

Using the Qur'an in Ministry to Muslims?



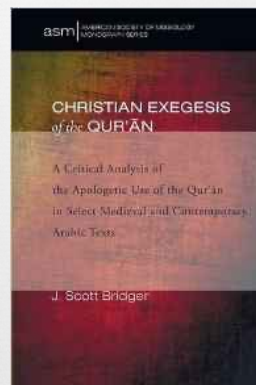
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Apologetic Use of the Qur'an?



- ☞ Is positive use of the Qur'an by Christians in an evangelistic presentation, theological conversation, or writing permissible? Is it justifiable?
- ☞ How does one do this? Are there boundaries? Guidelines?
- ☞ What about language? Context?



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The 1980 Lausanne Consultation on World Evangelism



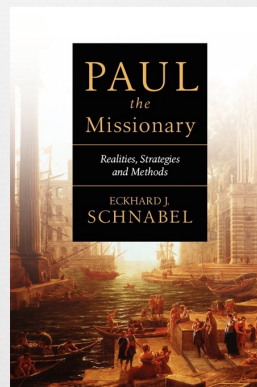
- a. The Qur'an should never be used in discussion with the Muslim, because using it implies that we accept it as inspired, and are putting it on the same level as the Bible.
- b. The Qur'an should be studied, but only to help us to know and appreciate what Muslims believe, and to enable us to learn Muslim terminology.
- c. The Qur'an should be used against itself, to demonstrate that it is self-contradictory. Such a polemic use of the Qur'an will show its weakness and create a hunger for something better.
- d. The Qur'an should be used as a starting point; e.g., the many verses that speak about Jesus and other biblical characters can be used to point to the biblical version of these same stories.
- e. The Qur'an can be used as a source of truth. Our recognition of all the truths which the Qur'an does contain makes the Muslim much less defensive and more open to read the New Testament. Since the Muslim has been told that the Bible has been corrupted, it is an enormous step forward for him even to read the Bible alongside the Qur'an.

3

Paul's Apologetic Strategy on Mars Hill



- ☞ Analysis of Acts 17:16-34:
 1. Paul makes positive use of a pagan object of worship
 2. Paul makes positive use of pagan literary traditions
 - ☞ Acts 17:28a
 - ☞ Acts 17:28b
- ☞ Paul's Hermeneutical Strategy:
 1. Paul removes the quotes/allusions from their original interpretive framework
 2. Paul repositions and resignifies them within a hermeneutical framework with biblical horizons



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Guidelines for Using the Qur'ān as a Point of Contact



1. We should only reference the Qur'ān in the context of defending and/or explaining the faith
2. Qur'ānic texts should only be used to provide a *corroborative* witness to biblical truth
3. Qur'ānic texts should be removed from their original interpretive framework and situated in a new Christocentric setting

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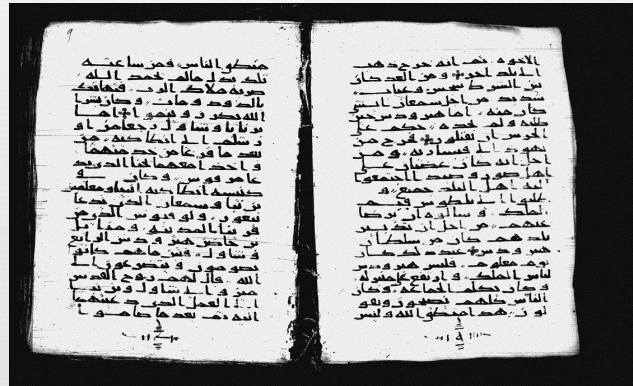
Jesus? The Bible?



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| <p>☞ Q3:45 “When the angels said, ‘Mary! Surely God gives you good news of a word from Him: his name is the Messiah, Jesus, son of Mary...’”</p> | <p>☞ Q2:79 “So woe to those who write the Book with their (own) hands, (and) then say, ‘This is from God,’ in order to sell it for a small price.”</p> |
| <p>☞ Q4:171 “The Messiah, Jesus, son of Mary, was only a messenger of God, and His word, which He cast into Mary, and a spirit from Him...”</p> | <p>☞ Q4:46 “Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey...”</p> |

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Examples from Select Christian Arabic Texts



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2. Theodore Abu Qurra (ca. 755–830), *Mujādalat Abī Qurra ma` al-Ma`mūn*

He [God] sent his Word and his Spirit to the pure Virgin Mary. And she carried the light of God who was from God and who appeared to humanity in human flesh [*mutajassidan*]. This was because human eyes could not behold him. Were it not for his being veiled in human flesh [*wa law lā ihtijābuhu bi-dhālika al-jasad*], he would not have descended from his heaven to the earth, nor would he have mingled with humanity. Thus the Word of God took the form of a man but without sin [*fa-šārat kalimatu Allāhi shibih insānin bilā khaṭiyya*]. He was God, able to do miracles, as your book testifies: “We sent to Mary from our Spirit and he appeared to her a perfect man.” I mean by this that he (God) took the form of a man in the flesh.

فأرسل كلمته و روحه إلى مريم العذراء الطاهرة ﷺ
 فحملت نور الله الذي هو من الله ﷺ و ظهر للناس
 متجسداً إذ لم تطق أعين الناس البشريين النظر إليه
 ﷺ و لو لا احتجابه بذلك الجسد لم يهبط من سمائه
 إلى الأرض و لم يخالط الناس ﷺ فصارت كلمة الله
 شبه إنسان بلا خطيئة ﷺ و هو إله يقدر يعمل
 العجائب التي عمل ﷺ كما أن كتابك يشهد بذلك إذ
 يقول ﷺ و بعثنا إلى مريم من روحنا فتمثل لها بشراً
 سوياً ﷺ أعني بذلك أنه صار شبه إنسان بالجسد.

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