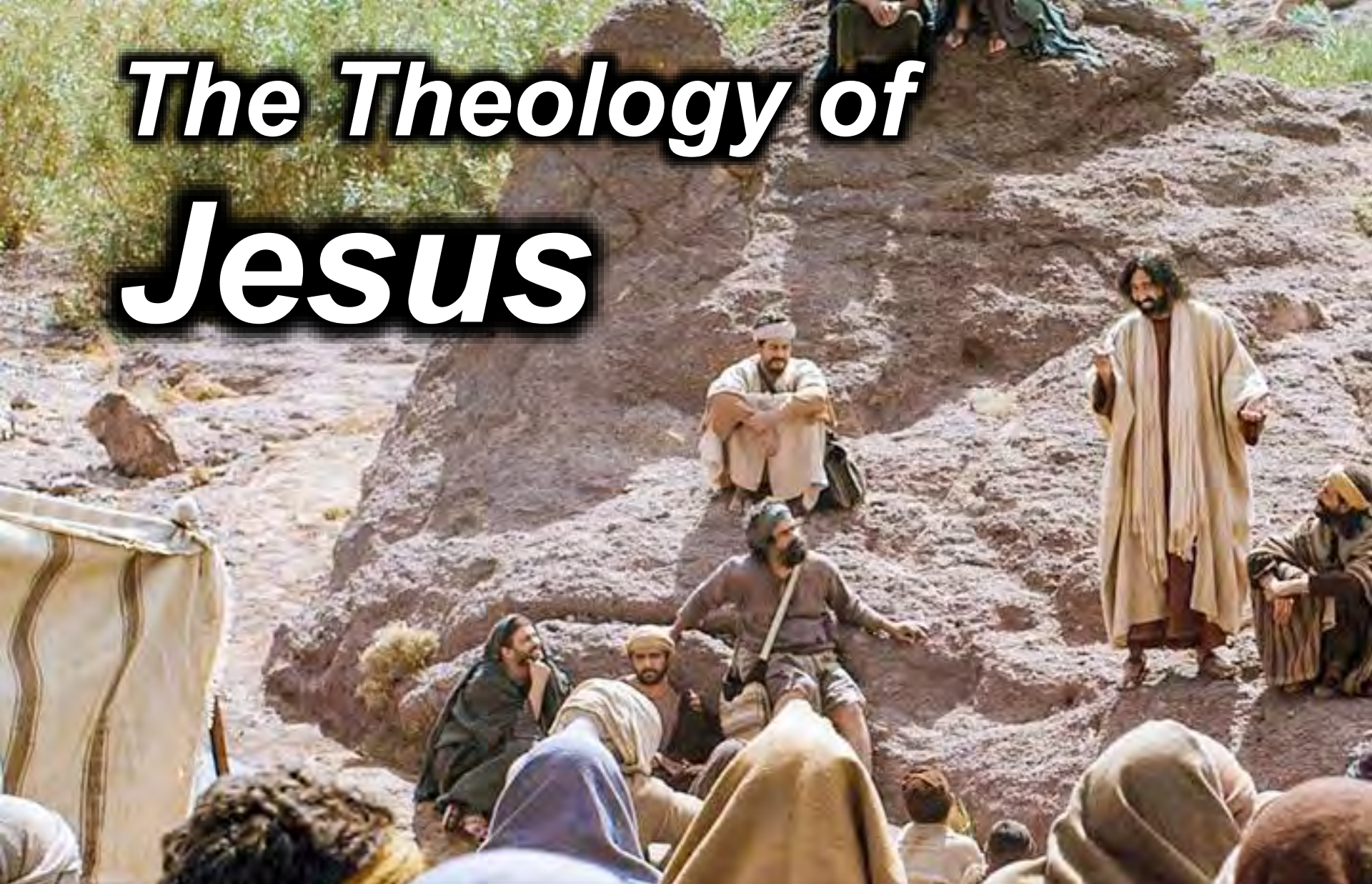


The Theology of Jesus



**An adapted 2006 Class Presentation by Susan Ashoka Debnath for
Dr. Rick Griffith • Singapore Bible College • BibleStudyDownloads.org**

Theology of Jesus



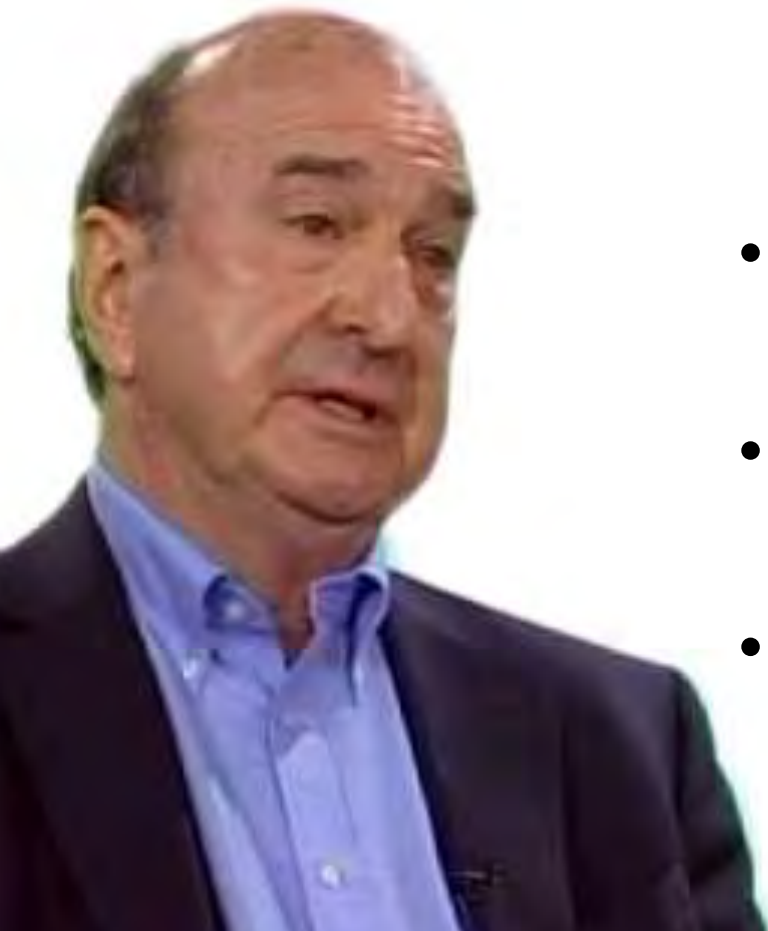
- **We accept the general trustworthiness of the major contours of the Synoptic Gospels.**
- **This presentation addresses more narrowly the sayings and themes of Jesus' ministry.**
- **Jesus is the most significant person in history, yet even many Christians cannot summarize his teachings concisely.**
- **What was the core component of the theology of Jesus?**

Theology of the Kingdom



- **Jesus' message centered on the kingdom of God.**
- **The kingdom of God addressed:**
 - **reign more than realm**
 - **power more than place**

E. P. Sanders on the Kingdom of God



- **A covenant into which one enters**
- **A future entry yet to be fully established**
- **An unexpected coming event separating the righteous from the wicked**
- **The establishment of a recognizable social order**
- **A present experience of Jesus' words and deeds.**
- **A characteristic of God and his reign as King**

Jewish Eschatology

Old Age

New Age



Messiah
comes as king

Christian Eschatology

New

Age



Old

Age



Messiah crucified

Messiah returns as king

Kingdom is Future & Present

The Future Dimension

- The messianic banquet in Isaiah 25:6-9 is future
- Jesus' parables on feasting (Matt. 22:1-14; Luke 14:15-24)
- Jesus teaches his disciples to pray for the coming kingdom (Matt. 6:10)

The Present Dimension

- The call to repent because the kingdom of God is at hand or has drawn near (Mark 1:15; Matt. 4:23; Luke 4:23)
- It is bound up with Jesus ministry of exorcism and vanquishing of Satan (Luke 9:1; 10:18-19)



Kingdom is Future & Present

- Jesus promises to give his "little flock" a kingdom when they will judge the twelve tribes of Israel (Luke 12:32; 22:28-30)
- Warns the crowds against a belief in its immediate appearance (19:11)
- Showed that the kingdom had come upon those in Jesus' audience (Matt. 12:28)
- In Jesus' person, God's reign appears even in the midst of his enemies (Luke 17:20-21)



Kingdom is Future & Present

- He contrasts entering the kingdom with being thrown into hell as two possible future destinies (Mark 9:47)
- Enjoying God's reign is likened to an inheritance (Matt 5:20)
- One can enter it, at least in part, already in the present (Luke 16:16)
- One can enter it by humbling oneself as a child (Mark 10:15)



Kingdom is Future & Present

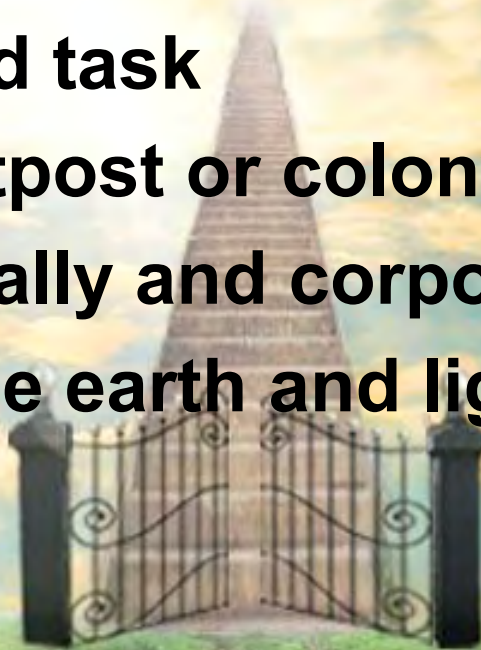
- A future state into which one enters (Matt 25:31-46)
- Part of what happens at Christ's return (Matt. 7:21-23; 25:1-13; Luke 21:31)

- The kingdom has been presented since the ministry of John the Baptist (Matt 11:11-12)
- The fulfillment of prophecy in the ministry of Jesus points to the arrival of a new era (Luke 4:21; Matt.11:4-6)



Understanding the future and present elements of kingdom

- Gives us hope and certain realism about the Christian life and task
- Makes us an outpost or colony of heaven
- We live individually and corporately now
- We are salt of the earth and light of the world (Matt 5:14-15)





Ethics


General Principle

In the Lord's Prayer we pray
"Thy kingdom come,
thy will be done."






How should we live now in light of this future kingdom?

- Kingdom and ethics are related.
 - God's kingly rule will be fully established on earth, but his righteous standards are commanded now.
 - The ethics of the kingdom refer to doing God's will in every area of life.
 - The believers' task is to first seek his kingdom and his righteousness (Matt. 6:33a).
 - The result is that all of their needs will be met (Matt. 6:33b)
- 



How should we live now in light of this future kingdom?


- A disciple lives a life of faith
 - Believe the good news that Jesus preached (Mark 1:15)
 - Confess this belief publicly (Luke 12:3)
 - Receive God's kingdom as a gift (Luke 12:32)
- 






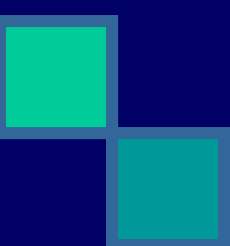

Does faith apply only to trusting
Him for salvation?



No. Jesus also mentioned having
faith in a different way. See the
example of the centurion
(Matt. 8:10).



- 
- 
- “Your faith has made you whole” in four different contexts refers to physical and spiritual healing (Mark 5:34; 10:52; Luke 7:50; 17:19).
 - The little parable of the unprofitable servant is a theology of grace (Luke 17:7-10)
 - The story of the Pharisee and tax collector anticipates justification by faith (Luke 18:9-14)

- 
- 
- 
- The parable of the laborers in the vineyard makes it clear that believers do not work for salvation. The equality of perfection comes to all based on God's grace.
 - The thief on the cross stands as the great example that salvation is not by good works but by simple trust in Christ.

How to resolve the tension of these two standards from Jesus

- **Recognize the context**
- **Recognize that character precedes conduct**

The centerpiece of Jesus' ethic is **love**

His twofold command (Mark 12:29-31):

- 1. Love God**
 - 2. Love your neighbor**
-

Teaching from Jesus about family and personal values

- ☐ Life-long loyalty and faithfulness to one's spouse and children
 - ☐ On the other hand, love for families should seem like hate compared to love for God
 - ☐ Personal integrity, humility, persistence, faith-filled prayer
-

Social Concern

- Jesus was not a social revolutionary.
- He was not a reformer.

His mission was
to die for the sins of the world



- Jesus called his followers servants (Luke 22:25-27)
- He taught stewardship of material things (Matt. 6:19-34)
- Mercy and justice were key concerns throughout Jesus' life.
- His holistic ministry to heal both spirit and body focused on the social outcast.



Social Concern in Today's World

- Implementing Jesus' kingdom ethics requires sensitivity and sophistication
- We must seek a completely pro-life agenda trying to prevent abortion, sexual sin, and glamorizing a dysfunctional family life.

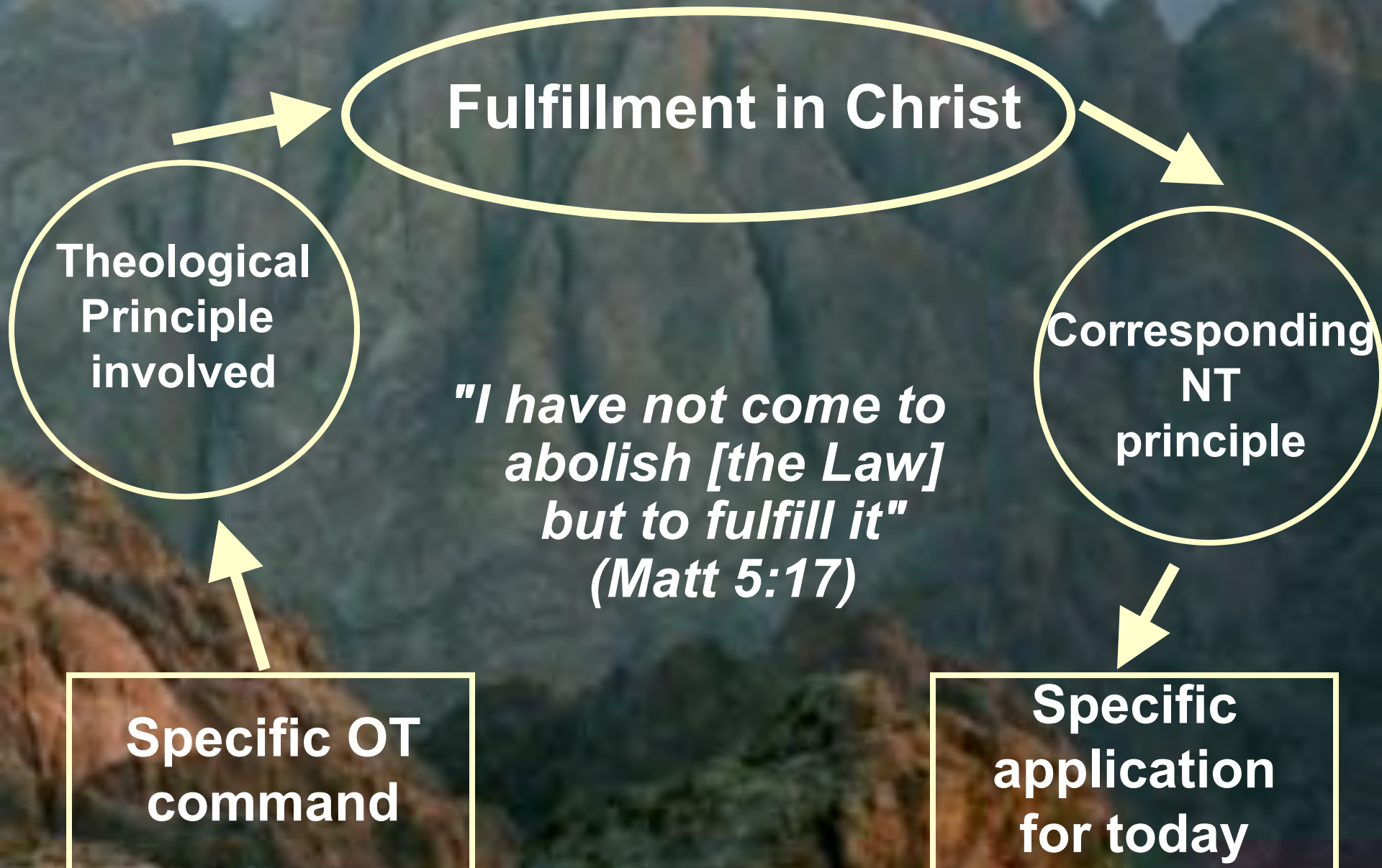


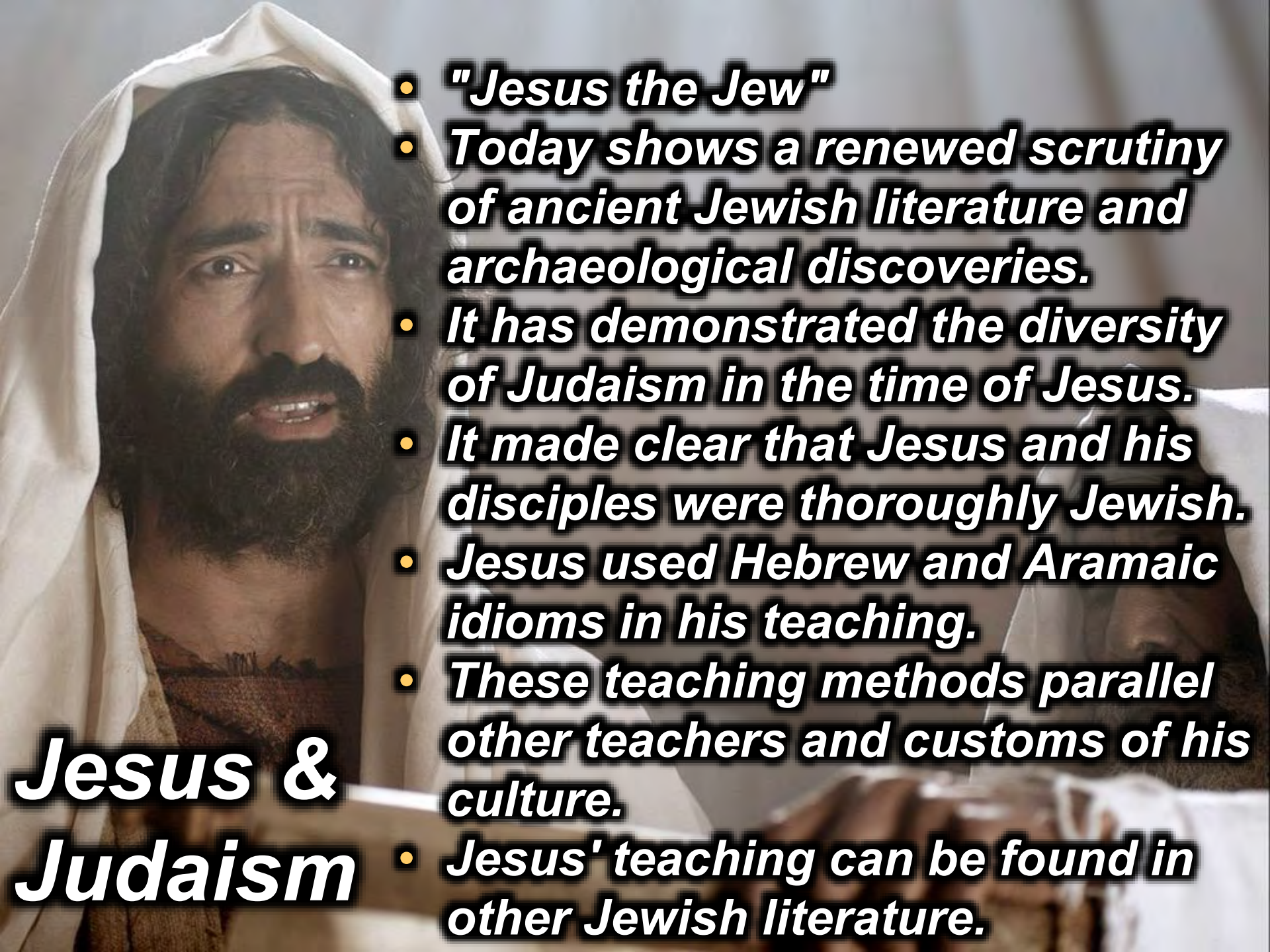
Mt. Sinai

Law and Gospel

- **We must understand Jesus' teaching in its historical context.**
- **Yet Jesus' teaching content has timeless principles.**
- **Jesus is the sovereign and authoritative interpreter of God's Law.**
- **He exemplified how to follow the Law (Matt 5:21-48).**

The Application of OT Law in NT Times





- ***"Jesus the Jew"***
- ***Today shows a renewed scrutiny of ancient Jewish literature and archaeological discoveries.***
- ***It has demonstrated the diversity of Judaism in the time of Jesus.***
- ***It made clear that Jesus and his disciples were thoroughly Jewish.***
- ***Jesus used Hebrew and Aramaic idioms in his teaching.***
- ***These teaching methods parallel other teachers and customs of his culture.***
- ***Jesus' teaching can be found in other Jewish literature.***

Jesus & Judaism

Redemption & Vindication

- Jesus' death and resurrection are the key elements of his life.
- His fulfilled predictions of his own death and resurrection show the trustworthiness of the Gospels.
- They were long anticipated from the outset of his ministry—from his temptation to the cross.
- His use of "the cup" was a common OT metaphor for judgment and God's wrath (Mark 10:38).



*Thanks be to God! He
gives us the victory through
our Lord Jesus Christ.*

—1 Corinthians 15:57

- The Lord Supper repeats many of these concepts.
- As a Passover meal it suggest the theology of Jesus as the lamb.
- The broken bread alludes to death bringing life and God's wrath being placated.
- The "blood" symbolizes a life for a life.
- Jesus' death inaugurates a new covenant with forgiveness of sin.
- The Lord's Supper also looks forward to the coming of the kingdom in all its fullness.

*Thou
gives us the victory through
our Lord Jesus Christ.*

—1 Corinthians 15:57

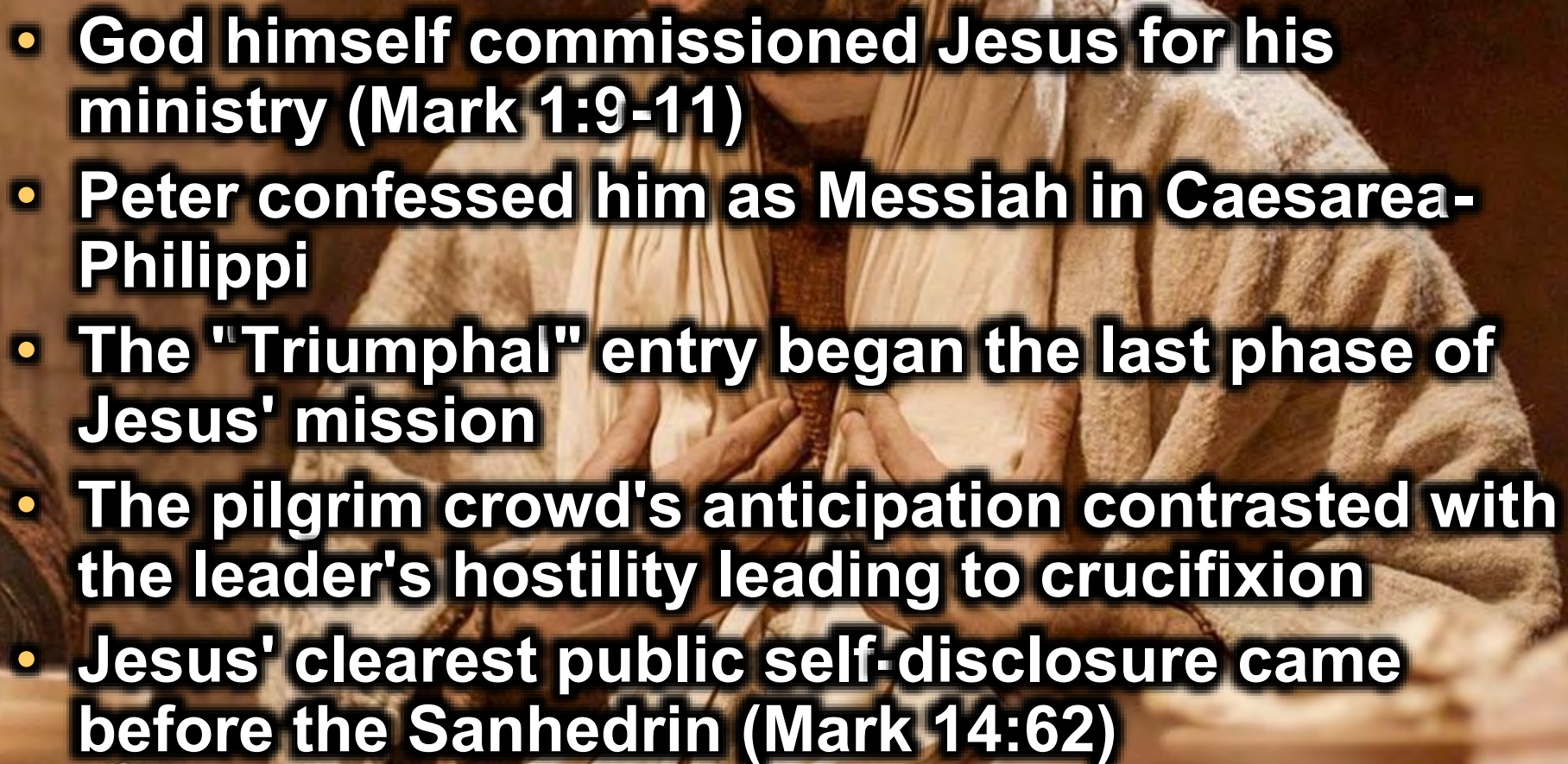
Christology

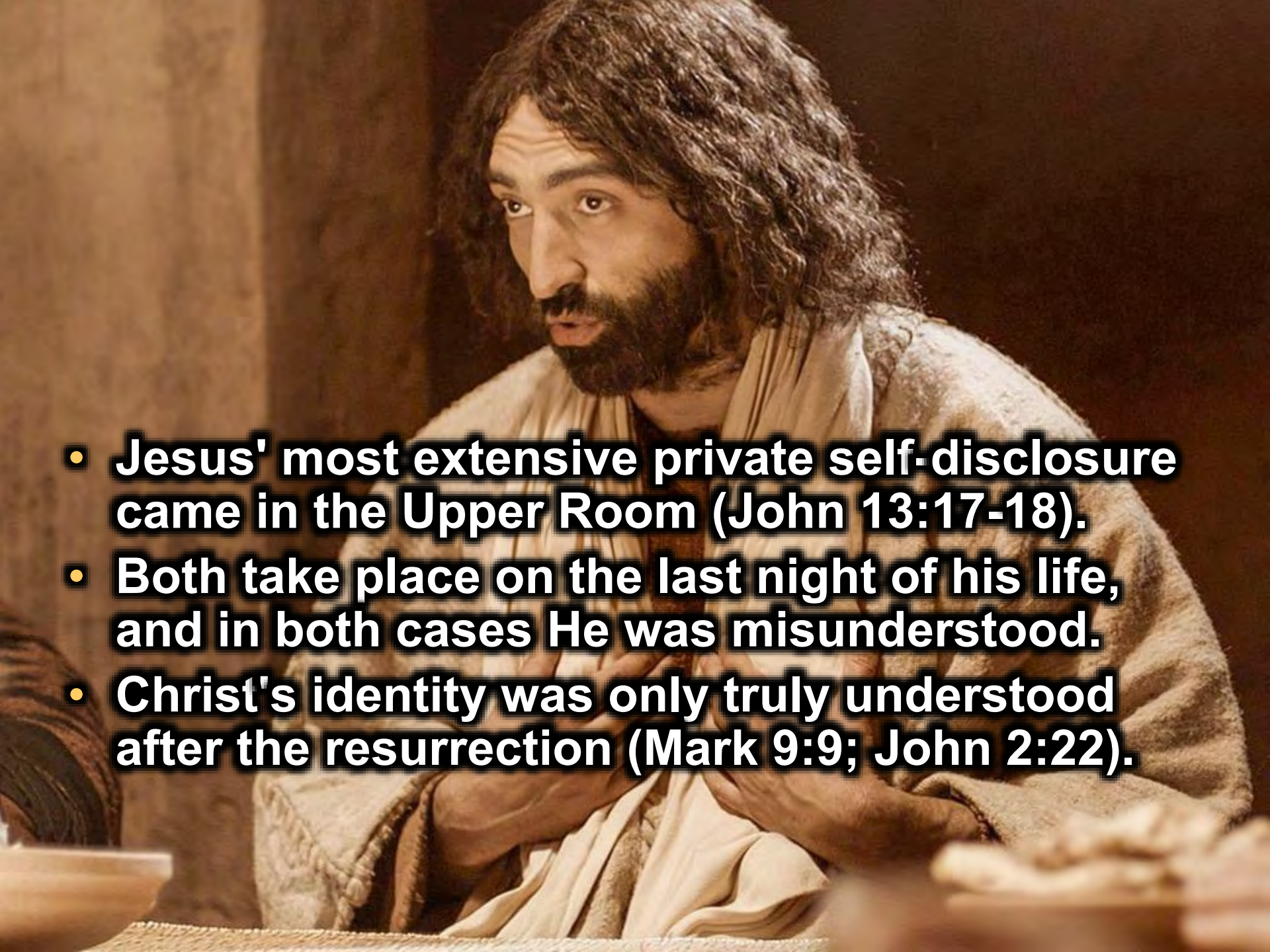
What was Jesus' self-understanding?

Jesus' Mission



- **Some question whether Jesus ever knew himself to be the Messiah or to be divine.**
- **But Luke 2:49 ("Don't you know I had to be in my Father's house?") helps us to understand Christ's special relationship with God.**
- **Otherwise very little information about his childhood and young adulthood suggests there was nothing too special about these years.**
- **Jesus' baptism by John marked a dramatic new stage in his life. But how?**

- 
- **God himself commissioned Jesus for his ministry (Mark 1:9-11)**
 - **Peter confessed him as Messiah in Caesarea-Philippi**
 - **The "Triumphal" entry began the last phase of Jesus' mission**
 - **The pilgrim crowd's anticipation contrasted with the leader's hostility leading to crucifixion**
 - **Jesus' clearest public self-disclosure came before the Sanhedrin (Mark 14:62)**

- 
- **Jesus' most extensive private self-disclosure came in the Upper Room (John 13:17-18).**
 - **Both take place on the last night of his life, and in both cases He was misunderstood.**
 - **Christ's identity was only truly understood after the resurrection (Mark 9:9; John 2:22).**

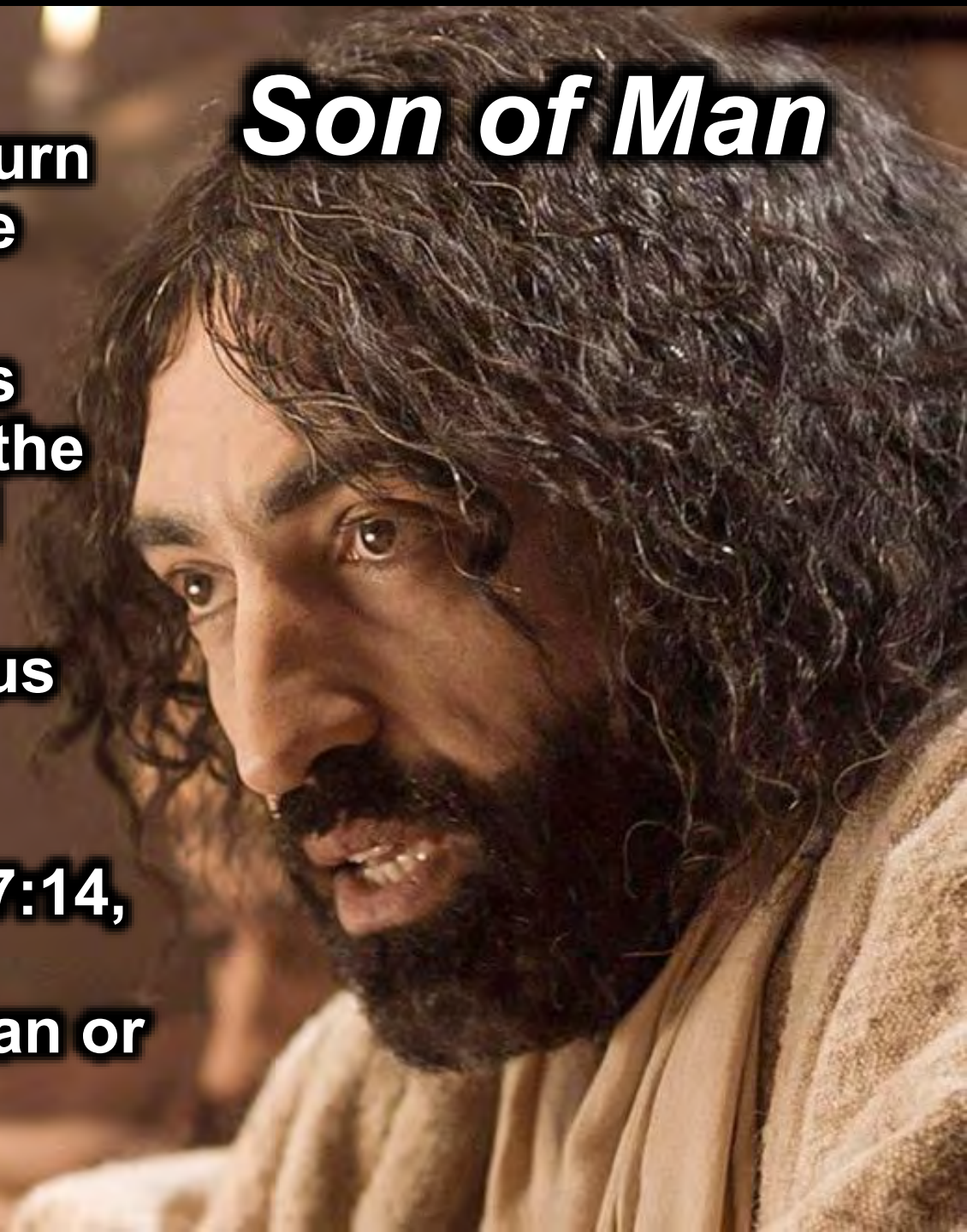
Indirect Evidence

- **Relationships: The way Jesus interacted with and spoke about others showed that he was "in charge"**
- **Accepted worship, prayer and faith from others**
- **God's Final Eschatological Agent**
- **Authority to forgive sin**
- **Metaphors applied only to Yahweh in the OT**

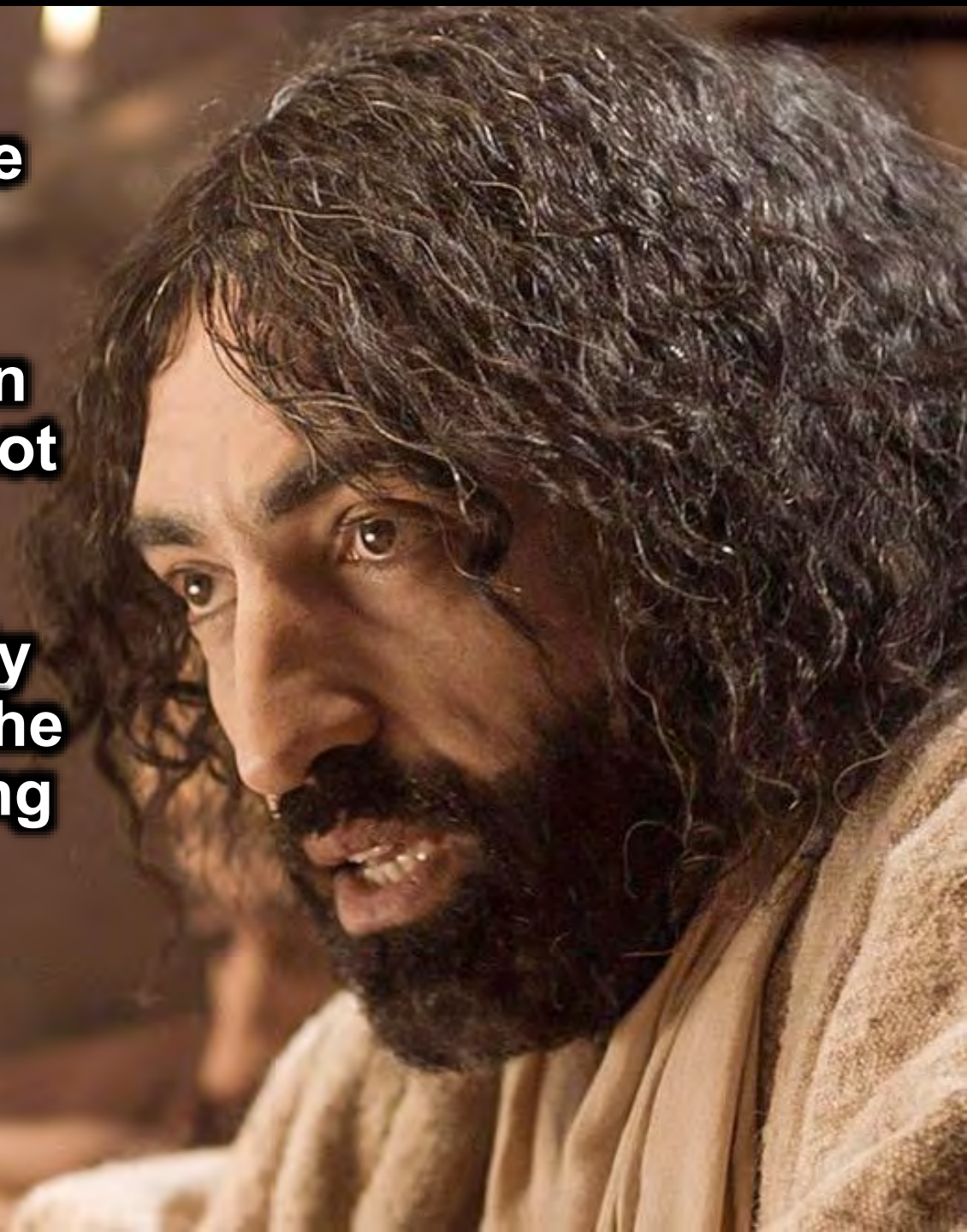
- 
- A large group of people, including men, women, and children, are gathered in a desert setting. They are dressed in traditional ancient clothing, such as robes, head coverings, and sandals. Some are sitting on the ground, while others are standing or sitting on a low wall. In the background, there is a large, rocky hill or cliff face. A donkey is visible on the left side of the image. The overall scene suggests a historical or biblical context.
- **Miracles and the Kingdom**
 - **Abba**
 - **Amen**
 - **The Messianic demonstration of the Final Week**
 - **Something Greater**
 - **Jesus' supernatural insight**

- From implicit Christology, we turn to the explicit title used of Jesus.
- "Son of Man" was used 82 times in the four Gospels and Acts.
- But what did Jesus mean by it?
- Bultmann noted, based on Daniel 7:14, that Jesus is the coming Son of Man or Messiah

Son of Man



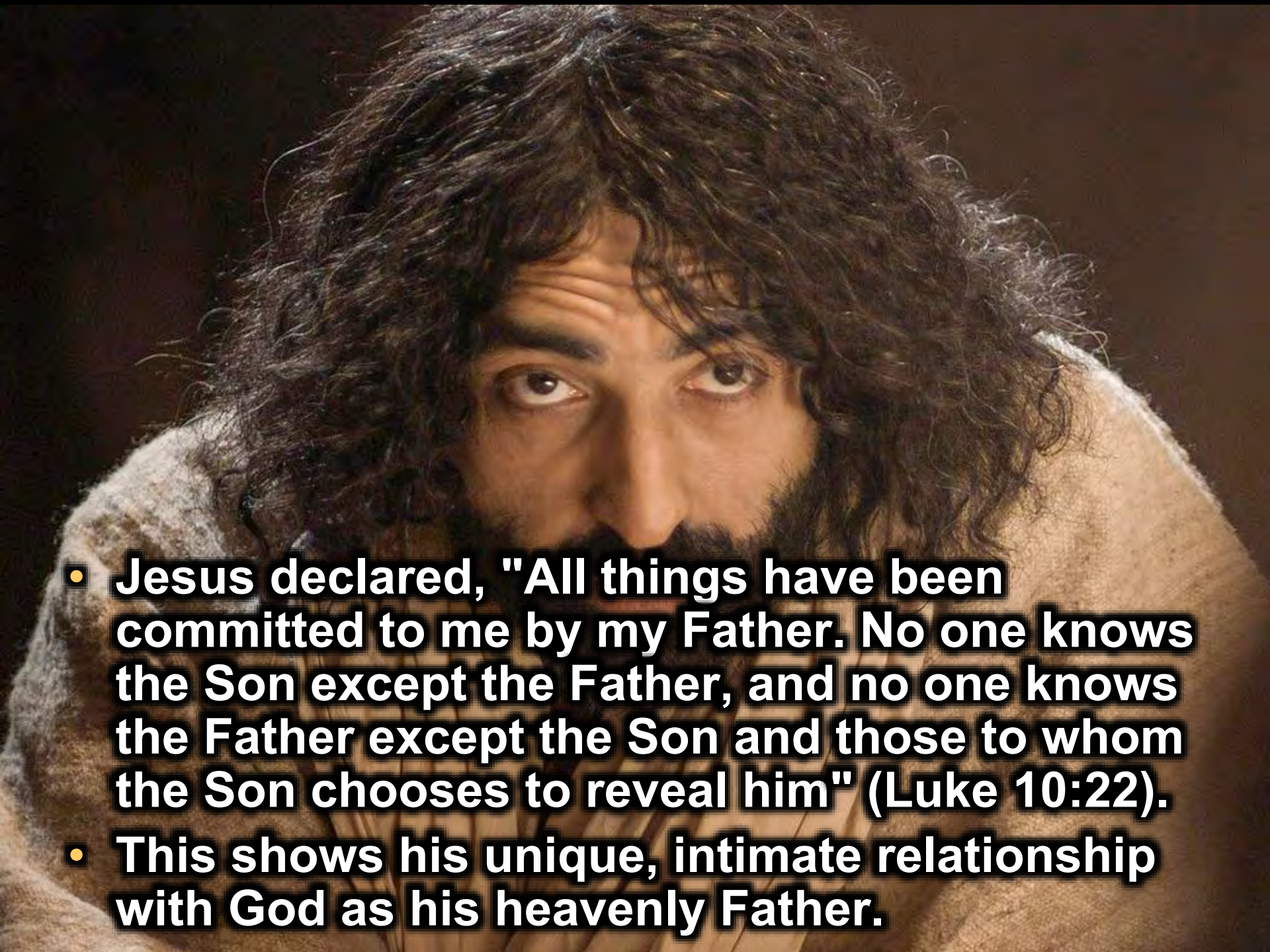
- Ezekiel was called "son of man" in the sense of "mortal human."
- Yet "son of man" in Daniel 7:14 does not primarily focus on his true humanity but on his heavenly enthronement as the messianic, suffering Son of Man.





Son of God

- **"Son of God" is common in the Gospels**
- **Angels predicted that Jesus would be "Son of the Highest" or "Son of God" (Luke 1:32, 35)**
- **After Jesus walked on the water the disciples called Him "the Son of God" (Matt 14:33)**



- **Jesus declared, "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him" (Luke 10:22).**
- **This shows his unique, intimate relationship with God as his heavenly Father.**

Lord

- In the Roman world, "lord" was a title applied to gods, emperors and human masters.
- In the Jewish world, it was one title for Yahweh, God Himself.
- Therefore, Jesus as "Lord" was a title of respect that recognized his charisma or authority as God (Mark 11:3)





Messiah

- **"Messiah" means "anointed one."**
- **Prophets, priests and kings were all anointed at various times throughout the OT.**
- **The OT concept of Messiah came to apply to the kingly line since Nathan had promised David's throne in perpetuity (2 Sam 7:14).**
- **Old Testament kings (present and future) were regularly called "the LORD's anointed."**
- **Even a pagan Persian ruler could be called God's *meshiach* (Cyrus in Isa 45:1).**

- "King of the Jews" (Matt 2:2; 21:5)
- "Servant of the Lord" (Mark 10:45; Matt. 12:18-21)
- "Teacher" ("rabbi")
- "Son of David"
- "Savior"
- "Lamb of God"

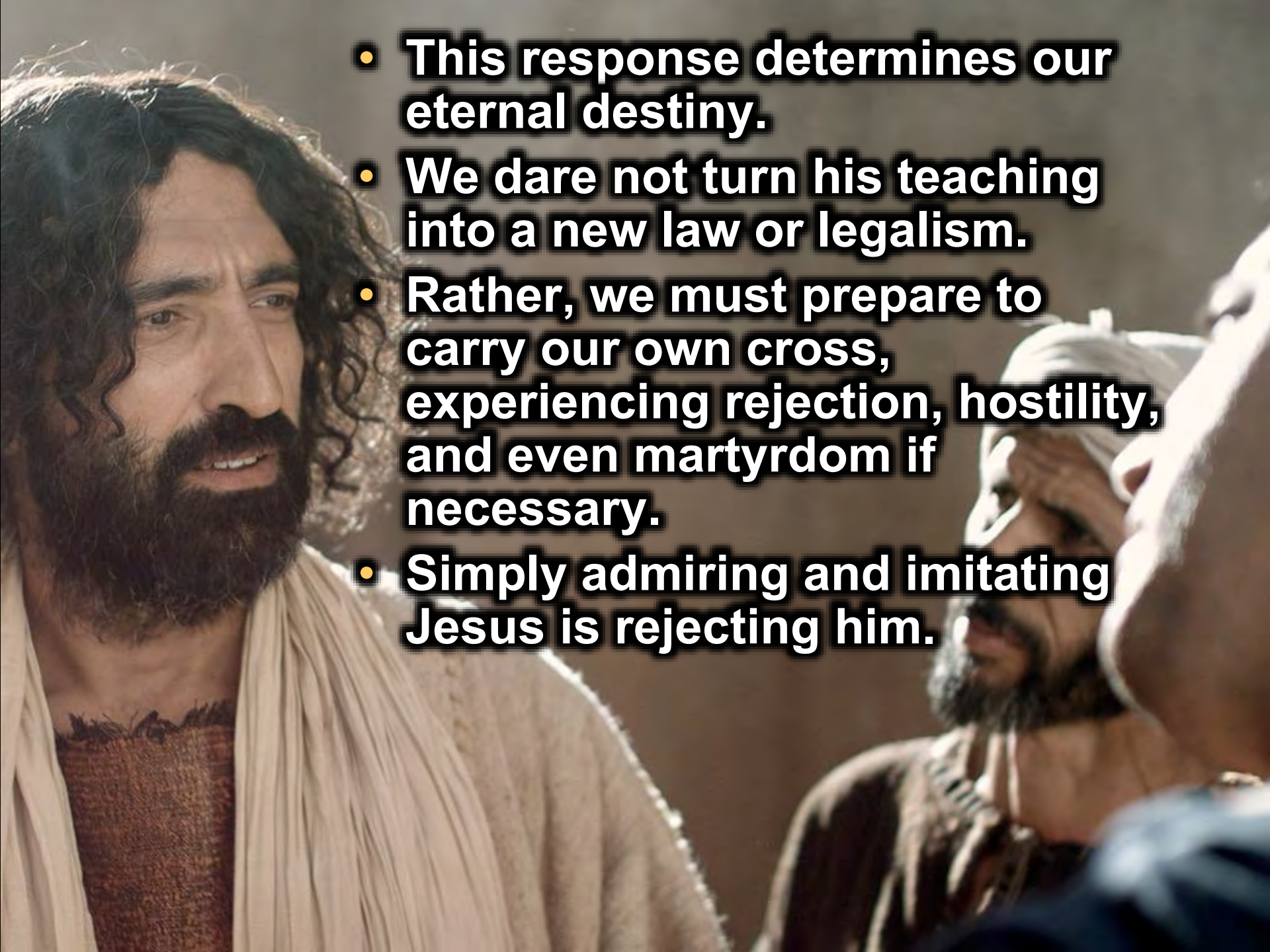
Other Titles





Conclusion

- **No matter how one views the Gospels...**
- **One impression remains the same: Jesus is the most amazing man ever to live.**
- **Thus, our response to Him is the most important decision we can make in our life.**



- **This response determines our eternal destiny.**
- **We dare not turn his teaching into a new law or legalism.**
- **Rather, we must prepare to carry our own cross, experiencing rejection, hostility, and even martyrdom if necessary.**
- **Simply admiring and imitating Jesus is rejecting him.**



Free
Bible
images

THE WORD IN PICTURES

www.freebibleimages.org

Used with Permission

Lumo
P R O J E C T

THE GOSPEL —OF— MATTHEW	THE GOSPEL —OF— MARK	THE GOSPEL —OF— LUKE	THE GOSPEL —OF— JOHN
----------------------------------	-------------------------------	-------------------------------	-------------------------------

Due to the Lumo Project producing its own publishing material we regret to inform you that we cannot license our photos to other clients outside of freebibleimages.org.

material we regret to inform you that we cannot license our photos to other clients outside of freebibleimages.org

These images are not licensed for reuse in video, epubliishing or other media. Downloaded pictures and files cannot be redistributed through any other website than freebibleimages.org or used in any context where the accompanying message is undermining of the Christian faith and gospel.

Photos can only be used on educational presentations, blogs and social media, all of which should be accompanied with reference to www.LumoProject.com.

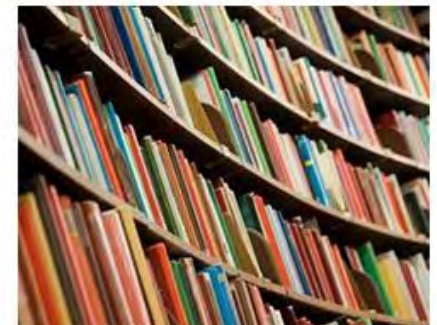
Picture courtesy of BBM
© All Rights Reserved.
www.bigbookmedia.com



Get this presentation for free!



BIBLE STUDY
DOWNLOADS

[Home](#)[Downloads](#)[FAQ](#)[Links](#)[Contribute](#)[Contact](#)

Bible Study Downloads has thousands of PowerPoint® and Word files in 42 languages for free download [here](#).

Gospels link at BibleStudyDownloads.org