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A COMPARATIVE ANALYSIS OF THE PERSON AND WORK
OF JESUS CHRIST FROM THE FOURTH GOSPEL AND
QU'RAN.

An Essay Presented to the
Faculty of the
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ABSTRACT

Symbolism is a vital instrument in communication. Its clear definition conveys meaning from the sender to the receiver. On the contrary, a vague use of such symbol may result in meaninglessness, confusion and illusion in the receiver.

A related discovery to the above statement is the use of Messianic title in the Quran and the Fourth Gospel and the resulting polarization among adherents of both religion inspite of the wide acknowledgement given Jesus in both literature. The major question raised by this issue is "Who is Jesus Christ and what did he do?"

To answer this question, the writer in this essay explores the rich historical and theological account of the Fourth Gospel as his primary source for understanding the Person and Work of Jesus Christ and as a bridge for the vacuum in the Quran on his Messianic function which is the proof of his Messiaship.

Library research was explored to bring out this inexhaustive findings discussed in five chapters viz:

Chapter One introduces the topic reflecting on the probable causes and effect of misconception of the title in the Quran, and the scholarly conjectures on the subject matter.

Chapters Two and Three gives us the images or titles of Jesus Christ expressing his character and works as seen in the fourth gospel and Quranic account respectively. Chapter Four compares notes from the images spelling out its theological implication and significance in the salvation of mankind.

Chapter Five which is the last, summarizes the observations and recommendation of the writer describing the origin of Jesus as one sent from the Father and his atoning death and resurrection as the means of achieving his Messianic function of salvation for mankind which even hopeless Muslims can avail themselves of by putting their trust in him.

The concept still hold in cycle the picture of incarnate word of God who came to the world as man, became involved in the reformative activities of the depraved creation through his powerful instruction (teachings) and sacrificial death and ultimately, return to glory in heaven via resurrection and ascension.

Thus, God's appearance (through Jesus also called Immanuel in Mt. 1:23) reveal God's redemptive course and avail to mankind salvation for anyone who will believe and trust in God's redemptive work through Jesus Christ.

A. Conclusion

The correct understanding of Christ's personality as one of the Godhead and the truth about his humanity is an indispensable key to interpreting the whole concept of salvation initiated by God.

Here, the Muslims lost focus by denying the deity of Jesus and taking him for a mere prophet like others before him. Consequently, they (Muslims) missed in Jesus, forgiveness of sin, and eternal security which his death and resurrection availed Christians who regard him as their Saviour.

According to Pannenberg:

The significance of Jesus Christ must be developed from what Jesus actually

was then, else faith in salvation itself loses any real foundation.¹

In Christology and Soteriology, the destiny of man was fulfilled and the two are inseparable.²

In conclusion, the writer agrees with Kulzenga's statement that:

Now the glory and indispensableness of Jesus Christ is precisely that he satisfies the hunger of natural religion and makes the revelation discovery of God Omnipotent both in thought and in actual life.³

The truth of the matter is that the Messianic Jesus came from God as foreordained by him (God) and has taught and demonstrated among mankind salvation as a free gift of God acceptable by faith alone not by works of merit as imagined among Muslims.

B. Recommendation

Using the preceding highlights of God's prerogative of judgement and his self-disclosure in Jesus "the Messiah" as posited in this essay, the writer hereby makes the following suggestions for the consideration of the Muslim Ummah (Muslim community).

¹Wolfhart Pannenberg, Jesus God and Man (Philadelphia: The Westminster Press, 1975), p.48.

²Pannenberg.

³John E. Kulzenga, "The Heart of The Matter," The Muslim World, Vpl. 25, July 1935, p. 43

1. Christ's Messiahship should be taught to Muslims in historical details as written in the Bible.
2. The pre-incarnate Christ is truly God who manifested himself as the spirit and his word (Logos) in Mary's miraculous virgin conception made evident in the incarnate Christ (his humanness).
3. Salvation is a gift from God, not achieved by merit of work but through faith in the atonement of Jesus Christ on the Cross.
4. Muslims or anyone who desires to be saved can be saved if they will believe in the redeeming Jesus Christ - "the Son of God"
5. All temptations to forcefully subjugate people of other faith outside Islam be restrained and left till the day of judgement when the righteous God and Judge shall declare in finality the truly saved and their saviour.