

The Revolution of the Cross

Foundations - Unit 319



Week 4 – Jesus is the Answer

8/ According to the Scriptures

Matthew 5:17, 18

Matt 11:13

Matt 26:54-56

Luke 16:16, 17

Luke 24:27

Luke 24:44

John 1:45

John 5:39

John 12:34

Acts 8:35

Gal 3:8

1 Cor. 15:1-6

Malachi 4 ends our OT and ends with this promise of restoration. It is both a restoration of vocation and a reversing of exile.

The theme of exile runs through the OT.

- Genesis – Adam and Eve are exiled
 - Cain is exiled
 - Noah is exiled
- Exodus
 - Joseph's family is in exile (Gen 50:24)
 - Israelites are in exile
 - Israel is rescued from exile
- Deut 30:15-20
 - The choices the Israelites make would determine if they stayed in the land or ended up in exile, just like Adam and Eve
- 1 Chron. 9:1
 - Israel went into exile in Babylon because of their 'breach of faith' (Remember this phrase)
 - This is *THE EXILE* for Israel
- Jer. 30:1-3
 - There is a consistent idea of Yahweh promising to bring the people back from exile
- Ezra and Nehemiah tell the story of the return from Babylon of some of the exiles. There is no regaining of their independence.
 - They are back in the land but they do not have control of the land.
 - The temple is rebuilt but there is no return of the glory of God.

- There is not a member of David's line ruling in Jerusalem
- Malachi 4 – a story without an ending

That is why, throughout this period, one of the great themes of Jewish thought, writing, and life was hope: a hope born of the faith that because Israel's God was the creator of the whole world he would— he must!— take action sooner or later to put everything right.¹

In the Promised Land story three things are recognized;

- The promised land is to be a land of life – Deut. 30
- The Promised Land is to be the place where God and humanity once again dwell together – the tabernacle and the temple. (Num. 14: 21; Ps. 72: 19; Isa. 11: 9; Hab. 2: 14 and Dan. 2:35)
- The Promised Land is to become the whole earth. Ps. 2:8, Ps. 72 and 89, Isa. 11 (for the earth shall be full of the knowledge of the LORD)

If Israel's God was indeed the world's creator, he was under a solemn obligation to bring it to pass. He would, despite all, be faithful to his covenant, to his purposes for creation itself. The early Christians believed that this was what had just happened in and through Israel's Messiah, Jesus.²

9/ A Pause

So let's summarize what we have learnt so far;

1. The cross event achieved many things, one of which is the reconciliation of God to humanity.
2. To be reconciled to God means for a human, and humanity as a whole, to take up their rightful relationship in the order of the creation, with God as sovereign, and humanity acting as priests and kings, that is as image bearers, within creation.
3. This reconciliation is needed because humanity gave up its 'worship' of God by an act of rebellion.
4. This act of rebellion, worshiping or giving allegiance to something other than the true sovereign, meant that sin and death came to rule humanity.
5. Sin is missing the mark that is, ceasing to be what a true human was created to be; in right relationship with God, acting as the image bearer of God and reigning under God's reign.

¹ Wright, N. T.. The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion (Kindle Location 1569). HarperCollins.

² Wright, N. T.. The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion (Kindle Locations 1634-1636).

6. For reconciliation to take place sin and death must be defeated.
7. This is what Jesus did. Jesus pointed to the whole of the story of the OT, the story of God working with a family and then a nation to bring back humanity's true vocation, as being the story to which he is the climax.

10/ Jesus answers the Questions

As we have said before, Jesus himself, the NT writers, and the early Church, all believed that Jesus was the fulfillment of the OT story and promises Yahweh made to Israel.

God 'temples with His people'

- Throughout the OT the idea of Yahweh being with his people in particular places crops up. Abraham, like his ANE neighbours, builds altars and shrines in acts of worship.
- Jacob has a God encounter and names the place Bethel, the house of God.
- Yahweh comes to dwell in the tabernacle, as seen in the 'glory' of God above the mercy seat, in Greek hilastērion, in Ex 25:17-22
- David desires to build a house for the Ark of the Covenant – 2 Sam 7:2, 11-17. David asks permission to build a house but God promises him a family.
- Ps 89 – how long?
- This is transferred to the temple built by Solomon and the glory of the God descends when the Temple is dedicated. 1 Kings 8
- Ezekiel 10 and 11 describe the glory of the Lord leaving the Temple and so it is open to destruction.

The Glory of God

The great question for the Jews was the question in regards to the glory of the throne and the glory of Yahweh in the temple. When was Yahweh going to bring his glory back?

The NT writers provided a very different answer to the one expected by the Jews.

- Matt 16:27
- Matt 24:30
- Matt 25:31
- Luke 2:29-32
- Luke 9:28-32
- Luke 19:38

- Luke 24:25-27
- John 1:14 – God tabernacled with us
- John 2:11
- John 11:4
- John 11:40
- John 17:5, 22, 24

The Forgiveness of Sins

The direct result of sin was the banishment of the sinners, Adam and Eve, from their land; that is exile. Israel was sent into exile because of their sin against Yahweh. They worshipped other gods and so exile came to them.

- Lamentations 4:22
- Isa 40:1-2
- Isa 52:13 - 53:13
- Jer 31:31-34

Jesus said much about forgiveness of sins;

- [Mt 1:21](#) ■ She will bear a son, and you shall call his name Jesus, for he will save his people from their [sins](#).”
- [Mt 9:2](#) ■ And behold, some people brought to him a paralytic, lying on a bed. And when Jesus saw their faith, he said to the paralytic, “Take heart, my son; your [sins](#) are forgiven.”
- [Mt 9:5](#) ■ For which is easier, to say, ‘Your [sins](#) are forgiven,’ or to say, ‘Rise and walk’?
- [Mt 9:6](#) ■ But that you may know that the Son of Man has authority on earth to forgive [sins](#)”—he then said to the paralytic—“Rise, pick up your bed and go home.”
- [Mt 18:15](#) ■ “If your brother [sins](#) against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother.
- [Mt 26:28](#) ■ for this is my blood of the covenant, which is poured out for many for the forgiveness of [sins](#).
- [Mk 2:5](#) ■ And when Jesus saw their faith, he said to the paralytic, “Son, your [sins](#) are forgiven.”
- [Mk 2:7](#) ■ “Why does this man speak like that? He is blaspheming! Who can forgive [sins](#) but God alone?”
- [Mk 2:9](#) ■ Which is easier, to say to the paralytic, ‘Your [sins](#) are forgiven,’ or to say, ‘Rise, take up your bed and walk’?
- [Mk 2:10](#) ■ But that you may know that the Son of Man has authority on earth to forgive [sins](#)”—he said to the paralytic—
- [Mk 3:28](#) ■ “Truly, I say to you, all [sins](#) will be forgiven the children of man, and whatever blasphemies they utter,
- [Lk 1:77](#) ■ to give knowledge of salvation to his people in the forgiveness of their [sins](#),
- [Lk 3:3](#) ■ And he went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of [sins](#).

- [Lk 5:20-24](#) ■ And when he saw their faith, he said, “Man, your [sins](#) are forgiven you.”
- [Lk 7:47-49](#) ■ Therefore I tell you, her [sins](#), which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.”
- [Lk 11:4](#) ■ and forgive us our [sins](#), for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.”
- [Lk 24:47](#) ■ and that repentance for the forgiveness of [sins](#) should be proclaimed in his name to all nations, beginning from Jerusalem.

Kingdom of God

This idea of Israel’s God as the world’s rightful king echoes across much of Israel’s scriptures, invoked particularly in the Psalms. Israel’s God, the creator of the world, rules the world with justice, and in the end he will act to put that justice into effect once and for all.³

The culmination of the Exodus was the rescue of the Israelites from Pharaoh with the conclusion of the Song of Moses being, “Our God Reigns” Ex 15:18.

The end of the exodus was the restoration of the reign of God.

Forgiveness of sins and the overthrow of the enslaving power would belong exactly together. Both would form part of the core meaning of the coming of God’s kingdom on earth as in heaven.⁴

This is especially represented in the **Daniel 2, 7 and 9** stories.

Jesus and the Kingdom

Jesus had much to say about kingdom. Here is a few...

- Matt 4:17
- Matt 4:23
- Matt 9:25
- Matt 10:11
- Mark 1:15
- Luke 4:43, 8:1

³ Wright, N. T.. The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion (Kindle Locations 1932-1933).

⁴ Wright, N. T.. The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion (Kindle Locations 1952-1954).