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**Question 1: “THE NEW TESTAMENT THEOLOGY” IS THE TITLE OF SOME
ACADEMIC SYLLABI (COURSES). DOES IT EXIST?**

The New Testament Theology (NTT) exists. The theology of the New Testament reveals God's planned revelation to people of Himself, His character, His attributes, and what He is doing in the world. This revelation began in Genesis, in the Old Testament, and continues through Jesus and the coming of the Holy Spirit. In the New Testament, God reveals Himself as wholly man and wholly God in Jesus and as a dweller in the lives of His people in the Holy Spirit.

Prior to the Reformation there was little or no interest in biblical theology. The focus was wholly upon dogmatics. It is the rise of the modern critical period, covering the last two centuries, which has caused the field of New Testament Theology both to come into its own and yet at the same time to suffer many setbacks. The first real differentiation between dogmatic and biblical theology was made in 1787 by J. P. Gabler, who criticized the former because it consisted of what men by the use of their reason philosophized, and urged attention to the latter because it consisted of a historical discipline. Many scholars followed Gabler's project. William Wrede called for a purely historical approach. Rudolf Bultmann called for a kind of marriage of existential philosophy and history of religion approach. Among the most recent approaches, Cullmann defended salvation history as the hermeneutical key to New Testament theology. However, the majority of NT theologies and the most significant ones are by Protestant scholars. The work of Max Meinertz published in 1950 is often called the first modern New Testament theology by a Catholic.

Despite the complexity of issues surrounding New Testament theology and the lack of consensus on either its task or its method, it has been called the summit, as it were, to which the arduous mountain paths of New Testament exegesis lead, and the vantage point from which one

can look back upon them. New Testament theology presents a number of paradoxes: articles multiply on the problems of the discipline; it is included in syllabi of and taught in many Universities and Seminaries; it is routinely pronounced dead; yet, new journals and series of books emerge dedicated its study; comprehensive New Testament theologies continue to be produced, and monographs appear on particular aspects of New Testament theology. One could justly conclude that it is an impossible task to write a New Testament theology which would meet all the requirements of the various schools of thought. In the final analysis each interpreter can do no more than produce a work which gives priority to the aims he considers most important. He has an obligation, however, to outline his objectives and to give some indication of the reasons why he has chosen them.

Question D: PNEUMATOLOGY IN LUKE

Pneumatology is a branch of Christian theology that deals with the Holy Spirit. The Synoptics (in contrast to John), contain less teaching about the Holy Spirit. Luke contains more than Matthew and Mark. In Luke, the historical line of salvation is dominated by the interventions of the Spirit. The Spirit is granted to some figures of the Gospel of childhood (1:13-17,35,41,67; 2:25-28), but as soon as Jesus is baptized (3:22), he becomes the only bearer of the Spirit. Nevertheless, our present purpose is to consider: the Holy Spirit in the mission of Jesus; and the Holy Spirit in the Teaching of Jesus, as contained in the gospel of Luke.

The Holy Spirit in the Mission of Jesus

According to Luke, John made his specific declaration that Jesus would baptize with the Holy Spirit and with fire (3:15). Hence, the conception of Jesus was attributed to the Spirit. Luke 1:35, however, records the angel's address to Mary, 'The Holy Spirit will come upon you . . . therefore the child to be born will be called holy.' In his birth narratives Luke brings out strongly the part

played by the Spirit in guiding the words which Simeon pronounced over Jesus (2:25). Subsequently, the baptism (3:22) and the temptation (4:1-3) were marked by the activity of the Spirit. The Spirit who descended on Jesus led to the testing of his mission. The function of the Spirit, therefore, is highly significant in the revelation he gives of the universal extent of the mission of Jesus. Thus, the Spirit is seen as the organizer of the main stages of the mission.

The Holy Spirit in the Teaching of Jesus

Luke records the occasion when Jesus was accused of casting out demons by the prince of demons (11:14-23). This was tantamount to calling the Holy Spirit the devil, and it is not surprising that Jesus describes this attitude as unforgivable (12:10). It revealed such a moral deterioration that good had become evil, and true values no longer had meaning. Subsequently, Jesus left his disciples in no doubt that they could expect opposition. He prepared them for possible defense of their cause before political councils by assuring them that the Spirit would speak through them (12:12). In the course of his teaching on prayer Jesus affirms that the Father will give the Holy Spirit to those who ask him (11:13). He promised to give them power from on High after his death (Lk 24:49; Acts 1:8). This power was realized at Pentecost. From then on, the apostles, the evangelists (Acts 8), the believers of Samaria (Acts 8:15-17), and then those who came from paganism (Acts 10:44-48) will receive the Holy Spirit as their share.

In conclusion, Luke records that many major events of the life of Jesus are specifically connected with the activity of the Spirit: the incarnation, the baptism, the temptation, the exorcisms, the healing and preaching ministry. In his teaching Jesus prepared his disciples for the age of the Spirit which would follow his death and resurrection. On why the synoptics say so little about the work of the Spirit, it seems most natural to suppose that Jesus said little because it required the experience of Pentecost to make the teaching intelligible.