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**KYRIOS IN THE FOURTH GOSPEL:
A KEY TO UNDERSTANDING JESUS**

**A THESIS PRESENTED TO THE FACULTY OF THE
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**IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR THE DEGREE MASTER OF THEOLOGY**

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ABSTRACT

The concern for this study is to stir up deeper commitment to the Lord of the Church - Jesus Christ. The need for the work emanated from the level of faith that seems to have faded in the Church over the years for mediocrity, insincerity, visionlessness, deception and bigotry among the followers of Jesus Christ.

The thesis defines, analyses and critiques the term Kyrie/Kyrios stating its various inflections like Nominative, Genitive, Dative, Accusative and Vocative. The overwhelming use of the vocative in the Fourth Gospel is noted to be ironic.

Chapter II begins brief history and background of the Fourth Gospel stating the *sitz-im-leben* and its literary characteristics. Chapter III is devoted to the review of some of the related literature chronologically but on decade basis.

Chapter IV of the work is divided into five subsections namely Kyrios in the Narrative statements Basic community belief, Old Testament quotations, Kyrie with non-believers, Kyrie/Kyrios with believers; and Jesus affirmation of himself as the Kyrios. Chapter V draws theological implications of kyrios from the Fourth Gospel, with a focus on the individual member of the community, the Jewish synagogue, the early centuries, the church today, individual believers, and unbelieving community.

The study concludes with the summary that kyrios in the Fourth Gospel is an effulgent glory of the Hebrew adonai or the tetragrammaton revered name, Yahweh. It is therefore incumbent on all believers to make the claims of the Lord Jesus Christ to become priority in life and ministry.

CONCLUSION

On the basis of the work done so far in this study, the writer hereby makes the following conclusions.

Findings in this study are summed up in the fact that the Fourth Gospel is broadly ironic. This is discernible as human ignorance, misunderstanding, and unawareness collides with divine presence, e.g. the Samaritan woman (chapter 4) and the man born blind, (chapter 9). It is commonplace in John to find surface meaning (11:12-13, 47-48) conflicting with hidden spiritual meaning, (11:13-16, 49-50). Against this backdrop, fundamental assertions in John are read to be an irony.¹

However, it should be submitted that these titles present no contradiction .⁸

B. RECOMMENDATIONS

Every believer should be obedient to the Christ as the Lord, in everything , whether in or out of the Church. The thinking must be that the Lord must be glorified and self must be seen no more. For the Baptist, his witness and commitment is that: "He must increase" (3:30). This must be the motive of all. This is against the backdrop that believers do not own themselves, they are the Lord's and so their will must always be subjected to the Lord's in all situations because Jesus is Lord.

Moreover, ministers of the gospel should see themselves as one who has double assignments. (1) To live to the pleasing of the Lord

(2) To lead the sheep of Christ to his feet. These assignments are enormous. When the minister does not live to please the Lord, it is like a house which when its foundations cracks, the whole building collapses. We hereby end this work with a few suggestions for further studies.