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TH502 Theology in Global Context

Tennent Ch 2 Reflection

As interesting as Chapter 2: *Theology, is the Father of Jesus the God of Muhammad?* Was, by the end of it, left me wanting a more definite and absolute answer. This chapter was interesting not only because it is a question that is still under discussion today, but also because of the explanation of historical and linguistic meanings of the word *Allah* or *God*. As the chapter progresses it went onto explain the difference between the Islamic predicates of God and the Christian predicates of God. The biggest difficulty was that, even though many predicates of the Christian God are included within the Islamic predicate, such attributes of Allah as deceiver are not compatible with the God of the Christian bible. Another point adding to incompatibility is how the power of God is understood by Islam and Christians. For Christians, God's power is perfected in man's weakness, namely through the Son's crucifixion. This is different from the Islam perspective on God's power as power for them means absolution. The main disagreement seems to lie in how each party interprets the sacred text. For example, in the Quran it is written that the Christians are the ones who have gone astray but I question then, Christ's purpose as one who was sent to those gone astray. Second, as Islam is unable to accept Christ as God or affirm the trinity, Christians must also re-examine their faith for in affirming the trinity, it is indeed our sins which have put God to death and thereby should produce humility rather than theological debate. Finally, in missional implication, I believe that compromise can be made because in both religions there are hypocrisies, and extremists. Not that I am proposing we turn back to the God

of the philosophers but devotional effort from each religion as a collective group may be the key to arriving at the truth which would set free those who are bound by religion.