

### **Summary**

This chapter explores whether or not sacred texts of other religions should be used in different Christian contexts. At the start of the chapter, Tennent introduces the idea that Hindu-background Christians consider their sacred texts the Upanishads as their own Old Testament. This raises the question of whether this is appropriate and if it's even okay. The exploration of the Quran and different Hindu texts leads Tennent to the conclusion that it is okay to use these non-Christian sacred texts only in the context of evangelism.

### **Key Learning/ Questions**

- The Upanishads in the Indian context are considered their own led Testament.
- How does Jesus fulfill and answer the deepest longing of the Hindu heart?
- Christ as the true "Prajapati"
- The third reason why Indian Christians should read sacred texts of Hinduism, that their devotion to God, which is very affected by culture, can inspire other Christians who are also called to wholehearted devotion.
- The Old Testament being written in the New Testament is an example of canonical texts being referenced by Jesus and the apostles.
- Non-canonical "Jesus Material" used in Canonical Texts
- Non-canonical, Non-Christian Texts in the New Testament
- Biblical Texts Appearing in the Canon of Another Religion
- Canonicity, Revelation, and Inspiration in other Religion (Hinduism, Islam, and Buddhism)
- The presence of inspired, revelatory material in the Quran
- First thing to remember when using sacred texts: (1) Avoid broad condemnation or naive acceptance of non-Christian texts
- Second thing to remember when using sacred texts: (2) Christ does not arrive in any culture as a stranger

### **Mission Implications**

As for what this implies for missions, I think this is something that is good for missionaries to know. I think it would be wise for missionaries to use sacred texts of different religions in order to understand the culture and to reach out to non-Christians in this way. As Tennent explained that reaching out to Hindus using their sacred texts would be like showing that Jesus fulfills the longing of their heart, I would assume that it would be the same for other religions. For example, the longing of the Muslim heart would be to be faithful to God. To be faithful to God is to believe in the deity of Jesus Christ. For many Muslims who became Christian, it is through their ultimate faithfulness to the truth of Allah that may lead them to the deity of Jesus. But where is the line? A question that often may come up in the use of sacred texts in evangelism is to question the authority that is given to these sacred texts. In the end, should it not be the Bible that is their authority? Bishop Appasamy points out that the only way to acquaint oneself with the culture of the Indians is through reading Hindu sacred texts. I wonder if it would be the same for Muslims and even Confucianism