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TH502: Theology in a Global Context (OA)
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8 March 2022
Guided Essay #6

Christians using other religious texts when attempting to communicate the Gospel to others has been a longstanding argument. Tennent poses a very thought-provoking and compelling question, “*Should Christians make use of the sacred text of another religion if it helps them in communicating the Christian Gospel?*” (Tennent, 153). On the surface one might argue that leaning on the religious texts of another religion would be contradictory to the beliefs of their individual faith. On the other hand, there is a different point of view that would argue that there is value in using non-canonical texts to aid in their mission to spread the Gospel.

A personal response to Tennent’s overarching question, “*Should Christians make use of the sacred text of another religion if it helps them in communicating the Christian Gospel?*” is that drawing from other sacred texts in communicating the Gospel can be advantageous and have positive aspects. When approaching someone with the Gospel, particularly someone who (perhaps) has more knowledge of another religion or lives in a country or area where another religion is the dominant religion, having the mentality of meeting them where they are at can be very vital in communicating the Gospel. It is important to make an attempt to identify any parallels and similarities between the sacred texts to serve as an entry point to the conversation.

Tennent uses Paul as an example of this. He refers to Paul quoting from Greek poets and used it as an avenue to preach the Gospel. Additionally, Tennent makes a valid argument when discussing The New Testament’s use of the Jewish Canon, which is widely accepted and used when preaching the Gospel. Moreover, Tennent brings to light the fact that aspects of the Christian Biblical text are evident in the sacred texts of other religions. For example, the Quran, the sacred text from those of the Islamic faith make references to biblical stories such as the creation of Adam, the plagues in Egypt and the Ten Commandments. That is not to say that those

of the Islamic faith are lessening the authority of their sacred text, but are acknowledging what is in common with some aspects of Christian Theology.

Although there are significant positive aspects to borrowing from the religious texts into the Christian theology, it is important to note that there are also negative aspects as well. When referring to quoting from a (non-Christian) religious text Tennent states, “ Quoting from the latter implies that to some that the authority of that book in its entirety is accepted, thus unwittingly eroding confidence in the sole authority of the Bible” (Tennent, 160). Depending on *how* that religious text is presented and *how* the message is articulated is a vital factor in eliminating the implication that the authority of the other sacred text is accepted. Tennent also addresses those on the Conservative side who view the use of other religious texts as “satanic” or “does acknowledge the deity of Jesus Christ”.

Tennent provides suggested guidelines for Christians to follow when using other religious texts in the communication of the Gospel. The texts should be used for *Evangelistic Outreach*, used to provide *Corroborative Witness* and reoriented within a *Christocentric Setting* (Tennent, 184-185). It would be beneficial for Christians who choose to lean on other sacred texts to spread the Gospel message to consider Tennent’s guideline as a roadmap to ensure that they will not appear to compromise the integrity or authority of the Bible. Pulling from the sacred texts of other religions to aid Christians in articulating the message of the Gospel of Jesus Christ to show the parallels between religions is something, that when done in a very deliberate way and without putting another religious text above the Bible, can be very advantageous. Christians are called to spread the Gospel and in that they are to meet people where they are at and use that to support their mission. When done with fidelity and integrity, the Kingdom will continue to spread all in the name of Jesus Christ.