

THEOLOGICAL REFLECTION ON THE PERSON OF JESUS AND ITS  
IMPLICATIONS FOR THE CONTEMPORARY CHRISTIANS

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## ABSTRACT

In the history of the universe it is only God that is the prime factor, and constitutes the effect without which there is a cause, the prime mover that nothing else can move. Consequent upon this every thing takes precedence from Him. In order to come in contact with this being, humankind stumbled upon religion, through which, a way of interacting with Him could be established. To this end, so many religions of the world were established with virtually each of them claiming the monopoly of God. Jesus is a common feature in all the revealed religions and serves as the standard of measure for them all. By this each of them makes references to the person of Jesus for instance, Qur'an, the holy Book of Islam refer to Jesus as the son of Mary and not as the Son of God as contained in the Gospel. The position maintained in Islam is to debunk the person of Jesus and to make some Biblical doctrines be of no effect, these include the doctrine of Trinity, and incarnation to mention only a few. The Buddhist on the other hand refers to Buddha in the light of Jesus. According to them, even though Buddha does not have a virgin birth like Jesus. Certain mysteries were associated with his birth, for instance it was taken that he took some steps (walked) and spoke on the same day he was given birth to. The Jehovah Witnesses founded by Tazel Russell did not propose any figure for this religion the relevance of Jesus is also acknowledged because the core of their teaching is to debunk the divinity of Jesus, the doctrine of Trinity, the doctrine of incarnation among other doctrines. More so, Jesus is not the Son of God and so cannot be of the same essence with God. Consequently he does not deserve to be worshipped. The research work on the other hand however purposed to affirm the Person of Jesus, and uphold the doctrine of incarnation as the foundation upon which the Christian faith is built. Therefore, the following recommendations were made

1. That the doctrine of incarnation be the focus of a Christian celebration.
  2. That at least one Sunday service should be devoted to its emphasis (just like the other departments and organizations of the Baptist Convention holds their annual emphasis Sunday (or even a week).
  3. That the churches rise to the propagation of this doctrine by encouraging book authors, article writers, Christian film makers etc, to channel their presentations towards the emphasis of the doctrine of the person of Jesus.
  4. That the Christian preaching be rooted in the doctrine of incarnation.
  5. That sound theological training is emphasized which invariably leads to seasoned Christian apologists.
  6. That the doctrine should not be sacrificed or compromised for anything.
- Above all, that the lives of every Christian portrays the tenet(s) of the doctrine of incarnation. No Christian should live contrary to the statement of the person of Jesus.

## 5.2 CONCLUSION

The Christological argument of the last century was tailored along the distinction(s) between the Christ of faith and the historical Jesus. In view of this however, the writer would like to maintain that the Christ of faith would be better comprehended from the activities of the historical Jesus because the works he came to do are the pointers to the revelation of God without which our faith would be baseless. Until we are able to grasp the identity of Jesus, it will be difficult if not impossible to accept Him as the true revelation of God (incarnate).

Therefore, the contemporary churches through the pastors and other ministers of God have a great task of teaching and preaching on the Biblical position of the person of Jesus being the "very God" in the human form. Bruner was more practical when he adopted the use of allegory in emphasizing the importance of sound theological training. For him this is the only means by which Christian doctrines could be sustained. In own words, he said:

*The church needs to use theology as a check, in order to protect herself against 'food poisoning', and against the acceptance of worthless and deceptive 'food substitutes.' Theology cannot herself create the divine Food of Life, but she can render yeoman service to the church and to the cause of God on earth by exposing the poverty-stricken condition of Christendom (Bruner, 15).*

Without sound theological training pastors in particular and the ministers in general would have difficulties in putting the thoughts of the parishioners straight.

So many theologies fill the air in all generations. As a matter of fact the rate at which information and all forms of teaching spread in the contemporary times cannot

be compared in any way to the previous centuries and ages. At the very moment it is very convenient for a minister to preach to as many listeners and viewers as possible throughout the world by virtues of the technological development all around through the internet facilities, cable television to mention only a few.

As a matter of fact, wrong teachings and preaching spreads through the transmitting (media) houses. In order for the minister to combat this menace, ministers of God should deem it fit to project their divinely inspired messages through these media. Besides, the ministers should take Biblical teachings as a matter of urgency and unprecedented importance to their parishioners, regardless of their age grades.

### 5.3 RECOMMENDATIONS

Based upon the findings of this research work the following are, therefore, recommended for consideration:

1. That the doctrine of incarnation be the focus of a Christian celebration.
2. That at least one Sunday service should be devoted to its emphasis (just like the other departments and organizations of the Baptist Convention holds their annual emphasis Sunday (or even a week).
3. That the churches rise to the propagation of this doctrine by encouraging book authors, article writers, Christian film makers etc. to channel their presentations towards the emphasis of the doctrine of the person of Jesus.
4. That the Christian preaching be rooted in the doctrine of incarnation.
5. That sound theological training is emphasized which invariably leads to seasoned Christian apologists.
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6. That the doctrine should not be sacrificed or compromised for anything.

Above all, that the lives of every Christian portrays the tenet(s) of the doctrine of incarnation. No Christian should live contrary to the statement of the person of Jesus.