

Unit 9 Assignment

Picturing Jesus



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Assignment Unit 9 Picturing Jesus



1 How far do the Hymns considered express the ideas associated with the Biblical background of the word 'Messiah'?

The Term 'Messiah'

The Messiah was perceived as a bridge between God and Israel, a bond or manifestation of the covenant between man and God. The Messiah, in person, was deemed to be worldly enactor of God's promises and the one to fulfil God's covenant with man.

Old Testament

The word, translated into Greek as Christ, means 'anointed one'. In its basic sense the term Messiah refers to a person who has been consecrated to a high office by ceremonial anointing with oil. In Old Testament times Priests, Kings and prophets were anointed giving them high and sacred status and assured authority, reverence and respect.

Aaron and his sons were anointed as priests to serve Yahweh; the oil used in consecrating them was a special formula made by Moses for this sacred purpose. Saul was chosen by God as king and was referred to as God's anointed. David was careful not to lift his hand against Saul because he respected as sacred the office of the anointed. David next became God's king and was conscious of being chosen by the lord to replace Saul, considering it as a sacred destiny.

God promised David that through his offspring his kingdom and throne would endure forever. This promise is known as the Davidic covenant or the divine charter, and is the source of the Jewish expectation of the Messiah; an anointed one of God from the line of David would always rule over God's people. David is considered a 'type' of Christ, God's ultimate anointed one. The history and memory of David were revered for centuries during the development of the Messianic idea. Many important prophetic ideas were built around an expectation of a 'coming one'. He would be a son of David, the root of Jesse, a righteous branch, the servant of the Lord and the anointed one on whom the Spirit of the Lord would rest.

Such images of the Messiah represent themes of many Old Testament books. The prophets and the Psalms are filled with Messianic visions. The anointed one would come with authority, glory and sovereign power; all people would worship him and his kingdom will never end. Isaiah specifically identified the coming Messiah as the servant who would bring salvation to God's people through his sensational suffering and death. The Dead Sea scrolls provide information that indicates a belief in two Messiahs, one who would be a military and political leader and an Aaronic descendant who would be the Spiritual leader.

New Testament

By the Roman times the focus of Jewish hope had become mainly political. Many Jews expected a Messiah who would deliver from Roman oppression and reduce the burden of taxation. Jesus of Nazareth, whom many would come to recognise as the Messiah, taught and performed miracles both publicly and privately for the three years of His ministry in Galilee and Judea. His primary claim was that he was the Messiah of the Old Testament prophecies. Jesus persistently clarified the prophesies, answered criticism, corrected false teaching about the messianic kingdom and demonstrated indisputably that he was the promised Messiah.

Jesus clearly claimed to be the promised Messiah or Christ. He explained to His followers the full meaning of His coming as the 'Anointed', and He accomplished the promised salvation through His death on the cross. After His resurrection Jesus showed Himself alive to the apostles and taught them still more about the messianic kingdom of God before ascending into Heaven. The Gospel stories address the question of who Jesus of Nazareth was and answer in no uncertain terms that He is, indeed, the Messiah.

Chosen Hymns

Such detail is not possible within the constraints of an individual hymn. But elements of the messianic character are highlighted in different hymns depending on the particular focus of the songwriter at the time. The two hymns chosen for this exercise were *Jesus is the name we honour* by Phil Lawson Johnston (app1a) and *Jesus Christ, I think upon Your sacrifice* by Matt Redman (app1b).

Jesus is the name we honour concentrates on Jesus, the Messiah King, ruler of everything and anointed by the Father to reign with all authority and power. It reflects on the Old Testament meaning of Messiah and highlights the Old Testament style relationship between God the Father and His anointed Son. It depicts our need to worship and glorify the name of Jesus as above all others and to stand in awe before our universal king.

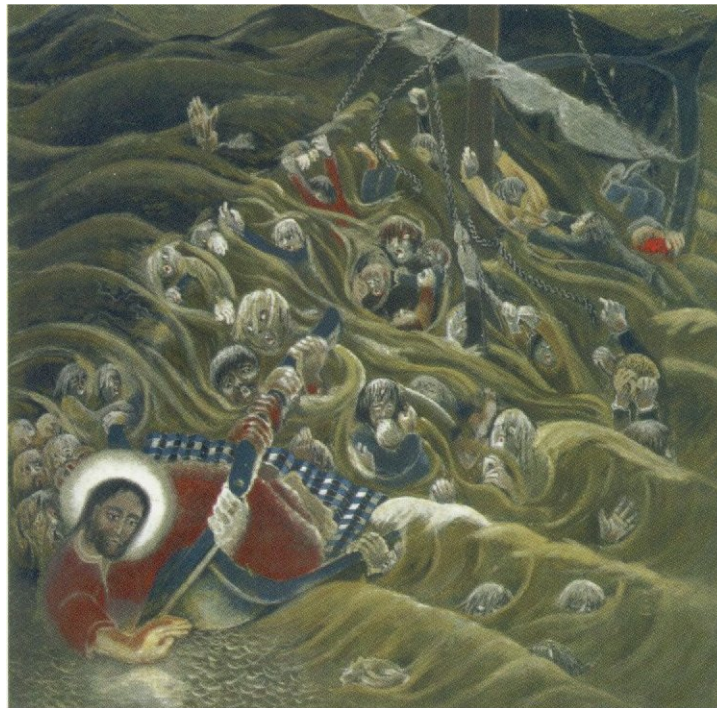
Within each of the 3 verses the author has tried to encapsulate some of position of Jesus as Messiah along with a relevant title, *the name we honour* and *name above all other names, the name we worship* and *King above all kings, the Father's splendour* and *the Father's joy*. The second part of the verses are used to justify our rightful attitude to Jesus by proclaiming that position or looking forward to prophesy of His return. The chorus states our response to the person who is our Saviour and Messiah.

Jesus Christ, I think upon Your sacrifice conversely views Jesus as our saviour through the ultimate sacrifice on the cross. The New Testament Messiah who brings salvation to all people. A Messiah, though all powerful and able to conquer even death, that we can also call friend. In this hymn we are able to move from the corporate Messiah to the personal, an individual Messiah for each individual, the sacrifice made for each and everyone of us.

The first verse tells of that ultimate sacrifice made in love for us, *became nothing, pour out to death*, and concentrates our thoughts on the enormity of it all. The second speaks of the position of Christ now, *exalted to the highest place, King of the Heavens*. At the end of both verses and throughout the chorus is our response as individuals. When we consider what was accomplished for our salvation we are left only to say '*Thank you for the cross, thank you for the cross, thank you for the cross my friend*',

2 Prepare a meditation based on image taken from the postcards for the unit.

Storm over the lake
Eularia Clarke



Mark 4:39-41.

Then He arose and rebuked the wind, and said to the sea, Peace, be still!"

And the wind ceased and there was a great calm.

But He said to them, "Why are you so fearful? How is it that you have no faith?"

Peace, be still!

Circumstances make waves in our lives. Waves make us uncomfortable, hinder our vision and cause us to have doubts. It is impossible to be still in a storm - unless we hear Jesus saying "Peace, be still". Sometimes He stills the waves, changes the circumstances and works a miracle. But other times He demonstrates the mighty power of His grace that stills our hearts in the midst of the storm and enables us to see it through.

When the danger comes, sometimes we want to run but He says "Stand still and see the salvation of the Lord which He will accomplish for you today." Exodus 14:13.

When faced with uncertainty, sometimes we want to rush but He says "Sit still, my child, until you know how the matter will turn out." Ruth 3:18

When things don't appear to be changing, we want to resist but He says "Be still and know that I am God" Psalm 46:10.

How wonderful to know that we have an ever present help in trouble. Because He is there in our storm, we can be still. "Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging." Ps 46:2-3. What a storm! What a peace!

The disciples were slow to learn that when Jesus was on board, no storm was too great to go through. Their faith faltered and they needed His rebuke. "Why are you so fearful? How is it that you have no faith?"

"Lord, remove my fear of the storm. Teach me to trust You. Keep repeating to me "Peace, be still" and maybe one day You will want to still the waves for me too."

Based on an original meditation by Pastor David McFarland

3 Choose one New Testament title and one contemporary image and indicate what they might reveal about Jesus.

New Testament title

Saviour

Meaning

Saviour; one who brings salvation from danger or harm either to an individual, group or nation. One who rescues from peril of some kind.

In it's broadest sense it can not only mean someone who saves another or others from specific dangers or trouble but also one who maintains the safety of people, to care for and watch over.

History

A saviour in the Old Testament referred to someone who brought rescue or relief to an intolerable situation or great danger from which a person was unable to save themselves. The one who rescues can be either human or divine. In the ancient world Egyptian Pharaohs were given the title Saviour as a great ruler who has and would keep their subjects safe from harm.

Many prayers of the Old Testament included praise to God and thanksgiving for acts of salvation in the past and for supplication for future acts of salvation. The people of Israel were established as the people of God by the Lord's rescuing them from slavery in Egypt and giving them the promised land. Throughout the history of Israel God saves them from events and situations so that it became the framework in which the people of God thought of their Lord. In this way they became aware that no earthly or human deliverance could compare with the deliverance that God himself gives. Acts of salvation created a bond between God and His people in the same way that human saviours became heroes and leaders of the people.

Usage in new testament

Salvation was a term also used by the Gentiles in New Testament times. The term was used in many Gentile cults of the time and Roman Emperors and Provincial Officials who maintained discipline and ruled fairly were also given the title. This must have some effect on the verbal use of the term for Jesus though not decisive in the understanding of the Christ event as salvation even for the Jews.

The primary focus of salvation in the new Testament is the deliverance from sin and God's punishment of sinners. This salvation is not just a release from the anxiety concerning God's final retribution, but also involves participation in the life of the age to come. In the Gospels salvation can also represent participation in the kingdom God proclaimed by Jesus. The preaching of the Gospel is the means by which this salvation is brought to the world. The essential condition for participation in the salvation proclaimed in the New Testament is faith in Christ as the Son of the God who is our salvation and linked to the repentance of our sin.

What it reveals about Jesus

By the use of the title 'Saviour' for Jesus we encapsulate the historic view of divine intervention into everyday life's troubles. We can visualise Jesus in the here and now as effecting all we do and to be an ongoing reliable source of salvation day by day. Jesus Christ as Saviour is our hope not only in this life but in the life eternal in His presence.

Contemporary image **Jesus the window to God**

Terminology

In basic form a window is a rectangular opening in the wall of a house. It can be covered and thereby opened as required and used to see through to the other side of the wall.

In Biblical use the Hebrew term 'rubba' denotes an opening rather than an architectural feature as such. Thus the Old Testament image of 'windows of heaven' depicts wide openings through which blessing or judgment can cascade to the earth.

Analogy

Until recently the term would normally be perceived as an opening in a house wall filled with a glass panel either able to open or fixed and not offering much more protection from the elements than the hole it fills. With the advent of double glazed units offering protection and security the perception of a window has altered somewhat.

In the computer age we are now in, the term 'windows' is synonymous with the Microsoft operating system used on more than 90% of all home computers. Further, with the accelerated growth of internet use, said to be above three quarters of UK households, windows are considered and appreciated by many as the ability to access the worlds knowledge and information from the comfort of their home.

The use of the term 'Jesus the window to God' now has several different analogous possibilities mostly dependant on peoples perception of a window and it's associated attributes.

Jesus revealed as God

In house windows with standard glazing it's possible to not only see clearly through the glass at what is on the other side but also hear it. Though the wind and rain will not penetrate a single layer of window glass, light, heat and sound will. In this image we can visualise Jesus showing us God in all His glory with only a small amount of protection from the full majesty of God's glory. Jesus is in this way, with clarity, the transparent revelation of God's nature and character.

Many people now first think of double glazed windows and the added security, sound proofing and protection from the outside world while still revealing the light and view. This analogy lead to a Jesus who stands on our side of the glass revealing the sight and vision of God while protecting us from His awesome presence. We can perceive Jesus as friend and Saviour and the route by which we see the glory of God.

Windows are now considered first by many as the operating program of most computers. It underpins the electronic structure of all the computer does. Without windows there is only an empty screen, a void, total nothingness. Yet with windows there is life, sound light and action. Everything is possible on your computer within the windows environment. No longer limited to the software you install but with internet access via windows the whole world and beyond is available; all you have to do is ask!

With God as the 'global processor' and Jesus as the 'window to God' we can become part of the kingdom, united with God to all humanity through Jesus Christ.

App 1 a

Jesus is the name we honour;

Jesus is the name we praise.
Majestic Name above all other names,
The highest heaven and earth proclaim
That Jesus is our God.

*We will glorify,
We will lift Him high,
We will give Him honour and praise.
We will glorify,
We will lift Him high,
We will give Him honour and praise.*

Jesus is the name we worship;
Jesus is the name we trust.
He is the King above all other kings,
Let all creation stand and sing
That Jesus is our God.

Jesus is the Father's splendour;
Jesus is the Father's joy.
He will return to reign in majesty,
And every eye at last shall see
That Jesus is our God.

Phil Lawson Johnston.
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App 1 b

Jesus Christ, I think upon Your sacrifice,
You became nothing, poured out to death.
Many times I've wondered at Your gift of life,
And I'm in that place once again.
And I'm in that place once again.

*And once again I look upon
The cross where You died,
I'm humbled by Your mercy
And I'm broken inside.
Once again I thank You,
Once again I pour out my life.*

Now You are exalted to the highest place,
King of the heavens, where one day I'll bow.
But for now, I marvel at this saving grace,
And I'm full of praise once again.
I'm full of praise once again.

Thank You for the cross,
Thank You for the cross,
Thank You for the cross, my Friend.

Matt Redman.
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