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Tennent Reflection Chapter 2

In chapter 2, Tennent linguistically, ontologically, and theologically addresses the question “Is the Father of Jesus the God of Muhammed?”. First, it is clear that the word *Allah* has a more complicated history than just its reference to the specific God of Islam. There are clear links between the usage of the word *Elohim* and *Allah*. What is essential to ask next then is what particulars *about* God are relevant? On the surface, the many predicates of God used in both the Bible and Qur’an look similar and have quite a bit of overlap. However, the particulars about the revelation of God’s character are different. While both assert that “God is One”, the direct implications of this statement are different because of the Christian doctrine of the Trinity and hypostatic reality of God’s being, which Islam would deny. An incredibly essential facet to the entire conversation is that of Christology, which without it, Christianity would crumble. Christian worship and belief in God include worshipping God, the Father of Jesus Christ- the deity of Jesus, his incarnation, crucifixion, and resurrection. If a Christian were to reject these things, they’d look more like a pluralist philosopher. In order to minister well cross-culturally we must have a clear understanding of our own theology, as well as its parallels to Islam. From a missional perspective, it’s essential to keep Christ at the center. It’s no wonder to me why the Lord often reveals himself to Muslims through dreams and visions of Jesus- belief in Him and the transforming power of the Gospel is the key. There is still the open question of to minister to a Muslim who believes Christian’s have dirtied the sacred belief because of Jesus. Only an understanding of the power of the Gospel and encounter with the Father of our Lord Jesus Christ can do anything.