

TH502 – Theology in Global Context  
Tennent Chapter Three Interaction Paper  
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### Summary of Chapter

How someone with Hindu, Buddhism, or Muslim would read or understand scriptures and how can we discern selections of references from other religion texts in our studies or sermons. Tennent opened this chapter by referencing J.J Appasamy, a well-known Indian bishop, who fully convinced that the only way to really understand the Bible or become wholeheartedly devote to God is by reading Hindu sacred texts. Tennent argue that not knowing the formation or the history the time of Old or New Testament, how other sacred talked about some bible text/concepts (revelation, inspiration) could hinder our ministry in non-Western culture settings. Tennent said “Hindu canon is fuzzy set, and texts are not regarded as the results of any acts of divine personal self-discourse, and historicity of the text doesn’t matter.” In contrast for Islam, view the Quran as “sacred texts and Prophet Muhammad is key writer and consider as the “seal”. While most of the sacred texts Buddhism are more of general teachings of how to solve or overcome challenges aka doctor’s prescription. Tennent shared 2 key takeaways from Asian Christians 1) “Avoid broad condemnation” try not to fall under typical biblical view of a liberal or conservative Christians. 2) “Christ does not arrive in any culture as a stranger.”

### Key Learning/Questions

Guidelines for use of nonbiblical scared texts. God revealed Himself to “two universal witness” – general public knowledge Ps. 19:1 “The heavens declare the glory of God” and Rom. 2:15 “the requirements of the law are written on their hearts.” “There are true, insightful, inspirational, and even spiritually edifying” texts in other religion texts, however, if we always be grounded by the larger biblical framework.

### Missional implications

It is a good thing and could be advantageous for us to know and or use/refer to other religious texts, especially when they refer to historicity of bible text. However, in doing so we could easily get off track form biblical theology and foundations. I apricate Tennent sharing all the details of the different sacred texts and their formation and or their relations to Biblical texts, also agree with him that while it is good to know and no harm in referring to them, we have to be very carefully that we do not allow these texts (void of biblical framework of Christology and ecclesiology) to shape or influence our theology.