



**Jesus and Islam PHIL/THEO6329**  
**New Orleans Baptist Theological Seminary**  
**Theological and Historical Studies Division**  
Fall 2022  
On Main Campus Room # TH 6-8:50  
& NOLA2U Flex

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**Mission Statement**

New Orleans Baptist Theological Seminary and Leavell College prepare servants to walk with Christ, proclaim His truth, and fulfill His mission.

**Course Description**

This course of study involves the student in a historical and theological exploration in the Islamic understanding of the person and work of Jesus Christ and how Muslim apologists employ these teachings. Students will engage in guided research into Muslim teachings of who Jesus is and their understandings of his God-given task and work. Negative and positive apologetics methods needed to address Muslims in Christocentric ways will be topics of discussion throughout this course.

**Student Learning Outcomes:**

Upon completion of the course the student will:

- Be familiar with Islamic Christology and Muslim teachings about Jesus Christ and his ministry.
- Appreciate the relationship of Islamic culture to Muslim views of Jesus and appreciate the need for theological and apologetic strategies to address this complex worldview.
- Be equipped to engage in Christian apologetics by responding to Islamic teaching about Jesus and by sensitive explanation of the work and person of Christ to Muslims.

**Attendance**

Students taking the class live in the classroom have the normal absence policy. If you are taking this course as a NOLA2U Flex student, please note the following attendance policies:

1. You are required to be in class either through viewing the lectures live or viewing the recorded lectures on Canvas. When you view the recorded lecture, you will be considered present for that class. Regardless of if you watch the class live or recorded, you are only allowed to miss the amount of class time specified in the NOBTS attendance policy as stated in the graduate catalog. (See page 184 in the graduate catalog: <https://www.nobts.edu/resources/pdf/academics/GraduateCatalog.pdf> ).
2. You will be asked to certify that you have been present for the live session or have viewed the recorded session. This certification will be done through [assignment by professor] after having watched the class live or viewing the recorded session.
3. All video lectures are available for 7 days after the video is posted. If you are unable to view the video within that time frame, you will be considered absent for that class session.
4. Technical issues will not be considered a valid reason for missing a lecture.

## Technical Assistance

For assistance regarding technology, consult ITC (504-816-8180) or the following websites:

1. [Selfserve@nobts.edu](mailto:Selfserve@nobts.edu) - Email for technical questions/support requests with the [Selfserve.nobts.edu](http://Selfserve.nobts.edu) site (Access to online registration, financial account, online transcript, etc.)
2. [CanvasHelpDesk@nobts.edu](mailto:CanvasHelpDesk@nobts.edu) - Email for technical questions/support requests with the NOBTS Canvas Learning Management System [NOBTS.Canvas.com](http://NOBTS.Canvas.com).
3. [ITCSupport@nobts.edu](mailto:ITCSupport@nobts.edu) - Email for general technical questions/support requests.
4. [www.NOBTS.edu/itc/](http://www.NOBTS.edu/itc/) - General NOBTS technical help information is provided on this website.

## Help for Writing Papers at “The Write Stuff”

NOBTS maintains a Writing Center designed to improve English writing at the graduate level. Students can receive writing guides, tips, and valuable information to help in becoming a better writer.

## Plagiarism on Written Assignments

NOBTS has a no tolerance policy for plagiarism. Plagiarism in certain cases may result in expulsion from the seminary. See the NOBTS Student Handbook for definition, penalties, and policies associated with plagiarism.

## NOBTS Style Guide

A copy of the approved NOBTS Style Guide can be found in the course Canvas shell, or can be located online at the Writing Center’s page on the seminary website at:

<https://www.nobts.edu/resources/pdf/writing/StyleGuide.pdf>

## Textbooks

Required texts:

Beaumont, I. Mark. *Christology in Dialogue with Muslims: A Critical Analysis of Christian Presentations of Christ for Muslims From the Ninth to the Twentieth Centuries*. Colorado Springs, Colo.: Paternoster, 2005. (A PDF copy of Mr. Beaumont’s Thesis which is the basis of this book is available within the Canvas reading materials folder)

Qur’ān – A PDF of Ali Quli Qara’i’s translation is provided in Canvas (you may also read and compare multiple English translations online at: <http://qb.gomen.org/QuranBrowser/> ).

Ḥadīth – A PDF summary of the main hadīths on Jesus is provided in Canvas.

Required Articles/Essays/Chapters (in the course reading resources):

Ayoub, Mahmoud M. “Towards an Islamic Christology, II: The Death of Jesus, Reality or Delusion: A Study of the Death of Jesus in Tafsir Literature.” *Muslim World* 70:2 (1980): 91–121.

Curry, Theodore A. “Mission to Muslims,” In *Theology and Practice of Mission: God, the Church, and the Nations*, edited by Bruce Riley Ashford, 222–37. Nashville, Tenn.: B&H Academic, 2011.

Reynolds, Gabriel Said. “The Muslim Jesus: Dead or Alive?” *Bulletin of the School of Oriental and African Studies* 72:2 (2009): 237–58.

Robinson, Neal. “Jesus,” In *Encyclopedia of the Qur’ān*, edited by Jane Dammen McAuliffe, 7–20. Leiden: Brill, 2001.

Tennent, Timothy C. “Is the Father of Jesus the God of Muhammad?,” In *Theology in the Context of World Christianity: How the Global Church is Influencing the Way We Think About and Discuss Theology*, 25–51. Grand Rapids, Mich.: Zondervan, 2007.

## Requirements

1. **Texts:** The integration of the reading material will be measured through 5 discussion questions corresponding to the five (5) units of study. Students are advised to look at the questions which

appear at the beginning of each unit and compose answers in parallel with the unit's readings and discussions. **Unit Discussion Questions are due Sept 22, Oct 6, Oct 27, Nov 10 and Dec 1. 30% of the final grade.**

2. Development of Research Project: (suggested research topics are at the end of this syllabus)  
The student will research a selected thesis. The topic will be declared after the first week of class. Students enrolled in the course PHIL6329 will be guided towards appropriate philosophical and apologetic research subjects. Those students enrolled in the course THEO6329 will be guided towards theological research subjects. Draft one page proposals are due after the first week of classes.

The one page proposal must contain the following:

Student name, course number and date.

Subject to be researched and proposed title

One sentence thesis (what are you trying to investigate? What is your theory or hypothesis?)

One paragraph rationale. Why is this interesting to you? What sources exist for this research?

**Suggested research topics. Students may request topics which align with their personal interest and the subject matter from the following proposals.**

- a. The 4 Gospels and Islamic literature present the relationship between the Mission of Christ and his person in various ways a few are similar while many others are very different. Compare and contrast these visions of Christ in the 5 sources and explore the implied Christology, especially connect that relationship to the divine purpose for Jesus among the Jewish nation and larger humanity as implied or stated in Gospel sources.
- b. The 4 Gospels and the Qur'an on occasion employ similar images and stories to speak about Jesus Christ. Identify several of these common "themes." Theorize as to the intent and, or purpose in conveying these messages. Compare and contrast the usage in the two books (Bible and Qur'an).
- c. The "passion" narrative is a large part of the gospel narrative. The denial of the Jewish claim that they had "killed the Messiah" is one verse in the Qur'an. Contrast these passages and explore responses to the Islamic refutation of the historical death of Jesus on the cross or refutation of the Jewish claim of killing Jesus. Are these the same or different? If so how are they different?
- d. While the Bible is presenting the incarnate Word, second person of the Trinity, in Jesus of Nazareth the story of the youth in the temple is there. How does it "fit" in the gospel but not the Qur'an?
- e. The 4 Gospels and the Qur'an on occasion radically diverge in providing images or stories Jesus Christ. Choose one or more from each book and theorize as to the authors' intent and, or purpose in conveying these messages. Compare and contrast the usage in the two books.
- f. "Spirit of or from God" is used in the Qur'an for Jesus. Without moving to a discussion of the Third Person of the Triune God compare and contrast the use of a spirit of God in the Bible and Qur'an. What is the significance of this title in Islam in general and especially as applied to Jesus. Explore Islamic objections to this phrase meaning that Jesus is deity.
- g. "Word of or from God" is used in the Qur'an for Jesus. Compare and contrast the use of a word from God in the Bible and Qur'an. What is the significance of this title in Islam in general and applied to Jesus specifically? Explore Islamic objections to this phrase indicating that Jesus is deity.
- h. "Christ" is used in the Qur'an for Jesus. Compare and contrast the Islamic use of Christ as a name with the Biblical meaning of the title especially in light of Isaiah's description of Messiah (9:6).
- i. Explore the virgin birth of Jesus as presented in each book. What is the significance of the concept in the Bible? The Qur'an?
- j. Explore the similarities and differences in the birth and infant narratives of the Bible and the Qur'an. Theorize where and why these narratives exist in the Qur'an. Explore the "creation of a bird from clay" and its implications as to the deity of Christ and how resolve this.
- k. The 4 Gospels and Islamic literature paint very different relationships between Jesus and disciples. Describe these two relationships and theorize as to the authorial intent in presenting each.
- l. The 4 Gospels and Islamic literature have differing images of Jesus and human forgiveness. Explore this in light of God's purpose in Christ for each religion.

- m. Christ's obedience to God is a theme in both the 4 Gospels and Islamic literature. Compare and contrast the use of this concept and explore its import to the person of Christ in each religion.
- n. Christ has a part to play in the end of human history as decreed in the Bible and Islamic literature. Compare and contrast these roles.
- o. In the Bible a title Jesus frequently used for himself is "son of man" while in the Qur'an the term "son of Mary" is frequent. Explore the intent of the two terms in each body of literature and compare and contrast the use.
- p. Choose any of the major Christian writers [chapter foci] in Beaumont's book (except John Hick and Hans Kung) and explore his place in the Church, his life and his work in dealing with Christology and Islam.
- q. Choose any of the Muslim writers mentioned in Beaumont's book and explore his place in Islam, his life and his work in dealing with Christology and addressing the Church.

Please send your choice by email to: [medens@nobts.edu](mailto:medens@nobts.edu). The one page summary is **due Sept 1 and is 10% of the final grade.**

**3. The Finished Research Project:**

**Is graded on the following 4 factors.**

30% - Thesis (expression and implementation in the paper)

30% - Strategy and coherence

30% - Research (assessment of the depth and width of the effort, quality of sources, and integration into the thesis)

10% Style, polish and form

All projects are due in the inbox of Mr. Scott <edensgrader@gmail.com> at midnight Nov 10.

**The research project is due Nov 10 and is 25% of the final grade.**

- 4.** A reflective, first-person essay on the subject, "Barriers and Opportunities to consider and interact with in sharing the biblical Jesus with Muslims" will be written as a cap-stone work for the course. The essay should be 5-8 pages in length. While reflective and first-person in nature all sources will be formally cited. Integration of thought and the field of study for effective outreach is the goal of the assignment.

**Grade is based on the following 4 factors.**

37.5% - Thesis (expression and implementation in the paper)

37.5 - Strategy and coherence

15% - Research (assessment of the depth and width of the effort, quality of sources, and integration into the thesis)

10% - Style, polish and form

**35% of the final grade. (Due Nov 30).**

**Final Grade:**

30% - Discussion of reading assignments

35% - Research project

One page summary of proposal 10%

Research project 25%

35% - Reflective Essay

**Reading and Activity Schedule**

**Intro: Aug 25**

**Unit I: Understand the Islamic Christological denial that Jesus Christ was crucified.**

**Unit Discussion Question 1: What impact does this statement about Jesus Christ have on Christology? (Due Sept 22)**

**Readings for Unit 1: The Qur'an 3:53-58; 4:156-158; 19:33-34.**

**Hadith on Jesus from the document "Jesus in the Hadith (sunni)" in Canvas reading materials.**

**Beaumont, "Dialogue" Intro -Chapter 4 (xvii-66),[in pdf pg 1-95]**

**View: “Christ-Follower from Islam on his journey” in Lectures**

- Aug 25
- Sept 1

**Unit 2: Understanding the Islamic Christological position of Jesus Christ as a Prophet of Islam.**

**Unit Discussion Question 2: What do Muslims mean and what Christological import does it have when they say, “Jesus Christ is solely a Prophet of Islam.”? (Due Oct 6)**

**Readings for Unit 2: The Qur’an continued from Unit 1.**

Robinson, Neal. “Jesus,” In *Encyclopedia of the Qur’an*, edited by Jane Dammen McAuliffe, 7–20. Leiden: Brill, 2001.

**Beaumont, “Dialogue” Chapters 5-6.[in pdf 96-156]**

- Sept 8: Jesus is virgin born prophet of the only revealed faith, Islam (Q 2:87, 136, 252-253; 3:42-51; 6:83-93; 19:19-23; 23:49-50)
- Sept 15: Jesus established a Muslim Community (Q 3:52-58; 5:46-47; 21:90-96; 57:27-29; 61:14)
- Sept 22: Jesus was a precursor and for-teller of Muhammed (Q 61:6-8)
- Sept 29

**Unit 3: Understand the Islamic Christological position on Jesus Christ as solely human not deity.**

**Unit Discussion Question 3: What impact does this ontological statement about Jesus Christ have on Christology? (Due Oct 27)**

- Oct 6
- Oct 20

**Readings for Unit 3: The Qur’an 3:59-64; 4:171-175; 5:15-17, 72-76, 109-114; 6:99-102; 9:29-33; 19:27-38; 43:57-59, 63-64, 81-82; 57:27.**

- Ayoub, Mahmoud M. “Towards an Islamic Christology, II: The Death of Jesus, Reality or Delusion: A Study of the Death of Jesus in Tafsir Literature.” *Muslim World* 70:2 (1980): 91–121.

**Beaumont, “Dialogue” Chapters 7-8, [in pdf pg 157-207].**

**Fall Break**

**Unit 4: Understand the Islamic position that the Messiah cannot redeem nor atone for sin; he is not the savior.**

**Unit Discussion Question 4: What impact does this statement have on Christology? (Due Nov 10)**

**Readings for Unit 4: The Qur’an 2:115-141; 5:46-49, 78; 6:94-95.**

Reynolds, Gabriel Said. “The Muslim Jesus: Dead or Alive?” *Bulletin of the School of Oriental and African Studies* 72:2 (2009): 237–58.

**Beaumont, “Dialogue” Chapters 9-10, [in pdf 209-285].**

- Oct 27
- Nov 3

**Unit 5: Understand the Islamic Christological position of Jesus Christ as Muslim Judge in the last day but not sovereign Lord.**

**Unit Discussion Question 5: What impact does this have on Christology. (Due Dec 1)**

**Readings for Unit 5: The Qur’an 4:159-166; 5:115-120; 10:58-70; 19:86-95; 33:7-8.**

Tennent, Timothy C. “Is the Father of Jesus the God of Muhammad?,” In *Theology in the Context of World Christianity: How the Global Church is Influencing the Way We Think About and Discuss Theology*, 25–51. Grand Rapids, Mich.: Zondervan, 2007.

Curry, Theodore A. “Mission to Muslims,” In *Theology and Practice of Mission: God, the Church, and the Nations*, edited by Bruce Riley Ashford, 222–37. Nashville, Tenn.: B&H Academic, 2011.

**Beaumont, “Dialogue” Chapters 11-12.**

- Nov 10
- Nov 17
- Thanksgiving Week

## *Selected Bibliography*

### *Primary Sources*

The Holy Bible

The Qur'an

Baqi, Fuwad Abdul, ed. *Al-Lu'Lu' Wal Marjan: A collection of Agreed Upon Ahadith from Al-Bukhari and Muslim vol 1 & 2*. Arabic and English translated by Muhammad Muhsin Khan, Lahore: Kazi Publications, 1990.

### *Secondary Sources*

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- Armstrong, Karen. *Islam: A Short History*. Toronto: Random House, Inc., 2002
- \_\_\_\_\_. *Muhammad: A Biography of the Prophet*. New York: HarperCollins Publishers, Inc., 1993
- Aslan, Reza *No god but God* New York: Random House, 2006.
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- Bawer, Bruce. *While Europe Slept: How Radical Islam Is Destroying The West From Within*. New York: Doubleday, 2006
- Boisard, Marcel A. *Humanism in Islam*. Indianapolis: American Trust Publications, 1988.
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- Cragg, Kenneth. *Jesus and the Muslim: An Exploration*. Oxford: Oneworld Publications, 1999.
- Daniel, Norman. *Islam and the West* Oxford: Oneworld Publications, 1993.
- Dashti, 'Ali. *23 years: A Study of the Prophetic Career of Mohammad*. Translated by F.R.C. Bagley. Costa Mesa: Mazda Publishers, 1994.
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- Esach, Farid. *The Qur'an: A User's Guide*. Oxford: Oneworld Publications, 2005.
- Garlow, James L. *A Christian's Response to Islam*. Tulsa: RiverOak Publishing. 2002.
- Geisler, Norman L.; Abdul Saleeb. *Answering Islam: The Crescent in Light of the Cross* Baker Book House 2002.
- Ghattas, Raouf and Carol B. *A Christian Guide to the Qur'an: Building Bridges in Muslim Evangelism*. Grand Rapids: Kregel Academic & Professional, 2010.
- al-Ghazali. *The Incoherence of the Philosophers*. Translated by Michael Marmura. Provo: Brigham Young University Press, 2000.
- Greeson, Kevin. *The Camel: How Muslims are Coming to Faith in Christ*. Arkadelphia: WIGTake Resources, LLC., 2007.
- Gregorian, Vartan *Islam a Mosaic, Not a Monolith* Washington: Brookings Institution, 2003.
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- Jabbour, Dr. Nabeel T. *The Crescent Through the Eyes of the Cross: Insights from an Arab Christian*. Colorado Springs: NavPress, 2008.
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