



Doctrine of God in Christianity and Islam (Theo/Phil6332)
New Orleans Baptist Theological Seminary
Theological and Historical Studies
Summer 2023 NOLA2U Flex

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

The doctrine of God is foundational in theological reflection. In fact, the discipline of theology may be defined as a sustained meditation on the being and purpose of God. In their understanding of God, Christianity and Islam share some common roots but also manifest sharp and striking differences. The intensive explores these commonalities and differences as they developed historically, beginning with the early Islamic period (632-1000 AD), continuing through the period 1300-1600 AD, and most recently 1800 AD to the present. Our goal is to equip students for intelligent dialogue and insightful witness. Also can be taken as PHIL or THEO6332.

Student Learning Outcomes:

Upon completion of the course the student will

- Be competent in discussing the major theological and practical facets of Christian and Muslim doctrines of God.
- Appreciate the apologetic task in communicating the doctrine of God in relationships with the Islamic community.
- Experience the skills of a learning community seeking to present respectful Christian apologetic content based in the doctrine of God, in discussion, debate and written forms with Muslims.

Course Teaching Methods

The course will involve the following methodologies:

- Students will read Dr. George's book and sacred texts from the Bible and the Qur'an and participate in guided discussions of the content.
- Students will develop assigned research papers on facets of the Christian and Muslim doctrine of God.
- Students will coherently and respectfully discuss and critique views and presentations of their peers, professor and guests.

Textbooks

Required Primary Sources:

The Holy Bible-any version is acceptable: Pay special attention to verses cited by BF & M 2000 in the statement on God:

Ge 1:1,2; 2:7; 18:1ff.; **Ex** 3:14; 6:60; 15:11ff.; 20:1ff.; **Le** 22:2; **De** 6:4; 32:6; **Ju** 14:6; **1 Ch** 29:10; **Jo** 26:13; **Ps** 2:7ff.; 19:1-3; 51:11; 110:1ff.; 139:7ff.; **Is** 7:14; 43:3,15; 53; 61:1-3; 64:8; **Je** 10:10; 17:13; Joel 2:28-32; **Mt** 1:18-23; 3:16,17; 4:1; 6:9ff.; 7:11; 8:29; 11:27; 12:28-32; 14:33; 16:16,27; 17:5; 23:9; 27; 28:1-6,19; **Mk** 1:1, 9-12; 3:11; **Lu** 1:35; 4:1,18-19, 41; 11:13; 12:12; 22:70; 24:46,49; **Jn** 1:1-18,29; 4:24; 5:26; 10:30,38; 11:25-27; 12:44-50; 14:6-13,16-17,26; 15:26; 16:7-14,15-16,28; 17:1-8, 21-22; 20:1-20,28; **Ac** 1:7-9; 2:1-4,22-24,38; 4:31; 5:3; 6:3; 7:55-56; 8:17,39; 9:4-5,20; 10:44; 13:2; 15:28; 16:6; 19:1-6; **Ro** 1:3-4; 3:23-26; 5:6-21; 8:1-3,9-11,14-16,26-27,34; 10:4; **1 Co** 1:30; 2:2,10-14; 3:16 8:6; 12:3-11,13; 15:1-8,24-28; **2 Co** 5:19-21; 8:9; **Ga** 4:4-6; **Ep** 1:13-14,20; 3:11; 4:6,7-10,30; 5:18; **Ph** 2:5-11; **Co** 1:13-22; 2:9; **1 Th** 4:14-18; 5:19; **1 Ti** 1:17; 2:5-6; 3:16; 4:1; **2 Ti** 1:14; 3:16; **Tt** 2:13-14; **He** 1:1-3; 4:14-15; 7:14-28; 9:8,12-15,24-28; 11:6; 12: 2, 9; 13:8; **1 Pe** 1:17; 2:21-25; 3:22; **2 Pe** 1:21; **1 Jn** 1:7-9; 3:2; 4:13-15; 5:6-7,9; **2 Jn** 7-9; **Re** 1:10,13-16; 5:9-14; 12:10-11; 13:8; 19:16; 22:17

The Qur'an-any version is acceptable: While the Qur'an does not reveal Allah but only speaks about him and acceptable worship, consider the most revealing statement about god: Surah 112.

The Muslim scholar, Shabbir Akhtar, writes:

The Koran, unlike the Gospel, never comments on the essence of Allah. 'Allah is wise' or 'Allah is loving' may be pieces of revealed information but, in contrast to Christianity, Muslims are not enticed to claim that 'Allah is Love' or 'Allah is Wisdom'. Only adjectival descriptions are attributed to the divine being and these merely as they bear on the revelation of God's will for man. The rest remains mysterious. (Akhtar, *A Faith for All Seasons*. Chicago, pp. 180-181)

A Required Secondary Source:

George, Timothy. *Is the Father of Jesus the God of Muhammad?* Grand Rapids, Michigan: Zondervan, 2002.

Optional Secondary Sources:

Bloesch, Donald G. *God the Almighty* Downers Grove, Illinois: IVP Academic, 1995

Garrett, James Leo. *Systematic Theology, 3rd Edition. Volume 1, ch 3.* Richland Hills, TX: Bibal, 2007.

Al Ghazali, Abd Hamid Muhammad (Nazih Daher and David Burrell trans.). *The Ninety-nine Beautiful Names of God.* Islamic Texts Society, 1999. Or Al Ghazali, Abd Hamid Muhammad (Robert Charles Stade trans.). *Ninety-Nine Names of God in Islam.* Ibadan, Nigeria: DayStar, 1970. (PDF provided in the course)

Videos from the Sabiil research project:Topic 3: The Nature of God (E. Lamie, M. Basiet, A. Turkey, M. Marei, and F. Samuel) linked by You Tube within the course.

<http://www.allah.org>

Requirements

1. Required Texts:

Reading or viewing of all assigned source materials as demonstrated in classroom or on-line discussions. **25%**

2. Research Project:

The student will research a selected theme. Themes must be submitted to the professors in writing by opening a discussion thread under the discussion forum: Research Topic by the beginning of class Sept 5, 2019. Subject suggestions are provided below (students may suggest other topics). No two students will be allowed to research the same theme and approval for the theme may be granted after registration for the course is completed. Email a half-page research proposal to mhedens1@gmail.com. Proposals include your name, selected topic (from list below or request your own topic), Prioritized top 3 [1st, 2nd, and 3rd].

The research projects will comprise 18-25 documented pages of text in addition to the bibliographical summary. Reports are to be emailed to the professor by August 21, 2023 at 8 AM. **75%**

Rubric for Grading of Research papers in Islamic Studies Classes

The paper is evaluated in the following ways. The total value of the assignment in the course is 30% of the final grade. The major point categories (in bold) are subdivided below each. An explanation of the criteria for points to be granted is provided.

10 of 100% = on time completion and proper submission of the research on time.

10 points for on time completion and proper submission of the research topic and final paper.

35 of 100% = Development of an argument and topic in written form

5 points for a concise and logical statement of a research question or thesis

10 points for coherence in development of the argument in clear subtopics which together accomplish the researcher's objective

10 points for writing paragraphs and sentences which communicate a whole and singular thought.

10 points for ¼ to ½ page concluding section of the paper detailing the findings of research

45 of 100% = Interaction with global resources in research.

20 points for discovery of the breadth and depth of research available to explore the research question.

10 points for integrating the sources into a paper with one voice. Normally this results in limited block quotes.

15 points for evidence of good writing.

5 points for coherence

1-2 sentences are marked by coherence and meaning

3 paragraphs are built around an identifiable subject and "hang together"

4-5 paper is marked by coherence.

5 points for simplicity and unity

1-2 paragraphs have no sense of unity

3 paragraphs have unity and the paper moves in a direction

4-5 paragraphs in total aspect has unity and each sentence builds its paragraph and unity of the theme.

2 form

2 points for proper research style. If you are studying for a major which allows a "style sheet" other than Kate Turabian please indicate the form employed on the blank sheet under the title page.

3 points for "wordsmithing"

1 Some care in word choices is observed

2 Attempt is made to vary vocabulary and use the most meaningful simple word for each concept.

3 A really polished paper

Suggestions for Research:

1. Choose one communicable attribute of God in the Bible contrasted and compared to Allah. (see Millard Erickson or Wayne Grudem for attributes of God). Specify the communicable attribute in your proposal.
2. Choose one incommunicable attribute of God in the Bible contrasted and compared to Allah. (see Millard Erickson or Wayne Grudem for attributes of God). Specify the incommunicable attribute in your proposal.
3. Choose one or more of the 99 Names of God from Islam and contrast and compare them to attributes of God as presented in the Bible. Specify the names or names in your proposal.
4. How does the nature of God in the Bible and the Qur'an impact human salvation of the
5. How does the Qur'anic and Biblical concepts of God's special revelation compare and contrast.
6. Biblical and Qur'anic understandings of God's nature impacts the possibility of His presence and relationship within material creation. Describe both realities and compare and contrast the positions.

Evaluation of Grade

The student's grade will be computed as follows:

Discussion of Required Texts 25%

Research Project 75%

Attendance Policy –

Intensive Classes: Students are expected to attend and participate in the class sessions. Because of the nature of the intensive, students who miss any portion of the class may receive a grade of "F" for the course. If the intensive is being taken by NOLA2U FLEX all sessions must be completed by August 4.

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 this syllabus.
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 - Email for technical questions/support requests with the Selfserve.nobts.edu or My.nobts.edu site (Access to online registration, financial account, online transcript, etc.)
2. Canvas@nobts.edu - Email for technical questions/support requests with the NOBTS Canvas Learning Management System (Faculty/Students/Staff) Canvas.NOBTS.edu.
3. Bluejeanshelpdesk@nobts.edu - Email for technical questions/support requests with the Bluejeans & NOBTS Bluejeans classrooms (On and Off-Campus)
4. TelephoneHelpDesk@nobts.edu - Email for technical questions/support requests with the NOBTS On-Campus Phone system.
5. ITCSupport@nobts.edu - Email for technical questions/support requests in the Flex classrooms and for general technical questions/support requests. If you are not sure who to contact, use this email address!
6. [504.816.8180](tel:504.816.8180) - Call for any technical questions/support requests. (Currently available Mon-Thurs 7:00am-9:00pm & Fri 7:00-7:00pm Central Time)
7. 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. 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>

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.

Schedule of course content:

Session 1, Monday July 10:

Before class read: *Is The Father of Jesus the God of Muhammad?* pg 9-54

Room L203 1-4 PM: Orientation and Introduction to Doctrine of God in Christianity and Islam.

Block 1 (1-1:20) Your Task: read accurately, think precisely, and write concisely about each block within each session.

Personal processing 1:21-1:29

Block 2 (1:30 -1:50) Special Revelation

Personal processing 1:51-1:59

Block 3 (2:00 - 2:20) Special Revelation, Christian

Personal processing 2:21- 2:29

Block 4 (2:30 - 2:50) Special Revelation, Islamic

Personal processing 2:51 - 2:59

Block 5 (3:00 - 3:20) Projected Conclusions

Personal processing 3:21-3:29

Class’s concise interaction with session 1 (3:30-3:50)

Session 2, Tuesday July 11:

Before class read: *Is The Father of Jesus the God of Muhammad?* Pg 55-68

Room L203 8-11 AM: Monotheistic Deity, Jewish, Christian and Islamic

Block 1 (8-8:20) Each religion employes revelation differently.

Personal processing 8:21-8:29

Block 2 (8:30 -8:50) What is in common between these revelations of the divine?

Personal processing 8:51-8:59

Block 3 (9:00 - 9:20) The role of prophet in revelation of God.

Personal processing 9:21- 9:29
Block 4 (9:30 - 9:50) Are differing descriptions just semantics, or real differences?
Personal processing 9:51 - 9:59
Block 5 (10:00 - 10:20) the unique and almighty Creator
Personal processing 10:21-10:29
Class's concise interaction with session 2 (10:30-10:50)

Session 3, Wednesday July 12

Before class read: *Is The Father of Jesus the God of Muhammad? Pg 69-88.*

Room L203 8-11 AM: Why is the Christian God, Triune?

Block 1 (8-8:20) Oneness and three-ness of God.
Personal processing 8:21-8:29
Block 2 (8:30 -8:50) Can the self-revealing be the un-qualifiable?
Personal processing 8:51-8:59
Block 3 (9:00 - 9:20) Does divinity condescend and address his creation??
Personal processing 9:21- 9:29
Block 4 (9:30 - 9:50) Is the Holy one able to indwell (otherness)?
Personal processing 9:51 - 9:59
Block 5 (10:00 - 10:20) Is the Holy one able to indwell (ethical purity)?
Personal processing 10:21-10:29
Class's concise interaction with session 3 (10:30-10:50)

Session 4, Thursday July 13

Before class read: *Is The Father of Jesus the God of Muhammad? Pg 89-104*

Room L203 8-11 AM: the Lord Jesus Christ

Block 1 (8-8:20) The person and mission of Jesus is in conflict within Christian and Muslims visions of deity.
Personal processing 8:21-8:29
Block 2 (8:30 -8:50) The events in Jesus' life mark divine intervention or Islamic business as normal.
Personal processing 8:51-8:59
Block 3 (9:00 - 9:20) The Qur'an says that one of the two communities is lying about God and His messiah and both should earnestly pray that God would show who it is.
Personal processing 9:21- 9:29
Block 4 (9:30 - 9:50) Consider the divine care in preserving a dynamic witness to the passion, resurrection and bodily departure of Jesus.
Personal processing 9:51 - 9:59

Block 5 (10:00 - 10:20) In Jesus, Muslims know that Allah sent Muhammad and Christians know the Father.

Personal processing 10:21-10:29

Class's concise interaction with session 4 (10:30-10:50)

Session 5, Friday July 14

Before class read: *Is The Father of Jesus the God of Muhammad? Pg 105-113*

Room L203 8-11 AM: God knows humanity has a severe problem

Block 1 (8-8:20) Allah of Islam created the world as it is. The biblical God created an innocent world in which humanity rebellion marred all creation.

Personal processing 8:21-8:29

Block 2 (8:30 -8:50) Humanity: created in the image of God or as Khalif

Personal processing 8:51-8:59

Block 3 (9:00 - 9:20) Adam's sin.

Personal processing 9:21- 9:29

Block 4 (9:30 - 9:50) Sin forgiven or pardoned?

Personal processing 9:51 - 9:59

Block 5 (10:00 - 10:20) Religion and ritual giver of grace of shadow of a redeemer?

Personal processing 10:21-10:29

Class's concise interaction with session 5 (10:30-10:50)

Session 6, Monday July 17

Read *Is The Father of Jesus the God of Muhammad? pg 113-124.*

Room L203 1-4 PM: the Creator determines or establishes choice and makes accountable his creation?

Block 1 (1-1:20) Can God do any and everything?

Personal processing 1:21-1:29

Block 2 (1:30 -1:50) If God already knows all, are presentation really free to act in the present?

Personal processing 1:51-1:59

Block 3 (2:00 - 2:20) cont.

Personal processing 2:21- 2:29

Block 4 (2:30 - 2:50) cont.

Personal processing 2:51 - 2:59

Block 5 (3:00 - 3:20) God is holy and just and will redeem whosoever and judge all.

Personal processing 3:21-3:29

Class's concise interaction with session 6 (3:30-3:50)

Session 7, Tuesday July 18

Before class read: *Is The Father of Jesus the God of Muhammad? Pg 125-140.*

Room L203 8-11 AM: Truth matters today, also.

Block 1 (8-8:20) Some truth is of eternal importance in God's plan.

Personal processing 8:21-8:29

Block 2 (8:30 -8:50) Such truth should order life choices, thinking and speech.

Personal processing 8:51-8:59

Block 3 (9:00 - 9:20) Other things possibly true need to take a reduced place in life.

Personal processing 9:21- 9:29

Block 4 (9:30 - 9:50) Facts not feelings or conformability with any norm.

Personal processing 9:51 - 9:59

Block 5 (10:00 - 10:20) On such truth, life is built.

Personal processing 10:21-10:29

Class's concise interaction with session 7 (10:30-10:50)

Session 8, Wednesday July 19

Room L203 8-11 AM: Apologetic challenges and opportunities found in the biblical and qur'anic doctrines of God.

Block 1 (8-8:20)

Personal processing 8:21-8:29

Block 2 (8:30 -8:50)

Personal processing 8:51-8:59

Block 3 (9:00 - 9:20)

Personal processing 9:21- 9:29

Block 4 (9:30 - 9:50)

Personal processing 9:51 - 9:59

Block 5 (10:00 - 10:20) Projected Conclusions

Personal processing 10:21-10:29

Class's concise interaction with session 8 (10:30-10:50)

Session 9, Thursday July 20

Room L203 8-11 AM: Missiological challenges and opportunities found in the biblical and qur'anic doctrines of God.

Block 1 (8-8:20)

Personal processing 8:21-8:29

Block 2 (8:30 -8:50)

Personal processing 8:51-8:59

Block 3 (9:00 - 9:20)

Personal processing 9:21- 9:29

Block 4 (9:30 - 9:50)

Personal processing 9:51 - 9:59

Block 5 (10:00 - 10:20) Projected Conclusions

Personal processing 10:21-10:29

Class's concise interaction with session 9 (10:30-10:50)

Session 10, Thursday July 21

Room L203 8-11 AM: Conclusion.

Block 1 (8-8:20) Class's interaction with original proposed conclusions.

Personal processing 8:21- 8:49

Block 2 (8:50 -9:10) Surprises and possible new directions

Personal processing 9:11- 9:40

Block 3 (9:50 - 10:10) Working conclusions

Personal processing 10:11- 10:39

Block 4 (10:40 - 10:50) Applications

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, Pakistan: Kazi Publications, 1990.

Secondary Sources

Algar, Hamid. *Wahhabism: A Critical Essay*. Oneonta, New York: Islamic Publications International, 2002.

Armour, Rollin, Sr. *Islam, Christianity, and the West: A Troubled History*. Maryknoll,

- New York: Orbis Books, 2002.
- Armstrong, Karen. *Islam: A Short History*. Toronto, Canada: Random House, Inc., 2002
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- Geisler, Norman L.; Abdul Saleeb. *Answering Islam: The Crescent in Light of the Cross* Baker Book House 2002
- Gregorian, Vartan *Islam a Mosaic, Not a Monolith* Washington, DC: Brookings Institution, 2003
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- Lewis, Bernard. *Cultures in Conflict: Christians, Muslims, and Jews in the Age of Discovery*. New York, New York: Oxford University Press, Inc., 1995
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- _____. *What Went Wrong: The Clash Between Islam and Modernity in the Middle East*. New York, New York: HarperCollins Publishers, 2002
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- Miller, Dave. *The Qran Unveiled: Islam and New Testament Christianity in Conflict*. Montgomery, Alabama: Apologetics Press, Inc, 2005.

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- Murata, Sachiko and William C. Chittick, *The Vision of Islam*. St. Paul, Minnesota: Paragon House, 1994.
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- _____. *Basic Principles of the Islamic Worldview*. Translated by Rami David. North Haledon, New Jersey: Islamic Publications International, 2006
- Ur-Rahim, Muhammad ‘Ata. *Jesus: Prophet of Islam*. Elmhurst, NY.: Tahrike Tarsile Qur’an, Inc., ND
- Shipp, Glover. *Christianity and Islam: Bridging the Two Worlds*. Webb City, Missouri: Covenant Publishing, 2002.
- Swartley, Keith E., ed. *Encountering The World of Islam*. Littleton, Colorado: Authentic Media, 2005.