jah* and *Jehovah* Who...is King of all the earth, and King of ages?"

Rev. Dr. Kenneth Cragg, Professor of Arabic and Islamics at Hartford Seminary in Connecticut⁴⁷⁷ - whom the Muslim Scholar Imam Ahmed Deedat cites with approval⁴⁷⁸ - has described the position exactly. "The Arabic form *ilahun*, meaning 'a god'" - explains Cragg⁴⁷⁹ - "is similar [but not identical] to the Hebrew and Aramaic words for deity. When used with the definite article [namely *al*, as in] *Al-Ilahu*, meaning 'The God' - the *l*-consonant of the article [*al*] coalesces with the same [consonantal] letter in the first syllable of the word [*Ilahu(n)*], eliding the *i*-sound [there,] to make *Al-lah*....

"It is clear from the negative form of the Muslim Creed - 'There is no god except [**the**] God' - that the existence and lordship of [**the God**] *Allah* were known and recognized in pre-Islamic Arabia.... The fact that Muhammad's own [Non-Muslim and Pagan] father bore the name Abd-Allah, slave of [the] God - demonstrates that '[the] God' was known by that name prior to Islam.... The name *Allah* is also evident in archaeological and literary remains of pre-Islamic Arabic....

"There can be no doubt...that the Prophet's [Arab predecessors and] contemporaries knew of a Supreme Being" - '**the God.**' "But He **did not dominate** their minds. Rather they thought more directly and frequently of the lesser gods, the daughters, perhaps even the sons, of *Allah* - who were far more intimately related to their daily lives....

"The supreme sin in the **Muslim** reckoning...is the sin of associating with God. The Arabic term is *Shirk*.... Associating is the belief that God has co-existents or partners. There must be no alienation of His Godhead or Godness. It is not merely that He has no co-equals. He has no associates of any kind or rank." Emphases mine - F.N. Lee.

"This was the gist of the Prophet's contention against the Meccans.... All the partners whom the pagan Arabs associated with Him, were truly nonentities. They did not exist, and they had no right to recognition....

"In abolishing the daughters and sons of Mecca's [Pre-Islamic] *Allah*, Muhammad failed to distinguish the wholly different meaning of the Christian Sonship [of the Eternal Word of God or the filial *Logos*].... The word *Allah* itself," quite unlike the Hebrew word *El* in Genesis 28:19 & 32:20f (*etc.*), "is grammatically incapable of a plural....

"The Qur'an does not use the terms 'Father' of God - nor 'son' of the believer. It allows only *Rabb* [Master] and '*abd* [slave].... If God is not addressed as Father - neither is it as sons that men come to Him."

Who then are or were, Pre-Islamically, "the daughters and sons of Mecca's *Allah*" mentioned above? In his October 11th 2001 article *Perspectives on Islam*, Avner Boskey explains⁴⁸⁰ that around B.C. 430 the Greek Historian Herodotus [in Book III of his *Histories*] refers to the fact that various deities were worshipped in Arabia - "including a female deity known as *al-il-Lat*. This word could well be the female form of *Allah*."

"The Koran, written down nearly 1100 years later, refers to the fact that three female deities named *al-Lat* (the same word as *al-il-Lat*), *al-Uzza* and *Manat* were worshipped in [Pre-Islamic] Arabia. People would often turn to these goddesses in intercession (*Surah* 53:19-20). These three deities were also known as 'the daughters of Allah' - as the edited text of *Surah* 53:21-22 explains. These three deities were only some of the many spirits and demons worshipped by Arabs in the centuries before Muhammad."

Let us then sum up, thus far. As the Protestant Christian Commentator John Calvin observed on Ephesians 2:20, "The beginning of **our** religion must be sought from the creation of the World."

"In vain do [Romish] Papists and the [Islamic] Turks and other sects boast about their [own] antiquity. For they are the **degenerate offspring** of true and pure religion."

The Arian deology of the self-styled "Jehovah's witnesses" (*sic*) is slightly different to but ultimately just as false and unitarian as is the deology of Islam. Such "Jehovah's witnesses" do indeed agree with Trinitarians, **and** with Islam, that God cannot change (*cf.* Malachi 3:6).

But unlike Islam, these "Jehovah's witnesses" would agree with Trinitarians in at least one respect. Namely - that there is indeed a fully-divine Father of our Lord Jesus Christ, pre-incarnationally, even from Genesis 1:1 onward (John 17:5 & 17:24).

Yet in that case (against Jehovah's witnesses as well as Muslims), the pre-incarnate Christ or rather 'the Word of God' must have had an unchanging Father from all eternity - Who never ever changed from a Non-Father into a Father. However, to be such an eternal Father, also that Father must Himself necessarily have had a Son from all eternity (Proverbs 8:12-31 *cf.* John 1:1-18). Indeed, They two - that eternal Father and His then co-eternal Son - must in that case also necessarily have loved One Another in a co-eternal and a Spirit-ual way from all eternity (Johannes 17:1-5 & 17:24 and Hebrews 9:14).

"Jehovah's witnesses" - however - are **bi-theists**. For they honour their allegedly unipersonal 'Jehovah' as the great Father-God, as well as (albeit to a lesser extent) their lesser god whom they regard as 'the Word.' This latter is to them the first creature - whom they say was Jehovah's agent (or mechanic) in manufacturing our Earth. That lesser god (with a small 'g') is (to them) the created Word - who would thereafter subsequently become the (to them) non-divine created man Christ Jesus.

* * * * *

Now very grammatically or literalistically, yet rather clumsily, Genesis 1:1 should be rendered linguistically: "The 'three Gods' - He [singular], at the start - created the two heavens and the [one] earth." Thus - the one Triune God created one 'tri-uni-verse.'

From Genesis 1:1-3, it is clear that within those 'three Gods' (grammatically), or rather within this one Triune God '*Eloohiym* (theologically) - there is a Spirit, as well as (implicitly also) a Father Who speaks forth His Word [alias His Son], internally, from within His Own Being. And at Genesis 1:26, one reads (grammatico-literally) that the 'three Gods' (grammatically) alias this one Triune God (theologically) said [singular]: "Come, let Us [plural] create man[kind] in Our [plural] image!" The latter, progressively, means man as an adult male and a woman and (later still as) a child - three persons within one humanity as the one triune image of this one Triune God.

It is of course also from other passages of Holy Scripture, that the above-mentioned triune view can even better be perceived - and strengthened. Yet also from Genesis 1:26 itself, it is clearly to be concluded: a), that the '*Eloohiym* of Genesis 1:1 is the same as that of Genesis 1:26; b), that this '*Eloohiym* (in the nominative case) governs a singular verb

at Genesis 1:1, yet a plural verb at Genesis 1:26; c), that this 'Eloohiym expresses His Word illuminatingly at Genesis 1:3; and d), that the Spirit of 'Eloohiym, at Genesis 1:2, moved or brooded over or incubated or stormed the water-surface of our planet *etc.*

The view of unitarianized Judaists and "Jehovah's witnesses" that at Genesis 1:26 God was speaking precisely to His created angels, would imply that even those created angels would then have been God's Co-Manufacturers of mankind - and would therefore (together with God) need to be co-honoured by man. That view, of course, is refuted by Genesis 3:22 & 11:7 and Isaiah 6:8 - as well as by John 14:23 & Colossians 2:2-19 and Hebrews 1:1-14 & 9:14 & 13:8 & 13:20-21.

Thus the triune understanding of God also at the very beginning of the Holy Bible in Genesis 1:1-26. That is the only consistent interpretation possible. For in Genesis 1:1, it is our singular English word "God" which translates 'Eloohiym. The latter is a plural word in Hebrew, meaning: **three** or more Gods. Yet the word 'Eloohiym is used there for the Deity, and governs the singular verb *bara'*. That latter means: "**He** did create." It is **not** there used with the plural verb *baruw'* - which would mean: "**They** did create."

What that **three-in-one** God then created, is said to be **two** "heavens" (the **dual** *shamaayiym*) and **one** "earth" (the singular *'aarets*). That totals one **three-in-one** universe, alias a "tri-universe" created by "God Triune." Indeed, a "tri-universe" is precisely what one would expect a **Triune** God to create.

God Triune Himself, has never changed. From eternity, God the Father and the Son and the Spirit has always been an un-begun and a never-ending Harmony - *Jehovah Elohim*. Genesis 1:1f & 2:4f ; Exodus 3:14f & 6:3; Isaiah 6:3 & 11:2 & 63:7-10; Malachi 3:6; Matthew 28:19; John 17:1-5; Hebrews 9:14; Revelation 1:4-6 & 4:2-8 & 5:6f and also 22:16-19f.

God Triune, at the beginning, created the tri-universe (two-heavens-and-one-earth). Genesis 1:1f. The first heaven is the air surrounding our planet, and an integral part thereof (Genesis 1:6). The second heaven is outer space. And the third heaven is the dwelling-place of God's good angels (Second Corinthians 12:2).

All three heavens, like the Three Persons within God Triune Himself, interpenetrate and overlap one another. That is quite what one would expect creatures of God Triune to do. Indeed, this is what my now deceased friend Rev. Professor Dr. Cornelius Van Til meant by "the one and the many." First Corinthians 12:3 *cf.* 12:12-20.

This threeness-in-oneness or oneness-in-manyness can be seen throughout Genesis chapter one. Thus, in its creation account, there are - clear pointers as to the Triune Father, Word, and Spirit (Genesis 1:1-3 & 1:26). There are two parallel series of three days each - on which God Triune respectively made light, and lights; the atmosphere/sea, and their inhabitants; and the dry land, and its inhabitants (Genesis 1:3-31).

On day one - He made light, evening, and morning (Genesis 1:3-5). On day two - He made the firmament, the waters below, and the waters above (Genesis 1:6-8). On day

three - He made the grass, the herbs, and the trees (Genesis 1:9-13). On day four - He made the sun, the moon, and the stars; and for days, seasons, and years (Genesis 1:14-19). And on day five - He made water-monsters, sea-creatures, and things with wings (Genesis 1:20-23).

On day six - He made reptiles, wild animals, and domestic animals - as well as men, as man and woman and (incipiently/potentially) also as child. Genesis 1:24-28. He told mankind to do three things - to be fruitful, to multiply, and to fill the Earth (Genesis 1:28 *cf.* 2:24f) ; and gave them herbs, and fruit, and fish *etc.* (Genesis 1:29). Too, on day seven - He ended all the work of His hands and rested and blessed everything (Genesis 2:1f).

Thus God Triune made also a triune mankind (husband/wife/child) as His Own triune image. Genesis 1:26-28. Basil and Epiphanius and Zanchius and Witsius recognized that Adam knew God is Triune. There is, moreover, also an intimate connection between the one-and-the-many - within the Triune God on the one hand, and human respect for the life of all people as God's image(s) on the other. Genesis 9:1-7; First Corinthians 12:3-20; Ephesians 4:24-30f; Colossians 3:10f; James 3:8-18.

The earliest version of the *Apostles' Creed* simply states: "I believe in God the Almighty Father and Maker of heaven and earth...; and in Jesus Christ His only Son, our Lord...; [and] in the Holy Ghost." Progressing, the A.D. 381 *Nicaeno-Constantinopolitan Creed* adds that the Father made "all things visible and invisible." It declares of the Son that He was "begotten by the Father before all worlds"; that He is "God of God, Light of Light, very God of very God" - and that it is by the Son that "all things were made." It also states that "the Holy Ghost [is] the Lord and Giver of life, Who proceeds from the Father" and "Who with the Father and the Son is worshipped and glorified."

Calvin rightly exalted the Son, by declaring that not just the Father but also the Son always was and is *Auto-Theos* (alias "Himself God") - not deriving His divinity from that of the Father.⁴⁸¹ Also the Holy Spirit is *Auto-Theos*. For He has always essentially proceeded or gone forth - and keeps on proceeding - just as much as the Father essentially always has fathered or "paternalized" (and keeps on paternalizing), and just as much as the Son essentially always has been a son or "filiated" (and keeps on filiating).

Yet the Father has never had auto-paternity; the Son has never had auto-filiation; and the Spirit has never had auto-procession. For the Father could never have paternalized from all eternity, without there always having been a co-eternal Son in the power of the Spirit from all eternity. Nor could the Son have filiated from eternity without a co-eternal Father in the power of the Spirit from all eternity. Nor could the Spirit ever have proceeded from all eternity - without always having gone forth, and kept on going forth, from a co-eternal Father toward a co-eternal Son (and *vice-versa*), from all eternity.

Consistent Christianity sets out, also in the various inter-relationships of human society - the full implications of the Father's paternity, the Son's filiation, and the Spirit's procession. For it distinguishes the various personal attributes of the Deity ontically (within Himself) - from their application economically (within man's world)

Christianity rightly distinguishes between the Ontological Trinity on the one hand, and His economic coming into man's world on the other hand. It further distinguishes between the Father's ontic and His economic paternity; between the Son's ontic and His economic filiation; and also between the Spirit's ontic and His economic procession. Not emphasizing even these ongoing economic movements - undermines one's credibility and indeed also humanity's perception even of the ontic realities which undergird these economic movements. See: *The Teaching of the Twelve Apostles*, Justin Martyr, Theophilus, Clement of Alexandria, Tertullian, Athanasius, Cyril, Hilary, Gregory Nazianzen, Gregory of Nyssa, Basil, and Augustine (all before Muhammad). Much more recently, see too: Van Ruler, Rahner, and Van Til.

By the Father's economic paternity, is meant implementing man's recognition - in God's world - of the full theologico-socio-cultural implications of Malachi 2:10f & Ephesians 3:14f. By the Son's economic filiation, is meant implementing the recognition by man - in God's world - of the full theologico-socio-cultural implications of Proverbs 8:12-36 & 30:4-11f and First Corinthians 12:12-20f. By the Spirit's economic procession, is meant implementing the recognition by Christians - in His Church and in God's world - of the full theologico-socio-cultural implications of Genesis 1:1-28 & Isaiah 63:10-19 & Second Corinthians 3:8-18.

The Triune God as such, should be seen to be reflected in all the various tri-uni-ties within God's 'tri-uni-verse.' Such created trinities would include: past-present-future (within time); the two-heavens-and-the-one-earth (within Genesis 1:1's tri-uni-verse); length-breadth-height (within dimensions); triadic chords (within music); blue-yellow-red (within the primary colours); and father-mother-child (within families). Similarly too: Preachers-Elders-Deacons (within churches); State-Church-Society (in sociology); Legislatures-Administrations-Judiciaries (within governments); Cities-States-Federations (within lands); and body-soul-spirit (within each human). Note that the latter presupposes neither tri-chotom-y nor di-chotom-y, but precisely an a-chotom-ous tri-unity! Indeed, "'ashreey" or triuely "blessed is the man" of God in Psalm 1:1f.

As the Trinitarian King Solomon exclaimed in Proverbs 22:20, "Have I not written to you excellent things in counsels and knowledge?" These English words "excellent things" - translate the original Hebrew *shalishoom* (meaning "thrice" or "in a threefold way"). That is reflected also in the B.C. 270 Septuagint's translation of the word *shalishoom* - as *trissoos*. Here, compare too the A.D. 400 Jerome's *tripliciter* in his Vulgate - and Luther's *mannigfaeltig*!

Also Ecclesiastes 4:12 adds that "the three-fold cord" - Hebrew *ha-m^e-shalash* (compare the Septuagint's *to en-tri-ton* and Jerome's *triplex* and Luther's *dreifaeltige*) - "is hard to break." Consequently: "Fear the Triune God (*Ha-'Eloohiym*), and keep His Commandments!... For the Triune God (*Ha-'Eloohiym*) shall bring every work into judgment." Ecclesiastes 12:13f.

Now **Baptism** is into the name of the Triune God. At the very **beginning** of the Bible, the Triune God Who created this tri-universe is seen to consist of the Father Who spoke forth His Son-Word in the power of Their Spirit. Genesis 1:1-3.

Later, in the Great Commission, that Son-Word Jehovah-Jesus commanded that the creaturely yet adopted children of this Triune *J'hoovah 'Eloohiym* be baptized into His name - the triune name of the Father and of the Son and of the Holy Spirit. See, on this, John 1:1-18 *cf.* Matthew 28:19.

Also near the very **end** of the Bible (Revelation 14:1-5) - both pan-culturally and also eschatologically - one reads that the "**Father's** name" is "written in the...foreheads" of those "without fault before the throne of God." Shortly thereafter (at Revelation 22:3f), we are told that at that "throne of God and of the **Lamb**" or **Son** - that "His name shall be in their foreheads."

Indeed, in Revelation 22:1-17, the pure river of water of life "keeps on proceeding from the throne of God and of the Lamb.... Blessed are they that keep on doing His Commandments, so that they may have right to the tree of life.... I Jesus...am the Root.... And the **Spirit** and the bride keep on saying: 'Let the thirsty come!'"

That is a thirst which only the Triune God - Father, Son, and Spirit - can assuage. All of this is reflected centrally in Christian Baptism into His trinitarian name. For Christian Baptism symbolically connects us to the Triune God Who in the beginning created all things - and Who, at the end, will grant them restitution. Acts 3:21. The Bible both begins and ends solely with the Triune God (Genesis 1:1-26 *cf.* Revelation 22:1-21).

For God the Father is from all eternity past, and unto all eternity future. Psalm 89:26 and Isaiah 9:6 & 63:16 and James 1:17 & 1:27 & 3:9. Also God the Son pre-exists from all eternity, within the bosom of the Father. Proverbs 8:12-31 and John 1:1 & 1:18 & 17:5 & 17:24f. And God the Spirit too has always existed as the *nexus* between the Father and the Son (Genesis 1:1-3 & Job 26:13 & Hebrews 9:14), and has always had a personality quite distinct from that of both the Father and the Son. John 14:16f & 14:26 & 15:26 & 16:7-15.

Indeed, all three Persons within the Godhead - Father, Son, and Spirit - have always eternally pre-existed the entire universe. Isaiah 40:9-14 *cf.* Romans 11:33-36.

So all praise to God, the uni-plural *'Eloohiym*! Everything is **from** Him, **through** Him, and **unto** Him. He created all; and for His pleasure they are; and were created. Genesis 1:1f; Romans 11:36; Revelation 4:11. For the God of the Old Testament, *J'hoovah 'Eloohiym*, is the Triune God of the New Testament - the Father and the Son and the Holy Spirit. Christian Baptism is always solely into His name. Matthew 28:19.

The Post-Christian Judaists, Muslims and Jehovah's witnesses have rejected this Triune God - in favour of Unitarianism. They all (after conversion to and profession of faith in our Lord Jesus Christ) need to be baptized. Similarly, the Hindus and the Mormons have rejected this Triune God - in favour of their own polytheism.

Agnostics have rejected God Triune - in favour of ignorance. Atheists have rejected God Triune - in favour of matter. They need to repent and to be baptized.

Buddhists have rejected God Triune, in favour of arcane notions. Humanists have rejected God, in favour of humanity. They too need to repent, and get baptized.

But Baptists, Campbellites, the Eastern-Orthodox, Lutherans, Methodists, Romanists and Seventh-day Adventists - in spite of their various soteriological errors - ought not to be (re)baptized. For all of them, already, have been baptized quite validly - as Trinitarians - in the name of the Father and of the Son and of the Holy Spirit.

What they need to do - together with both unconverted and backslidden Presbyterians - is to repent. They need to turn (back) to the Triune God of their Baptism with understanding, and with all their hearts.

* * * * *

For *Jehovah Elohim* has always been and always will be **triune**. From before the beginning of time, from all eternity past and unto all eternity future, **the divine Father and Son and Spirit have always loved One Another** in a **Covenant Bond** or **Accord** of everlasting **Fellowship**. And a **triple bond** or "a **threefold cord** is not broken." Genesis 1:1-3,26; Psalms 33:6; Proverbs 8:12-31; Ecclesiastes 4:9-12; John 1:1,2,18 & 17:5,24; Hebrews 9:14; and First John 5:5-9.

"In the beginning, God created Heaven and Earth." The Hebrew reads precisely: "At the beginning [of time], the **Tri-une God** [*'Eloohiym*] created **the two heavens and the one earth**" [alias the **tri-universe**]. Genesis 1:1-3 *cf.* 1:26 & 2:2-4. At the end of time, at the end of human history, God's elect still wear His Triune name on their foreheads for ever. Matthew 28:19 *cf.* Revelation 7:2-4 & 14:1 & 22:3-5 & 22:16-21.

The noun "*J'hoovaah*" first occurs in Holy Scripture at Genesis 2:4. As stated, it is a combination of *Jiyjeh* and *Hooveh* and *Haavaah* (an antiquated form of *Haayaah*), which are the future and the present and the past participles of the Hebrew verb "to be." So "*J'hoovaah*" or *Jehovah* thus means: "the One Who always was, Who still is, and Who always shall be." Genesis 2:4 & 11:5-7 *cf.* Exodus 3:14 & 6:3 and Revelation 4:8.

In Genesis 1:1*f* & 1:26 & 2:2*f*, the noun *'Eloohiym* (compare the so-called Semitic "**Royal We**" below) grammatically and quite literally and precisely means - "**more** than two Gods." It is the plural (*viz.* three or more) form of the singular noun *'El* or *'Elooh* - meaning the **one** "High God." But the plural form "*'Eloohiym*" already here in Genesis 1:1 & 1:26 & 2:2 - *cf.* too the word "Us" in Genesis 1:26 & 3:22 - is neither the singular form *'Elooh* nor a dual form such as *'Eloohayim* (which would mean "two Gods").

Both Muslims and Judaists argue that their unitarian god is referred to by what they call the Semitic "**Royal We**." This usage, they say, is reserved only for important unipersonal dignitaries. Example: Queen Victoria, when she said only of herself: "**We** are not amused!" - meaning "**I** am not amused!" Or whenever the Pope - as "**Us**" - might issue an official decree.

Thus, commenting on the *Qur'an*'s words "We" and "Me" as regards the Islamic god in *Surahs* 2:38 & 68:44, Abdullah Yusuf Ali observes: "God speaks of Himself usually in the first person plural 'We'; it is the plural of respect and honour, and is used in human language in Royal Proclamations and Decrees. But where a special personal relationship is expressed, the singular 'I' or 'Me' is used.... The first person plural, ordinarily used in the holy Qur-an as God's Word, is the plural of respect.

"In Royal Decrees, the first person plural is similarly used. When the first person singular is used, it marks some special personal relation - either of mercy or favours...or of punishment," *etc.*

However true Ali's last statement might be of the Arabic *Qur'an*, it is hardly true even of the opening chapters of the Hebrew Bible. There, right before God created and entered into a personal relationship with man, *Elohim* not as 'I' but precisely as 'Us' declared: "Let Us make man in Our image, after Our likeness!" Genesis 1:26.

Again, after and in personal punishment of man's fall, *Elohim* said: "Man has become like one of Us." Genesis 3:22. Then, against wayward man at the Tower of Babel, *Jehovah* personally said: "Let Us go down and there confound their language!" Genesis 11:7. Again, *Jehovah* - the Lord - personally said within earshot of Isaiah (6:8): "Who will go for Us?"

Furthermore, against the above Islamic explanation of the 'Royal We' - it must yet further be responded that even Ancient-Semitic 'Royal We' usages - rest upon the old-**er** "Pre-Semitic" and indeed Noachic, Adamic and Pre-Adamic Elohimic Self-revelations of the **Triune** God to Adam through Noah. Especially the *Qur'an*'s use of this "Royal We" in respect of Allah, should be viewed as Islamically-overlooked remnants of Pre-Islamic and Primordial Trinitarian Deology. Indeed, precisely this fact should - in apologetics - be pointed out to both Judaists and Muslims.

Eloohiym (which grammatico-literalistically means "more than two Gods" and hence here "three Gods") - is used with a **singular form** of the verb accompanying it. Thus, not *baaruw*' *Eloohiym* with the meaning "Gods [plural] created [plural]" - but actually "*baaraa*' *Eloohiym*" (meaning "God **Triune** created [**singular**]") in Genesis 1:1. Hence it is very clear that not three gods but exactly a threefold plurality of Persons within the **one and the only true God tri-une**, created.

Too, inasmuch as the same **Triune** God *'Eloohiym* also soon thereafter governs **verbs** not singular but indeed **plural** in form - it is clear that *'Eloohiym* is indeed **tri-une**. Thus, compare Genesis 1:26's *wayyo'mer 'Eloohiym "na'asjeh 'Aadaam!"* (*etc.*) - or "And God said [singular]: 'Let Us make [plural] man!'" *etc.* Also note Genesis 3:22's *wayyo'mer J'hoovaah 'Eloohiym "Heeyn, ha-'Aadaam haayaah k'e'aachaad mimmenuw!"* or "And the Lord God said [singular]: 'Look, man has become like One of Us!'" And compare too, further, also Genesis 11:6-7's *wayyo'mer J'hoovaah..."nerdaah w'e'naablaah!"* or "And the Lord [singular] said...: 'Let Us [plural] go down and let Us [plural] confound their language!'" *etc.*

Consequently, it is this one (tri-une or tri-personal) God alone Who has created. So Genesis 1:1 needs to be rendered: "The Triune God created" *etc.* See: Psalm 103:1*f* *cf.* Matthew 28:19 & 3:16*f*; Romans 4:11 & 8:1*f* & 8:31*f*; Second Corinthians 1:20*f* & 13:14; Ephesians 1:13; 4:4*f*,22*f*,30; Colossians 2:11*f* and First John 5:6-8.

Once everlastingly sealed by Holy Baptism **in the name of the Father and the Son and the Holy Spirit** - God's elect should thenceforth ever love and bless His name. For the triune *Elohim* is *Jehovah* - the One Who always was, and Who always is, and Who always shall be. For "all things are from Him, and through Him, and to Him - to Whom be glory for ever!" Romans 11:36.

All things are **from God the Father** - from Whom every good and perfect gift descends. James 1:17.

All things are **through God the Son** - by Whom all things consist or hold together. Colossians 1:13-17.

Indeed, all things are **to God the Spirit** - for Whom we are to work, out of gratitude for all God has done for us. Revelation 14:13.

The Lord God *Jehovah Elohim* has indeed been man's dwelling-place in all generations. Before the mountains were brought forth, or before God ever formed the earth and the world - even **from everlasting, and to everlasting, He is** - He is **God** (and **triunely** so). Psalm 90:1*f*,10*f*; Job 14:5*f*; First Timothy 1:17 & 6:15*f*.

Our great Triune God, then, **is**. He **is**, **triunely**. He **is**, **covenantally** - **from**, and **in**, and **unto** all eternity. So too is His **Eternal Triune Counsel** or His Plan and **Covenant with the entire Universe**. Jeremiah 31:31-35 & 33:20-25.

In terms of that Plan or Counsel, the three Persons of the Triune God have always been in an **Eternal Covenant with One Another** - an everlasting promissory agreement also concerning everything They would ever bring to pass. Psalm 33:11-15; Isaiah 42:15*f*; Zechariah 6:13; John 17:4*f*; & 17:24. And this eternal triune Counsel involves Each of the Three Persons of the Trinity in His Own characteristic way - whether paternally, filially, or spiritually.

First. The Eternal Counsel of God Triune involves the **Father**. So, Romans 11:34 asks: "Who has known the mind of the Lord?" Indeed! What time-bound creature ever foreknew the mind and Eternal Counsel of the all-knowing Lord God Almighty, the **Father of lights**? James 1:17.

Second. The Eternal Counsel of God Triune involves also the **Son**. "O the depth of the riches of **God's Wisdom!**" - states Romans 11:33. Consider the riches of the **Wisdom** of God - the riches of the divine Father's eternally-begotten Son! For that Son is the only Wisdom and sole Word of God the Father. Job 28:25-28; Proverbs 8:12-31; Luke 7:35 & 11:49; Romans 11:33; and First Corinthians 1:24-30.

The Father possesses that filial Wisdom everlastingly - even from the very first goings forth of the Latter's Own ways before the Earth existed; yes, from all eternity. That Wisdom is Himself the eternal God the Son, Who always accompanied God the Father (and also God the Spirit). For the **Son** was always "**alongside**" the Father, as the One Who **fellowshipped covenantally with the Father** in the **Spirit**. Indeed, the Son always rejoiced in the presence of His Father (and of Their Spirit) - and also in the Triune God's Eternal Counsel. Proverbs 8:12,14,22f,30; Micah 5:1; Luke 7:34f; John 1:1-18; Hebrew 9:14 & 11:3.

Third. The Eternal Triune Counsel of God Triune involves the **Spirit**. For Who was it, That eternally counselled with the Father - and "Who has been His Advisor?" Romans 11:34. Who indeed? - except the eternal Father's and the eternal Son's co-eternal Holy Ghost: the "**eternal Spirit**" of God Who always counselled with the Father and the Son even before They All began time itself. Isaiah. 40:13f *cf.* Romans 11:33 & First Corinthians 2:10 & Hebrews 9:14.

For "by the Word [or the Son] of the Lord [God the Father], were the heavens made; and all the host of them were made by the Breath [or the **Spirit**] of His Mouth." Indeed, that "**Counsel of the Lord**" - that **Agreement way back in eternity** between the **Three Persons of the Triune God** concerning all of His creatures and all of their actions - always "keeps on standing for ever." Psalm 33:6,11 *cf.* Zechariah 6:12f.

After **covenanting** with One Another in **Eternity**, these three Persons within God further took counsel Together and **re-covenanted** with One Another also in **time**. Genesis 1:26; Zechariah 6:13; John 17:1-6; and Hebrews 9:14. They did this, just before They proceeded to create mankind as Their own creaturely image. Indeed, They soon **again** did this yet once more, when They jointly entered into **Covenant** with Their **image** - with Adam, and with all of his descendants. Genesis 1:26f and Hosea 6:7.

So "the Triune God, at the beginning, created the two heavens and the earth.... The **Spirit of God** moved upon the surface of the waters. Then God Triune said [by the **Father** speaking forth His **Word**]: 'Let there be light!'" Genesis 1:1-3. From the bosom of **the Father**, God's Word alias **the Son** then went forth in the power of Their **Spirit**. Genesis 1:2-3 & John 1:1-18 *cf.* Hebrews 9:14. And thereafter, "God Triune said: 'Let **Us** make man in **Our** image!'" Genesis 1:26.

"*Elohim*," Calvin comments on Genesis 1:1 & 1:26, is "a noun of the plural number. Whence the inference is drawn that the three Persons of the Godhead are here noted.... The Scripture...always recalls us to the **Father** and **His Word** and **Spirit**....

"Christians thus properly contend from this testimony, that there exists a plurality of Persons in the Godhead.... I acknowledge indeed that there is [also] **something in man** [as the **image** of the Triune God] which refers to **the Father and the Son and the Spirit**" - such as man's body/soul/spirit and humanity's father/mother/child and church/state/society and the many other examples given earlier above.

Even regarding the creation and the later redemption of man - the three Persons of the Triune God had covenanted with One Another from all eternity past. Let us shortly give consideration to this amazing fact.

God the Father eternally begot and everlastingly keeps on begetting God the Son from the bosom of the Father. God the Son has covenantally 'imaged' God the Father from all eternity, and that Son keeps on 'imaging' His Father everlastingly. Psalm 2:2-12 *cf.* Jn. 1:1 & 1:18 & 3:13 & 17:5 and Colossians 1:15. Similarly, the eternal love between God the Father and God the Son - covenantally - was and keeps on being "imaged" by God the Holy Spirit. For He eternally proceeded, and everlastingly keeps on proceeding, from both the Father and the Son. First Corinthians 2:10; John 14:26 & 15:26 & 16:7-15; and Hebrews 9:14.

In Matthew 28:19, the Lord Christ gave an enduring command to His Ministers of the Word and Sacraments. He said: "Go...and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost!"

There, Calvin comments: "This passage shows that the full and clear knowledge of God...is at length fully disclosed under the reign of Christ. True indeed, the **ancients** would never have ventured to call God their '**Father**' (*cf.* Deuteronomy 32:6 and First Chronicles 29:10 and Isaiah 9:6 & 63:16 & 64:8) - if they had not derived this assurance from Christ their Head [before His incarnation].

"He, the **Eternal Wisdom** of God [the Father], Who is the fountain of light and life - was not wholly unknown to them [*cf.* Job 19:25-27 & :28:25-28 and Proverbs 8:12-31 and Luke 7:35 & 11:49 and First Corinthians 1:24-30]. It was even one of their acknowledged principles, that God displays His power by the **Holy Spirit** [Genesis 1:2 and Job 26:13 & 32:8 & 33:4 and Psalm 33:6-9 *etc.*].

"But at the commencement of the **Gospel**, God was far more clearly revealed in three Persons. For then the **Father** manifested Himself in the **Son**, His lively and distinct image. While Christ, irradiating the world by the full splendour of His **Spirit**, held out to the knowledge of men both Himself and the Spirit [John 14:16 to 16:15].

"There are good reasons why **the Father, the Son, and the Holy Spirit** are expressly mentioned. For there is no other way in which the efficacy of Baptism can be experienced than when we begin with the unmerited mercy of the **Father**, Who reconciles us to Himself by the only begotten **Son**. Next, Christ comes forward with the sacrifice of His death.... The **Holy Spirit** is likewise added; by Whom He washes and regenerates us....

"Thus we perceive that God cannot be known truly, unless our faith distinctly conceive of **three Persons in one Essence**; and that the fruit and efficacy of Baptism proceed from God **the Father** adopting us through **His Son** and, after having cleansed us from the pollutions of the flesh through **the Spirit**, creating us anew to righteousness." Thus the genius of Geneva and the greatest Protestant Reformer of all time - Rev. Professor Dr. John Calvin.

So too as regards First Corinthians 12:3-13 and Second Corinthians 13:14. And also as regards Ephesians 4:4-6.

Regarding the first passage, Dr. Calvin comments: "The fathers used these verses [First Corinthians 12:3-13] against the Arians, as evidence in support of the Trinity of Persons. For here the Spirit is named; then the Lord; and finally God [the Father] - and one and the same activity is ascribed to the Three."

The second passage teaches us: 'The grace of the Lord Jesus Christ and the love of God [the Father] and the communion of the Holy Spirit be with you all!' This, comments Calvin, is "a prayer which has three parts - in which the whole of our salvation is contained."

The third passage in Ephesians declares: 'There is...one Spirit...; one Lord [Jesus]; one [Christian] Faith; one [Triune] Baptism; one God and Father.' Here Calvin says:

"The Father and Son and Holy Spirit - are one God. For it is one Baptism which is sanctified by the triune name. What reply will the Arians or Sabellians be able to make to this argument? Baptism possesses such force as to make us one; and in Baptism, the name of the Father and of the Son and of the Holy Spirit is invoked. Will they deny that it is one Godhead Who is the Foundation of this holy and mystic unity? We must necessarily acknowledge that the ordinance of Baptism proves the three Persons in one Essence of God."

In First John 5:6-8, one reads: "This is He Who came by water and blood - even Jesus Christ. Not with the water only, but with the water and with the blood. And it is the Spirit that bears witness, because the Spirit is the Truth. For there are three that bear witness (in heaven: the Father, the Word, and the Holy Spirit - and these three are one. And there are three that bear witness on earth:) the Spirit and the water and the blood - and these three agree in one."

Here, Calvin comments: "Our faith acknowledges three Persons in one divine Essence.... It is as if he [John] said that the Father and His eternal Word and Spirit harmoniously approve the same thing about Christ.... There is no doubt that the Father, the Word and the Spirit are called one in the same sense as afterwards the blood, the water and the Spirit are.... The Father, together with His eternal Wisdom and Spirit, declares from heaven...that Jesus is the Christ.... He [John] accommodates the statement about water and blood to his own purpose, that they who reject Christ may be inexcusable.... Since water and blood are the pledges and effects of the salvation He brought, they truly testify that He was sent by God. He [also] adds a third witness, the Holy Spirit."

The significance of Baptism as a permanent seal is sustained also in the last book of Holy Scripture - "the Revelation of Jesus Christ...to His servant John." This Apostle John begins by praising "Him Who loved us and washed us from our sins in His Own blood" (Revelation 1:1-5) - of which Baptism is the sign and seal. Revelation 7:2-4 & 22:4 *cf.* First John 2:20-27 & 5:6-8 and Romans 4:11 & 6:1-5 and Ephesians 1:5-13 & 4:4-6 & 4:30 & 5:25 to 6:4 and Colossians 2:11-13 & 3:1-21 *etc.* He then does not enjoin the

backslidden Churches of Asia Minor to get re-baptized - but indeed to re-repent. Revelation 2:1,5; 2:12,16; 2:18,21f; 3:1,3; 3:14,19f.

For those Christian Congregations, like the servants of God everywhere here on earth, had already received the seal of Baptism - once and for all. They received it from Jesus Christ Himself, albeit *via* the hand of one of His servants - a Christian Minister of the Word and Sacraments. Such who are baptized and who keep on believing - are eschatologically to expect that Christ *via* His Minister(s) thus writes upon them the name of God and His Own new name, as citizens of the New Jerusalem which comes down out of heaven. Revelation 3:12.

Indeed, an "Angel" or Messenger - alias Minister of the Word and Sacraments⁴⁸² - proclaims the Word of the living God. Too, he administers the seal of the living God but once, to each of His servants - until that "Angel" and others like him declare that "we have sealed the servants of our God in their foreheads." Revelation 7:3-4f.

As Rev. Professor Dr. Abraham Kuyper Sr. here remarks,⁴⁸³ John wrote "'I heard the number of those who had been sealed.' Revelation 7:4. This idea of understanding the Sacraments as a Seal, is taken from Scripture itself.

"In Romans 4:11, we read the following of the patriarch Abraham: 'He received the sign of Circumcision as a Seal of the righteousness of faith'.... As soon as the realization revives, that in the Sacrament of Holy Baptism we are dealing with a sign that seals, the unholy representation is amputated for ever - as if the Sacrament were only a ceremonial matter....

"In Second Corinthians 1:21-22, we read that 'it is God Who has anointed us and confirmed us with you in Christ. He has also sealed us and given the earnest of the Spirit in our hearts.' Ephesians 1:[12-]13 is similar: 'Christ...has sealed you with the Holy Spirit of promise'.... What we read in Ephesians 4:30, has similar [deological and pneumatological] implications: 'Do not grieve the Holy Spirit of God, by Whom you have been sealed unto the day of redemption!?'...

"These statements refer to and are connected with Holy Baptism.... When one thinks about this deeply, one then also realizes how it can be said in Revelation 7:2 that even God the King has such a seal."

In this regard, Kuyper also writes:⁴⁸⁴ "The effect of Baptism is the Seal of the living God as the sign of incorporation into the covenant of grace.... Baptism seals incorporation...into the Church of Christ as it is visibly expressed here on earth....

"Baptism is and always remains the sealing of incorporation into the covenant of grace, and therewith into the Church Universal.... This incorporation into the covenant of grace or of reconciliation, is one and the same - in the Baptism of adults, and in that of the young children of believers....

"The chief aspect of Baptism, is that it is the Seal of the living God unto incorporation in the covenant of grace.... God indeed has just such a Seal. Revelation 7:2. And with Him it also operates to publish His authority, and to cause action to proceed from Him....

"This Seal is stamped upon the elect.... Revelation 7:2.... Thus, in Ephesians 1:13 [cf. 4:5] persons are addressed who first stood outside of Christ but who received knowledge of the truth and were baptized."

In Revelation 9:1-5, it is written that the army of scorpion-locusts from the bottomless pit would grievously torment "those men who do not have the seal of God on their foreheads." This may well be a reference to the first wave of Muslims initially admiring Christians - as the *Ehle kitab* or 'People of the Book' who prominently wore their Christian Baptism.

Muhammad, in the *Qur'an*, refers to those who say: "Our religion is the Baptism of God.... And it is He Whom we worship." To which Muhammad then remarked: "Will you dispute with us about God? Seeing that He is our Lord, and your Lord!"⁴⁸⁵

As Kuyper remarks:⁴⁸⁶ "The basic thrust of **the book of Revelation** may and should be applied to the past as well as to the present of the Church.... If we take a look at the marginal notes of Revelation [in the *Dordt Dutch Bible*], we shall then see that they apply it...to **Muhammad** and the Pope of Rome *etc.* In itself, there is nothing against that."

Specifically on Islam, Kuyper also added elsewhere:⁴⁸⁷ "In the place of Holy Scripture, the Muslim got the *Qur'an*. Yet he has nevertheless always somewhat honoured the Holy Scripture...of Christians as 'those who honour the Holy Book' - and sharply distinguished them from Pagans and placed them far above the latter."

So those Believers here on the earth who have "the Seal of God on their foreheads" are not tormented along with the rest of the world. **Revelation 9:4 cf. 7:1-4.** Elect from before the foundation of the world, the former have received Baptism as the mark of the Triune God upon their foreheads. Reprobate from all eternity, the latter - as slaves of sin - receive the bestial mark of '666' upon their forehead or upon their hand. Revelation 13:8-18 cf. 20:1-6.

Against this, those standing with the Lamb have His Father's name written on their foreheads. Revelation 14:1. For God's Angel or Messenger preaches, and His Angels or Messengers preach - the everlasting Gospel (in Word and Sacrament) to every nation on earth. Revelation 14:6.

Such as heed that Ministry of Word and Sacrament, right now refuse the mark of the beast - life-long! For these are they who continue to keep - the Commandments of God. They entered into their everlasting rest - precisely when they embraced the Christian faith in Jesus. Into His Church Universal they were then engrafted - with the Seal of Triune Baptism. Later, they rest from their earthly labours - when they die in the Lord, precisely as baptized believers. Revelation 14:9-13 cf. Hebrews 4:9-11 & 6:1-2 & 10:22f.

Through the powerful preaching of the Gospel and the execution of Christ's Great Commission and its Holy Baptism, down through the Christian centuries, God's Seal thenceforth prevents Satan from continuing to deceive the formerly-pagan nations. For it is precisely the preaching of the blood of Jesus - sealed by the Baptism progressively applied to all the evangelized nations - which wrests them from the control of the devil who had deceived them. Revelation 20:1-3f.

So "the nations of them which are saved" - including ultimately even the Ex-Muslim nations, when christianized - "shall walk in the light" of God's City. "And the kings of the earth bring their glory and honour into it.... And they shall keep on bringing the glory and honour of the nations into it." Revelation 21:24-26. And they shall see the face of the Lamb, Whose "name shall be on their foreheads...for ever!" Revelation 22:3f.

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The above is the doctrine not only of Holy Scripture. It is the doctrine also of the Bible-believing Ante-Nicene Patristic Church - in *The Teaching of the Twelve Apostles*, Justin Martyr, Theophilus, Clement of Alexandria, Tertullian, and Origen. After the formulation of the Trinitarian Nicene Creed in A.D. 325, it remained the teaching also of the Post-Nicene Early-Patristic Church - of Athanasius, Cyril, Hilary, Gregory Nazianzen, Gregory of Nyssa, Basil the Great, Chrysostom, Epiphanius, Jerome, and Augustine.

Thus, in *The Teaching of the Twelve Apostles*, around A.D. 95, one reads:⁴⁸⁸ "You shall love the Lord Who made you!.... You shall not practise witchcraft!.... Do not be an observer of omens, since it leads the way to idolatry!.... Baptize into the name of the Father and of the Son and of the Holy Spirit in living water!.... Pour out water thrice upon the head, into the name of Father and Son and Holy Spirit!"

To that, the expanded *Constitutions of the Holy Apostles* later also added:⁴⁸⁹ "In the beginning God made the heaven and the earth [Genesis 1:1].... The divine Scripture testifies that God [the Father] said to [the Spirit-anointed] Christ, His Only-begotten, 'Let Us make man after Our image and after Our likeness!'" Genesis 1:26.

Too, Samaria's A.D. 150 Church Father Justin Martyr stated:⁴⁹⁰ "God the Father...and the Son (coming forth from Him)...and the prophetic Spirit, we worship and adore.... We bless the Maker of all, through His Son Jesus Christ, and through the Holy Spirit."

Again, also the A.D. 170 Church Father Theophilus of Antioch stated:⁴⁹¹ "God made all things out of nothing.... God, then, having His Own Word internally within His Own bosom [*cf.* John 1:18], begat Him - emitting Him as His Own Wisdom before all things.... He rules and is Lord of all things fashioned by Him, He then being with the Spirit of God and the governing Principle and Wisdom....

"In the beginning, God created the heavens and the earth.... And the Spirit of God moved...and God [Triune, as the Father in the Spirit, speaking forth His Son or Word,] said:

"Let there be light!" [Genesis 1:1-3].... In like manner, also the three days which were before the luminaries [Genesis 1:5-13f] are types [or 'depictions'] of the Trinity of God and His Word and His Wisdom."

Around A.D. 190, the Church Father Clement of Alexandria wrote:⁴⁹² "I understand nothing else than the Holy Trinity to be meant [at the world's creation in Genesis 1:1-3]. For the Third is the Holy Spirit, and the Son is the Second - by Whom all things were made according to the will of the Father" as the First Person.

The Unitarian-Sabellian heresy, "that one cannot believe in only one God in any other way than by saying that the Father, the Son, and the Holy Spirit are the very Selfsame Person" - was rightly rejected by the A.D. 200 Church Father Tertullian of Carthage in North Africa. To him,⁴⁹³ "the mystery of the dispensation is still guarded which distributes the Unity into a Trinity, placing in Their order the three Persons - the Father, the Son, and the Holy Spirit....

"I testify," Tertullian continues, "that the Father and the Son and the Spirit are inseparable from Each Other.... The Father is one, and the Son one, and the Spirit one.... [Yet] They are distinct from Each Other.... He [the Son] says: 'I will pray the Father, and He shall send you another Comforter...even the Spirit' [John 14:16f].... All the Scriptures attest the clear existence of, and distinction in, (the Persons of) the Trinity....

"The distinction of Persons in the Trinity, is clearly set forth.... If the number of the Trinity also offends you as if it were not connected in the simple unity, I ask you how it would be possible for a Being Who was merely and absolutely one and singular - to speak in a plural phrase, saying: 'Let Us make man in Our Own likeness!' (Genesis 1:26)?...

"Nay it was because He [the Divine Father] already then had His [Co-Divine] Son close at His side as a second Person and His Own Word - and [even] a third Person also, the [Co-Divine] Spirit in the Word [Genesis 1:2-3] - that He purposely adopted the plural phrases 'Let Us make' [in Genesis 1:26] and 'become as One of Us' [in Genesis 3:22].... He did then speak in the unity of the Trinity....

"In respect of the previous works in the world - what says the Scripture? Its first statement indeed is [about the Spirit of God in Genesis 1:2. And] when the Son had not yet appeared [its second statement is]: 'And God said, "Let there be light!" [Genesis 1:3, and cf. the plural "Us" at 1:26].

The A.D. 240 Church Father Origen stated:⁴⁹⁴ "The Son of God...although He seemed recently to have become incarnate, is not by any means on that account recent! For the Holy Scriptures know Him to be the Most Ancient.... For it was to Him [and to the Spirit] that God [the Father] said regarding the creation of man: 'Let Us make man [kind] in Our image, after Our likeness!' [Genesis 1:26]....

"Nothing in the Trinity can be called greater or less - since the Fountain of Divinity Alone contains all things [precisely] by His Word..., and by the Spirit...sanctifies all things.... 'By the Word of Jehovah were the heavens strengthened and all their power by

the Spirit' [Psalm 33:6].... The Apostle Paul...demonstrates that the power of the Trinity is one and the same, in the words: 'There are diversities of gifts, but the same Spirit; there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God Who works all things in all people' [First Corinthians 12:4-7]....

"That this may be the case, and that those whom He has created may unceasingly and inseparably be present with Him Who is - it is the business of Wisdom to instruct and train them and to bring them to perfection.... In this way, then, by the renewal of the ceaseless working of Father [and] Son and Holy Spirit in us..., we shall be able at some future time...to behold the holy and blessed life..., while we ever more eagerly and freely receive and hold fast the Father and the Son and the Holy Spirit." Thus the Ante-Nicenes.

Also the ancient *Apostles' Creed*, as well as the *Nicene Creed* of A.D. 325, were solidly Trinitarian. The *Apostles' Creed* confesses: "We believe in God the Father Almighty...; and in Jesus Christ His only Son our Lord...; and in the Holy Spirit"⁴⁹⁵ *etc.*

Too, the *Nicaeno-Constantinopolitan Creed* of A.D. 381 confesses:⁴⁹⁶ "We believe in one God the Father Almighty; and in one Lord Jesus Christ the only-begotten Son of God born from the Father before all ages, Light of Light, true God and true man, not manufactured, of the same substance as the Father, through Whom all things were made...; and in the Holy Spirit, the life-giving Lord Who proceeds from the Father and Who is to be adored and glorified together with the Father and the Son" *etc.*

These two creeds were lasting standards, and are professed also today. Predictably, their Biblical Trinitarianism was reflected also by the Post-Nicene Church Fathers.

Thus the A.D. 330 Church Father Athanasius wrote regarding God the Father in the Spirit that "just as He **exists before creation** - so before creation also, He **had** what He **has**. That, we believe, belonged also to the Son (John 16:15). For if the Son is in the Father, then all things that the Father has - belong to the Son." See too John 17:5.

Further: "Out of nothing and without its having any previous existence, God made the universe to [start and to continue to] exist, through His Word. As He says firstly through Moses, 'In the beginning God created the heaven and the earth' [Genesis 1:1]." Also,⁴⁹⁷ when the eternal Son "was carrying out the creation of the heaven and earth and all things [Genesis 1:6-11], the Father said to Him: 'Let the heaven be made!' and 'Let the waters be gathered together!'....

"One must convict the Jews [meaning Judaists] also of not genuinely attending to the Scriptures. For one might ask them, to Whom was God speaking?... Who then could it be, save His Word [or Son]?" For the Father thus spoke His Son-Word to Their Spirit.

"Or Who was with Him, except His Wisdom, when He made 'all created existence'? He [*viz.* that **Wisdom** or Son in Proverbs 8:22-30] says: 'When He [God the Father] was making the heaven and the earth, **I** was present...**by** Him!'....

"Being present by Him as His Wisdom and His Word, looking at the Father, He [the Son] fashioned the universe and organized it and gave it order.... Being the good Offspring of Him Who is good, and being the true Son, He is the Father's Power and Wisdom and Word." Indeed, "who entertains even the thought that God could ever have been without Reason and without Wisdom?!"⁴⁹⁸

Now had the Son "been a creature - He [the Son] would not have said 'He [the Father] begets Me' [Psalm 2:7 & 45:1 *f cf.* John 1:18]" but rather: 'God **created** me.' "For the creatures are from without, and are works of the Maker. But the Offspring is not from without nor a work, but from [within] the Father - and proper to **His** Essence.... Moses did not say, of the creation: 'In the beginning He begat' - nor: 'In the beginning was [always].' But: 'In the beginning God created the heaven and the earth' [Genesis 1:1]." Yet even back then: "In the beginning, was the Word' [John 1:1]." ⁴⁹⁹ For He was - already!

Indeed,⁵⁰⁰ man's triune or trilateral heart-mind-will or "soul is made after the image and likeness of God - as also Divine Scripture shows when it says of God Himself [Genesis 1:26]: 'Let **Us** make man after Our **image** and likeness!'.... "Being thoroughly brightened - [man's trilateral] soul beholds as in a mirror the Image of the Father, even the Word [and Spirit]; and by His means, reaches the idea of the Father Whose Image the Saviour is."

Last:⁵⁰¹ "When Baptism is given - whom the Father baptizes, him the Son baptizes; and whom the Son baptizes, he is consecrated in the Holy Spirit.... Our Saviour also did not command simply to **baptize**. But first, He says: '**Teach** [all nations]!' Then: 'Baptize [them] into the name of Father and Son and Holy Spirit!'"

Indeed, "the whole Faith is summed up and secured in this - that the **Trinity** should ever be preserved. As we read in the Gospel: 'You must go and baptize all the nations in the name of the Father and of the Son and of the Holy Spirit!' (Matthew 28:19). And entire and perfect is the number of the **Trinity**."

It is not surprising, then, that the famous *Athanasian Creed* became and still is a universal statement of the Christian Church. It reads⁵⁰² in part:

"We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the Substance [Essence]. For there is one Person of the Father; Another of the Son; and Another of the Holy Spirit.

"But the Godhead of the Father, of the Son, and of the Holy Spirit, is all one - the Glory equal, the Majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Spirit.

"The Father uncreated; the Son uncreated; and the Holy Spirit uncreated. The Father unlimited; the Son unlimited; and the Holy Spirit unlimited. The Father uncreated; the Son uncreated; and the Holy Spirit uncreated. The Father eternal; the Son eternal; and the Holy Spirit eternal.

"And yet, there are not three eternal; but one eternal. As also there are not three uncreated nor three unlimiteds, but one uncreated and one unlimited.

"So likewise, the Father is Almighty; the Son Almighty; and the Holy Spirit Almighty. And yet there are not three Almighties, but one Almighty. So the Father is God; the Son is God; and the Holy Spirit is God. And yet they are not three Gods, but one God. So likewise the Father is Lord; the Son, Lord; and the Holy Spirit, Lord. And yet not three Lords, but one Lord....

"We are compelled by the Christian verity, to acknowledge every Person by Himself to be God and Lord. So are we forbidden...to say there are three Gods or three Lords.

"The Father is made by none - neither created, nor begotten. The Son is of the Father alone - not made nor created, but begotten. The Holy Spirit is of the Father and of the Son - neither made nor created, nor begotten, but proceeding.

"So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity - None is before or after Another; None is greater or less than Another.

"But the whole three persons are coeternal and coequal. So that in all things, as aforesaid - the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that wishes to be saved, must thus think about the Trinity.

"Furthermore, it is necessary unto everlasting salvation that he also believe rightly in the incarnation of our Lord Jesus Christ. For the right Faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man - God, of the Substance [or Essence] of the Father, begotten before the worlds; and man, of the substance [or essence] of His mother, born in the world.

"Perfect God and perfect man consisting of a reasonable soul and human flesh. Equal to the Father as regards His Godhood, and inferior to the Father as regards His manhood....

"Although He is God and man, yet He is not two but one Christ. One, not by conversion of the Godhead into flesh - but by assuming the manhood into God. One altogether - not by confusion of Substance [or Essence], but by unity of Person. For as the reasonable soul and flesh is one man - so God and man is one Christ....

"This is the catholic [or general and universal Christian] Faith. Except a man believe truly, he cannot be saved."

Around A.D. 350, Cyril of Jerusalem stated in his famous *Catechetical Lectures*:⁵⁰³ "There is one God - the Father of Christ; and one Lord Jesus Christ, the Only-begotten Son of the only God; and one Holy Spirit, the Sanctifier.... Let no one therefore separate the Old from the New Testament!... Thus, he [who thus separates Divine Persons or Testaments] offends against the Holy Spirit Himself Who with the Father and the Son is

co-honoured and at the time of Holy Baptism is included with Them in the Holy Trinity.... Our hope is in Father, and Son, and Holy Spirit. We do not preach three Gods....

"Fittingly are we baptized into [the name of the] Father, Son, and Holy Spirit.... The Father through the Son with the Holy Spirit, is the Giver of all grace. The gifts of the Father are none other than those of the Son and those of the Holy Spirit.

"For there is one Salvation, one Power, one Faith; one God, the Father; one Lord, His Only-begotten Son; one Holy Spirit, the Comforter.... It is sufficient for our salvation to know that there is Father and Son and Holy Spirit....

"In the power of the Holy Spirit by the will of Father and Son, Peter stood with the eleven [Acts 2].... Great was the grace which wrought in all the Apostles.... Out of the Jews..., this great number [of 3000] believed and were baptized in the name of Christ.... In the same power of the Holy Ghost, Peter and John went up into the temple....

"Hold more steadfastly the faith in 'one God the Father Almighty; and in our Lord Jesus Christ, His Only-begotten Son; and in the Holy Spirit the Comforter!'.... The title of 'Spirit' is applied to Them in common....

"For it is said of the Father, 'God is Spirit' (John 4:24).... And of the Son, 'A Spirit before our face, Christ the Lord' (Lamentations 4:20).... And of the Holy Spirit, 'the Comforter, the Holy Spirit' (John 14:25).... The real and true life, then, is the Father Who through the Son in the Holy Spirit pours forth as from a fountain His heavenly gifts."

The 360 A.D. Church Father Hilary of Poitiers wrote in his work *On the Councils*:⁵⁰⁴ "The essential likeness [of the Son], conformed to the Father's Essence in kind - is taught to be identical also in time. Lest He Who is the Image of God, Who is the Word, Who is God with God [the Father and the Spirit] in the beginning [Genesis 1:1-3], Who is like the Father - by insertion of time between Himself and the Father should not have in Himself perfectly, that which is both Image and Word and God!....

"The very fact that God is Father, prevents there being any time in which He was not Father. Consequently, there can be no time in the Son's existence [or rather essence], in which He was not Son.

"Therefore we must neither call the Father older than the Son, nor the Son younger than the Father. For the true meaning of neither name [of the Father or the Son] can exist without the Other." For the Father and the Son always were and are - in the Spirit.

"Our Lord Jesus Christ ordained His [twelve] disciples, saying [Matthew 28:19]: 'You must go and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit!' Manifestly, that is [into the name] of a Father Who is truly Father; and clearly of a Son Who is truly Son; and a Holy Spirit Who is truly a Holy Spirit.... We, beloved brethren, declare the substance of the Father and the Son to be one in the Spirit."

In his work *On the Trinity*, Hilary adds:⁵⁰⁵ “The Trinity...regenerates us.... The Divine Perfection...bade them [the Apostles] baptize ‘in the name of the Father and of the Son and of the Holy Spirit’ [Matthew 28:29] - that is, with confession of the Creator and of the Only-begotten and of the Gift. For God the Father is one, from Whom are all things; and our Lord Jesus Christ the Only-begotten through Whom are all things, is one; and the Spirit, God’s Gift to us, Who pervades all things, is also one.

“Thus all are ranged according to powers possessed and benefits conferred - the one Power from Whom all; the one Offspring through Whom all; the one Gift Who gives us [all] perfect hope. Nothing can be found lacking in that supreme Union which embraces Father, Son and Holy Spirit - infinity in the Eternal; His Likeness in His express Image; our enjoyment of Him in the Gift.... Faith ought, in silence, to fulfil the Commandments - worshipping the Father; reverencing with Him the Son; abounding in the Spirit....

“May I ever hold fast that which I professed in the *Creed*...when I was baptized into the Father and the Son and the Holy Spirit! Let me, in short, adore You, our Father - and Your Son together with You! Let me win the favour of Your Holy Spirit - Who is from You, through Your Only-begotten! For I have a convincing Witness to my faith Who says: ‘Father, all Mine are Yours, and Yours are Mine!’ - even my Lord Jesus Christ” alias the Spirit-anointed Son of the Father within the Triune Jehovah Elohim.

The A.D. 370 Gregory Nazianzen indicated⁵⁰⁶ “what we are to think of the original and blessed Trinity.... Those who are charged with the illumination of others, if they are to avoid contracting their doctrine to a single Person from fear of polytheism..., leave us empty terms - **if** we suppose the Father and the Son and the Holy Spirit to be only one and the same Person....

“It is necessary not to be so devoted to the Father, as to rob Him of His **Fatherhood** - for Whose Father would He be, if the Son were separated and estranged from Him by being ranked with the creation?... Nor to be so devoted to Christ, as to neglect to preserve both His **Sonship** and the rank of the Father as Origin - inasmuch as He is the Father and Generator. For Whose Son would it be, if His Origin were not referred to the Father?

“For He would be the Origin of petty and unworthy beings...if He were not the origin of Godhead and goodness which are contemplated in the Son and the Spirit - the Former being the Son and the Word; the Latter the proceeding and indissoluble Spirit. For both the unity of the Godhead must be preserved, and the Trinity of Persons confessed - Each with His Own property....

“Whoever has been permitted...to hold communion with God and be associated, as far as man’s nature can attain, with the purest Light - is blessed...by rising superior to the dualism of matter, through the unity which is perceived in the Trinity.... Cease then to dishonour the Father in your opposition to the Only-begotten! For it is not real honour, by presenting to Him a creature, to rob Him of what is more valuable, a Son - and to dishonour the Son, in your opposition to the Spirit. For He [the Son] is not the Maker of a fellow servant - but He is glorified with One of co-equal honour. Rank no ‘part’ of the Trinity

with yourself - lest you fall away from the Trinity!... If you overthrow any of the three [Persons] - you have overthrown the whole....

“To us, there is one God. For the Godhead is one. And all that proceeds from Him, is referred to one - though we believe in three Persons. For one is not more, and another less, Divine.... The Godhead is, to speak concisely, **not ‘divided’** into **separate** Persons. And there is **one interlacement of Light**, as it were of **three suns joined to each other**.

“When then we look at the Godhead or the First Cause or the *Monarchia* - that which we conceive, is one. But when we look at the Persons in Whom the Godhead dwells - and at Those Who timelessly and with equal glory have Their Being from the First Cause - there are three Whom we worship.”

The Nazianzen’s friend Gregory of Nyssa, A.D. 375, stated⁵⁰⁷ that ‘none would venture to affirm that while the heavens are the work of God - the sun is that of the heavens; and the moon that of the sun; and the stars that of the moon.... Seeing that all are the work of One. For there is one God and Father of all, of Whom are all things....

“In whatever way you understand the title ‘Paraclete’ [alias ‘Comforter’] - when used of the Spirit, you will not in either of its significations detach Him from His communion in it with the Father and the Son.... When the Lord [Jesus] said ‘the Spirit of Truth’ - He immediately added ‘Which proceeds from the Father’ (John 15:26). [That is] a fact which the voice of the Lord never asserted of any conceivable thing in creation.... Every Scripture, divinely inspired, written by the *afflatus* of the Spirit - attests the Divinity of the Spirit....

“Through the Prophet Isaiah (6:1), it is attested as to the manifestation of the Divine appearance vouchsafed to him - when he saw Him Who sat ‘on the throne’.... The older tradition, it is true, says that it was the Father Who appeared to him. But the Evangelist John refers the prophecy to our Lord [Jesus] touching those of the Jews who did not believe the words uttered by the Prophet concerning the Lord, saying: ‘These things said Isaiah when he saw His glory and spake of Him’ (John 12:41).

“But the mighty Paul attributes the same passage to the Holy Spirit - in his speech made to the Jews at Rome when he says: ‘Well spoke the Holy Spirit by Isaiah the Prophet concerning you, saying, ‘Hearing you shall keep on hearing but shall not understand”’ (Acts 28:25-26). This shows, in my opinion - by Holy Scripture itself - that every specially divine vision...is to be understood to refer to the Father, the Son, and the Holy Spirit.”

In his work *On the Holy Trinity and of the Godhead of the Holy Spirit*, Gregory of Nyssa adds: “Our enemies...charge us with preaching three Gods.... We show both publicly to all men, and privately to those who converse with us - that we anathematize any man who says that there are three Gods, and hold him not to be a Christian.... We confess **three Persons...and one Godhead**.... The Lord [Jesus], in delivering the saving Faith to those who become disciples of the Word, joins with the Father and the Son the Holy Spirit also [Matthew 28:19].... In the case of the Divine Nature [or Essence], our doctrinal definition rejects the plurality of God - at once enumerating the Persons, and at the same

time not admitting the plural signification.... It has been deemed a point of our religion, that there is a Spirit of God - just as it has been allowed that there is a Word of God....

“The supremacy of the one First Cause is not split and cut up into different Godships.... Now, there have been delivered to us in the Gospel three Persons and names through Whom the generation or birth of believers takes places.... He who is begotten by this Trinity, is equally begotten of the Father and of the Son and of the Holy Spirit.... He who confesses that the Holy Trinity is uncreated, enters into the steadfastly unalterable [everlasting] life.”

Finally, in his *Letters*, Gregory of Nyssa states⁵⁰⁸ that the doctrine of the Lord is this: “Go...teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit!” [Matthew 28:19].... In the case of those who are regenerated from death to eternal life, it is through the Holy Trinity that life-giving power is bestowed on those who through faith are deemed worthy of the grace.... We rest our hope, and the persuasion of the salvation of our souls, upon the three Persons.... We believe in the Father of our Lord Jesus Christ Who is the Fountain of life; and in the Only-begotten Son of the Father Who is the Author of life...; and in the Holy Spirit of God, concerning Whom the Lord has spoken ‘It is the Spirit Who enlivens’ [John 6:63]....

“Immortality is bestowed...through faith in the Father and the Son and the Holy Spirit.... Our life is one which comes to us, by faith in the Holy Trinity. It takes its rise from the God of all, flowing through the Son, and working in us by the Holy Spirit. Having then this full assurance, we are baptized as we were commanded..., so that with one accord our Baptism [and] our faith and our ascription of praise - are to the Father and to the Son and to the Holy Spirit.

“But if anyone makes mention of two or three Gods or of three Godheads - let him be accursed!.... As many as walk by the rule of truth and acknowledge the three Persons, devoutly recognized in Their several properties, and believe that there is one Godhead, one goodness, one rule, one authority and power, and neither make void the supremacy of the Sole-sovereignty nor fall away into polytheism nor confound the Persons nor make up the Holy Trinity of heterogeneous and unlike elements - but in simplicity receive the doctrine of the Faith, grounding all their hope of salvation upon the Father, the Son, and the Holy Spirit - these according to our judgment are of the same mind as we, and with them we also trust to have part in the Lord....

“When the Father, the Son, and the Holy Spirit - and with orthodox devotion being glorified and adored by those who believe that in a distinct and unconfused Trinity there is One Substance, Glory, Kingship, Power, and Universal Rule - in such a case as this, what good excuse for fighting can there be?... As long, then, as the Only-begotten is adored with all the heart and soul and mind; believed to be in everything that which the Father is; and in like manner the Holy Spirit is glorified with an equal amount of adoration - what plausible excuse for fighting is left these over-refined disputants who are rending the seamless robe...and undisguisedly abhorring contact with those who worship Christ?”

The A.D. 380 Basil the Great was the equally famous brother of the above-mentioned Gregory of Nyssa. To see just how "Great" Basil was, let us look at his many deep insights into the Trinity. For already in his *Second Sermon*, Basil states that also **Adam** knew God was **Triune** - and that Adam's "knowledge, therefore, is coeval with the creation."

In his important work *The Hexaemeron* (alias *The Six Days*), Basil wrote:⁵⁰⁹ "In the beginning God created the heaven and the earth.... And the Spirit of God was borne upon the surface of the waters.... And God said 'Let there be light!' [Genesis 1:1-3]....

"God created...by the Spirit of God. He means the Holy Spirit.... Always by 'the Spirit of God' the Holy Spirit is meant - the Spirit Who completes the divine and blessed Trinity.... The first Word of God created the nature of light....

"'And God said "Let **Us** make man!"'[Genesis 1:26]. Does not the light of theology shine in these words, as through windows? And does not the second Person [of the Trinity] show Himself?....

"The Jews [meaning the apostate Judaists]...resisted the truth, and pretended that God was speaking to Himself.... [Or] 'God,' they say, 'addresses Himself to several persons - it is to angels in front of Him that He says "Let us make man!"' Jewish fiction! A fable whose frivolity shows whence it has come!... To reject the Son, they raise [angelic] servants to the dignity of counsellors; they make of our fellow-slaves, the agents in our creation!" *Per contra*, however: Genesis 28:12; 32:1*f*; Psalm 103:20*f*; Luke 2:9-14; Colossians 2:15-19 and Hebrews 1:7-14.

Indeed, continues Basil: "Listen to the continuation: 'In **Our** image' [Genesis 1:26]! What have you to reply? Is there one image of **God**, and the **angels**?! **Father** and **Son** have by absolute necessity the same form; and the form is here understood as behooves the divine....

"To Whom does He say 'in **Our** image'? To Whom - if it is not to Him [the **Son** of God the **Father**] Who is 'the brightness of His glory and the express image of His Person' [Hebrews 1:3]; 'the image of the invisible **God**' [Colossians 1:15]...with the help of the **Holy Spirit**?!"

It is, however, especially in his magnificent work *On the Spirit*, that Basil unfolds more fully the implications of the above. There,⁵¹⁰ he cites the creation passage Isaiah 40:12-13, 'Who has directed the Spirit of the Lord?' and also the further passage that 'the **Father** loves the **Son**, and shows Him **all** things' [John 5:20].

Basil then observes: "This is He Who holds the earth, and has grasped it with His hand; Who brought all things to order...according to the will of God the Father.... The Creator-Word, the Only-begotten Son..., is true Light [*cf.* John 1:1-9].... The Spirit...is called 'Spirit of God' [Genesis 1:3 & Matthew 12:28] and 'Spirit of truth Who proceeds from the Father' [John 15:26].... 'God **is** Spirit' [John 4:24]....

"Our Lord, when enjoining the Baptism of salvation, charged His disciples to baptize all nations into the name 'of the Father and of the Son and of the Holy Spirit' [Matthew 28:19].... The Spirit is there conjoined with the Father and the Son....

"I pray that with this confession, I may depart hence to the Lord! And then I charge to preserve the Faith secure until the day of Christ, and to keep the Spirit undivided from the Father and the Son - preserving both in the *Confession of Faith* and in the *Doxology*, the doctrine taught them at their Baptism....

"I testify to every man who is 'confessing Christ' [*sic!*], and denying God - **that** 'Christ' will profit him nothing.... Every man that calls upon 'God' [*sic!*], but rejects the Son..., his faith is vain.... Every man that sets aside the Spirit..., his faith in the 'Father' and in the 'Son' will be useless. For he cannot even hold it, without the presence of the Spirit....

"He who does not believe the Spirit, does not believe in the Son. And he who has not believed in the Son, does not believe in the Father.... As we believe in the Father and the Son and the Holy Spirit, so are we also baptized into the name of the Father and of the Son and of the Holy Spirit.... The Spirit is ranked together with God - not on account of the emergency of the moment, but on account of the natural Fellowship....

"Peter's words to Sapphira, 'How is it that you have agreed together to tempt the Spirit of the Lord? You have not lied to men, but to God!' [Acts 5:4-9] - show that sins against the Holy Spirit, and against God, are the same. And thus you might learn that in every operation - the Spirit is closely conjoined with and inseparable from the Father and the Son....

"From the things created at the beginning, may be learnt the fellowship of the Spirit with the Father and the Son [Genesis 1:1-3].... In the creation, you should please first think of the original cause of all things that are made, the Father; of the creative cause, the Son; of the perfecting cause, the Spirit.... The first principle of existing things, is one - creating through the Son, and perfecting through the Spirit.... 'For by the Word of the Lord were the heavens made, and all the host of them by the Spirit' [Psalm 33:6].... The 'Word' is He Who 'was with God in the beginning' and 'was God' [John 1:1]. And the Spirit...is 'the Spirit of truth Who proceeds from the Father' [John 15:26]....

"'The name of the Father and of the Son and of the Holy Spirit' [Matthew 28:19] is delivered in like manner.... In Baptism, the relation of the Spirit to the Son is the same as that of the Son to the Father. And if the Spirit is co-ordinate with the Son, and the Son with the Father, it is obvious that the Spirit is also co-ordinate with the Father.... There is one God and Father, one Only-begotten, and one Holy Spirit. We proclaim each of the *Hypostases* [or Persons] singly; and, when count we must, we do not let an ignorant arithmetic carry us away to the ideal of a plurality of Gods....

"The Son is in the Father, and the Father in the Son.... One, moreover, is the Holy Spirit; and we speak of Him singly - conjoined as He is to the one Father through the one Son; and through Himself completing the adorable and blessed Trinity....

"He [the Spirit] is moreover said to be 'of God' [Second Corinthians 1:12-22] - but in the sense of proceeding out of God [the Father] not by way of generation like the Son, but as Breath [Psalm 33:6].... He is moreover styled 'Spirit of Christ' as being by nature closely related to Him. Therefore 'if any man does not have the Spirit of Christ, he does not belong to Him' (Romans 8:9)....

"The Spirit is glorified through His communion with both Father and Son. And through the testimony of the Only-begotten - when He says 'All kind of sin and blasphemy shall be forgiven to men; but the blasphemy against the Holy Spirit shall not be forgiven to men!' (Matthew 12:31).... 'No man knows the Father, save the Son' (Matthew 11:27). And so 'no man can say that Jesus is the Lord, but by the Holy Spirit' (First Corinthians 12:3).... 'God is Spirit; and they that worship Him, must worship Him in spirit and in truth' (John 4:24).... Thus the way to the knowledge about God, lies from one Spirit through the one Son to the one Father....

"The Spirit is said to be in them [*viz.* in Christians].... In relation to the Father and the Son - it is more consistent...to assert Him not to be in but to be with [them].... His essential Being before the ages, and His ceaseless abiding with Son and Father, cannot be contemplated without requiring titles expressive of eternal conjunction....

"Wherever the fellowship is intimate, congenial, and inseparable - the word 'with' is more expressive, suggesting as it does the idea of inseparable fellowship.... Thus, whenever we have in mind the Spirit's proper rank - we contemplate Him as being with the Father and Son.... Just as the Father is seen in the Son - so is the Son, in the Spirit.... Our Lord [Jesus]...said that worship ought to be offered 'in Spirit and in Truth' (John 4:24) - plainly meaning Himself by the 'Truth'.... So too do we speak of worship in the Spirit as showing in Himself the Godhead of the Lord. Therefore, even in our worship, the Holy Spirit is inseparable from the Father and the Son....

"So far as the sense goes, it is the same to say 'glory be to the Father and to the Son and to the Holy Spirit!' - and 'glory be to the Father and to the Son with to the Holy Spirit!'.... The Apostle uses either word indifferently - saying at one time 'in the name of the Lord Jesus and by the Spirit of our God'; at another 'when you are gathered together and my Spirit with the power of our Lord Jesus' (First Corinthians 6:11 *cf.* 5:4)....

"If, as in a Court of Law, we were at a loss for documentary evidence but were able to bring before you a large number of witnesses - would you not give your vote for our acquittal? I think so. For 'at the mouth of two or three witnesses, shall the matter be established' (Deuteronomy 19:15).... To God the Father and the Son our Lord Jesus Christ, with the Holy Ghost, glory and might for ever and ever!" *Cf.* First John 5:6-8.

Basil concludes in his *Letters*:⁵¹¹ "They ought to confess that the Father is God, the Son God, and the Holy Spirit God.... Whatever your thought suggests to you as to the mode of Being of the Father, you will think also in the case of the Son and in like manner too of the Holy Spirit.... The Uncreated and...the Incomprehensible is one and the same in the case of the Father and of the Son and of the Holy Spirit.... It is necessary, by means

of the **notes** of [**personal**] **differentiation** in the case of the **Trinity**, to keep the distinction unconfounded....

"The Son, Who declares the Spirit proceeds from the Father through Himself...so far as the peculiar [**personal**] **notes** are concerned - has **nothing in common** either with the Father or with the Holy Spirit.... Therefore in the **communion of the substance**...there is no mutual approach or intercommunion of those **notes** of indication perceived in the **Trinity**. Thereby is set forth the proper **peculiarity of the Persons** delivered in the [Christian] Faith - **Each** of these being distinctively apprehended by **His Own notes**....

"I mean of Father, Son, and Holy Spirit...[that] in Them is seen a certain **communion indissoluble and continuous**.... A reflective student could perceive the greatness of any One of the (Persons) believed in, within the **Holy Trinity**.... Beholding the glory in Father, Son, and Holy Spirit - his mind all the while recognizes no void interval wherein it may travel between Father, Son and Holy Ghost.... He who perceives the Father, and perceives Him by Himself, has at the same time mental perception of the Son; and he who received the Son, does not divide Him from the Spirit....

"He who makes mention of the Spirit alone, embraces also in this confession Him of Whom He is the Spirit.... Just as he who lays hold on one end of the chain, pulls the other to him - so he who 'draws the Spirit'...draws to him at the same time both the Son and the Father.... For He Who eternally exists with the Father can never be cut off from the Father. Nor can He Who works all things by the Spirit ever be disjoined from His Own Spirit.

"The peculiar [personal] properties of the *Hypostases* [or Persons], **like [several] colours seen in the [one] rainbow**, flash their brightness on **Each of the Persons**...in the **Holy Trinity**.... In the Holy Trinity, the **common** is to be understood as referring to the **Essence**; the *Hypostases* [or Persons], on the other hand, are the several distinctives....

"We are taught that the Son is of the substance of the Father, begotten and not made.... The Holy Spirit too is numbered with the Father and the Son, because He is above creation.... The Son is confessed to be of one substance with the Father, and the Holy Spirit is ranked and worshipped as of equal honour....

"You have professed your faith in Father, Son and Holy Spirit. Do not abandon this deposit!... The Holy Spirit...[is] conjoined with Father and Son in all things in glory and eternity, in power and kingdom, in sovereignty and Godhead. That is testified by the transfer of the baptism of salvation....

"It is said 'Go and baptize into the name of the Father and of the Son and of the Holy Spirit!' (Matthew 18:19).... He Who spoke of the name of Father, Son and Holy Spirit - mentioned **three** and **united** them by the conjunction, teaching that with each name must be understood its own proper meaning....

"Father, Son, and Holy Spirit have the same nature and **one** Godhead. But these [three] are **different**.... For unless the meaning of the distinctive qualities of Each be unconfounded - it is impossible for the *Doxology* to be offered adequately to Father, Son

and Holy Spirit [*cf.* Second Corinthians 13:14].... We have made profession of our faith in Father, Son, and Holy Spirit - and we are baptized into the name of Father, Son, and Holy Spirit. Therefore we never separate the Spirit from conjunction with the Father and the Son. For our mind, enlightened by the Spirit, looks at the Son - and in Him, as in an image, beholds the Father....

"We confess a particular *Hypostasis* [or Personhood] - in order that our conception of Father, Son and Holy Spirit may be without confusion and clear.... The **Godhead** is common; the **Fatherhood**, particular. We must therefore combine the two and say: 'I believe in God the Father.'

"The like must be pursued in the confession of the Son. We must combine the particular [**Sonship**] with the common [**Godhead**], and say: 'I believe in God the Son.'

"So regarding the Holy Spirit we must make our utterance conform to the appellation.... Say: '[I believe] in **God** [in common] the **Holy Spirit** [in particular]!'

"Hence it results that there is a satisfactory preservation of the unity - by the confession of the **one Godhead**. While in the distinction of the individual properties regarded in Each - there is the confession of the peculiar properties of the **Persons**....

"With the blameless Christian Faith of the Christians which we have obtained from God, I confess and agree.... I believe in one God.... God the Father, God the Son, God the Holy Spirit. I adore and worship one God - the three Persons!"⁵¹²

In his great work *On the Holy Spirit*, Ambrose - the 339-397 A.D. mentor of the even more famous 354-430 A.D. Augustine - stated it thus:⁵¹³ "It is written, 'Go baptize all nations in the name of the Father and of the Son and of the Holy Spirit!' (Matthew 28:19). He [Christ] said, 'in My name' [Mark 16:17 *cf.* Luke 24:47] - not 'in the names.' So, then, the name of the Father is not one; that of the Son another; and that of the Holy Spirit [yet] another. For God is one. The names are not more than one. For there are not two Gods, or three Gods....

"In reading [Genesis as] the first book of the Ancient History, it is made clear...that...the Spirit [moved and the Word/Son/Light] shone forth.... Of His eternity, Moses was not ignorant....

"At the very beginning of the world, and indeed before its beginning, he [Moses] conjoined Him [the Spirit] with God Whom he [Moses] knew to be eternal before the beginning of the world. For if anyone takes good heed, he will recognize in the beginning both the Father, the Son, and the Spirit.

"For of the Father it is written: 'In the beginning God created the heaven and the earth' [Genesis 1:1]. Of the Spirit it is said: 'The Spirit was borne upon the waters' [Genesis 1:2].... Of the Son we read that He it is Who divided light from darkness [Genesis 1:3-5].

"For there is one God the Father Who speaks, and one God the Son Who acts.... The Father acknowledges the Son [and the Spirit] as equal to Himself in the execution of the work - saying: 'Let **Us** make man after **Our** image and likeness' [Genesis 1:26]....

"Who can divide that association, which Christ shows to be inseparable? 'Go,' says He, 'baptize all nations in the name of the Father and of the Son and of the Holy Spirit!' [Matthew 28:19]. Has He changed either a word or a syllable here, concerning the Father or the Son or the Holy Spirit? Certainly not!

"But He says, 'in the name of the Father and of the Son and of the Holy Spirit.' The expression is the same for the Spirit as for the Father and for [the Son] Himself. From which is inferred not any [mere] office of the Holy Spirit, but rather a sharing of honour or of working - [as] when we would say: 'in the Spirit'....

"The Son...did **not** say '**with** the name of the Father and of the Son and of the Holy Spirit' - but '**in** the name'.... Yet, **not** [merely in] any **office**. But the power of **the Trinity** [the Father and the Son and the Holy Spirit] is expressed in this syllable....

"The Spirit abides with the Father and the Son. Whence too the Apostle joined 'the communion of the Holy Spirit' with 'the grace of Jesus Christ' and 'the love of God [the Father]' - saying: 'The grace of our Lord Jesus Christ and the love of God [the Father] and the Communion of the Holy Spirit be with you all!' [Second Corinthians 13:14]....

"We say that there is one God - confessing the Father and not denying the Son under the true name of the Godhead. So too, we exclude not the Holy Spirit from the unity of the Godhead. And we do not assert, but deny - that there could be three Gods....

"God, then, is one - without violation of the majesty of the eternal Trinity, as is declared in the instance [Second Corinthians 13:14] set before us. And not in that place alone do we see the Trinity expressed in the name of the Godhead....

"Especially in the epistles which the Apostle wrote to the Thessalonians - he most clearly set forth the Godhead and sovereignty of the Father, the Son, and the Holy Spirit." See: First Thessalonians 3:11f and Second Thessalonians 1:11f.

"Who, then, is the Lord - Who make us to increase and abound before God and our Father, at the coming of the Lord Jesus? He [Paul] has named the Son. Whom, then, has he joined with the Father and the Son - except the Spirit?!

"Who is the **Lord** Who establishes our hearts in holiness? For holiness is a grace of the **Spirit**. As, too, is said [a little] farther on: 'In holiness of the Spirit and belief of the truth' [Second Thessalonians 2:13-17].

"Who, then, do you think is here named '**Lord**' - except the Spirit? But has not God the **Father** been able to teach you - He Who says: 'Upon Whomsoever you shall see the Spirit descending and abiding upon Him, this is He Who baptizes with the Holy Spirit' [John 1:33]?" Naturally! But "the **Spirit** descended in the likeness of a dove [Luke 3:22],

so that He might both bear witness to His wisdom...and show that His working is one with that of the Father and the Son....

"See what the voice of the Lord uttered, concerning the Holy Spirit!... This, He laid down not so that He might set the power of the Spirit in the first place - but so that He might show that the fullness of strength consists in the knowledge of the Trinity....

"Recognize the oneness of the majesty and rule in the Father, the Son, and the Holy Spirit! For many say that it was God the Father Who was seen...by Isaiah [6:1-10]. Paul says it was the Spirit, and Luke supports him [Acts 28:25f].... John [12:36-41] refers it to the Son.... 'These things said Isaiah when he saw His glory, and spake of Him'....

"'He that sees Me, sees the Father also' [John 14:9]. And the Son is seen in the Spirit. For as 'no man says "Lord Jesus!" except in the Holy Spirit' [First Corinthians 12:3] - so Christ is seen not by the eye of flesh, but by the grace of the Spirit."

Elsewhere, Ambrose continues:⁵¹⁴ "Abraham...saw the **Trinity** in a type.... Beholding three, he worshipped **one** - and, preserving the distinction of the [**three**] Persons, yet addressed **one Lord**. He offered to **three** the honour of his gift, while acknowledging **one** power [Genesis 18:2-33 *cf.* 19:27].

In his instructive volumes *On the Christian Faith*, Ambrose insists⁵¹⁵ it is written: 'Hear, O Israel - the Lord your God is one Lord!' [Deuteronomy 6:4].... God is one. One is the name, one is the power - of the **Trinity**. Christ Himself, indeed, says: 'You must go baptize the nations in the name of the Father and of the Son and of the Holy Spirit!' [Matthew 28:19]. In the 'name' - mark you! Not in the 'names'!...

"We say, then, that there is one God - not two or three Gods.... The impious heresy of the Arians...says that there are three 'gods'.... It divides the Godhead of the Trinity. Whereas the Lord, in saying 'Go baptize the nations in the name of the Father and of the Son and of the Holy Spirit!' - has shown that the Trinity is of one power.

"We confess Father, Son and Spirit - understanding, in a perfect Trinity, both fullness of Divinity and unity of power.... The Kingdom of the Trinity is not divided.... All His saints adore Him. But the Son of God adores not; nor the Holy Spirit. The seraphs say: 'Holy, Holy, Holy' [Isaiah 6:3 *cf.* Revelation 4:3-8].... Why the threefold repetition - unless that the Father, the Son and the Holy Spirit are one in holiness?...

"To show that the Godhead of the Trinity is one - he [Isaiah] after the threefold 'Holy' added in the singular number: 'the Lord God of Sabaoth.' Holy therefore is the Father; holy the Son; holy likewise the Spirit of God. And therefore it is the Trinity [Who is here] adored....

"The Son is always with the Father, and in the Father. With the Father - by virtue of the distinction, without division, proper to the Eternal Trinity. In the Father, by reason of the essential unity of the Divine Nature [*cf.* John 1:1-18]....

"The Substance of the Trinity, is...a common Essence.... An incomprehensible, ineffable Substance. We hold [to] the distinction - not [to] a confusion - of Father, Son, and Holy Spirit. A distinction without separation. A distinction without plurality.

"And thus we believe in Father, Son, and Holy Spirit - as Each existing from and unto eternity, in this divine and wonderful Mystery.... The Father, the Son, and the Holy Spirit - are of one Nature" or Essence.

In his *Panarius* (p. 9) the A.D. 400 Epiphanius of Salamis said of Adam: "He was no idolater - for he knew God the Father, Son, and Holy Ghost; and he was a Prophet, and knew that the Father said to the Son [in the Spirit] 'Let Us make man!'" As stated also in Epiphanius's famous book *Heresies*, the denial of God's trinitarianness - is heresy.

Chrysostom of Constantinople [344-407 A.D.] and Jerome of Bethlehem [345-419] were contemporaries of Ambrose and Epiphanius. Also Augustine (of whom later).

John 1:1-3 states that the pre-incarnate 'Word was God' and that 'all things were made by Him.' Chrysostom remarked here,⁵¹⁶ that "the expression 'by Him' is here used...for no other reason but to prevent anyone from supposing the Son to be Unbegotten." For in fact, that Son was and is not unbegotten - yet He is indeed uncreated.

"He [the Word or Son] is nothing inferior to the Father. Hear from Himself, where He says: 'Just as the Father raises up the dead and [re-]enlivens them - even so the Son enlivens whom[soever] He wishes' (John 5:21)!.... Between Father and Son, there was an equality of honour....

"Isaiah [6:10] says: 'You shall hear with your ears, and not understand.' 'These things he said when he saw His glory, and spake of Him' [cf. John 12:41].... 'He saw His glory.' Whose? The Father's? How then does John [12: 41] speak of the Son - and Paul [in Acts 28:25f] of the Spirit? They say it, not as confounding the Persons - but as showing that the[ir] dignity is one. For that which is the Father's, is the Son's also - and that which is the Son's, is the Spirit's....

"They [the antitrinitarian Arians] says that the Son was made flesh because He was 'inferior' to the Father. We will reply to them: 'What then will you say of the Spirit?' He took not the flesh. And yet certainly you will not, on this account, call Him 'greater' than the Son - nor [call] the Son 'inferior' to Him!

"Therefore, in the case of Baptism, also the Trinity is included. The Father is able to effect the whole; as is the Son; and the Holy Ghost. Yet...They are [All] included in the rite, so that - by Their community in supplying those unspeakable blessings - we may also fully learn Their community in dignity.... The Son is able by Himself to do that which in the case of Baptism He is able to do with the Father - and the Holy Ghost the same....

"Learn that the gift and the power of the Father, the Son, and the Holy Ghost - is one! For [common] things which appear to be peculiar to the Father, these are seen also to belong to the Son and to the Holy Ghost.... We see that the Apostles were given to the

Church at one time by the Father; at another by the Son; at another by the Holy Ghost - and that the 'diversities of gifts' (First Corinthians 12:4) belong to the Father, the Son, and the Holy Ghost."

On the passage First Corinthians 12:1-7, Chrysostom further remarks:⁵¹⁷ "Do you see that there is no difference in the gifts of the Father and the Son and the Holy Ghost? No confounding of the Persons. God forbid! But a declaring of the equal honour of the Essence. For that which the Spirit bestows, this Paul says that God [the Father] also works - this, that the Son likewise ordains and grants."

On the Apostle Paul's Second Corinthians 3:18 & 4:4-6, Chrysostom even observes:⁵¹⁸ "By the shining of this Light...we see...God Himself, through Christ. Do you see the invariableness in the Trinity?"

"For of the Spirit, Paul says: 'But we all, with unveiled face reflecting in a mirror the glory of the Lord, are transformed into the same image - from glory, unto glory - even as from the Lord the Spirit.... And of the Son: 'That the light of the glorious Gospel of Christ Who is the Image of God, should not dawn upon them' [viz. unbelievers].... And of the Father: 'He Who said Light shall shine out of darkness, shone in your hearts to give the light of the knowledge of the glory of God in the face of Christ' [cf. too Genesis 1:1-3 & 1:26]."

On Second Corinthians 13:14 - 'The grace of our Lord Jesus Christ and the love of God [the Father]...and the communion of the Holy Ghost be with you all!' - Chrysostom declares:⁵¹⁹ "The Holy Spirit is...now enumerated..with the Father and the Son.... The things of the Trinity, are undivided...."

"Whereas the communion is of the Spirit, it has been found [also] of the Son. And whereas the grace is of the Son, it is also of the Father and of the Holy Spirit. For [we read]: 'Grace be to you from God the Father!' [1:2]. And in another place [First Corinthians 12:11]: 'But all these the one and the same Spirit works, distributing to each one severally.'"

Finally, Chrysostom also makes several insightful remarks in his *Homilies on Hebrews*. On 1:3, he observes:⁵²⁰ "See then how he [the holy writer] applies to the Son, that which is proper to the Father!..."

"He did not simply say 'and upholding all things'; nor... 'by His power [viz. that of the Father]' - but 'by the Word of His [**O**wn] power'.... He has taken one Essence and Subsistence, to indicate two [personally different] Subsistences. Which he also does, in regard to the knowledge of the Spirit [cf. 9:14]."

On Hebrews 6:13-16, Chrysostom once again makes a valuable remark. There he says:⁵²¹ "'God,' it is said [John 4:24], 'is a Spirit; and they that worship Him, must worship Him in spirit.'"

Indeed - after Hebrews 9:14's 'eternal Spirit' - Chrysostom adds: "If the soul be strong, it will endure all things easily and...will lead...into tranquil havens. To which may we all attain - by the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father, together with the Holy Ghost, be glory...now and for ever and world without end!"⁵²²

Jerome of Bethlehem referred⁵²³ to those "who have been baptized in the right faith - and who have believed that the Father, Son and Holy Ghost are three Persons.... A man...would have learnt the doctrine of the co-essential Trinity.

"He would have known...that the Father, Son and Holy Spirit are not divided in Nature [or Essence] - but in Person. He would have known also that the name of Son was implied in that of Father - and the name of Father, in that of Son....

"The mysteries of the Trinity...were revealed to the Apostles.... Thus, the faith of such as believe in the mystery of the Trinity - might [indeed] have its due pre-eminence.... I certainly believe in God the Father. I believe in God the Son. And I believe in God the Holy Ghost. I believe in one God."

After the death of Jerome in 419 A.D., Gennadius around 480 finished off the former's work *Lives of Illustrious Men*. There, Gennadius remarked:⁵²⁴

"Isaac [the 385 A.D. converted Jew] wrote *On the Holy Trinity*.... He maintained that three Persons exist in one Deity in such a way, that anything may be peculiar to Each which Another does not have....

"The Father has this peculiarity - that He Himself, without source, is the Source of Others.... The Son has this peculiarity that, begotten, He is [still] not posterior to the Begetter.... The Holy Spirit has this peculiarity, that He is neither made nor begotten - but nevertheless is from Another" or Others through His Own Eternal Procession.

"Ursinus [circa 440]...wrote against those who say that heretics should be rebaptized - teaching that it is not legitimate nor honouring to God that those should be rebaptized who have been baptized...in the name of the Father and of the Son and of the Holy Spirit.... The simple confession of the Holy Trinity...is sufficient for salvation....

"Augustine of Africa," Gennadius continues, "as an old man even...publishes fifteen books *On the Trinity* which he had begun as a young man." Consequently, it will be profitable now to look at the relevant parts of this and other works of that great man.

Around 400 A.D., Augustine had started finalizing his massive fifteen volumes *On the Trinity*. That was still more than two hundred years before the Anti-Trinitarian Muhammad started formulating his own very different religion of Islam - borrowing, as he did, much of his own Unitarianism directly from Anti-Trinitarian Judaism.

In his *On the Trinity*, Africa's greatest Theologian reflected on the relationship between God the Father and His Son in the Spirit. There, Augustine stated:⁵²⁵

"According to the form of God [Philippians 2:6 *cf.* Colossians 2:9] it is said, '**Before** all the hills, He [the Father] begat Me [the Son]' (Proverbs 8:25)... Before all times and temporal things.... According to the form of God, He [the Son and Word and Commencer] is the 'I Am' (John 8:23-25) Who also speaks to us - even at the 'beginning' when God created the heaven and the earth (Genesis 1:1-3)... In this Trinity, what is said of Each is said also of All - on account of the indivisible working of the one and same Substance [or Essence]. As He also says of the Holy Spirit....

"The Holy Spirit...by the shape of a dove (Matthew 3:16) or by fiery tongues (Acts 2:3)...manifested His substance co-eternal with the Father and the Son, and alike with them unchangeable.... The Father, Son and Holy Spirit - of one and the same substance, God the Creator, the Omnipotent Trinity - work indivisibly.... The Trinity Together wrought both the voice of the Father and the flesh of the Son and the dove of the Holy Spirit, while each of these things is referred severally to Each [relevant] Person. And by this similitude, it is in some degree discernible that the Trinity...is manifested

"The Father is omnipotent, the Son omnipotent, and the Holy Spirit omnipotent. Yet not three Omnipotents, but one Omnipotent. 'For of Him are all things, and through Him are all things, and in Him are all things. His is the glory, for ever!'" (Romans 11:36).

"Whatever. therefore, is spoken about God in respect to Himself - is spoken both singly of each Person (that is of the Father and the Son and the Holy Spirit) and together of the Trinity.... Not plurally, but in the singular.... When therefore we regard the Creator Who is understood from the things that were made (Romans 1:20), we must needs understand the Trinity - of Whom there appears traces in the creation.... That Trinity [alias the Triune God] is the Supreme Source of all things; and the most perfect beauty; and the most blessed delight."

One reads "in Genesis (1:26), 'Let Us make man after Our image and likeness!' Both 'Let Us make!' and 'Our' [image], are said in the **plural** - and ought not to be received, except as relatives. For it was not that gods might make, or make after the image and likeness of gods. But that the Father and Son and Holy Spirit might make after the image of the Father and Son and Holy Spirit, so that man might subsist as the image of God. And God is the Trinity...[and] man...the **image** of the Trinity....

"God said 'Let Us make man in Our image!' (Genesis 1:26)... In that it is of the plural number, the word 'Our' would not be used rightly if man were made in the image of one Person - whether of the Father, or of the Son, or of the Holy Spirit. But because he was made in the **image** of the Trinity - on that account it is said 'after Our image'.... O Lord our God, we believe in You - the Father and the Son and the Holy Spirit! For The Truth would not say 'Go baptize all nations into the name of the Father and of the Son and of the Holy Spirit!' - unless You were a Trinity."

Toward the end of his life, Augustine completed his famous work *The City of God* (in A.D. 426). There he wrote:⁵²⁶ "Speaking of...the Father, or of the Son, or of the Holy Spirit - we confess that each is God.... We say that the Father is the Father of the Son, and the Son the Son of the Father, and that the Holy Spirit of the Father and the Son is neither

the Father nor the Son.... The Father and the Son...together with the Holy Spirit are one God.... This Trinity, is one God....

"We maintain...that the Father begat the Word...by Whom all things were made. The Only-begotten Son...[is as] eternal as the Father is eternal; and, equally with the Father, supremely good.... The Holy Spirit is the Spirit alike of Father as of Son, and is Himself consubstantial and co-eternal with Both.... This whole is a Trinity, by reason of the individuality of the Persons.... There are not three Gods, nor three Almighty's, but one God Almighty.... The Holy Spirit of the Father and of the Son...is the holiness of both..., and the third Person in the Trinity....

"It is the Father of the Word Who said 'Let there be!' [Genesis 1:3f]. And that which was made when He spoke, was certainly made by means of the Word. And by the words 'God saw that it was good' [Genesis 1:4f] - it is sufficiently intimated that this 'goodness' is the Holy Spirit [Genesis 1:2]. Then, the whole Trinity is revealed to us in the creation [*cf.* too Genesis 1:26 & Psalm 33:1-9]....

"We indeed recognize in ourselves the image of God - that is, of the supreme Trinity [Genesis 1:1-3 & 1:26-28].... For we are, and know that we are, and delight in our [own] being.... In these **three** things, no true-seeming illusion disturbs us....

"We have yet to speak of the love wherewith they are loved, to determine whether this love itself is loved.... But we are men - created in the image of our Creator...Who Himself is the eternal, true, and adorable Trinity." From and unto all eternity, the **Trinity** is the covenantal bond of love in God the Father and the Son and the Holy Spirit.

In 393 A.D., this most pre-eminent of all Church Fathers, Augustine of Hippo-Regius in North Africa, wrote his work *On Faith and the Creed*. There he stated:⁵²⁷

"We believe...in God the Father Almighty.... He created all things by the Word (John 1:1f).... God, when He begat the Word - begat Him Who He Himself is [John 1:18]....

"This Word could not possibly be with God [John 1:1], were He not with God the **Father**.... He who is alone, is equal to no one." But God **Triune**, was never alone! "The Holy Spirit...is not of a nature inferior to the Father and the Son - but, so to say, consubstantial and co-eternal. For this Trinity is one God - not to the effect that the Father is the same [Person] as the Son and the Holy Spirit, but [indeed] to the effect that the Father is the Father and the Son is the Son and the Holy Spirit is the Holy Spirit....

"This Trinity is one God - according as it is written 'Hear, O Israel, the Lord [*Jehoovaah*] your God [*Eloohiym*] is one [*'echaad not jaachid*]' (Deuteronomy 6:4).... It is this same Trinity that is signified when an Apostle says: 'For of Him and in Him and through Him are all things' (Romans 11:26)."

In the same year, Augustine wrote his work *On the Creed for Catechumens*. Here, he stated:⁵²⁸ "I believe in God the Father Almighty.... We believe also in His Son - that is

to say, God the Father Almighty's - 'His Only[-begotten] Son, our Lord'.... It could not be that God's Only[-begotten] Son could not be God.

"What He [the Father] is, the same did He beget - though He [the Father] is not that Person Whom He begot. If He [the Son] be truly Son - He is that [God] which the Father is.... We do not bring in two Gods.... Shrink from such a thought!....

"It be God Who builds our bodies; God Who builds our members - and our bodies are the temple of the Holy Spirit. Doubt not that the Holy Spirit is God! And do not add as it were a third God! Because Father and Son and Holy Spirit are one God.... After commendation of the Trinity...we have...Baptism [Matthew 28:19]."

* * * * *

All of the above was written centuries before the unitarianized and unitarianizing Muhammad. He was born around A.D. 580, and by 610 had rejected the Triune God. Muhammad's own concept of deity - after massive contact with Arabic Paganism and Counter-Christian Judaistic Antitrinitarianism, as well as a very tokenistic contact with Christianity - was a unitarianizing syncretism of Pre-Christian Arabian religion on the one hand and apostate Anti-Christian and Post-Christian Judaism on the other.

Muhammad's *Qur'an*⁵²⁹ tells Christians: "People of the Book!... Jesus the son of Mary was only God's messenger.... Believe in God...and do not say 'Trinity'! Stop!... God is one."

Again: "Those blaspheme who say: 'God is Christ'.... Whoever joins other gods with God..., the Fire will be his abode.... Those blaspheme who say: 'God is one of three in a Trinity'.... If they not desist..., a grievous penalty will befall the blasphemers."⁵³⁰

Islam further denies: the eternal interpersonal love within the Divine Being; God's essential Fatherhood; the Deity and Saviourhood of Jesus Christ; and the indwelling within the believer of the divine Holy Spirit. Islam posits a long-lasting descent of man into constantly-increasing existential loneliness. For Islam's god is a lonely god.

Islam began to get depressed, after failing to conquer Europe subsequently to the Muslims' defeat at the very gates of the city of Vienna in 1683f. Indeed, Islam declined further, especially after the waning and the final collapse of the Ottoman Empire in and around Turkey at the end of the First World War.

True, largely through the temporary dependence of the West on Islamic oil - Islam has indeed seen a revival since the Second World War. Yet the long-term impact on the Crescent by Western Culture as a by-product of Christianity, and still-increasingly of Christianity itself, will yet win Muslims. A revived Church, living out its Triune Baptism to the hilt [Romans 6:1-13], would speed this up.

Muhammad's is a lonely unitarian religion - which worships the lonely unitarian surrogate god *Allah*. In the long run, Islam's need for real community (in a loving

Christian Church) and for a real God Who is essentially Himself a **loving** Real Community (the Triune *Jehovah Elohim*) - will win also Muslims.

The Church's **loving** obedience to Christ's Great Commission to her, shall yet achieve this. To her, He yet enjoins: 'Go into all the world and proclaim the Gospel to every person!' (including Muslims) - and 'Go disciple all nations!' (including the Islamic nations). Mark 16:15f & Matthew 28:19.

Needless to say, **after** Muhammad, the Church repeatedly corrected his errors. What Calvin called Islam's "idol"⁵³¹ - namely *Allah* - shall yet be relinquished for God the Creator-Redeemer-Perfecter Himself. To Him shall even the Muslims come, for Baptism into the Name of the Triune God.

As even the *Qur'an* itself states on "the Baptism of God":⁵³² "Who can baptize better than God? And it is He Whom we [are to] worship."

May the latter statement yet prove to be accurate! Indeed, God in His Word, the Holy Bible, has predicted that also Muslims shall yet return to the one true Triune God - Who made them too.

Isaiah 19:21-25 predicts that the Lord shall become known to Egypt and to Assyria - as well as to Israel. Thus, the unitarian Muslims of North Africa and Iraq and elsewhere, and their fellow-unitarian Judaists from Israel and elsewhere, indeed need to come and shall yet come to Jehovah-Jesus within the Triune God - and be saved.

Furthermore. After Christ's witnesses die - whether violently or peacefully - they go to glory. Even after the resurrection of their bodies and the Final Judgment, they still wear the Seal of their Christian Baptism - eternally.

For also on the then-renewed and consummated Earth, "His name shall be on their foreheads.... And they shall reign, for ever and ever." Revelation 22:4-5.

The A.D. 680 *Qur'an* (114:4-6) ends with Satan whispering into the hearts of mankind and spirits. But the older **Holy Bible** (Revelation 22:16-20f), ends with God and His triumphant declaration: "'I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, and the Bright Morning-Star.' And the Spirit and the bride say: 'Come!' And let him who hears, say: 'Come!'....

"For I [Jesus] testify to every man that hears the words of the prophecy of this Book: 'If any man shall add to these things [as does the *Qur'an*] - God shall add to him the plagues that are written in this Book. And if any man shall take away from the words of the Book of this prophecy [as does the *Qur'an*] - God shall take away his part out of the Book of Life and out of the Holy City and from the things which are written in this Book' [viz. the Book of Revelation as the **last** volume of Holy Scripture]!"

"He Who testifies these things, says: 'Surely, I come quickly'.... 'Even so, come, Lord Jesus!'... Amen."

Appendix D - ISLAM AND THE HUNGARIAN CONFESSION OF FAITH

Let us honour the noble sixteenth- and seventeenth-century Hungarians! For, as Calvinists, and more than perhaps any other Christians - they long and courageously checked and even pushed back the Islamic advance into Eastern Europe. Indeed, that they did - not only militarily but more especially also theologically.

"The Magyars," according to the great Church Historian Kenneth Scott Latourette,⁵³³ were "invaders from the East.... The Magyars or Hungarians...seem to have been a blend of Finno-Ugrian and Turkish elements.... About 895-896, large bodies of them migrated into the modern Hungary and established permanent colonies."

Even the Socialist H.G. Wells admits in his well-known *Outline of History*.⁵³⁴ "The Hungarians...did not decide to adopt Christianity until about A.D. 1000. Though they were [then] christianized, they retained their own Turko-Finnic language (Magyar)."

Yet, a mere three centuries after the Magyars entered Hungary, it is clear that it was not England's King Richard the Lion-hearted but rather the Christian Hungarians that led the Sixth Crusade against Islam in 1210-1215 A.D.⁵³⁵ For, as Wells concedes:⁵³⁶ "They retained, too, a certain freedom.... Their written Constitution, [the *Golden Bull* or] the *Golden Seal*, dates from 1222 and is an Eastern parallel to the English *Magna Carta* in its limitations of the king's absolute power.... For [the next] three centuries, Hungary...stood out against the Sultan" of the Islamic Turks - and saved Eastern Europe from being annihilated by those Muslims.

In the sixteenth century, the Muslims ruled parts of China, Russia, the Balkans, Egypt and Africa. They even besieged Vienna in 1529. But it was largely the Christian Hungarians who then contained them - at the cost of losing the King of Hungary at the Battle of Mohacs in 1526; and Budapest itself, in 1529.

In the *Encyclopaedia of Religious Knowledge*, one reads:⁵³⁷ "When the Magyars first crossed the Carpathian range and settled in the plains of the Danube...they were still Heathens. They believed in a greatest god who had created heaven and earth and whom they worshipped.... They had no idols, no temples, no priests.... A century later (972), they became acquainted with Christianity....

"The Roman Church...finally converted the Magyars.... [King] Stephen, afterwards known as St. Stephen of Hungary, changed the constitution from a tribal union to a kingdom, and accomplished the christianization of the people - travelling from one end of the country to the other, preaching, baptizing, building churches....

"When the Reformation arose in Germany and became known in Hungary through the writings of the Reformers, the Hungarian Church seemed to be singularly well prepared for the encounter. A diet of 1523 decreed that Protestantism should be stamped out; that all Lutherans, and even their abettors, should be seized and burnt.... The [Islamic] Turks occupied one part of the country.... Under such circumstances...the Reformation was

allowed to spread." **Hungarians**, averse to idolatry and priestcraft, were tailor-made for **Calvinism** - and *vice versa*.

Especially Calvinism stressed the Trinity, and stoutly opposed religious devotion to pictures or images as sinfully practised by both the Eastern-Orthodox and the Roman Churches. As a result, Calvinism alone could first impress also the images-hating **Islam** in Central Eastern Europe, and later resist and replace it.

As Dr. Kish explains in his book *Hungary*:⁵³⁸ "The teachings of Calvin and Luther spread like wildfire and established themselves strongly in Hungary.... The Bible was translated into Hungarian.... Powerful in its language, the Hungarian Bible was a comfort to a people who [under the Muslims] no longer had a national existence. The words of the hymn 'A mighty fortress is our God' had real meaning for all who came to worship."

Earlier, by 1453, the Muslims had triumphed at the Fall of Constantinople - and started subduing Greece. Thereafter, the Turks next subjugated Bulgaria and invaded the Ukraine.

In 1465 the Muslims conquered Herzegovina, and in 1475 they captured the Crimea. That was exactly eight years before the birth of the great Protestant Reformer, Martin Luther, in Germany. That was a land which the Muslims were then steadily approaching (and have now significantly infiltrated).

Thereafter, the Turks further subjugated Albania (1500), Moldavia (1512), Romania (1516), and Montenegro (1517). Luther was thirty-four when the Protestant Reformation began in 1517. Yet very soon even Belgrade in Serbia fell to the Muslims in 1521, and Bosnia in 1527.

As Latourette records:⁵³⁹ "The Ottoman Turks swept on into Europe; reduced Greece and the Balkan Peninsula; conquered much of Hungary; besieged Vienna, and threatened Western Europe.... In the sixteenth century, the Turkish Empire continued to expand. At its height, under Suleiman the Magnificent (1520-1566), it included all of the Balkan Peninsula except rugged Montenegro and a strip of the Dalmatian coast. It reached into Hungary, made the Black Sea a Turkish lake; and embraced Asia Minor, Armenia, Georgia, the Euphrates Valley, Syria, Palestine, Egypt, and the north coast of Africa as far as Morocco. Italy was threatened; and a foothold, temporary as it proved, was obtained in that peninsula....

"The Turkish conquest brought many accessions to Islam.... They were numerous in Albania. They were even more prevalent in Asia Minor. That region, the earliest large area in which Christianity had been the faith of the majority [*cf.* Revelation chapters one to three], now became predominantly Moslem....

"Many Christian slaves of Moslem masters conformed to the faith of their owners. In the Balkan Peninsula, some of the Bogomils became Moslems.... Systematic and compulsory conversion to Islam was common. Thousands of sons of Christians were torn from their parents, reared as Moslems, and enrolled in the armies. Out of the choicest of

these converts, recruits were chosen for the Janizaries - the picked fighting core of the Turkish forces. Many churches were transformed into mosques."

Latourette continues elsewhere:⁵⁴¹ "Between A.D. 1500 and A.D. 1800, the losses of Christianity to Islam were greater than the gains from it. The wave of conquest of the Ottoman Turks did not reach its high watermark until after A.D. 1500. The sixteenth century saw the fall of Belgrade, of Rhodes, and of Cyprus to the Turks. It witnessed the Crescent victorious on the field of battle in **Hungary** and at the very gates of Vienna.... Turkish fleets ravaged the shores of the Mediterranean as far west as Spain....

"In 1520, one Sultan ordered all churches turned into mosques and all Christians to become Moslems.... In 1670 several thousand Christian children in Crete were taken from their parents, circumcised, and reared as Moslems.... Among the Serbs, soon after the Turkish conquest, numbers of the nobility went over to Islam - but until the seventeenth century, the masses continued loyal to the Church. In the course of that century, however, many Christians left the land of their fathers for Hungary.... **Protestants** had little direct contact with **Moslems** in Europe or the Near East. **Only** in Transylvania and **Hungary** did they know them intimately."

The Muslims had swiftly advanced through Hungary toward Austria, Poland, Russia, and even Lithuania. Indeed, after their overwhelming victory against a small number of heroic Hungarians who slowed them down at the Battle of Mohacs in 1526 - the Muslims next reached Vienna and besieged it in 1529. This prompted Luther, one year before Germany's *Augsburg Confession* precisely against the Islamic Turks - himself to try to stop Islam theologically. That he did in his own tract *The War Against the Turk*. At the outset of it, he wrote:⁵⁴¹

"The Popes had never seriously intended to make war on the Turk - but used the Turkish War as a conjurer's hat, playing around in it and robbing Germany of money by means of indulgences.... It did not please me either that the Christians and the Princes were driven, urged and vexed into attacking the Turk and making war on him - **before** they amended their own ways and lived like true Christians....

"Enquire of experience, how well we have succeeded hitherto with the Turkish War! We have fought as 'Christians' until we have lost...almost all of Hungary [1525] and much German land besides....

"If it comes to the point of war against the Turk - we shall arm and prepare, and not hold the Turk too cheap.... The Princes and our Germans do not know or believe the strength and power of the Turk....

"My advice, then, is not to set the armed preparation so low, and not to offer our poor Germans to slaughter...as happened in Hungary." At the Battle of Mohacs in 1526, the brave Hungarians had led an army of no more than 30 000 against more than 100 000 Turks. Those Christian Hungarians lost 20 000 men - but they bravely helped saved Vienna!

Rev. Professor Dr. William Gray Dixon gives us the following gripping description of those heroic sixteenth-century Hungarian Calvinists:⁵⁴² "Towering high above the Palace and the Prime Minister's residence stands **the fortress of Buda [in Budapest]**, which **for centuries withstood the Mohammedans who threatened to overwhelm the Christian World**. It was known as the 'Key of Christendom'....

"Hungary was among the first of European nations to accept the Reformation, and she accepted it with characteristic enthusiasm.... The earnestness and vigour which distinguished the mediaeval Hungarian Church, were renowned all over Europe... The Magyars were an earnest as well as a lively people, and they responded readily to the earnestness of the Protestant preachers.

"The Fall of Budapest before the Turks in 1526, actually helped the Protestant cause.... Pressed [by the Romanists] to persecute the Protestants, the [Islamic] Pashas refused to condemn until they had first made inquiry. And a short investigation usually sufficed to make patent the fact that while the Romanists worshipped images, the Protestants bowed to the unseen God alone."

No wonder, then, that 'anti-image Calvinism' is the only kind of Christianity which can first stop and later win 'anti-image' Islam! In 1531, the oldest Calvinistic University in the World was established at Debreczin in Hungary,⁵⁴³ which later awarded even the great Dutch-American Calvinistic Professor Cornelius van Til a doctorate. Calvinism then swept through the land. It saved Europe from Islam - especially after the Hungarians under Zrinyi successfully withstood the Turkish siege of Szigervar, during which Sultan Soleiman the Magnificent died.

Explained Dixon: "Calvinism also appealed to the political aspirations of the Hungarian people. For here, as elsewhere, it became identified with the cause of national liberty.... For the pure Hungarian, the slogan was: 'The Calvinistic religion; that is, the Magyar religion!'

"By the middle of the sixteenth century, only three families of magnates still adhered to the Pope. The nobility were nearly all Protestant; and the people, in the proportion of about 30 to 1, were attached to 'the new doctrine' of **Calvinism**.... **The [Hungarian] Reformed Church** was the **largest Presbyterian Church in Europe**."

In 1541, the Turks had consolidated their hold over most of Hungary - not only building mosques, but also trying to turn Hungary into a province of Turkey. But the heroic Hungarians had helped stop the Islamic march northward into Germany and Poland, and in 1557 they gave the World their **strongly Anti-Unitarian Hungarian Reformed Confession of Faith**.

As the Swiss-American German-Reformed Theologian Rev. Professor Dr. Philip Schaff wrote in his *Creeds of Christendom*:⁵⁴⁴ "The ***Hungarian Confession*** or ***Confessio Czengerina*** was prepared and adopted at a Reformed Synod held at Czenger in 1557 or 1558, and printed in 1570 at Debreczin.

"Debreczin is a royal free city...with about fifty thousand inhabitants, and contains the principal Calvinistic college of the kingdom.... (In 1849...the independence of Hungary was there declared - in the Reformed Church)....

"It treats, in brief articles or propositions, of the Triune God, of Jesus Christ, the Holy Spirit, the Scripture designations of the Holy Spirit, [and] the rules for explaining the phrases concerning God [etc.].... It is preceded by a strong Biblical argument against the Anti-Trinitarians...who had spread in Transylvania....

"This Confession presents some original and vigorous features," especially against Islamic Unitarianism etc. It is by far the greatest Trinitarian Creed ever written, and of great use for the elenchthic approach to Islam. Thus it reads:⁵⁴⁵

"True Confession of Faith taken from the Word of God and unanimously taken down and handed over at Czenger. 1) Regarding the one and only God - He is Father, Son, and Holy Spirit. 2) Regarding the only-begotten Son of God - from all eternity. 3) Regarding the Holy Spirit - the one and only and true God and Lord Who has life within Himself. 4) Regarding the words and expressions - which the Holy Spirit of God uses through the Prophets and Apostles. 5) Regarding the rules - which explain the expressions used by God. 6) Regarding the Law and the Gospel - in the Church. 7) Regarding the Customs and Sacraments of the Church - on Infant Baptism and the Lord's Supper. 8) Regarding Christian liberty in food and drink and clothing - and the places of ecclesiastical meetings. 9) Regarding God's having no respect to persons - in that He blesses one and hardens another. 10) Regarding the root cause of sin - and respecting the Son of God as the Mediator. 11) Regarding the removal of abominable heretics - and antichrists.

"These unique proofs derived from the Bible about the one and only God, destroy all the endeavours of the Antitrinitarians: 1) There is one and only God - Jah, Jehovah [*Jehoovaah, Jaahh*]. Deuteronomy 4 & 5 & 6. 2) The one and only God it is - Who is El Shaddai [*'El Shadday*] - knowing everything preveniently. Genesis 17 & 28 & 31 & 35 and Isaiah 25 & 40 & 41. 3) The one and only God it is - Who made both Testaments - and Who is God the Father. Jeremiah 31 and Deuteronomy 5 & 6. 4) The one and only God it is - Who is of all things the Creator - and the Maintainer. Isaiah 40 & 43 & 44 and Deuteronomy 4 & 5 & 6 & 32. 5) The one and only God it is - Who is Scrutinizer of hearts - and of innards. Jeremiah 10 & 27 and Psalm 7 and Revelation 1 & 2 and Acts 12. 6) The one and only God it is - Who led forth His people - out of Egypt. Exodus 5 & 6 & 20 & 32 and Deuteronomy 4 & 5 & 6 & 10 & 30 & 32 and Psalms 78 & 95. 7) The one and only God it is - Who performed miracles in Egypt - and Who was tempted, vexed, and challenged in the desert. Psalms 95 & 102 and Exodus 20 & 23 & 32 and Numbers 23 and Deuteronomy 32 and First Corinthians 10.

"But the Son and the Holy Spirit did all these things. Isaiah 63. The Angel of His countenance and the Holy Spirit led them forth; they vexed His Holy Spirit; the one and only God led them forth. Deuteronomy 32. The Son and the Holy Spirit led them forth, and were tempted. First Corinthians 10 and Isaiah 63 and Psalms 68 & 95. The Spirit of Jehovah created heaven.

"The Spirit of Jehovah is Jah, Jehovah, the God of the fathers. He entered into the New and the Old Covenant, with the fathers. Jeremiah 31 and Ezekiel 2 & 3 & 8 & 11 and Hebrews 3 & 4 & 8 & 10.

"The Holy Spirit is called God, and made the Covenant which the Jews broke. The Holy Spirit said: 'I wish to make a New Covenant - not like the Covenant I made with them when I led them forth.' Thus says the Holy Spirit: 'Do not harden your hearts as your fathers tempted Me in the wilderness!' Hebrews 3 & 4 & 8 & 10.

"It is to Christ that this is attributed. Romans 14 and First Corinthians 10 and Isaiah 45 & 63. Likewise to the Holy Spirit. Therefore the one and only God Jehovah [the Father and] the Son and the Holy Spirit, is true and unchangeable....

"1) That which is not the eternal unchangeable Jehovah Who so remains at all times for eternity - is not 'I am; I was; I shall keep on being' - is not God.

"2) Cursed be the god *Zaar!* That is the novel, new, recently-originated one - which was not from all eternity; which did not make everything; which has not been from everlasting. Such is *Neechaar* - that is: strange; portrayed outside of the Being of the one God; originated from that which was created. Deuteronomy 6 & 10 & 11 & 30 & 32 and Psalm 81. Such gods shall perish, not keep on being worshipped. Jeremiah 7 & 10 & 23 & 33. The god made from the neighbourhood, which did not make everything, and is not from eternity - goes under! Deuteronomy 5 & 10 & 31 and Psalm 81 and Jeremiah 7 & 10.

"3) Cursed and not to be worshipped is that which is not the one and only God and which did not make everything! But Christ and the Holy Spirit did make everything. They have hence been worshipped like the Father. Psalm 95 and Ezekiel 2 & 3 & 8 & 11 and Isaiah 45 & 48 & 63 and Job 26 & 27 & 33.

"So too the Son and the Holy Spirit are not new gods, cursed new gods - but They are the one and only God, like the Father. If then the Son and the Holy Spirit were not the one and only Jehovah, the Creator and Maintainer - They could not be worshipped as the true God but would be cursed and new and strange gods, and not be from the Father's Jehovic and eternal Godhead from all eternity but be originating from a temporal beginning. Jeremiah 10 & 23 and Psalm 81.

"**Answer to the defamation by opponents** [who say that] the Holy Spirit and the Son are not called Jah, God, Jehovah.... Psalm 95:6 is said not only of the Father, and also not only of the Son, [but also of the Holy Spirit] - where it says: 'Come, let us worship and bow down; let us kneel before the Lord our Maker!'.... This is rightly said in Holy Scripture of the Father and also of the Son. Yet the Apostle in Hebrews 3 and 4 applies it also to the Holy Spirit, together with the Father and the Son. For it is the custom of Scripture, that one and the same statement is displayed for three witnesses.

"Thus the statements: God created; God executed; God was tempted; God performed miracles - are attributed to the Father, the Son, and the Holy Spirit. See Isaiah 6 & 40 &

43 & 45 & 48 & 63 and Deuteronomy 4:5 & 32 and First Corinthians 8 and John 1 & 5 & 8 & 10 and Job 26 and Hebrews 2 & 3 & 4 and Romans 14.

"For it is the custom of Scripture that it chiefly speaks about the third person in the first and second person - as in: This is what Jehovah said to me: 'I am Jehovah, the Creator, the Redeemer, El Shaddai; that is how you must speak My words to them: "Thus says [the Lord] Jehovah, do not act godlessly against My Law!"'

"The Apostle hence explains the statement in Hebrews 3 & 4 & 8 & 10: 'Today when you hear His voice, do not harden your hearts like your fathers who tempted Me!' Psalms 78 & 95 & 105 and Numbers 14:23 and First Corinthians 10. And so too this statement: 'This is My Covenant which I wish to make with you' - regarding the same in the first and third person[s].

"Concerning the first statement, He speaks thus in Hebrews 3: 'Therefore, as the Holy Spirit says, "Today if you hear His voice, do not harden your hearts!"' Here He says the Holy Spirit speaks about those whom the Father led forth from Egypt. Yet it was Jehovah - the Father, the Son, the Holy Spirit - Who led forth; as in Isaiah 63 and First Corinthians 10 and Exodus 2 & 5 & 6 & 14 & 15 & 32 & 34 and Numbers 4 & 5 & 6 & 32 and Ezekiel 2 & 3 & 8 & 11 and Jeremiah 31.

"When Jehovah blames, it is the Holy Spirit Himself Who speaks. Hebrews 8 & 10 and Jeremiah 31. 'Behold, the days are coming,' as the Holy Spirit testifies. 'This is the Testament which I will make with them' - says Jehovah. Jeremiah 31.

"In Ezekiel 2 & 3 & 4 & 8 & 11, the same Holy Spirit announces them thus: 'The Spirit of Jehovah came upon me, and He put the Spirit on my feet, and the Spirit said to me: "Behold, I will speak to you; I will send you to the rebellious nations, and you shall speak My words to them and say 'This is what Jehovah says'"?... Look, Ezekiel soon calls the same God 'Jehovah' also 'Spirit' - and then, directly, 'Jehovah God of Hosts' [*'El Ts'baa'ooth*] and 'Adonai' [*'A:donaay*].

"Here, also Psalm 95 says this. In Hebrews 3 & 4 & 8 & 10, according to the same peculiarity of the Hebrews, the Spirit says of Himself in the third person: 'Thus says Jehovah.' In the first person, He says: 'I am Jehovah Who led them forth.' 'The Holy Spirit testifies and says: "This is the Testament which I shall make with them," says Jehovah.' First, He says 'Spirit'; then, 'Jehovah.'

"So too in Ezekiel 2 & 3 & 4 & 8: 'The Spirit of Jehovah came upon me; and He, Jehovah, spoke to me, and said: "I am Jehovah Who has led you forth."' First, He calls Himself 'Holy Spirit.' After that, He calls Himself 'Jehovah Adonai' on account of His Being; 'Holy Spirit' on account of His Property of proceeding from the Father and being sent forth from the Son. He is called 'Jehovah Adonai' - on account of His Divine Being which He [the Spirit] has in common with the Father.

"Thus in Isaiah 6 & 40 & 43, He is called Jehovah - Who sits on the throne, and Who sends Christ and the Prophets. Yet in the Book of Acts, Paul says this is the Holy Spirit.

Thus Jeremiah 31 mentions that 'Jehovah Lord of Hosts' shall make the New Testament, and led the Jews forth from Egypt. Yet in Isaiah 40 & 48 & 63 and Hebrews 3 & 10 it is said it is the Holy Spirit Who would make the New Testament over the House of Judah, and Who led the Jews forth from Egypt.

"Isaiah 63 says in Hebrew 'ki Hu Elohenu' [*kiy Huw' 'Eloheeynuw*] and that we are 'am wezon jado; hajom bekolo tishmau' [*^aam w'ets'on jadoo; hayyoom b'qooloo tishmaa'uw*]. That is to say: 'For He is our God, and we are the people and the flock of His hand; today, if you hear His voice.' The one is said of Jehovah our God - referring to God Who is earlier called El Jehovah, our God, our worthy-of-worship Creator.

"The other is said of the third Person Who follows.... Thus says Jehovah: 'Do not harden your hearts, as in the wilderness in the day of temptation, where your fathers tempted Me and I swore in My wrath that they would not enter in!' [Hebrews 3:8-9].

"But look! Above, it is said in the third person: 'kolo.' That is, if you hear the voice of Jehovah the Creator. Here it says the same. It says: 'If you hear the Voice of Jehovah' - the second Person - 'do not harden your hearts!' Yet thus He speaks about Himself in the first: 'As your fathers tempted and vexed Me in the wilderness, and I swore.' Exodus 4 & 5 & 6 & 13 & 14 and Isaiah 63 and Ezekiel 2 & 3 & 8 & 11 and Jeremiah 31.

"In First Corinthians 10, it is the Holy Spirit Who is mentioned as being vexed and challenged: they vexed and challenged His Holy Spirit, and the Holy Spirit caused them to rest. Isaiah 63 and Hebrews 3 & 4 & 10 and Isaiah 1 and Jeremiah 31. In Deuteronomy 4 & 5 & 32 it is said: that Jehovah, the one and only God, led forth the Jews; that the one Jehovah causes them to rest; and that Jehovah was vexed. So too in First Corinthians 10.

"In Psalm 68 it is said that Christ led them forth, and that Christ was vexed. So too in Isaiah 63. In Ezekiel 2 & 3 & 8 & 10 & 11 - it is said that the Spirit led forth the Jews, and was vexed, and led them forth. So too in Psalm 95.

"In Hebrews 3 & 4, it is said of the Holy Spirit that He was tempted and vexed in the wilderness. For it was not simply the word of David - 'Do not harden your hearts, as your fathers hardened themselves and tempted Me in the wilderness!' (Psalm 95 and Numbers 14:23). For in First Corinthians 10, it was not David who was tempted. And Hebrews 4 states: 'God appoints a certain day, saying in David...' "Today if you will hear His voice, do not harden your hearts!"

"The One Who, previously above, was called 'the Holy Spirit' - is, in the fourth chapter [of Hebrews], called 'God' (just as in Psalm 95). Also praises were added to this, which are proper only unto the one and only God. I thus explain these words 'as the Holy Spirit says "Do not harden your hearts like your fathers tempted Me!"' - from Ezekiel 2 & 3 & 8 & 11 and Isaiah 6 & 63 - to refer to the Holy Spirit.

"For, if speaking [only] of the Father - He would say 'if they hear His voice (that of the Father), do not harden your hearts like they who tempted Him (the Father)!' But He [the Holy Spirit] is speaking mystically, on account of one and the same kind of nature

which belongs to [that] Jehovah God Which I [the Holy Spirit] am together with the Father and Son. Thereby He [*viz.* God] exhibits one and the same kind of nature in the Father, the Son and the Holy Spirit.

"That is why He [the Spirit] says, 'If they heed His voice - just as your fathers did not heed Me.' For the Spirit speaks about Himself directly in the first person and directly in the third person (according to the dominant custom of Scripture). And in the Book of Acts, Peter and the Apostles explain that the Holy Spirit spoke through the mouth of David and the Prophets as the true God Jehovah. Acts 1 & 2 & 3 & 13 & 28 and First Peter 1 & 3 and Second Peter 1."

The *Hungarian Confession* then continues with a "Declaration of the Pastors of the Church of Jesus Christ, presented at Czenger, concerning the one and only God Who is Father and Son and Holy Spirit, grounded upon the explanation of the Hebrew expressions and reliable rules taken from the Word of God." We now present only what it says: "About the one and only God"; "About the Trinity of the one Jehovah"; "About the eternal Father"; "About the Son of God"; and "About the Holy Spirit" - together with portions of what it says "About the Sacraments"; "About Infant Baptism"; "About the Presence [of God] in the Lord's Supper"; "About Eternity"; and lastly, "About the Mediator" (right at the end of the *Confession*).

"About the one and only God. Truly and uprightly, we confess according to Holy Scripture that the true God is unique and the one and only - the Creator and Maintainer of all things.... He is the Father, Son, and Holy Spirit [Genesis 1:1-3 & 1:26 and Matthew 28:19].

"About the Trinity of the one Jehovah. We believe this one and only God to be the three witnesses in heaven - Father, Son, and Holy Spirit.... They are three according to their permanent properties and offices of management. Yet these three are also one, of which the Apostle is witness. First John 5.

"About the eternal Father. The Father, according to God's Word, we call 'God' and 'Jehovah.' He has life within Himself [John 5:26]. He has no origin; and, throughout, no beginning. From His Being, as the Expression and Outshining of His Glory, He begets His Only-begotten Son - from all eternity. Through Him [the Son], He [the Father] foreknew and fore-ordained everything from eternity - and He created and maintains it at [and from] the beginning; and saved the elect through justification, while damning the reprobate [Hebrews 1].

"About the Son of God. We believe that Christ was made the Son of David according to the flesh - in all respects except sin similar to His brothers. We believe and acknowledge that this same Christ was the Word (*Logos*), the only-begotten Son of God the Father.

"He is the selfsame God and Jehovah as the Father. He was begotten, before all creatures, from the 'mouth' of the All-Highest - the Outshining of His Glory and the

Expression of His Being. Through Him, all things were made - before creation, at creation, and after creation [John 1].

"He is called the Angel of the Covenant and the Word of God, Who in the fullness of time became flesh. Romans 1 & 8 & 9 and Hebrews 1 & 2 & 3 and Galatians 3 & 4 and Psalm 2 and First Timothy 3 and Romans 3 & 4 & 8 and Hebrews 3 & 8 & 9. He was in the form of God, just like the Father. He humbled Himself and took upon Himself the form of a servant.

"He in His assumed flesh paid the whole ransom or the full value, through the power and force of the eternal Spirit [Hebrews 9:14]. For it pleased the Father that in Him the entire fullness of His Divinity should dwell bodily, or truly inhabit - so that through Him all things could once again get repaired. Ephesians 1 and Colossians 1 & 2 and Second Corinthians 5....

"Temporal origin and birth is attributed to this Christ according to the flesh - as a true man, similar to his brothers in all things except sin. Nevertheless, throughout, He still had no origin and temporal change - insofar as He is the Only-begotten of the Father Who is in the form of God and Who has life within Himself, just like the Father [John 5:26].

"Because He [the Son] is Jehovah - Who proceeds from Jehovah [the Father], and was sent forth [in the Spirit] from all eternity only through the mystical and indescribable begetting of the Only-begotten of the Father. Matthew 1 & 3 and Luke 1 & 2 & 3 and Romans 1 & 8 & 9 and John 1 & 3 & 8 & 10 and Philippians 2 and Micah 5 and Zechariah 2 & 3 & 10 and Proverbs 8 and Psalm 2....

"About the Holy Spirit. We believe and also acknowledge that the Holy Spirit Who proceeds from the Father and is sent by the Son into the hearts of believers - is 'Adonai Jehovah.' That is what the Holy Spirit calls Himself, in Ezekiel chapters 2 & 3 & 8 & 10. For all praises due to the one and only God, are attributed to Him - equally as to the Father and the Son.

"First, He is namely called 'Jehovah Adonai' - God. Psalm 95 and Hebrews 3. Second, He is called 'Jehovah God' or the Almighty God Who fathoms hearts and innards. Third, He is called Creator, Maintainer, Renewer, Sanctifier. Isaiah 6 and First Corinthians 1 & 2 & 3. Fourth, He is the Originator and Distributor of all of the gifts of God. First Corinthians 12 and Galatians 5 & 6 and Ephesians 5 & 6. The fruits of the Holy Spirit are: faith, hope, charity. Romans 3 & 4 & 8 and Galatians 3 & 4. Fifth, He predicted the future, in the Prophets; and chose and sent forth the Apostles according to His All-powerful Fullness. Acts 13.

"These three - Father, Word, and Spirit - are one in the Jehovic and eternal Godhead. They are also one in will, counsel, and works - as is said in John 3 & 5 & 6 & 10 & 14 & 15 & 16. They are also one in being worshipped. For just as God the Father cannot elect, create and sanctify without His Son and Holy Spirit - so too the Father could not, without the Son and the Holy Spirit, be the worthy-of-worship God Jehovah....

"About the Sacraments. Christ is the Amen, the faithful and true Witness, the Truth and the Life. Revelation 1 & 3 and Matthew 18 & 25 and First Corinthians 8 & 10.... He is the everlasting and eternal Son of God, the Only-begotten of the Father." And as the true Witness, He Himself also through the Sacraments - points us to the Triune God [Matthew 28:19].

"About Infant Baptism. We teach that all of the brought-forth children of the Church are not dogs and pigs - and are to be baptized in the name of the Father and the Son and the Holy Spirit [Matthew 7:6 & 18:3-6 & 28:19; First Corinthians 1:16; 7:14; 12:3-13; Second Corinthians 13:14; Ephesians 4:4-6; First John 5:6-8; Revelation 1:4 & 4:8 & 7:2-5f & 14:1 & 22:4,15-21]. Romans 5 & 6 and First Corinthians 15 and Colossians 2.... Baptism is taken as the sign of regeneration and inner cleansing which was instituted by Christ in the name of the Father and of the Son and of the Holy Spirit. Matthew 28....

"About the Presence [of God] in the Lord's Supper. We believe that Christ is everywhere present to His elect - as the Son of God, Jehovah, the Only-begotten of the Father - insofar as these three [within the Trinity] are one; that is to say, one God. And this Son of God, **as God**, is mystically and spiritually the Word.... Yet inasmuch as He **as man** is in all things like His brethren, He is thus [present] in His Church in a mystical and spiritual way.... But He is not [now] carnally and locally present as He was - within His mother, in Judea, in His grace. For He has bodily gone to heaven. He has risen; He is not here [nor in the elements at His Table]; and He must remain in heaven until the day of judgment. Acts 3....

"About Eternity. 'Eternal' is used in different ways. First, in relation to God, as often as it is ascribed to God the Father and the Son and the Holy Spirit, it means: uninterrupted continuation - without beginning, end, and change. You, Jehovah, inhabit eternity; You, Jehovah, are God unto eternity. [Psalm 90 and] Isaiah 9 & 57.

"Secondly, it is taken to describe Christ as the Son - and His unending nature, power and activities of [only-]begottenness. As in Proverbs 8...: 'From the beginning, before all things, He was brought forth.' Micah 5 - 'His goings-forth have been from of old; from everlasting.' Isaiah 9 - Christ is the Son of God, 'the mighty God, the everlasting Father.' He is the Originator of the everlasting Covenant [Isaiah 24:5], of the Testament of salvation - the Ground of righteousness and of everlasting life. Hebrews 1 & 9 & 13. He is the Angel of the Covenant..., the Son of God, the Sacrifice, the Only-begotten from the unending eternal Father of eternal action, the everlasting salvation, the eternal life... He is also the First Cause.... He is called the eternal and everlasting God, just like the Father. Isaiah 9....

"About the Mediator. We confess that Christ the Son of God and of man is wholly according to both of His natures the true Melchizedekian Highpriest - the King, the Mediator and Saviour, the Redeemer. And on account of these reasons....

"The Mediator is literally called the Only-begotten and immortal Son of God - that is to say: True God; Everlasting Life; viz. immortal Jehovah, eternal God, greatly to be praised everlastingly; the mighty God Who redeems through His might and power. First

Corinthians 1 & 3; Colossians 1; Hebrews 1 & 7 & 9; Zachariah 1 & 3 & 10 & 13 & 14; and Hosea 1 & 2 & 3 & 12.... Therefore those destroy the glory of God and His truth, righteousness and divinity; and they are enemies of peace among men - who deny that Christ is the Mediator, that is, the Only-begotten Son of God the Father; and also true man. Luke 1 & 2. For it is impossible to consummate the glorification of God in heaven and to fulfil the Law and the Gospel and the redemption and the peace of the elect - without the Son of God being true God and man, and without Him being true man. Romans 1 & 3; Colossians 1 & 2; Ephesians 1 & 3."

Thus declared the Calvinistic *Hungarian Confession of Faith* in 1557f. It was printed in Hungary's Debreczin alias the "Calvinist Rome" in 1570. Eastern Europe was saved from the Turks, and **Islam receded**.

As the *Encyclopaedia Britannica* briefly observes:⁵⁴⁶ "The age...was the blackest in all Hungarian history. The advances of the Turkish army in each campaign, were marked by swaths of smoking hamlets and ruined towns. Its withdrawals were followed by long trains of captives destined for the slave markets of Anatolia, unless they were slaughtered on the way as too much trouble to transport [any further]. The fighting and slave raiding, which went on even in times of normal peace, reduced the whole south of the country to a wasteland.... Villages disappeared.... Turkish officials...exploited the wretched cultivators to the maximum...."

"Royal Hungary...rebelled...particularly after the Protestant Reformation swept the area - and sought protection from [the largely Hungarian-dominated] Transylvania. That, in the first half of the seventeenth century, achieved a high degree of prosperity.... In the preceding half-century, the Reformation had swept over Hungary, its Magyars adopting the Calvinist form of faith.... The power of the Turks had begun to wane.... Their place in the power-equation was taken by Transylvania, which entered into a half-century of prosperity. [The Hungarian Calvinistic Reformer] Bocskay died suddenly in 1606.... Gabriel (Gabor) Bethlen" succeeded him. He "was also an enlightened patron of the arts, and a strong defender of Calvinism in central Europe."

We shall let the impartial *Hutchinson's Story of the Nations* in its chapter "The Hungarians" complete the story:⁵⁴⁷ "The Reformation had already found adherents in the country before the disaster of Mohacs [1526].... After the dismemberment of the country [by the Islamic Turks], the Reformation made great strides - **especially** in Transylvania, and in the regions occupied by the Turks...."

"The siege of Szigetvar [was] one of the famous sieges in history. In 1566, Sultan Soleiman [the Magnificent]...invaded Hungary at the head of a numerous army. But his progress was stopped short before the small fortress of Szigetvar, which was defended by a small garrison of about three thousand men under the command of Nicholas Zrinyi.

"The heroic defenders inflicted on the Turks a loss of twenty thousand men, and delayed them for six weeks. When he saw that resistance was no longer possible, Zrinyi made a sortie from the citadel at the head of his remaining men preferring death to surrender. Soleiman died...and the Turks retired from Hungary...."

"The last years of the sixteenth century mark the highest point reached by Protestantism here.... Sigismund Bathory had become Prince of Transylvania in 1581.... He devoted himself to expelling the Turks from Hungary, and proved himself a commander of a very high order. In 1599, he abdicated in order to enter the Church....

"Gabriel Bethlen, the most able of the Princes of Transylvania, reigned from 1613 to 1629, a period during which Transylvania, as champion of the Magyars and the Protestants, became one of the most powerful states in Europe. He was twice recognized as King of Hungary, and added substantial portions of that country to his dominions. Though a zealous Calvinist, he allowed the Jesuits to print their version of Scripture....

"During the first half of the seventeenth century, Transylvania - which under a succession of good rulers attained the highest point of its power - became the bulwark of religious and political liberties of all the Magyars.... In 1683, a great Turkish army under Kara Mustapha invaded Austria and laid siege to Vienna. The defeat of the Turks under the walls of Vienna...was the beginning of the wars for the liberation of Hungary from the Turks. In 1686, Buda was [re]captured, and a great part of Hungary and Transylvania was regained."

Frankly, it is today high time to **regain** for Christianity that great part of Christendom previously lost to the Moslem World - and therefore and therewith and thereafter go on to christianize our whole planet, in terms of Christ's Great Commission to the Church (Matthew 28:19). May the Old-Calvinistic and heroic Hungarians and their magnificent Anti-Unitarian *Hungarian Confession of Faith* - re-inspire a wayward West in that direction! So onward, Christian soldiers! On, to victory!⁵⁴⁸

Appendix E - ISLAMIC ESCHATOLOGY⁵⁴⁹

A) Remotely, Islamic eschatology is based upon a mixture of Pagan (Arabic and Parsi), Judaistic, and Christian elements. It is immediately derived, *via* its *Hadith*, from its own *Qu'ran* (which recycles the above-mentioned more remote material).

B) Islam teaches that after death and before the judgment, the faithful dead are in a state of repose. They are said to enter *al-Barzakh*, and to dwell in or near the grave. But the wicked are tormented there, or in a foul dungeon.

C) After each's death, all persons are believed to be visited in the grave by two angels (*Munkar* and *Nakir*) who examine them as to their faith in the [anti-trinitarian] uni-personality of *Allah* and the mission of *Muhammad*. If the answers are satisfactory, the dead sleep on in peace, refreshed by the air of Paradise; otherwise, they are struck with a hammer and the earth pressed down upon them. Their corpses are gnawed by 99 dragons - while their big sins become venomous snakes; and lesser sins, scorpions.

D) Meantime, before the death of the last-dying man, here on Earth many wondrous signs precede the Last Day of Judgment (*Yaum ad-Din*; compare *es-Sa'a*, 'the Hour'). Its time is known only to God. Those earthly signs are:

1) The sun shall rise in the West (as it did in the beginning). This means that the Occident shall yet embrace Islam. The *Dar-es-Charab* or 'Place of the Sword' - currently under the rule of the West and other 'infidel powers' - also by way of *jihad* or Islamic holy warfare shall yet become the *Dar-es-Salaam* or Islamic 'Place of Peace.'

2) The Beast shall appear, at least sixty cubits tall - with the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the colour of a tiger, the back of a cat, the tail of a ram, the legs of a camel, and the voice of an ass. It shall hit believers on the face; mark unbelievers on the face with the word 'infidel' (*kafir*); speak Arabic; and prove that all religions save Islam are false.

3) Some 70 000 of the seed of Isaac shall cry out toward Constantinople: "There is no God but *Allah*!" This shall cause its walls to fall down flat.

4) The one-eyed Antichrist alias *ad-Dajjal* will then come, with the letters *K & F & R* (for *KaFiR*) on his forehead. The Jews shall call him 'Messiah Ben David' - pretending he will rule the world and restore the kingdom to them.

5) He shall be slain by Jesus. The latter shall descend from Heaven, become a Muslim, marry and beget children, and die when at least forty - after a short period of prosperity when lions and camels shall live in peace together and when children shall play with serpents.

6) The Muslims shall war against and slaughter many of the Jews. The trees and stones shall expose such Jews who hide under them - except the Jew-tree (*Gharkad*).

7) Gog and Magog (*Yajuj & Majuj*) shall come to Jerusalem and greatly distress Jesus there. Then Allah shall destroy them by using birds of prey to fill the Earth with their carcasses, while Muslims shall burn their bows and arrows for seven years.

8) The Arabs shall then apostasize from Islam and resume their worship of their ancient idols *Allat* and *al Uzza*. God himself shall send a wind from Damascus to blow away even the *Qur'an*, so that men shall remain ignorant for a century.

9) The Euphrates shall retreat and uncover heaps of silver and gold. This shall destroy many. The Ethiopians shall then demolish the *Ca'aba* in Mecca, while animals and things shall speak.

10) The *Mahhdi* predicted by Muhammad shall come and establish a reign of righteousness. That shall not end till one of his own family governs the Arabs.

11) Then the angel *Israfil* shall sound the trumpet, which shall be followed by frightful convulsions in Nature. The heavens shall melt, the sun shall be darkened, the stars shall fall, angels shall die, the sea shall get dried up and/or turned into flames, and women suckling their babies shall abandon them.

12) At the second blast of the trumpet, all creatures shall die in the twinkling of an eye. The angel of death shall be the last to die.

13) Forty years later, at the third blast, the resurrection shall take place. The resurrected angel *Israfil* shall stand on the rock of the temple of Jerusalem, calling together all the dry and decomposed bones. Muhammad shall be the first man to arise. After forty years' rain, all other dead bodies shall come forth from their graves, till they are perfect. After that, they shall have breath breathed into them. Thenceforth, they shall sleep in their tombs till raised by the last trumpet.

14) At the fourth and last blast, all shall rise to give an account of themselves out of the book of their deeds. Muhammad shall become their intercessor - after Adam, Noah, Abraham and Jesus all decline to do so. God shall be seated on His throne with His angels. The recording angels who follow men all through life, witness against them - and the works of men and genies (*jinnin*) get weighed in a balance held by Gabriel. The judgment lasts 1000 or 50 000 years.

15) All must then cross the bridge *as-Sirat*, which passes over Hell to Paradise, and is finer than a hair and sharper than the edge of a sword. The righteous cross it easily, but the wicked fall or are thrown from it into Hell.

16) The wicked shall be punished, according to class, in one of seven regions of hell. The first, Gehenna (*Jehennam*), shall be for wicked Muslims. The second, *Ladha*, shall be for the Jews. The third, *Hotoma*, is for Christians. The fourth, *al Sair*, is for Sabians. The fifth, *Sakar*, for the Magi. The sixth, *al Jahim*, for idolators. The seventh and worst of all, *al Hawyat*, for the hypocrites (or *munafiqin*).

17) Only the infidels or *kafirin* remain in Hell for ever. The Muslims shall be released after expiating for their sins in Hell for at least 900 and for a maximum of 7000 years. Such shall then be totally immersed in one of the rivers of Paradise called ‘The River of Life’ - which shall wash them whiter than pearls.

18) Heaven and Earth shall then be changed. *Jahm ibn Safwan* taught that both would finally pass away, and God would remain alone. The righteous pass to the seven regions of Paradise - the sensual joys of which, as described in passages of the *Qu’ran*, are such as would appeal to people living in a desert region. The trunks of the Tuba or tree of happiness, shall be of gold. Its boughs bend down spontaneously to the hand of the person wanting to pluck its fruits. The rivers of Paradise that flow from its root, are variously of water and milk and wine and honey.

19) One’s everlasting companions shall be ravishing girls of Paradise (or *Hur al oyun*). With their large black eyes, they are created from pure milk and free from all impediments. They shall inhabit hollow pearls some sixty miles large.

20) The big pearls and their contents shall be in one huge happy mansion called ‘the Garden’ (or *al Jannat*). There, everyone shall have the abilities of a hundred men. Of course, if a Muslim dies fighting in a holy war (or *jihad*), he goes straight from 1) to 19f) above.

