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Contexts

Issue No. 59 Texas

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Welcome

In the previous issue of **e**-NEWS we outlined a series of positions which will help us analyze the attitude of believers towards Israel as a modern state. For each of those questions, on page 3, a range of answers is suggested, indicating the different positions that have been taken in regards to the issue. In the following issues each of these themes will be discussed, and the reasons for the various positions will be analyzed.

Space rules out any further introduction...

Email your responses to pkclark@pmbx.net & check the web for back issues.

Bible in the Qur'an

In his book "Why I am not a Muslim" Ibn Warraq (who is not complementary about Christianity, either) provides some samples of how Muhammad seems to have misunderstood Christian doctrine, and I have acquired other material from apocryphal sources.

The Muslim misconception of the Trinity leads it to include Mary along with Jesus and the Father: *And* when God shall say, "O Jesus son of Mary hast thou said unto mankind, 'Take me and my mother as two Gods beside God'?" (Sura 5:116)

This comes alongside the confusion of Mary with Miriam, the sister of Moses. Sura 19 describes the birth of Jesus, after which the people come to her, accusing, "O Mary, now you have done an extraordinary thing! O sister of Aaron! Your father was not a bad man, nor was your mother a whore!" (Sura 19:28f)

Some of the Qur'an's references to Jesus allow us to identify Muhammad's sources. Ibn Warraq points out that the tale of Jesus breathing life into birds made from clay was originally introduced in a Coptic 'gospel of St Thomas.'

Other sources of Muhammad's seem to have included Jewish writings and legends. When Sura 12 recounts the story of Jacob instructing his sons to enter Egypt at different gates, it is repeating – inaccurately – a version found in the Midrash Rabbah.

When the Qur'an denies Jesus' crucifixion it is repeating claims of an early heretical sect: "Yet they slew him now, and they crucified him not, but they had only his likeness." (Sura 4:155f)

[Note: references in different English translations of the Qur'an may differ numerically by as many as 5 or 6 verses.]

Gaza Bible Society

A message received on the morning of the 15th alerts us to the concerns facing the believers in Gaza. The message follows: A few masked and armed militants distributed fliers around the area where the Bible Society's centre is located in Gaza this morning. The flier included the following:

1-A threat to the landlord that if he does not evict us by the 28th of Feb they will blow up the whole building

2-A warning to the tenants in the building that they should leave before that date if we are still there

3-A warning for us that we should completely close down our operation in Gaza and not to try to relocate as we are being watched closely

4-Accusations that we spread a doctrine against Islam and that we are a Crusaders' evangelistic operation supported by the Crusaders' West

5-A strong worded warning about their seriousness proved by the bomb which they blew up at the door of the Bible Society last week.

Our team in Jerusalem and Gaza are taking two lines of action: 1-Calling upon the Lord and claiming the blood of Jesus upon the team and the neighbours and the building

2-Informing all the security offices responsible and also copying the office of the Palestinian President Mr. Mahmoud Abbas 3-Calling upon the Church through all of you to lift us up before the Lord as we want to hold in balance:

a-Trust in the Lord and His protection

b-Not giving in to the threats of the enemy

c-An attitude of responsibility towards the safety of the team, and our Muslim neighbours who are terrified by this threat, the landlord came to the Bible Society centre and demanded that we should close for a while!

Please pray for us. As I was praying and thinking the Scripture of 1 Peter 3: 10 - 17 came to mind. It is TEST TIME for our ministry in Gaza.

In the love of Christ

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Table of Jewish, Christian and Muslim writings

The purpose of this table is to relate the purposes of the different religious texts. This is not to draw comparisons between the origins of the Bible and the Qur'an, but specifically to indicate the role played by the additional texts.

Judaism	Christianity	Islam
Tanakh (Ta-Na-Kh, an acronym) – Hebrew Bible,	The Bible (Old	The Qur'an (recitation)
consisting of Torah, Nevi'im and Ketuvim. (Also known as <i>Mikra</i>)	Testament)	Compiled from recorded sayings of Muhammad
Torah (law) – the Books of Moses, Pentateuch	Pentateuch	
Nevi'im (prophets) – the writings of the prophets. 8 books (Joshua, Judges, Samuel, I & II Kings, Isaiah, Jeremiah, Ezekiel, Minor Prophets (12))	History & Prophets	
Ketuvim (writings) – 12 books (Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra/Nehemiah, I & II Chronicles)	Poetry (plus Daniel & books of history)	
	New Testament	
Targum – Authoratitive Aramaic compilation of the Hebrew Bible, produced in the Second Temple period (515 BC-70 AD) when Aramaic was the lingua franca of the Jewish people. The practice was to read a Hebrew verse (twice) and then its Aramaic equivalent. The Targumim (pl) on the Torah and on the Nevi'im are the official versions, but later Targumim (pl.) exist on the Ketuvi'im and other texts.	Bible Translations	The Qur'an in any other language than Arabic is not treated by Muslims as the same book, since the true Qur'an can only exist in Arabic. Numerous translations exist, in English and many other languages, but in their religious practices around the world only the Arabic is used.
Midrash (explanation) - Commentaries, specifically	Writings of the	
exegesis, on the Biblical text. This material is 'rabbinic,' post-exile material, concentrating less on the direct meaning of passages, and more on	Early Church Fathers	
"hints" and exegesis. One of the most significant of these was written by Rashi (Rabbi Shlomo ben Yitzchaki) in 11 th Century France.	Commentaries on the Bible Respected by	
Halakha (<i>the way to go</i>) – compilation of Jewish law, custom & tradition, citing Tanakh sources.	Christians, but not 'revered' as	
Haggadah (lore) – non-legal commentatries, often referring to fanciful events and folkloric myths (such as that of Solomon talking to the birds). Is included in both Talmudic and Midrashic writings.	are the Rabbinic writings	
Talmud – the Mishnah and Gemara were combined in about 400AD	The Creeds Apostle's Nicene, etc.	Hadith – What Muhammad said, did, or approved of. (Compiled during the 9 th Century)
Mishnah (<i>repetition</i>) – the AD70-200 oral law of the Jews (compiled AD 200 by Judah haNasi)	The Ecumenical	Sira – biographies of Muhammad
Tosefta (supplement) – an summary of oral law compiled separately from that of Judah haNasi.	Councils (of the medieval	Fiqh – Legal reasoning based on the Qur'an and Hadith
Gemara (to repeat) – Rabbinic commentaries on the Mishnah	church)	Tafsir – Commentary on the Qur'an
T		
The chapters and verses in the Hebrew Bible correspond Testament. This arose in part from the religious debates period of the inquisition, where a common frame of referand continued to prove useful.	There is disagreement in the numbering of the verses within each sura, especially in translations from the Arabic.	



Zionism Issues & Positions

1. Prophecy (B)	Regarding the	e land of ancie	ent Israel, Scrip	iture	
What we believe about the Bible's prophecies affects our view of Israel today.	is not clear		indicates that Christians have	indicates a converted remnant of Jews	prophesies that the Jews will reoccupy the land
2. Conditions (B)	Any prophecy	y of a return to	the land of Isr	ael	
What does Biblical prophecy say about any conditions laid upon the Jews for their return to the Land?	is not conditional		asserts the Jews must be repentant		suggests that Jews are recognizing Christ
3. Entity (F) Since 1948 Israel has existed as a nation, but is this political entity necessarily the fulfillment of scripture?	The status of is not the promised return of prophecy	the modern S is a manipulated political phenomenon	is an 'Abramic' return, but not God's method	may be the return prophesied in scripture	clearly is the return prophesied in the Bible
4. Identity (F)		akeup of a pro	phetic Israel w	ould be	
Could the prophesied Israel include non-Jews (both racially and by religion)?	whoever is resident	including Secular Jews	Jewish and Christian believers	Conservative, Reform & Orthodox Jews	Only Jews recognized by the Orthodox
5. Geography (B)	The prophesi	ed return of Is	rael will occup	y will include.	
Prophecies include a wide area of the Middle East – Israel today is only a small part of that.	the present State of Israel	plus the West Bank	plus the Gaza strip	plus the Sinai	plus what is now Jordan
6. Support (R) What freedom of action does Israel's position in prophecy allow it, and how should believers (and the nations whose behavior they influence) respond?	If the modern they should be treated as any other modern nation	state of Israel Christians should not participate in political action regarding modern Israel	Christians should criticize immoral conduct but take no measures to 'discipline' it	Orophesied retu Christians should support or withdraw support depending upon Israel's conduct	they should be supported in any defensive or offensive action they want to take
7. Sovereignty (R)	The successf	ul return of Isi	rael to the land		
How much should believers in other nations feel that they are responsible for the success of the return to the land?	entirely in the hand of God		will bring condemnation on any nation that is not supportive	depends upon 'believing' people & nations to support it	will fail if believers refuse to acknowledge it
8. Strategy (P)	Any loss (or	giving up) of te	erritory by the i	modern state o	of Israel
The question of how willing Israel should be to trade 'land for peace' is controversial, both within Israel and amongst those who have an interest in it.	is irrelevant, since success is in God's will		may be necessary for eventual success	is a sign of weakness of the political regime	is a failure of the prophesied 'return'
9. Global Role (P)	The present s	state of Israel			
Does Israel's distinct position in Scripture give it a privileged position in the world today?	should be expected to conduct itself as a modern state	should be expected to recognize international law		should be allowed total freedom of action within its own borders	should be allowed to act unilaterally in any circumstances
10. Judgement (R)		chosen people	e, the modern s	tate of Israel	
Being a unique people throughout Scripture, should Jews be concerned that their moral conduct might influence the way God smiles upon their nationhood?	can act freely without concern for further judgement		risks judgement if it acts against God's commandments		jeopardizes its existence if it's conduct brings dishonor to God
11. Evangelism (B) Since the Jews are God's chosen people is it necessary to continue in Jewish evangelism?	Since Israel's should seek to win both devout and secular Jews for Christ	population is	largely secular should focus on evangelism amongst the secular Jews	r. Christians	should not evangelize, since Jews are already God's people
12. Society (P) Should Christians always approve of the political decisions made by Jewish leaders?	National opin must dominate believers' attitudes to Israel	ion and intere	sts of Israelis a will necessarily influence Christian attitudes		ment are irrelevant to the Christian prophetic agenda
13. Eschatology (B) How significant is the presence of a Jewish state in end times prophecy? Note: #6 and 9 seem similar. 9 is the nation,	is of minor relevance in end time prophecies	is part of a sequence of prophecies other nations.	state	is necessary for other prophecies to fall into place	indicates that the day of judgement is almost upon us

This Month

