

MESSIAH|משיח|CHRIST|ΧΡΙΣΤΟΣ|AN OINTED ONE

4. Why does the Messiah die?

And he said to them, "What is this conversation which you are holding with each other as you walk?" And they stood still, looking sad. Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see."

And he said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. (Luke 24:17-27)

But a Pharisee in the council named Gamaliel, a teacher of the law, held in honour by all the people, stood up and ordered the men to be put outside for a while. And he said to them, "Men of Israel, take care what you do with these men. For before these days Theudas arose, giving himself out to be somebody, and a number of men, about four hundred, joined him; but he was slain and all who followed him were dispersed and came to nothing. After him Judas the Galilean arose in the days of the census and drew away some of the people after him; he also perished, and all who followed him were scattered. So in the present case I tell you, keep away from these men and let them alone; for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" So they took his advice, and when they had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go. Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the name. And every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ. (Acts 5:34-42)

Introduction

In the Old Testament, we see various anointings, of people and things. There can be several anointed ones, or even Anointed Ones. "The Lord's Anointed" has been both Saul and David. But Solomon is anointed by a priest and a prophet. We know priests are anointed; we also see prophets are anointed.

An anointed one could be a priest, a king, or a prophet. The Anointed One would be all three at once. How do we get from a number of "anointed ones" to **The** Messiah? Various prophecies come to be understood as pointing to a particular set of events: birth to a virgin; the other features (healing the sick, giving sight to the blind, making the lame walk) which come to be seen as *Messianic*. But the *death* of the Messiah is sometime regarded as unforeseen, and making Jesus's claims false. Today, we look at the death of the Messiah.

Messianic Prophecies about Suffering and Death

Prophecy	OT	NT
False accusation	[...] unjust witnesses rose up [...] they would repay me evil for good. Ps 34(35) 11-12	For many bore false witness against him, and their witness did not agree. And some stood up and bore false witness against him. Mk 14:56-57

Silence in the face of accusers	And he, because he has been ill-treated, does not open his mouth; like a sheep that was led to the slaughter, and as a lamb is silent before the one shearing it, so he does not open his mouth. Is 53:7	And the high priest stood up in the midst, and asked Jesus, "Have you no answer to make? What is it that these men testify against you?" But he was silent and made no answer. Mk 14:60-61 Pilate again asked him, "Have you no answer to make? See how many charges they bring against you." But Jesus made no further answer, so that Pilate wondered. Mk 15:4-5
Spitting and striking	I do not disobey or contradict. I have given my back to scourges and my cheeks to blows, but I did not turn away my face from the shame of spittings. Is 50:5-6	Then they spat in his face, and struck him; and some slapped him, saying, "Prophecy to us, you Christ! Who is it that struck you?" Matt 26:67-68
Put to death among thieves	His soul was given over to death, and he was reckoned among the lawless, and he bore the sins of many, and because of their sins he was given over. Is 53:12	Then two robbers were crucified with him, one on the right and one on the left. Matt 27:38
Buried with the rich	I will give the wicked for his burial and the rich for his death, because he committed no lawlessness, nor was deceit found in his mouth. Is 53:9	When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock. Matt 27:57-60
Sacrifice for sin	He was wounded because of our acts of lawlessness and has been weakened because of our sins; upon him was the discipline [or punishment] of our peace; by his bruise we were healed. Is 53:5	While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man -- though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us. Romans 5:6-8 He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. 1 Peter 2:24
Hated without cause	May those who unjustly are my enemies not be happy over me, those who hate me without cause and wink with the eyes, because as they were speaking peace to me, they were also devising treachery in wrath. Ps 34(35):19-20 They multiplied beyond the hairs of my head, those who hate me without cause; my enemies who persecuted me unjustly became strong. Ps 68(69):4	If I had not done among them the works which no one else did, they would not have sin; but now they have seen and hated both me and my Father. It is to fulfil the word that is written in their law, 'They hated me without a cause.' John 15:24-25
Given vinegar to drink	They gave gall as my food, and for my thirst they gave me vinegar to drink. Ps 68(69):21	they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. Matt 27:3 A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. John 19:28
Hands and feet pierced	They gouged my hands and my feet Ps 21(22):16 And I will pour out on the house of David and the inhabitants of Jerusalem a spirit	So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his

	of compassion and supplication, so that, <u>when they look on him whom they have pierced</u> , they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first-born. Zech 12:10 – not in the LXX, is in Hebrew and other Gk texts.	side, I will not believe." Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." John 21:25-27 And again another scripture says, "They shall look on him whom they have pierced. John 20:27
Gambling for clothes	They divided my clothes among themselves, and for my clothing they cast lots. Ps 21(22):19	And they cast lots to divide his garments. Luke 23:34
Mocked and ridiculed	All who saw me mocked at me; they talked with the lips; they moved the head: "He hoped in the Lord; let him rescue him: let him save him, because he wanted him." Ps 21(22):7-8	And the people stood by, watching; but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!" Luke 23:35
Forsaken	God, my God, attend to me; why did you forsake me? Ps 21(22):1	And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why hast thou forsaken me?" Matt 27:36
Praying for persecutors	They surrounded me with words of hate and made war on me without cause. In return for my love they would slander me, but I, I would pray. Ps 108(109)2-3	And Jesus said, "Father, forgive them; for they know not what they do." Luke 23:34
Use of betrayal money	I took the thirty pieces of silver and threw them into the house of the Lord, into the smelter: [or, I threw them to the potter at the house of the Lord] Zech 11:12-13	Brethren, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David, concerning Judas who was guide to those who arrested Jesus. For he was numbered among us, and was allotted his share in this ministry. (Now this man bought a field with the reward of his wickedness; and falling headlong he burst open in the middle and all his bowels gushed out. Acts 1:16-18 Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me." Mt 27:9-10 NB why the difference? Spoken by Jeremiah, but written down in Zechariah? Uncertain attributions of prophetic books? <i>Jeremiah</i> is sometimes absent in manuscripts (just "...by the prophet..."). Scribal error? St Augustine notes that the inclusion of Jeremiah is difficult, and so should be taken seriously: easier to get rid of a mistake than add in and transmit an obvious one. This is sometimes called the "criterion of embarrassment" (this is odd) or the closely-related "criterion of dissimilarity" (this doesn't match up).

Bones not broken	Many are the afflictions of the righteous, and from them all he will rescue them. The Lord will guard all their bones; not one of them will be crushed. Ps 33(34):19-20 <i>In the singular in Hebrew.</i> <i>On the paschal lamb:</i> You shall not break a bone of it. Exodus 12:46	So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness -- his testimony is true, and he knows that he tells the truth -- that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced." John 20:32-37
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LXX Texts are from *A New English Translation of the Septuagint*, Oxford: OUP, 2006.

More on Sacrifice: Blood

One strand running through OT ideas about redemption and restoration is *blood*. When Adam and Eve left Eden, they were clothed in animal skin. For the first time, blood had been shed. In the later sacrifices and offerings, it is the animal sacrifices which are preferred (see Cain and Abel). As Leviticus 17:11-14 says, in giving the detailed ceremonial law which the Israelites are to carry out on their journey and in the promised land when they finally have a temple:

“For the life of the flesh is in the blood; and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement, by reason of the life. Therefore I have said to the people of Israel, No person among you shall eat blood, neither shall any stranger who sojourns among you eat blood. Any man also of the people of Israel, or of the strangers that sojourn among them, who takes in hunting any beast or bird that may be eaten shall pour out its blood and cover it with dust. For the life of every creature is the blood of it; therefore I have said to the people of Israel, You shall not eat the blood of any creature, for the life of every creature is its blood.”

And so to the idea in Hebrews 9:10-14:

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

Next Week | 5. The Messiah: Risen, Ascended, Glorified

Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the Holy Place yearly with blood not his own; for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself. And just as it is appointed for men to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. (Hebrews 9:24-28)