

MATRIC: DI/868
COURES: NEW TESTAMENT THEOLOGY
EXAM: FIRST SEMESTER EXAMINATION 2020/2021 SESSION
DATE: 5TH OF FEBRUARY 2021
CLASS: THEOLOGY III

1. "The New Testament Theology" is the title of some academic syllabi (courses). Does it exist?

The New Testament is the second section of the bible, and it is called the New Testament because it gives the new covenant between God and human beings made possible by the coming of Jesus Christ. The New Testament was originally written in Greek, and all were arranged according to their literary forms. This include the four Gospels, which record the life of Jesus, Acts of the Apostles, which gives the account of the life of the early Christians, the Letters and the book of Revelation.¹ The New Testament exists because each forms a part of salvation history and the revelation of God within history. Udo Schnelle, gave an important point for his hid discussion is that, the NT books that record the effort of early Christian believers seeking to make sense of life, death, resurrection of Jesus Christ and their own experience of salvation in him can make meaning to contemporary believers if they can understand how the NT authors were able to have these accounts and they can do this through historical research.

The New Testament exists because it provides for us a window into the emergence of Christianity, and that why those who are not Christians participate in the study of the New Testament times through archeology and historical research in other academic syllabi.²

¹ Cletu T. Gotan & Joseph H. Mamman. *Bible Basi for Tertiary Institutions*. Printed by Asongs Prints, Jos, 2004. P 65

² Pheme, Perkins. *New Testament Introduction*. Published by St. Pauls Bandra, Mumbai. 2008. P 33

2. Christology of the Synoptic Gospels

The gospel of Matthew began the Christology of Christ with a more detailed account of the person of Jesus. The gospel began by grounding the origin of Jesus in human history (the genealogy) i.e. Jesus of Nazareth born of the human family. The gospel presented Jesus as King, Savior, and Prophet not only to the Jewish people but to all the nations of the earth. Therefore, the universal character of Jesus originated from the household of Israel. The gospel of Matthew also presented Jesus as a saving God's presence among his people Israel. The Christology of Christ has some Christological titles in the gospel of Matthew, Messiah: Son of God. The Sonship of Christ is seen at the Baptism and Transfiguration where the voice of the father was heard "this is my son in whom I am well pleased, and this is my son My beloved. The Messiahship of Jesus is revealed first not through conquest but through self –sacrificial love and service. And that why for Matthew, Jesus is also the Son of God, the Son of Man, the suffering servant, the new Moses, and true Israel.

The gospel of Mark has a central question to the person of Jesus, and this question was asked by Jesus himself in Caesarea Philippi: "But who do you say that I am " (Mk 8:29). The gospel begins with a succinct superscription. "The beginning of the gospel of Jesus Christ, the Son of God" (Mk 1:1). Jesus as the Son of God is confirmed by a voice from heaven at the baptism of Jesus and at the transfiguration. Mark's narrative is to portray the person of Jesus as the mighty Messiah and Son of God. One important aspect of Mark's Christology is that Jesus is the suffering Son of Man.

The Christology of the gospel of Luke is that Christology that is based on tradition. Jesus is presented as a prophet whose coming is to fulfill the prophecies, and he has been sent to bring good news to the poor, to proclaim release to captives and recover sight to the blind, and to proclaim the Lord's year of favor. Luke's Christology is that which is functional, and Jesus is understood in terms of what he has done, in terms of the role that Jesus himself played in bringing God's salvation to the world. In chapter 9 of Luke's gospel, the evangelist conveys a basic foundation of Christological view by using different Christological titles which give answers to the question of Herod. "Who is that about I hear such that."

Reginald H. Fuller in his Christological reflection talk about the self understanding of Jesus. For Fuller, he examines the messianic title as applied to Christ in the synoptic gospels: Christ, Lord, Son of David, Son of God, Servant of the Lord, and Son of Man. Fuller affirms that the title "Son of Man" is properly applied to Jesus because it is firmly embedded in the vocation of Jesus and is found in both primary strata of the gospel i.e. Mark and Q. These materials speak of the suffering son of man and also those who speak of the future coming of the transcendent son of man. The Son of Man in the present and the son of man in the future.