

Common Terms

We believe Jesus, we believe in the Messiah. We believe Jesus was born from the virgin Mary. There is a whole chapter in the Quran dedicated to her.

Introduction

The difference in belief is that we Muslims do not believe that Jesus is divine or that the Holy Spirit is divine. The arguments for Tawheed and against Trinity will be given below. Tawheed is monotheism; to believe in and worship one God. The Quran says:

Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent." **112:1-4**

The Trinity is defined as one divine being divided into three divine persons. The Christians say that the Father is God, the Son is God, the Holy spirit is God but they are not three Gods but one God -it goes- The Father is Almighty, the Son is Almighty and the Holy Spirit is Almighty but there are not three Almighties but one Almighty. This is the definition of Trinity.

Arguments

The question is: when we look at the Old Testament, do we find this idea of the Nicæan Trinity? Because the Nicæan Trinity is very specific. After the Constantinople Creed in 381 the idea that the Father, the Son and the Holy Spirit are three co-equal, co-eternal, independent beings (or persons) of the one being of God. This is the Nicæan understanding of the Trinity. Now having said that, when you look at the Old Testament, do we see this? When we look at the Old Testament, we find the following verses:

*"Hear, O Israel: The Lord our **God is one Lord**;* Deuteronomy 6:4

*"You shall have **no other gods before me**.* Exodus 20:3

*I, I am the Lord, and **besides me there is no savior**.* Isaiah 43:11

Someone might argue that the word Elohim is a majestic plural. There are nine thousand pronouns in the Bible which relate to God's name. Let's take for example Genesis 1:1

In the beginning God created the heavens and the earth. **Genesis 1:1**

Whenever you find a pronoun in the Old Testament referring to Elohim, you will always find it in third person male singular. You do not find a pluralized pronoun of that. So now a question would be is this: a Jew acquainted with the Torah with the Old Testament, why would one ask him to realign his theological doctrines into believing in a triune God when in fact, he has been instructed quite explicitly in the Old Testament not to break the commandments.

It gets even more interesting when you look at the New Testament. We know that the New Testament has different authors. You got Paul who has written 7-13 books, John who has also written many books (we don't know who John is by the way). Paul had a kind of an exaltation Christology, he did believe that Jesus was divine (a good example is the second Philippians, "the Him") however he believed in a kind of subordinationism and how do we know that? If we look at line 9 to 11 it is quite explicit that God gives him the name (so he didn't have it before). Now what is subordinationism? It is a hierarchy within the Trinity. Now remember as we said before the Nicæan Trinity is three co-equal co-eternal persons of the Godhead. Paul did not believe this; he believed in a hierarchy. John believed in an incarnation Christology (check John chapter 1) but the question is who is John? His Gospel was found in 95 CE (that is 65 years after Jesus' disappearance). The Irony above all is that you will find in the Gospel of John passages like:

*And this is eternal life, that they know **thee the only true God, and Jesus Christ whom thou hast sent.** John 17:3*

And this was such a thorn in the side of the Church fathers that Augustine (a major Church father, died 430 CE) who wrote an exegesis on John and he rearranged the words of John chapter 17 verse 3 He changed the word order so as to make Jesus and the Father the true Gods; this is how severe it was. When you find Mark chapter 12 verse 29:

*Jesus answered, "The first is, 'Hear, O Israel: The Lord our God, **the Lord is one;** Mark 12:29*

Mark, by the way, is the most ancient Gospel. When you find Mark 12:29, the Jew came to Jesus asking how to be saved and what did Jesus say? Did he say; you have to believe in the Father, the Son, the Holy Spirit as co-equal co-eternal independent beings? No, he referred him to the Shema 6:4 (Deuteronomy)

*"Hear, O Israel: The Lord our **God is one Lord;** Deuteronomy 6:4*

So, the question is, where do Christians today get their information of the Trinity? You will find that in Matthew 28:19;

*Go therefore and make disciples of all nations, baptizing them in the name of **the Father and of the Son and of the Holy Spirit,** Matthew 28:19*

Here it talks about the Baptismal formula so Christians use this as proof and say that Trinity is in the Bible now. But why do they not look at Luke 9:26?

*For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the **holy angels.** Luke 9:26*

Luke 9:26 has a different triadic formula where there is the Father, the Son and the holy angels (not the Holy Spirit). So why do Christians not infer a Trinity from this? This is the question.

We have had these debates before and they have been done and it's usually that okay we will get an ambiguous verse here a vague verse here and we will start talking about these things. But here is an interesting question now. How did the earliest generations of Christians interpret the New Testament corpus, you have Church fathers who were the most learned men of Christendom, people like Clement of Rome, Polycarp, Origen, people like those individuals. None of those Church fathers for the first 300 years of Church history inferred a Nicene Trinity from this. Even Tertullian (died 240 CE), who coined the term which was later translated as Trinity, was a subordinationist who believed in the hierarchy within the different persons of the Godhead. The interesting point here is you have someone like Hilary of Poitiers who was taught by Irenaeus (also massive Church father), Justin Martyr (massive Church father) he taught Origen of Alexandria (massive Church father) and he writes in his book against the heresies chapter 22 he talks about the Ebionites who were around 70 CE (40 years after the disappearance of Jesus) and they believed that Jesus was not God and that he was a Prophet and that he was the Messiah there were other groups too like the Monarchians the non-divinity of Jesus so it was not just the Ebionites, Monarchians also believed that Jesus was not divine in the way that Trinitarians make it out to be.

No one talked about the Holy Spirit being God co-equal co-eternal and independent with the Father and the Son in the first 300 years. That discussion is completely gone. So, this is quite interesting because you could say from this that where the Islamic position of the non-divinity of Jesus and the non-divinity of the Holy Spirit was represented in the early Church, the Nicene Trinitarian understanding of the post-Constantinople creed was not. There is not one person for the first 300 years of Church history that detailed co-equal, co-eternal, independent, Father, Son, Holy Spirit. There is not one Church father in the first 300 years of Church history who said that the Holy Spirit is co-equal, co-eternal, independent with the Father and the Son.

There is a book called early Christian doctrines by JND Kelly who is a conservative Christian scholar. In that book, the author details exactly how the Nicæan Trinity came about. If you look at chapter 5 where it said that you have for example Athanasius who was a very ardent Trinitarian around Nicæan times and then you have Hilary of Poitiers who was also advocating for the Trinitarian position then you have the Cappadocian fathers who were Gregory of Nazianzus and Gregory of Nyssa and Basil the so-called great. These are the ones who advanced the Trinitarian position. The question is who gave these people the authority to interpret text like this and to overrule all that came before?

Let's discuss about the rationality of the Trinity because this cannot be ignored. The Trinity as Thomas Jefferson mentions is an unintelligible idea of platonic mysticisms that three are one. It's a contradiction. 3 is 1 and 1 is 3 is a contradiction. It is like you say $1 + 1 + 1 = 1$ and not 3. That is why Randolph Ross wrote in his book Common Sense Christianity talking about the hypostatic union because Christians believe that Jesus is a 100% man and 100% God. What is a contradiction if that is not? It is like saying X is a 100% circle and a 100% square. Randolph Ross dismissed it he said this is impossible I can't believe in this (He is a Christian). Social Trinitarians try to reason the Trinity by saying that the way it works is I am a being and you are a being but how is differentiated from who. This is the idea that social Trinitarians believe in. This idea false because you can only differentiate how from who when you have a multiplicity of instantiations in any given genus. I cannot differentiate between me and another being unless there is two of us because if there was one human being, the who would be the what and the what would be the who. There would be no differentiation. Christians have to establish now how you can have a differentiation from who and how without having a multiplicity of instantiations in any given genus. Which means they have to admit first that there is more than one God for them to differentiate between them as persons. By the way this is an unscriptural thing; the differentiation between person and being. It is not present in the Bible.

Contradictions in the Bible and it's preservation

Let us the discuss the difference between the Qur'an and the Bible. The Qur'an is the word of God, not a work of any creation, it was revealed to the Prophet Mohammad (Peace be upon him) and is revealed word by word, letter by letter even the pronunciation is preserved. The Gospels circulated anonymously for decades after being written. The Bible is based on some of the writings that were based on some of the writings of some of writings of some of the writings of some of the writings that might have been the followers of Jesus but it has definitely been corrupted. The Qur'an was revealed in Arabic, memorized in Arabic, written in Arabic and is preserved in Arabic until today. The New Testament was written in Greek, which is strange since Jesus and his followers spoke Aramaic which was the common language in Judea in the First century CE. Greek was the language of scholarship during the years of the composition of the New Testament from 50 CE to 100 CE. This is the time period that anonymous authors penned the New Testament. When the text was translated into Greek, many things were purposely ignored and changes were made such as additions, subtractions and modifications. The St. John's fragment (which is the earliest manuscript found) and with an accession reference of Papyrus Rylands Greek, is a fragment from a papyrus codex measuring only 3.5 by 2.5 inches at its widest (smaller than a credit card) and is dated from CE 100-150. The earliest complete manuscripts were found 600-700 years later. What happens as a result of that is you get things like this. Let's take for example the genealogy of Jesus in the Bible.

and **Jacob** the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ. **Matthew 1:16**

Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of **Heli**, **Luke 3:23**

One might argue that it could just be a mistranslation, if you look at the genealogies in Matthew and Luke then you will see many contradictions so how many mistranslations are there? The interesting thing is that from the

genealogy you will see that from Abraham till David, it is the same in both. So, what happens is when you had people writing down these manuscripts, once they passed through here, they started making additions, subtractions, guesses etc and what happens as a result of this is that you have these types of contradictions because this is not the word of God preserved. Let me show you some more contradictions.

*And Jo'ab gave the sum of the numbering of the people to the king: in Israel there were **eight hundred thousand** valiant men who drew the sword, and the men of Judah were **five hundred thousand**.* **2 Samuel 24:9**

*And Jo'ab gave the sum of the numbering of the people to David. In all Israel there were **one million one hundred thousand** men who drew the sword, and in Judah **four hundred and seventy thousand** who drew the sword.* **1 Chronicles 21:5**

*And Michal the daughter of Saul **had no child to the day of her death**.* **2 Samuel 6:23**

*The king took the two sons of Rizpah the daughter of Ai'ah, whom she bore to Saul, Armo'ni and Mephib'osheth; and the five sons of **Merab the daughter of Saul**, whom she bore to A'dri-el the son of Barzil'lai the Meho'lathite;* **1 Samuel 21:8**

Note that this version says Merab however the King James and American Standard and English Revised and other versions say Michal.

*But Jesus looked at them and said to them, "With men this is impossible, but **with God all things are possible**."* **Matthew 19:26**

*And the Lord was with Judah, and he took possession of the hill country, **but he could not drive out the inhabitants of the plain**, because they had chariots of iron.* **Judges 1:19**

*These are the names of the mighty men whom David had: Josheb-basshe'beth a Tah-che'monite; he was chief of the three; he wielded his spear against **eight hundred** whom he slew at one time.* **2 Samuel 23:8**

*This is an account of David's mighty men: Jasho'be-am, a Hach'monite, was chief of the three; he wielded his spear against **three hundred** whom he slew at one time.* **1 Chronicles 11:11**

Was Abiathar the father or the son of Ahimelech?

*But **one of the sons of Ahim'elech the son of Ahi'tub, named Abi'athar**, escaped and fled after David.* **1 Samuel 22:20**

*When **Abi'athar the son of Ahim'elech** fled to David to Kei'lai, he came down with an ephod in his hand.* **1 Samuel 23:6**

*and **Zadok the son of Ahi'tub and Ahim'elech the son of Abi'athar** were priests; and **Serai'ah was secretary**;* **2 Samuel 8:17**

*and **Zadok the son of Ahi'tub and Ahim'elech the son of Abi'athar** were priests; and **Shavsha was secretary**;* **1 Chronicles 18:16**

And the scribe Shemai'ah the son of Nathan'el, a Levite, recorded them in the presence of the king, and the princes, and Zadok the priest, and **Ahim'elech the son of Abi'athar**, and the heads of the fathers' houses of the priests and of the Levites; one father's house being chosen for Elea'zar and one chosen for Ith'amar. **1 Chronicles 24:6**

How old was Jehoiachin when he became king?

Jehoi'achin was **eighteen years old** when he became king, and he reigned three months in Jerusalem. His mother's name was Nehush'ta the daughter of Elna'than of Jerusalem. **2 Kings 24:8**

Jehoi'achin was **eight years old** when he began to reign, and he reigned three months and ten days in Jerusalem. He did what was evil in the sight of the Lord. **2 Chronicles 36:9**

Who was Abiljam's mother?

Now in the eighteenth year of King Jerobo'am the son of Nebat, **Abi'jam** began to reign over Judah. **1 Kings 15:1**

He reigned for three years in Jerusalem. His **mother's name was Ma'acah the daughter of Abish'alom**. **1 Kings 15:2**

In the eighteenth year of King Jerobo'am **Abi'jah** began to reign over Judah. **2 Chronicles 13:1**

He reigned for three years in Jerusalem. His **mother's name was Micai'ah the daughter of U'riel of Gib'eah**. Now there was war between Abi'jah and Jerobo'am. **2 Chronicles 13:2**

How many Adin's offspring returned from Babylon?

The sons of Adin, **four hundred and fifty-four**. **Ezra 2:15**

The sons of Adin, **six hundred and fifty-five**. **Nehemiah 7:20**

How many of Adonikam's offspring returned from Babylon?

The sons of Adoni'kam, **six hundred and sixty-six**. **Ezra 2:13**

The sons of Adoni'kam, **six hundred and sixty-seven**. **Nehemiah 7:18**

Who was Achan's father?

But the people of Israel broke faith in regard to the devoted things; for **Achan the son of Carmi, son of Zabdi, son of Zerah**, of the tribe of Judah, took some of the devoted things; and the anger of the Lord burned against the people of Israel. **Joshua 7:1**

And Joshua and all Israel with him took **Achan the son of Zerah**, and the silver and the mantle and the bar of gold, and his sons and daughters, and his oxen and asses and sheep, and his tent, and all that he had; and they brought them up to the Valley of Achor. **Joshua 7:24**

Did not **Achan the son of Zerah** break faith in the matter of the devoted things, and wrath fell upon all the congregation of Israel? And he did not perish alone for his iniquity.'" **Joshua 22:20**

And you shall say to Pharaoh, 'Thus says the Lord, **Israel is my first-born son**, Exodus 4:22

For God so loved the world that he gave **his only Son**, that whoever believes in him should not perish but have eternal life. **John 3:16**

I will tell of the decree of the Lord: He said to me, "**You are my son, today I have begotten you**. Psalm 2:7

Confusion in the Gospels

They differ concerning the timing of the Last Supper, which according to them was one of the events in the lead-up to the crucifixion. They differ concerning the traitor who led (the Romans) to Christ – did that happen at least one day before the Last Supper, as narrated by Luke, or during it, after Christ gave him the piece of bread, as narrated by John?

Was Christ the one who carried his cross, as John says (John 19:17), as was customary with one who was going to be crucified or was it Simon of Cyrene, as the other three Gospels state (Matthew 27:31-32)?

So they took Jesus, and he went out, **bearing his own cross**, to the place called the place of a skull, which is called in Hebrew Gol'gotha. **John 19:17**

And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him.

As they went out, they came upon a man of **Cyre'ne, Simon by name; this man they compelled to carry his cross**. **Matthew 27:31-32**

They say that two thieves were crucified alongside Christ, one on his right and one on his left, so what was the attitude of these two towards the Messiah who was being crucified, if he was crucified?

Did the thieves scorn him for being crucified, and say that his Lord had abandoned him and left him to his enemies? Or did only one of them scorn him, and did the other rebuke who scorned?

Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." **Those who were crucified with him also reviled him**. **Mark 15:32**

One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation?"

And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong."

And he said, "Jesus, remember me when you come into your kingdom."

And he said to him, "Truly, I say to you, today you will be with me in Paradise." **Luke 23:39-43**

At what hour did this crucifixion take place – was it in the third hour, as Mark says, or in the sixth, as John says?

And it was the **third hour, when they crucified him**. **Mark 15:25**

Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar."

When Pilate heard these words, **he brought Jesus** out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gab'batha.

Now it was the day of Preparation of the Passover; **it was about the sixth hour**. He said to the Jews, "Behold your King!"

They cried out, "Away with him, away with him, **crucify him!**" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." **John 19:12-15**

What happened after the so-called crucifixion?

Mark says that the veil of the Temple was torn from top to bottom. Matthew adds that the earth shook and rocks crumbled, and many of the saints rose from their graves and entered the holy city, appearing to many. Luke says the sun turned dark, and the veil of the Temple was torn in the middle, and when the centurion saw what had happened, he glorified God and said, "Truly this man was righteous."

But John does not know about all that!

And the curtain of the temple was torn in two, from top to bottom. **Mark 15:38**

and coming out of the tombs after his resurrection they went into the holy city and appeared to many. **Matthew 27:53**

while the sun's light failed; and the curtain of the temple was torn in two. **Luke 23:45**

Did Jesus die before the curtain of the temple was torn?

*And **Jesus cried again with a loud voice and yielded up his spirit.***

*And behold, **the curtain of the temple was torn in two, from top to bottom**; and the earth shook, and the rocks were split; **Matthew 27:50-51***

*while the sun's light failed; and the **curtain of the temple was torn in two.***

*Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit!" And having said this he **breathed his last.** **Luke 23:45-45***

Did Jesus ascend to Paradise the same day of the crucifixion?

*And he said to him, "Truly, I say to you, today **you will be with me in Paradise.**" **Luke 23:43***

*Jesus said to her, "Do not hold me, for **I have not yet ascended to the Father**; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." **John 20:17***

Was Jesus' body wrapped in spices before burial in accordance with Jewish burial customs?

*Nicodemus also, who had at first come to him by night, came bringing a **mixture of myrrh and aloes**, about a hundred pounds' weight.*

*They took the body of Jesus, and **bound it in linen cloths with the spices, as is the burial custom of the Jews.** **John 19:39-40***

*And when the sabbath was past, Mary Mag'dalene, and Mary the mother of James, and Salome, **bought spices, so that they might go and anoint him.** **Mark 16:1***

When did the women buy the spices?

*And **when the sabbath was past**, Mary Mag'dalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. **Mark 16:1***

*The women who had come with him from Galilee followed, and saw the tomb, and how his body was laid; then they returned, and **prepared spices and ointments.** **On the sabbath** they rested according to the commandment.*

*But on the first day of the week, at early dawn, they went to the tomb, taking the spices which they had prepared. **Luke 23:55 to 24:1***

At what time of day did the women visit the tomb?

Now after the sabbath, **toward the dawn** of the first day of the week, Mary Mag'dalene and the other Mary went to see the sepulchre. **Matthew 28:1**

And very early on the first day of the week they went to the tomb **when the sun had risen**. **Mark 16:2**

What was the purpose for which the women went to the tomb? A says to anoint Jesus' body, B says to see the tomb and C gives no specified reason.

A) And when the sabbath was past, Mary Mag'dalene, and Mary the mother of James, and Salo'me, **bought spices, so that they might go and anoint him**. **Mark 16:1**

The women who had come with him from Galilee followed, and saw the tomb, and how his body was laid; then they returned, and **prepared spices and ointments**. On the sabbath they rested according to the commandment.

But on the first day of the week, at early dawn, they went to the tomb, taking the spices which they had prepared. **Luke 23:55 to 24:1**

B) Now after the sabbath, toward the dawn of the first day of the week, Mary Mag'dalene and the other Mary went **to see the sepulchre**. **Matthew 28:1**

C) Now on the first day of the week Mary Mag'dalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. **John 20:1**

A large stone was placed at the entrance of the tomb. Where was the stone when the women arrived?

A) Now on the first day of the week Mary Mag'dalene came to the tomb early, while it was still dark, and saw that **the stone had been taken away from the tomb**. **John 20:1**

And looking up, they saw that **the stone was rolled back**—it was very large. **Mark 16:4**

And they found the **stone rolled away from the tomb**, **Luke 24:2**

B) Now after the sabbath, toward the dawn of the first day of the week, Mary Mag'dalene and the other Mary went to see the sepulchre.

And behold, there was a great earthquake; **for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it**.

His appearance was like lightning, and his raiment white as snow.

And for fear of him the guards trembled and became like dead men.

But the angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified.

He is not here; for he has risen, as he said. Come, see the place where he lay. **Matthew 28:1-6**

Did anyone tell the women what happened to Jesus' body?

A) And entering the tomb, they saw **a young man sitting on the right side, dressed in a white robe; and they were amazed**. **Mark 16:5**

While they were perplexed about this, behold, **two men stood by them in dazzling apparel**; **Luke 24:4**

and did not find his body; and they came back saying that they had even seen a **vision of angels**, who said that he was alive. **Luke 24:23**

B) So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him**."** **John 20:2**

When did Mary Magdelene meet the resurrected Jesus? And how did she react?

A) And behold, **Jesus met them and said, "Hail!" And they came up and took hold of his feet and worshiped him.** **Matthew 28:9**

B) But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him."

Saying this, **she turned round and saw Jesus standing, but she did not know that it was Jesus.**

Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rab-bo'ni!" (which means Teacher).

Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." John 20:11-17

What was Jesus' instruction for his disciples?

A) Then Jesus said to them, "**Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me.**" **Matthew 28:10**

B) Jesus said to her, "**Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God.**" **John 20:17**

When did the disciples return to Galilee?

A) And when they saw him they worshiped him; **but some doubted.** **Matthew 28:17**

B) And they rose that same hour and **returned to Jerusalem;** and they found the eleven gathered together and those who were with them, **Luke 24:33**

And behold, I send the promise of my Father upon you; but **stay in the city, until you are clothed with power from on high.**" **Luke 24:49**

To them he presented himself alive after his passion by many proofs, appearing to them **during forty days,** and speaking of the kingdom of God. **Acts 1:3**

And while staying with them he **charged them not to depart from Jerusalem, but to wait for the promise** of the Father, which, he said, "you heard from me, **Acts 1:4**

Questions to Christians

- ❑ Why is it that in the Old Testament you do not find the Trinity mentioned or inferred and if it was inferred, why have the Rabbis for 4000 years of Hebrew history not inferred it?
- ❑ How is it the case that if the Trinity is explicit in the New Testament that for 300 years of Church history Nicaean Trinitarianism was not inferred by the Church fathers?
- ❑ Give me 1 person of the first 300 years of Church history that says that the Holy Spirit was co-equal, co-eternal and independent with God.
- ❑ How can you rationalize this contradiction of the Trinity hypostatic union someone who is a 100% and 100% God? The Christians say that the Father is Almighty, the Son is Almighty and the Holy Spirit is Almighty. The Quran refutes this in 23:91
Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have [sought to] overcome others. Exalted is Allah above what they describe [concerning Him]. 23:91
- ❑ How can Christians rationalize all the contradictions mentioned in this article?

