

Who do you say that I am?

The Reasons for Jesus' Crucifixion

Predictions of the Passion

- Mt. 16:21
- Mk. 9:12
- Mt. 17:22
- Mt. 20:17-19
- Mt. 20:28
- Mt. 26:31
- Lk. 22:37
- Mt. 26:45
- Mt. 26:56

The Reasons for Jesus' Crucifixion

The Intention of Jesus (3): Eschatological Redemption in
Judaism

The Controlling Story

- For the bulk of 1st century Jews the exile was not over.
- Exile → The Present Evil Age
- Restoration → The Promised “New Covenant” Age to come
- The Symbol: Passover and Lord’s Supper



The first sub-plot: The Messianic Woes

- “1st Century Jews believed that the great deliverance would come through a period of intense suffering.”
p.577
- *Peirasmos*: temptation, testing, trial, trials

Albert Schweitzer, 1945

“In order to understand Jesus’ resolve to suffer, we must first recognize that the mystery of this suffering is involved in the mystery of the Kingdom of God, since the kingdom cannot come until the *peiriasmos* has taken place...The novelty lies in the form in which the [sufferings] are conceived. The tribulation, so far as Jesus is concerned, is now connected with an historic event: He will go to Jerusalem, there to suffer death at the hands of the authorities...In the secret of His passion which Jesus reveals to the disciples at Caesarea Philippi the pre-Messianic tribulation is for others set aside, abolished, concentrated upon himself alone, and that in the form that they are fulfilled in his own passion and death at Jerusalem, that was the new conviction that had dawned upon him. He must suffer for others...that the Kingdom might come.”

The Second Sub-Plot: Specific or Individual Suffering

- The Suffering of the Prophets
- The 1st Century example is John the Baptist
- The righteous man suffering
 - The Wisdom of Solomon
 - 2 Maccabees and 4 Maccabees

Wisdom of Solomon, 1-2 BC

- 12 - "Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law...
- 13 - He professes to have knowledge of God, and calls himself a child [or 'servant'] of the Lord...
- 16 - We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father.
- 17 - Let us see if his words are true, and let us test what will happen at the end of his life;
- 18 - for if the righteous man is God's son, he will help him, and will deliver him from the hand of his adversaries.
- 19 - Let us test him with insult and torture, that we may find out how gentle he is, and make trial of his forbearance.
- 20 - Let us condemn him to a shameful death, for, according to what he says, he will be protected....

Wisdom of Solomon, cont.

- 1 - But the souls of the righteous are in the hand of God, and no torment will ever touch them.
- 2 - In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction,
- 3 - and their going from us to be their destruction; but they are at peace.
- 4 - For though in the sight of men they were punished, their hope is full of immortality.
- 5 - Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself;
- 6 - like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them.
- 7 - In the time of their visitation they will shine forth, and will run like sparks through the stubble.
- 8 - They will govern nations and rule over peoples, and the Lord will reign over them for ever.
- 9 - Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his elect, and he watches over his holy ones.
- 10 - But the ungodly will be punished as their reasoning deserves, who disregarded the righteous man and rebelled against the Lord;
- 11 - for whoever despises wisdom and instruction is miserable.

2 Maccabees 7:36-38

For our brothers after enduring a brief suffering have drunk of everflowing life under God's covenant; but you, by the judgment of God, will receive just punishment for your arrogance. I, like my brothers, give up body and life for the laws of our fathers, appealing to God to show mercy soon to our nation and by afflictions and plagues to make you confess that He alone is God, and through me and my brothers to bring to an end the wrath of the Almighty which has justly fallen on our whole nation."

4 Maccabees 6:27-29

- "You know, O God, that though I might have saved myself, I am dying in burning torments for the sake of the law. Be merciful to your people, and let our punishment suffice for them. Make my blood their purification, and take my life in exchange for theirs."

4 Maccabees, 9:23-24

"Imitate me, brothers," he said. "Do not leave your post in my struggle or renounce our courageous brotherhood. Fight the sacred and noble battle for religion. Thereby the just Providence of our ancestors may become merciful to our nation and take vengeance on the accursed tyrant."

4 Maccabees, 17:20-22

These, then, who have been consecrated for the sake of God, are honoured, not only with this honour, but also by the fact that because of them our enemies did not rule over our nation, the tyrant was punished, and the homeland purified - they having become, as it were, a ransom for the sin of our nation. And through the blood of those devout ones and their death as an expiation, divine Providence preserved Israel that previously had been afflicted.

4 Maccabees, 18:3-4

Therefore those who gave over their bodies in suffering for the sake of religion were not only admired by men, but also were deemed worthy to share in a divine inheritance. Because of them the nation gained peace, and by reviving observance of the law in the homeland they ravaged the enemy.

- The fate of the Jewish martyrs is bound up with the fate of the nation as a whole.
- As a result, *their suffering* forms the focal point of the suffering of the nation, continuing the theme of exile-as – punishment-for-sin (cf. Jeremiah, Ezekiel, Isaiah 40-55)
- Third, this representative exilic suffering functions *redemptively*:
 - Not only will the martyrs enjoy subsequent heavenly blessing and/or resurrection life,
 - But their sufferings will have the effect of drawing on themselves the sufferings of the nation as a whole, so *that the nation will somehow escape*.

“According to the Scriptures”

“For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, ⁴ that he was buried, that he was raised on the third day according to the Scriptures....”

--1 Cor. 15:3

“According to the Scriptures”

Daniel 11:31-35

- ³¹ “His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation. ³² With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him.
- ³³ “Those who are wise will instruct many, though for a time they will fall by the sword or be burned or captured or plundered. ³⁴ When they fall, they will receive a little help, and many who are not sincere will join them. ³⁵ Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time.

“According to the Scriptures”

Daniel 12:1-10

¹ “...There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered. ² Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. ³ Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever...When the power of the holy people has been finally broken, all these things will be completed....¹⁰ Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand.”

Zechariah 9-14

Ezekiel 4:1-6

- ¹ “Now, son of man, take a block of clay, put it in front of you and draw the city of Jerusalem on it. ² Then lay siege to it: Erect siege works against it, build a ramp up to it, set up camps against it and put battering rams around it. ³ Then take an iron pan, place it as an iron wall between you and the city and turn your face toward it. It will be under siege, and you shall besiege it. This will be a sign to the people of Israel. ⁴ “Then lie on your left side and put the sin of the people of Israel upon yourself. You are to bear their sin for the number of days you lie on your side. ⁵ I have assigned you the same number of days as the years of their sin. So for 390 days you will bear the sin of the people of Israel.
- ⁶ “After you have finished this, lie down again, this time on your right side, and bear the sin of the people of Judah. I have assigned you 40 days, a day for each year.

Leviticus

Leviticus 10:17

¹⁷ “Why didn’t you eat the sin offering in the sanctuary area? It is most holy; it was given to you to take away the guilt of the community by making atonement for them before the LORD.

Leviticus 16:22

²² The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness.

The Reasons for Jesus' Crucifixion

The Intention of Jesus (4): The Strange Victory

Recap

- Jesus drew his work together into two symbolic actions:
 - The Temple Action
 - The Last Supper
- The Last Supper
 - Clearly indicated a “new Exodus”, Renewal of the Covenant, and the forgiveness of sins, the real return from exile.
 - Saw his own fate tied to that of Israel and Jerusalem
- Why did Jesus die?
 - He saw it as his vocation to fulfill Israel’s Scriptures

Proposal: Eschatology and the Cross

“Israel was in exile, suffering at the hands of the pagans; the Roman cross was the bitterest symbol of the ongoing exilic state. He would go ahead of his people, to take upon himself both the fate that they had suffered one way or another for half a millennium at the hands of pagan empires and the fate that his contemporaries were apparently hell-bent to bring upon pulling down on their heads once for all. The martyr tradition suggests that this was the way in which Israel would at last be brought through suffering to vindication. Jesus riddles, binding the fate of the nation to his own fate, suggested strongly that he intended to evoke and enact this tradition.

Proposal: Eschatology and the Cross

The Messianic woes tradition indicated that this suffering and vindication would be climactic, unique one off moment when Israel's history and world history would turn their great corner at last, when YHWH's kingdom would come and his will be done on earth as in heaven. The central symbolic act by which Jesus gave meaning to his approaching death suggests strongly that he believed this moment had come. This would be the new exodus, the renewal of the covenant, the forgiveness of sins, the end of exile. It would do for Israel what Israel could not do for herself. It would thereby fulfill Israel's vocation, that she would be the servant people, the light of the world. JVG p. 596-7

The Cross and the Scriptures

- Four key texts:
 - Daniel 7
 - Isaiah 52:13-53:12
 - Zechariah 9-14
 - Key Psalms 2, 22, 110, 118

Matthew 27:27-46

²⁷ Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. ²⁸ They stripped him and put a scarlet robe on him, ²⁹ and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. "Hail, king of the Jews!" they said. ³⁰ They spit on him, and took the staff and struck him on the head again and again. ³¹ After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him. **The Crucifixion of Jesus**

³² As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross. ³³ They came to a place called Golgotha (which means "the place of the skull"). ³⁴ There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it. ³⁵ When they had crucified him, they divided up his clothes by casting lots. ³⁶ And sitting down, they kept watch over him there. ³⁷ Above his head they placed the written charge against him: **THIS IS JESUS, THE KING OF THE JEWS.**

³⁸ Two rebels were crucified with him, one on his right and one on his left. ³⁹ Those who passed by hurled insults at him, shaking their heads ⁴⁰ and saying, "You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!" ⁴¹ In the same way the chief priests, the teachers of the law and the elders mocked him. ⁴² "He saved others," they said, "but he can't save himself! He's the king of Israel! Let him come down now from the cross, and we will believe in him. ⁴³ He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God.'" ⁴⁴ In the same way the rebels who were crucified with him also heaped insults on him.

⁴⁵ From noon until three in the afternoon darkness came over all the land. ⁴⁶ About three in the afternoon Jesus cried out in a loud voice, "*Eli, Eli, ^U lema sabachthani?*" (which means "My God, my God, why have you forsaken me?").

Psalm 22

- ¹ My God, my God, why have you forsaken me?
Why are you so far from saving me,
so far from my cries of anguish?
- ² My God, I cry out by day, but you do not answer,
by night, but I find no rest.
- ³ Yet you are enthroned as the Holy One;
you are the one Israel praises.
- ⁴ In you our ancestors put their trust;
they trusted and you delivered them.
- ⁵ To you they cried out and were saved;
in you they trusted and were not put to shame.
- ⁶ But I am a worm and not a man,
scorned by everyone, despised by the people.
- ⁷ All who see me mock me;
they hurl insults, shaking their heads.
- ⁸ "He trusts in the LORD," they say,
"let the LORD rescue him."
Let him deliver him,
since he delights in him."
- ⁹ Yet you brought me out of the womb;
you made me trust in you, even at my mother's
breast.
- ¹⁰ From birth I was cast on you;
from my mother's womb you have been my God.

- ¹¹ Do not be far from me,
for trouble is near
and there is no one to help. ¹² Many bulls
surround me;
strong bulls of Bashan encircle me.
- ¹³ Roaring lions that tear their prey
open their mouths wide against me.
- ¹⁴ I am poured out like water,
and all my bones are out of joint.
My heart has turned to wax;
it has melted within me.
- ¹⁵ My mouth is dried up like a potsherd,
and my tongue sticks to the roof of my
mouth;
you lay me in the dust of death.
- ¹⁶ Dogs surround me,
a pack of villains encircles me;
they pierce my hands and my feet.
- ¹⁷ All my bones are on display;
people stare and gloat over me.
- ¹⁸ They divide my clothes among them
and cast lots for my garment.

Psalm 22

¹⁹ But you, LORD, do not be far from me.

You are my strength; come quickly to help me.

²⁰ Deliver me from the sword,
my precious life from the power of the dogs.

²¹ Rescue me from the mouth of the lions;
save me from the horns of the wild oxen.

²² I will declare your name to my people;
in the assembly I will praise you.

²³ You who fear the LORD, praise him!
All you descendants of Jacob, honor him!
Revere him, all you descendants of Israel!

²⁴ For he has not despised or scorned
the suffering of the afflicted one;
he has not hidden his face from him
but has listened to his cry for help.

²⁵ From you comes the theme of my praise in the
great assembly;
before those who fear you^[1] I will fulfill my
vows.

²⁶ The poor will eat and be satisfied;
those who seek the LORD will praise
him—
may your hearts live forever!

²⁷ All the ends of the earth
will remember and turn to the LORD,
and all the families of the nations
will bow down before him,
²⁸ for dominion belongs to the LORD
and he rules over the nations.

²⁹ All the rich of the earth will feast and
worship;
all who go down to the dust will kneel
before him—
those who cannot keep themselves alive.

³⁰ Posterity will serve him;
future generations will be told about the
Lord.

³¹ They will proclaim his righteousness,
declaring to a people yet unborn:
He has done it!

Isaiah 52:13-53:12

¹³ See, my servant will act wisely^[1];
he will be raised and lifted up and highly exalted.
¹⁴ Just as there were many who were appalled at him^[1]—
his appearance was so disfigured beyond that of any human
being
and his form marred beyond human likeness—
¹⁵ so he will sprinkle many nations,^[1]
and kings will shut their mouths because of him.
For what they were not told, they will see,
and what they have not heard, they will understand. **Isaiah**

53

¹ Who has believed our message
and to whom has the arm of the LORD been revealed?
² He grew up before him like a tender shoot,
and like a root out of dry ground.
He had no beauty or majesty to attract us to him,
nothing in his appearance that we should desire him.
³ He was despised and rejected by mankind,
a man of suffering, and familiar with pain.
Like one from whom people hide their faces
he was despised, and we held him in low esteem.
⁴ Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.
⁵ But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.

⁶ We all, like sheep, have gone astray,
each of us has turned to our own way;
and the LORD has laid on him
the iniquity of us all.
⁷ He was oppressed and afflicted,
yet he did not open his mouth;
he was led like a lamb to the slaughter,
and as a sheep before its shearers is silent,
so he did not open his mouth.
⁸ By oppression and judgment he was taken away.
Yet who of his generation protested?
For he was cut off from the land of the living
for the transgression of my people he was punished.
⁹ He was assigned a grave with the wicked,
and with the rich in his death,
though he had done no violence,
nor was any deceit in his mouth.
¹⁰ Yet it was the LORD's will to crush him and cause him to
suffer,
and though the LORD makes his life an offering for sin,
he will see his offspring and prolong his days,
and the will of the LORD will prosper in his hand.
¹¹ After he has suffered,
he will see the light of life and be satisfied;
by his knowledge my righteous servant will justify many,
and he will bear their iniquities.
¹² Therefore I will give him a portion among the great,
and he will divide the spoils with the strong,
because he poured out his life unto death,
and was numbered with the transgressors.
For he bore the sin of many,
and made intercession for the transgressors.

Conclusions based off of Isaiah 53 (and 40-55)

- Jesus announces and enacts the kingdom of YHWH, doing and saying things that dovetail very closely with the message of Isaiah 40-55
- The kingdom-program of Isaiah 40-55 as a whole is put into effect through the work of the servant, specifically his redemptive suffering.
- Jesus acts symbolically as though he intends to put his kingdom program into effect through his sharing of Israel's suffering, and speaks as if that is indeed what he intends.
- One of the relevant sayings quotes Isaiah 53 directly, and others can most easily explain allusion to it.
- It is therefore highly probable that, in addition to several other passages which informed his vocation, Jesus regarded Isaiah 53, in its whole literary and historical context, as determinative.
- Jesus therefore intended not only to share Israel's sufferings, but to do so as the key action in the divinely appointed plan of redemption for Israel and the world.

The Messianic Task

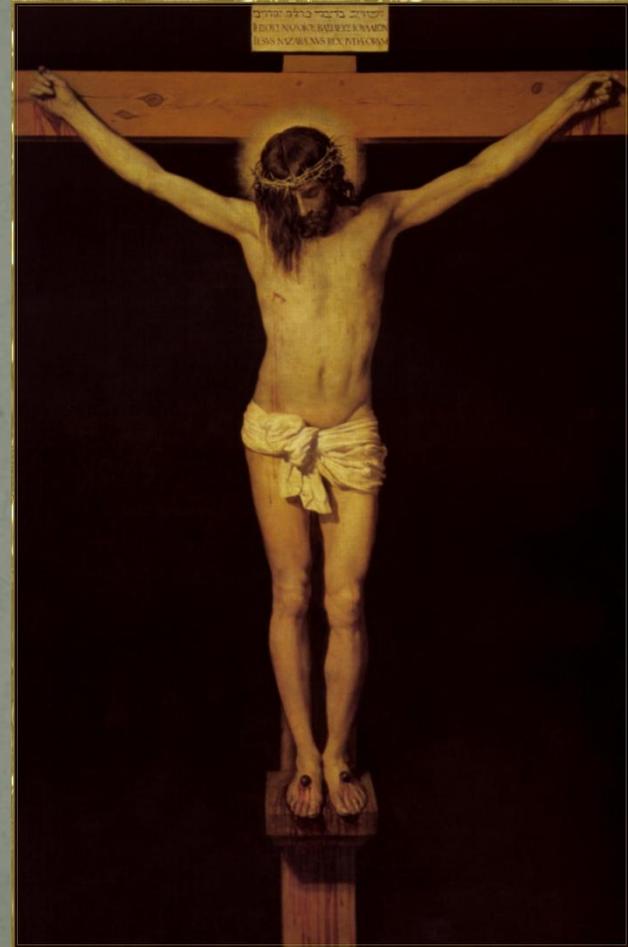
- He must cleanse, restore or rebuild the Temple
- He must fight and win the battle against Israel's enemies
- Jesus intended his death to accomplish these two tasks.

Isaiah 53:10

¹⁰ Yet it was the LORD's will to crush him and cause him to suffer,
and though the LORD makes his life an offering for sin,
he will see his offspring and prolong his days,
and the will of the LORD will prosper in his hand.

The Temple

- Jesus saw his last great symbolic action, the cross, as establishing a reality that would supersede the Temple.



The Battle

- On the Cross Jesus would fight the real battle against Satan.
- He renounced the battle his contemporaries sought to fight against the Romans.
- The Cross would gain the decisive victory against the forces of darkness behind the visible forces of corruption and evil, Roman and Jewish.
- He fought this battle in his ministry
 - If I by the finger of God drive out satan...
- He fought this battle when he engaged in controversy with his opponents...
 - Kingdom of God vs. Nationalist aspirations
- He fought the battle in the confrontations against the wrath of the Jewish Establishment (Caiaphas and Herod) and the Wrath of the Roman Empire (Pilate)

Jesus vs. Satan

- Satan had taken up residence in Jerusalem, not merely in Rome, and was seeking to pervert the chosen nation and the holy place into becoming a parody of themselves:
 - a pseudo-chosen people intent on defeating the world with the world's methods
 - A pseudo-holy place seeking to defend itself against the world rather than to be the city set on a hill, shining its light on the world.

Jesus vs. Satan

- Jesus' sense of vocation must have required deep trust on his part.
- Through his work:
 - He would bring Israel's history to its climax.
 - YHWH would defeat evil, bringing the kingdom to birth, and enable Israel to become the Light of the World.
 - Through his work YHWH would reveal that he was not just a god, but GOD.

The Victory of God

- Jesus went to Jerusalem not just to preach, but to die.
- The Temple Cleansing: The present system is corrupt and ripe for judgment.
- The Lord's Supper: This is how the true exodus will come about. This how evil will be defeated. This is how sins will be forgiven.
- He had to trust a dark plan—Gethsemane nearly shook his belief.
- He believed that he would be vindicated.

The Vindication

- He himself would be vindicated
 - Give breathing space to his followers as he drew the wrath of Judaism and Rome upon himself.
 - Allow them to escape.
- He was defeating the Enemy on behalf of not just Israel but the whole world.
- The death of the Shepherd would result in YHWH becoming King of all the Earth.
- The servant vocation to be the Light of the World would come true in him and thence in the followers that would regroup after his vindication.
- The Cross becomes the symbol of the victory of God



What did
Jesus
believe
about the
return of
YHWH to
Zion?