

The Revolution of the Cross

Foundations - Unit 319



Week 5 – Jesus is the Answer

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.¹

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.²

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

11/ Jesus's Special Passover

So how did the first Christians interpret the death of Jesus? What did they say about it, what did they mean, and how did they arrive at that view?

And at the heart of what we securely know about Jesus's death is the time of year at which it took place. It happened at Passover time, and it seems clear that this was deliberate on Jesus's part. He chose, for his final and fateful symbolic confrontation with Jerusalem and its

¹ Wright, N. T.. The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion (Kindle Locations 1932-1933).

² Wright, N. T.. The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion (Kindle Locations 1952-1954).

authorities, the moment when all his fellow Jews were busy celebrating the Exodus from Egypt and praying that God would do again, only on a grander scale, what he had done all those years ago.³

As we have seen Jesus' central teaching was the announcement of the kingdom of God.

- To announce God's kingdom is to announce that God is at last overthrowing the dark powers that enslave his people.
 - Matt 4:24
 - Matt 14:14
 - Mark 1:34
 - Mark 6:13
 - Luke 7:21
 - Matt 11:2-5
- To announce God's kingdom is to say that this is the time for God to reconstitute his people, rescuing them and regrouping them for new life and new tasks.
 - Mark 3:13-15 The re-establishment of Israel
 - Mark 6:7-13
- To announce God's kingdom is to say that, as in Isaiah 52:7–12, God himself is coming back to display his Glory in person and in power.
 - Note all the verses that discuss glory
 - Matt 21:33-45
 - Luke 14:15-24

Jesus' places himself as both king and high priest:

- Mark 11 – king and temple

The rest of the week:

- Mark 12 – vineyard story
- Mark 13 – destruction of the temple
- Mark 14:1 – Passover

Matt 26:28

Ex 24:3-8

Jer. 31:31-34

Isa. 53

³ Wright, N. T.. The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion (Kindle Locations 2948-2952).

The cross itself, in short, stands at the center of the Christian message, the Christian story, and the Christian life and mission. It has lost none of its revolutionary and transformative power down through the centuries. The cross is where the great story of God and creation, focused on the strange story of God and Israel and then focused still more sharply on the personal story of God and Jesus, came into terrible but life-giving clarity. The crucifixion of Jesus of Nazareth was a one-off event, the one on behalf of the many, the one moment in history on behalf of all others through which sins would be forgiven, the powers robbed of their power, and humans redeemed to take their place as worshippers and stewards, celebrating the powerful victory of God in his Messiah and so gaining the Spirit's power to make his kingdom effective in the world.⁴

⁴ Wright, N. T.. The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion (Kindle Locations 6575-6581).