

Lenten Study:

“Questioning Our Grip on the Cross”



Study 3

What to do with a Crucified Messiah?

Lenten Study: Questioning Our Grip on the Cross

PRELIMINARY NOTES

This Lenten Study has been prepared for use in study groups at Blackwood Uniting Church and other interested groups. It is hoped that engaging with this study series will, in some small way, lead to a deepening of understanding and an enlivening of personal faith.

It has been my observation that there are some people for whom reflection on their beliefs and understanding of the Christian faith seems not to be so terribly important, so focussed are they on compassionately *living* their faith, through acts of service and love. If you are in that category, all I ask is that I continue to be permitted to sit at your feet and to learn from, and be inspired by, the ways of your heart.

It is my view that Christian practices, including engaging in studies such as this, are valuable insofar as they contribute to our change and growth as human beings, better enabling us to engage positively with the world, and lovingly and compassionately with those around us. Whether this study contributes in such a way remains to be seen, but...*one lives in hope!*

A word about the reflection questions that accompany each study. Please consider these as suggestive, rather than prescriptive. They are not questions which I'm expecting you to answer like it's some sort of exam! Some of the questions I have raised may be questions that also come to *your* mind. Some questions may not have occurred to you, and you may deem them worthy of exploration. Other questions may have no interest or relevance to you at all.

To the extent that the questions are helpful in facilitating discussion in your group, or sparking your own thoughts, use them. Otherwise consider them of no account.

TWO WAYS OF ENGAGING WITH THE STUDY SERIES:

Study documents and YouTube video clips

Study participants have two ways in which they can engage with the study materials. Firstly, there are the printed studies, which are also available as downloadable PDF documents that can be viewed on your computer, tablet or smartphone. Secondly, there are YouTube videos for each of the seven studies. It is hoped that these two study media will complement each other, but either can be used separately too.

How each group approaches the study is, of course, up to them. I would anticipate, however, that it may be helpful for a study group to first watch together the YouTube video for the particular week's study, and then discuss the study, using the printed/PDF study notes as a reference. The links to the downloadable PDF files and to the YouTube videos can be found at:

<http://blackwooduc.org.au/downloads/studies/lentenstudy2022>

I hope that you appreciate this study series *Questioning Our Grip on the Cross*.

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Lenten Study: Questioning Our Grip on the Cross

Seventy-five thousand generations ago, our ancestors set this program in motion...and we are the ones who will hear the answer to the Great Question of...Life...The Universe...and Everything!

“The answer,” said Deep Thought, “to the Great Question of Life, The Universe, and Everything...is **Forty-two.**”

In *The Hitch-Hiker’s Guide to the Galaxy*, the answer given by Deep Thought to the ultimate question of Life, The University, and Everything provides not clarity, but confusion.

42 ???!!!

What could this possibly mean?

It would be necessary to build the most elaborate structure ever created in order to explain the puzzling answer.

As Jesus enters Jerusalem on a donkey, the very large crowd shouts his praises, spreading their cloaks on the road...

This took place to fulfill what had been spoken through the prophet, saying:

“Tell the people of Jerusalem,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey.”

And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.”

(Matthew 21, 27)

What were the expectations surrounding Jesus as “King of the Jews”?

What were the expectations surrounding Jesus as “Messiah”?

What was the “answer” people were expecting to the question, “What will the Messiah *do*?”

Were they expecting this answer:

The Messiah will...***be crucified?***

Crucified?!

What could this possibly mean?

It would be necessary to build the most elaborate structure ever created in order to explain the puzzling answer...

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The understanding of Jesus' death: both now and back then

Now...

The Sunday before Easter, Christians celebrate Palm Sunday. This is the day of Jesus' arrival into Jerusalem, seated on a donkey, to the cheers of the crowd. Christians look at this day with the wisdom of hindsight. We know that after his "triumphal" entry, Jesus was subsequently betrayed, tried, convicted, tortured and subjected to an agonising death by crucifixion. In the gospels, which acquired written form forty years or more after Jesus' death, we read these words attributed to Jesus:-

They were on the road, going up to Jerusalem, and Jesus was walking ahead of them; they were amazed, and those who followed were afraid. He took the twelve aside again and began to tell them what was to happen to him, saying, "***See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again.***" (Mark 10:32-34)

With the wisdom of hindsight, we Christians tend to see Jesus' journey to Jerusalem as a journey to the cross; *that's* the reason he was travelling to Jerusalem – to suffer and die.

Isn't it *obvious*?

Back then...

Hindsight is a wonderful thing.

We can be terribly knowledgeable and wise in *hindsight*.

It is less easy to be knowledgeable and wise in *real-time*.

Those who cheered Jesus' arrival into Jerusalem on the day we now call Palm Sunday did *not* have the benefit of hindsight. They did *not* know Jesus was going to be crucified.

Furthermore, when Jesus rode into Jerusalem on a donkey, it is fair to say that none of the crowd cheering him as "Messiah" would have thought to themselves, "*Thank goodness* the Messiah is finally here! I *can't wait* for him to be crucified and save us from our sins!"

As we shall see, there were a number of expectations surrounding Jesus as "Messiah," but *none* of them involved him getting nailed to a cross. The fact that he *did* get nailed to a cross would have come as rather a shock to those who viewed him as God's Messiah, the "King of the Jews."

To the Jews of Jesus' time who *denied* that he was Messiah, his death on the cross posed no problem whatsoever. Since, according to Jewish belief, God's Messiah was in no way expected to suffer and die on a cross, Jesus' death on the cross simply confirmed that he *wasn't* God Messiah. However, Jesus' agonising death as a common criminal posed a *major problem* for those who saw him as Messiah.

REFLECTION QUESTIONS:

What was Jesus' "self-understanding" about his death?

The gospel words, written 40+ years after his death, portray that Jesus *knew*, in advance, that he was going to be executed.

If we accept that these words were actually spoken by Jesus, what was *his* understanding about the "why" aspect of his death?

Why did Jesus think he was going to be killed?

Did he believe his death was "necessary" in some way?

Did he believe it served some purpose?

(APPENDIX 1 may be helpful in sparking conversation)

Who exactly was "The Messiah" meant to be anyway?

The word Messiah is a transliteration of the Hebrew word *mashiach*, which means "anointed one." The Greek equivalent is *christos*, from which we get the title *Christ*. Jesus Christ means, literally, Jesus *The Anointed One*.

In ancient times, those chosen by God, including priests, prophets and kings, were *anointed* with oil (Exodus 40:12-15; 1 Samuel 16:1-13). King David was God's *Messiah*. David's successor, King Solomon was *also* God's *Messiah*, and so on. Therefore, there isn't just *one* Messiah; there are *oodles* of them.

Why then the big deal about Jesus being referred to as "The Messiah"? To answer this, we need to go back to 586 BCE and the destruction of Jerusalem and its temple by the Babylonian King Nebuchadnezzar. This tumultuous event in the life of the Jewish people called for a major rethink of their theology. What could it mean for God's "Chosen People" to be defeated in such a manner by their enemies, and exiled to Babylon? Didn't God promise the Israelites that there would always be a king on the throne of Israel?

¹⁶ Your house and your kingdom shall be made sure forever before me; your throne shall be established forever. ¹⁷ In accordance with all these words and with all this vision, Nathan spoke to David (2 Samuel 7:16-17)

Out of the despair of the Babylonian exile, came the belief that God would one day re-establish the Davidic kingdom. There would arise a new king, a new anointed-one-of-God, a new *Messiah* who would vanquish Israel's enemies and re-establish her grandeur.

But this Messiah was a *long time* in coming!

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Some six hundred years later, by the time of Jesus, the nations of Israel and Judah had, by then, been the plaything of a succession of superpowers: the Babylonians (and the Assyrians before them), the Persians, the Hellenistic empire of Alexander the Great, his successors in the Seleucid empire, and finally the Romans.

When we speak of the Jews of Jesus' day having expectations of a "Messiah," they were expecting a new "anointed one," a new king of Israel, from the line of King David, who would restore their fortunes and vanquish the hated Romans.

These were the expectations, then, which surrounded Jesus as "Messiah."

Finally the Messiah had arrived!

Finally the successor to King David would get rid of the hated Romans!

And then, instead of vanquishing the hated Romans, *Jesus is crucified as a common criminal*.

To use the *Hitch-Hiker's Guide to the Galaxy* allusion earlier, it would have made as much sense as getting the answer *forty-two* to "the ultimate question of life, the universe, and everything."

If Jesus was Messiah, his being crucified *made no sense whatsoever*.

What kind of weird Messiah gets themselves crucified?! The "Suffering Servant" kind?!

To explain the apparent nonsense of a crucified Messiah required some mighty fancy footwork, involving four essential steps:-

1. To re-affirm that Jesus is indeed Messiah.
2. To assert that, despite all expectations to the contrary, it was *necessary* for the Messiah to *suffer*.
3. To assert that the necessity for the Messiah to suffer was *foretold* by the Jewish scriptures.
4. To provide a systematic explanation for *why* scripture said Jesus' death was necessary

There is abundant evidence in the New Testament of steps 1-3 being taken by its various authors. There is evidence for some rudimentary attempts at step 4 in the New Testament. It will take hundreds of years and the work of many theologians to fully develop the explanation required by step 4. In this present study, we will mainly focus upon steps 1-3.

Some forty years after the death of Jesus, we see the author of Luke's gospel attribute the following words to the resurrected Jesus on the road to Emmaus:-

Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! *Was it not necessary that the Messiah should suffer these things and then enter into his glory?*" Then beginning with Moses and all the

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prophets, he interpreted to them the things about himself in all the scriptures (Luke 24:25-27)

Here we have Jesus stating the *necessity* of his suffering and death which, by implication, has been foretold in all the scriptures. *Which scripture?* No details are given.

Elsewhere in Luke, prior to the crucifixion, Jesus is attributed as saying:

“For I tell you that this Scripture must be fulfilled in me: ‘***And he was numbered with the transgressors.***’ For what is written about me has its fulfillment.” (Luke 22:37)

The quotation “And he was counted among the lawless” is a reference to Isaiah 53:12

Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

There are numerous allusions to Isaiah 52-54 in the New Testament. These are known as the “Suffering Servant” songs, with the following passage being favoured by those insisting the death of Jesus was foretold by scripture:

See, ***my servant*** shall prosper;
he shall be exalted and lifted up,
and shall be very high.
Just as there were many who were astonished at him
—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—

Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.
All we like sheep have gone astray;
we have all turned to our own way,
and the LORD has laid on him
the iniquity of us all.
He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.
(Isaiah 52:13-14, 53:4-7)

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According to a particular theology, *Fall-Salvation theology*, Jesus is the “Suffering Servant” alluded to in this passage and, therefore, it is clear that his suffering has been foretold in the scriptures.

There are, however, two major problems with this assertion:-

1. There is no indication whatsoever in Isaiah that the “Suffering Servant” figure is synonymous with the “Messiah.” Rather, the Suffering Servant and the Messiah are understood as quite separate figures.
2. Earlier in the book of Isaiah, it is made clear *who* is being referred to as the “servant of the LORD.”

And he said to me, “***You are my servant, Israel***, in whom I will be glorified.”
(Isaiah 49:3)

The “Suffering Servant” of Isaiah is *not* the yet-to-be-born Jesus.

The “Suffering Servant” of Isaiah is none other than ***the nation of Israel***.

Yes! The *nation of Israel* is, collectively, the Suffering Servant; the Suffering Servant who has been so afflicted and punished, who has been so crushed by the exile in Babylon, and yet who would still be used for great purposes by the LORD.

This has not stopped proponents of Fall-Salvation theology identifying the Suffering Servant as Jesus and, furthermore, equating this Suffering Servant with the Messiah.

According to them, it wasn’t a surprise that Jesus died on the cross. Rather, Jesus, the “foretold” Messiah *and* Suffering Servant, simply *had* to suffer and die, according to the scriptures. According to them, it all went according to the divine plan.

Why Jesus’ death came to be seen as a “sacrifice” Jewish culture was a *sacrificial* culture

In trying to make sense of the death of Jesus, the writers of the New Testament operated out of their particular culture: a *sacrificial* culture. To say that that the writers who sought to make sense out of Jesus’ death were familiar with the idea of offering sacrifices to God is an understatement of biblical proportions.

Oceans of blood in Old Testament times

At the dedication of Solomon’s temple in 957 BCE, the biblical record asserts that 22,000 oxen and 120,000 sheep were sacrificed (1 Kings 8:63).

Oceans of blood in New Testament times

King Herod commenced rebuilding the Second Temple in 20 BCE (the First Temple having been destroyed by the Babylonians in 567 BCE) – a project that took some 46 years.

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The Jewish historian Josephus who lived at the time of the Roman destruction of the Second Temple in 70 CE (coincidentally around the time the Gospel of Mark acquired written form) described how many animals were slaughtered and sacrificed at the temple during Passover: 256,000 animals. Commentators have disputed the number quoted by Josephus, believing it to be, quite possibly, tenfold higher than reality, but that would still mean that **25,000 animals** were being sacrificed during the festival of Passover!

Flavius Josephus: The Jewish War 6.9.3 422-427
<https://www.alyth.org.uk/wp-content/uploads/2020/03/3.-Flavius-Josephus-Wars-of-the-Jews-on-Pesach.pdf>

This, then, is the culture out of which the New Testament writers sought to express their understanding of Jesus' death on the cross.

The high point in NT sacrificial imagery: The Letter to the Hebrews

The Letter to the Hebrews is the NT writing that focusses most on sacrificial imagery, with its essential message capable of being summarised as follows.

The High Priest...

In the (genetic) line of Levi
Once a year, every year
On the Day of Atonement
Entered the Holy of Holies
A place made by human hands
And sacrificed an animal to make atonement for the sins of the people

Jesus as the Great High Priest...

In the (spiritual) line of Melchizedek
Once and once only
On the cross
Entered the heavenly Holy of Holies
A place not made by human hands
And offered the sacrifice of himself to make atonement for the sins of the people

The Letter to the Hebrews abounds with Old Testament references (nearly 100 of them), seeking to convince the reader that Jesus' suffering and death on the cross was foretold in scripture. Hebrews is quite adamant that Jesus' death on the cross was essential to our forgiveness, as it illustrates at one point:-

Under the law almost everything is purified with blood, and *without the shedding of blood there is no forgiveness of sins* (Hebrews 9:22)

There's just one slight problem.

All of the Old Testament references in the Letter to the Hebrews, and I mean *all*, have been quoted out of context, and inappropriately applied to Jesus! The Old Testament doesn't "say" anything of the sort about the necessity of Jesus' death upon the cross! The Letter to the Hebrews represents the worst case of out-of-context "quote mining" in all of the New Testament.

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A CONFESSION and the offer of WINE or CHOCOLATE!

Okay, I'll fess up. I *didn't* check *all* 100 Old Testament references in the Letter to the Hebrews. Having checked dozens of references, I made the decision to stop when my eyes started to bleed.

I will, however, issue a challenge to study participants!

If anyone can highlight a single Old Testament reference from the Letter to the Hebrews that *hasn't* been taken out of context, and which *does* have material relevance to Jesus, I will happily provide a prize of either a bottle of wine or chocolates; your choice!

Appendix 2 will assist your quest for wine or chocolate!



But surely Jesus had to suffer and die! The whole Bible says so!

Some Christians will look at the “unbelief” of the Jews in relation to Jesus as Messiah and shake their heads about how they can possibly be so blind. They might even quote the apostle Paul:-

Since, then, we have such a hope, we act with great boldness, not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that was being set aside. ***But their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside. Indeed, to this very day whenever Moses is read, a veil lies over their minds; but when one turns to the Lord, the veil is removed***
(2 Corinthians 3:12-16)

These Christians will see this “veil” as covering the eyes and minds of those – such as the Jews - who do not accept Jesus as Messiah.

In arguing what they believe to be an unassailable case for Jesus as Messiah, they will assert:

- That Jesus fulfills numerous Old Testament prophecies.
- That all one need do is consult the New Testament and one will see the fulfillment, at numerous points, of these Old Testament prophecies.
- That the only way to explain the New Testament fulfillment by Jesus of these Old Testament prophecies is if Jesus is indeed the Messiah foretold in the Old Testament.

Jesus simply *has to be* the Messiah long foretold!

It should be obvious to *everyone*!

The Bible *proves* it!

REFLECTION EXERCISE:

- Flip to **APPENDIX 3: References to Jesus as “fulfillment of scripture”**
- Browse through the 44 references to Jesus as fulfilment of Old Testament scripture.
- Consult the column entitled “Prophecy about Jesus.”
- See which, if any, of the entries are familiar to you.
- In particular, note the entries from 25-44 referring to Jesus’ betrayal, trial, torture, crucifixion and resurrection.
- You are invited to assess for yourself how compelling are such references in proving that Jesus’ crucifixion was foretold in the Old Testament.
- The offer of a prize of wine or chocolate is still in effect for identifying a single reference that is *not* out of context, and which *does* have material relevance to Jesus.

The most prolific writer in the New Testament is the apostle Paul, with some 13 books of the 27 books of the NT being traditionally attributed to him (modern scholarship questions his direct authorship of six of these works, with the likelihood that they were written by followers of Paul, rather than Paul himself; see Appendix 4).

The Apostle Paul employed a multitude of sacrificial imagery when it came to Jesus.

“...our paschal lamb, Christ, has been sacrificed” (1 Corinthians 5:7)

²⁴ they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵ whom God put forward *as a sacrifice of atonement by his blood*, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed.
(Romans 3:24-25)

⁸ But God proves his love for us in that *while we still were sinners Christ died for us*. ⁹ Much more surely then, *now that we have been justified by his blood, will we be saved through him from the wrath of God*. ¹⁰ For if *while we were enemies, we were reconciled to God through the death of his Son* (Roman 5:8-10)

The constellation of sacrificial images does not, however, form anything approaching a self-consistent theological framework. Indeed, some of the images attributed to Jesus are mutually contradictory, for example: the notion of Christ being a perfect sacrifice; and the notion of Christ bearing upon himself the sins of the world. These notions are *mutually exclusive*. On the one hand, Christ is seen as the perfect sacrifice, holy and unblemished, offered to God:-

...they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith... (Romans 3:24-25 NRSV)

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On the other hand, (according to the theory) Jesus is seen as the one who bears the sins of humanity:-

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God (2 Cor 5:21 NRSV)

Both notions – that of atoning sacrifice through the shedding of blood and that of sin-bearing – derive from Yom Yippur, the Day of Atonement. Two goats were employed by the High Priest:- one was sacrificed as a pure and unblemished offering to God; the other was not sacrificed but instead had the sins of the people confessed over it, before being banished, carrying (upon its back) the sins of the people, into the wilderness. The first goat is an unblemished sacrifice or offering to God, the second is *not*; the second is *not* a perfect sacrifice, nor a sacrifice of any type at all, since it carries the sins of the people; it is a ‘*sin-carrier*’ rather than sacrifice.

When viewed this way, it can be seen that Jesus is *either* a holy, pure, unblemished sacrifice to God (analogous to ‘goat 1’) *or* rather than being sacrificed as an unblemished offering to God, He is instead a (contaminated) sin carrier (analogous to ‘goat 2’). Jesus *cannot* logically be both and yet, according to the theology often espoused, the separate notions of Jesus as *sacrifice* and Jesus as *sin-carrier* are merged, inappropriately, into one.

Where to from here?

The New Testament by itself, while overflowing in sacrificial imagery associated with Jesus’ death, does not, in and of itself, provide a systematic theology of the cross.

It will take hundreds of years and the input of multiple systematic theologians to bring together a comprehensive theology of the cross; it did *not* fall out of the pages of the New Testament readymade.

In Study 4, we will see that the theological answer to the faith question, “What to do with a crucified Messiah?” will be an ambitious undertaking that aims at a twofold solution:

1. Not only explaining the “necessity” of Jesus’ death on the cross.
2. But also solving the *theodicy* problem: how is it that a perfect, all-powerful and all-loving God created a world that contains evil?

See you in Study 4!

Study 3 Reflection questions

1. If there is a “mis-match” between your understanding of Messiah and the Jewish understanding of Messiah, what do you make of this mis-match?
2. What do you feel about the alleged necessity of the suffering and death of Jesus-as-Messiah?
3. What do you feel about the alleged demand by God for oceans of blood through animal sacrifice?
4. The thread of *violence* is very evident in the sacrificial culture and sacrificial imagery around Jesus. Is it possible to discern the thread of *love*?

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APPENDIX 1: Jesus' self-understanding about his death

Which of the following, if any, might have described Jesus' own self-understanding regarding his death?

Option 1: Clueless in Jerusalem

- Jesus had no foreknowledge of his pending arrest, trial and execution.
- Jesus had no awareness of any theological or divine necessity of his death.
- All New Testament writings that assert foreknowledge or awareness on Jesus' part were simply written in after the event and in no way reflect Jesus' own self-understanding of his death.

Option 2: Foreknowledge of his coming death and awareness of its necessity as sacrifice

- Jesus knew, in advance, of his coming arrest, trial, and crucifixion.
- Jesus had full awareness that his death was a necessary sacrifice to God as atonement for our sins.
- Jesus was fully committed to offering himself as a sacrifice of atonement on the cross.

Option 3: Belief that his coming death would usher in the "End Times"

- Jesus saw himself as an "apocalyptic prophet" who believed that God was about to usher in the "End Times" and final judgement.
- Jesus believed that his own death as God's prophet was necessary in order to trigger these End Times.

Option 4: A Rev. Dr. Martin Luther King Jnr level of self-understanding

- Jesus saw himself as carrying God's message of love to the world.
- Jesus offered a gospel where the first would be last and the last first, where the great would be humbled and the humble exalted, where the rich and powerful were cursed and the poor and downtrodden blessed.
- Jesus knew that such a worldview-overturning message of equality for all would bring him into collision with the holders of power and privilege.
- Jesus knew that the only way to avoid this collision and his death on the cross was to go silent on the good news for the poor and not make waves.
- Jesus' self-understanding, as a bearer of God's message to the world, did not see going silent as an option; his death was therefore an unavoidable outcome of his courageous and unswerving commitment to living and proclaiming God's message of equality for all.

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APPENDIX 2: Letter to the Hebrew – Old Testament references

For those with the PDF version of the study notes, most references below have hyperlinks for rapid reference

HEBREWS PASSAGE	OLD TESTAMENT REFERENCE
Hebrews 1:5	Psa 2:7
Hebrews 1:5	2Sa 7:14
Hebrews 1:6	Psa 97:7
Hebrews 1:7	Psa 104:4
Hebrews 1:8, 9	Psa 45:6, 7
Hebrews 1:10, 11, 12	Psa 102:25, 26, 27
Hebrews 1:13	Psa 110:1
Hebrews 2:6-8	Psa 8:4-6
Hebrews 2:12	Psa 22:22
Hebrews 2:13	Isa 8:18
Hebrews 2:13	Psa 18:2
Hebrews 2:13	2Sa 22:2
Hebrews 3:2	Num 12:7
Hebrews 3:7-11	Psa 95:7-11
Hebrews 3:15	Psa 95:7-11
Hebrews 3:17	Num 14:35, 36
Hebrews 4:3	Psa 95:11
Hebrews 4:4	Gen 2:2, 3
Hebrews 4:7	Psa 95:7, 8
Hebrews 5:4	1Ch 23:13
Hebrews 5:5	Psa 2:7
Hebrews 5:6	Psa 110:4
Hebrews 6:14	Gen 22:16, 17
Hebrews 7:1	Gen 14:18
Hebrews 7:17, 21	Psa 110:4
Hebrews 8:5	Exd 25:40
Hebrews 8:8-12	Jer 31:31-34
Hebrews 9:2	Exd 25:1-40
Hebrews 9:2	Exd 26:36
Hebrews 9:2	Exd 40:3
Hebrews 9:2	Num 17:10
Hebrews 9:7	Exd 30:10
Hebrews 9:13	Lev 16:14
Hebrews 9:14	Num 14:36
Hebrews 9:20	Exd 24:8
Hebrews 10:5-7	Psa 40:6-8
Hebrews 10:11	Exd 29:38

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HEBREWS PASSAGE	OLD TESTAMENT REFERENCE
Hebrews 10:12, 13	Psa 110:1
Hebrews 10:16, 17	Jer 31:33, 34
Hebrews 10:27	Isa 64:1
Hebrews 10:28	Deu 17:6
Hebrews 10:30	Deu 32:35, 36
Hebrews 10:37, 38	Hab 2:3, 4
Hebrews 11:3	Gen 1:1
Hebrews 11:4	Gen 4:4
Hebrews 11:5	Gen 5:24
Hebrews 11:7	Gen 6:8, 14
Hebrews 11:8	Gen 12:1, 2
Hebrews 11:9	Gen 12:5 &c
Hebrews 11:9	Gen 27:11, 12, 14
Hebrews 11:11	Gen 18:1-33
Hebrews 11:12	Gen 22:17
Hebrews 11:13	Gen 47:9
Hebrews 11:13	Psa 39:13
Hebrews 11:13	Gen 23:4
Hebrews 11:14	Hsa 14:2
Hebrews 11:17	Gen 22:1
Hebrews 11:18	Gen 22:12
Hebrews 11:20	Gen 27:28
Hebrews 11:21	Gen 47:31
Hebrews 11:21	Gen 48:15
Hebrews 11:22	Gen 50:24
Hebrews 11:23	Exd 2:2
Hebrews 11:25	Exd 2:11
Hebrews 11:27	Exd 2:15
Hebrews 11:28	Exd 12:11, 18
Hebrews 11:29	Exd 14:22
Hebrews 11:30	Jos 6:20
Hebrews 11:31	Jos 2:1
Hebrews 11:31	Jos 6:17, 23
Hebrews 11:32	Jdg 6:4, 11, 15
Hebrews 11:32	1Sa 7:1-17
Hebrews 11:32	2Sa 2:1-32
Hebrews 11:33	2Sa 8:1-18
Hebrews 11:33	Jdg 14:1-20
Hebrews 11:33	Dan 6:1-28
Hebrews 11:34	Dan 3:1-30
Hebrews 11:35	2Ki 4:20

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HEBREWS PASSAGE	OLD TESTAMENT REFERENCE
Hebrews 11:35	1Ki 17:1-24
Hebrews 11:35	1Ki 19:1
Hebrews 12:5, 6	Pro 3:11, 12
Hebrews 12:9	Num 27:16
Hebrews 12:12, 13	Isa 35:3
Hebrews 12:12, 13	Pro 4:26
Hebrews 12:15	Deu 29:18
Hebrews 12:16	Gen 25:31
Hebrews 12:18	Exd 19:16
Hebrews 12:20	Exd 19:12, 13
Hebrews 12:21	Deu 9:19
Hebrews 12:26	Hag 2:6
Hebrews 12:29	Deu 4:24
Hebrews 13:2	Gen 18:2
Hebrews 13:5	Deu 31:8
Hebrews 13:5	Jos 1:5
Hebrews 13:6	Psa 118:6
Hebrews 13:11	Lev 4:12, 21
Hebrews 13:11	Lev 16:27
Hebrews 13:11	Num 19:3
Hebrews 13:14	Mic 2:10

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APPENDIX 3: References to Jesus as “fulfillment of scripture”

Sourced from the website of the Diocese of Westminster, this contains references to 44 Old Testament “prophecies” about Jesus, together with their New Testament “fulfilment” by Jesus. If you happen to have the PDF version of these study notes, you will be able to click on the blue hyperlinks for the scripture references, making it very easy to check. I would encourage you to do so, at your leisure, with as many of the references as you can. See what you think of the Old Testament passages as “prophesies” later fulfilled in Jesus.

The original document, from the website of the Diocese of Westminster, can be accessed here:

<https://parish.rcdow.org.uk/swisscottage/wp-content/uploads/sites/52/2014/11/44-Prophecies-Jesus-Christ-Fulfilled.pdf>
(accessed 2022-03-03)

#	Prophecy about Jesus	Old Testament Scripture	New Testament Fulfillment
1	Messiah would be born of a woman.	Genesis 3:15	Matthew 1:20 Galatians 4:4
2	Messiah would be born in Bethlehem.	Micah 5:2	Matthew 2:1 Luke 2:4-6
3	Messiah would be born of a virgin.	Isaiah 7:14	Matthew 1:22-23 Luke 1:26-31
4	Messiah would come from the line of Abraham.	Genesis 12:3 Genesis 22:18	Matthew 1:1 Romans 9:5
5	Messiah would be a descendant of Isaac.	Genesis 17:19 Genesis 21:12	Luke 3:34
6	Messiah would be a descendant of Jacob.	Numbers 24:17	Matthew 1:2
7	Messiah would come from the tribe of Judah.	Genesis 49:10	Luke 3:33 Hebrews 7:14
8	Messiah would be heir to King David's throne.	2 Samuel 7:12-13 Isaiah 9:7	Luke 1:32-33 Romans 1:3
9	Messiah's throne will be anointed and eternal.	Psalm 45:6-7 Daniel 2:44	Luke 1:33 Hebrews 1:8-12
10	Messiah would be called Immanuel.	Isaiah 7:14	Matthew 1:23
11	Messiah would spend a season in Egypt.	Hosea 11:1	Matthew 2:14-15
12	A massacre of children would happen at Messiah's birthplace.	Jeremiah 31:15	Matthew 2:16-18
13	A messenger would prepare the way for Messiah	Isaiah 40:3-5	Luke 3:3-6
14	Messiah would be rejected by his own people.	Psalm 69:8 Isaiah 53:3	John 1:11 John 7:5
15	Messiah would be a prophet.	Deuteronomy 18:15	Acts 3:20-22

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#	Prophecy about Jesus	Old Testament Scripture	New Testament Fulfillment
16	Messiah would be preceded by Elijah.	Malachi 4:5-6	Matthew 11:13-14
17	Messiah would be declared the Son of God.	Psalm 2:7	Matthew 3:16-17
18	Messiah would be called a Nazarene.	Isaiah 11:1	Matthew 2:23
19	Messiah would bring light to Galilee.	Isaiah 9:1-2	Matthew 4:13-16
20	Messiah would speak in parables.	Psalm 78:2-4 Isaiah 6:9-10	Matthew 13:10-15, 34-35
21	Messiah would be sent to heal the broken-hearted.	Isaiah 61:1-2	Luke 4:18-19
22	Messiah would be a priest after the order of Melchizedek.	Psalm 110:4	Hebrews 5:5-6
23	Messiah would be called King.	Psalm 2:6 Zechariah 9:9	Matthew 27:37 Mark 11:7-11
24	Messiah would be praised by little children.	Psalm 8:2	Matthew 21:16
25	Messiah would be betrayed.	Psalm 41:9	Luke 22:47-48
26	Messiah's price money would be used to buy a	Zechariah 11:12-	Matthew 27:9- 10
27	Messiah would be falsely accused.	Psalm 35:11	Mark 14:57-58
28	Messiah would be silent before his accusers.	Isaiah 53:7	Mark 15:4-5
29	Messiah would be spat upon and struck.	Isaiah 50:6	Matthew 26:67
30	Messiah would be hated without cause.	Psalm 35:19	John 15:24-25
31	Messiah would be crucified with criminals.	Isaiah 53:12	Matthew 27:38 Mark 15:27-28
32	Messiah would be given vinegar to drink.	Psalm 69:21	Matthew 27:34 John 19:28-30
33	Messiah's hands and feet would be pierced.	Psalm 22:16	John 20:25-27
34	Messiah would be mocked and ridiculed.	Psalm 22:7-8	Luke 23:35
35	Soldiers would gamble for Messiah's garments.	Psalm 22:18	Luke 23:34 Matthew 27:35- 36
36	Messiah's bones would not be broken.	Exodus 12:46	John 19:33-36
37	Messiah would be forsaken by God.	Psalm 22:1	Matthew 27:46
38	Messiah would pray for his enemies.	Psalm 109:4	Luke 23:34
39	Soldiers would pierce Messiah's side.	Zechariah 12:10	John 19:34
40	Messiah would be buried with the rich.	Isaiah 53:9	Matthew 27:57-
41	Messiah would resurrect from the dead.	Psalm 16:10 Psalm 49:15	Matthew 28:2-7 Acts 2:22-32
42	Messiah would ascend to heaven.	Psalm 24:7-10	Mark 16:19 Luke 24:51
43	Messiah would be seated at God's right hand.	Psalm 68:18 Psalm 110:1	Mark 16:19 Matthew 22:44
44	Messiah would be a sacrifice for sin.	Isaiah 53:5-12	Romans 5:6-8

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APPENDIX 4: Authorship of the Pauline letters in the New Testament

The following is a helpful reference:-

<https://www.britannica.com/list/st-pauls-contributions-to-the-new-testament>

In the New Testament, there are thirteen letters attributed to the Apostle Paul, with a scholarly consensus that seven of the thirteen letters were penned by Paul himself; the others are believed not have been written by him, or are of disputed authorship.

BOOK	AUTHORED BY PAUL?
Romans	Yes
First Corinthians	Yes
Second Corinthians	Yes
Galatians	Yes
Philippians	Yes
First Thessalonians	Yes
Second Thessalonians	Yes
Philemon	Yes
Ephesians	No
First Timothy	No
Second Timothy	No
Colossians	Disputed authorship
Titus	Disputed authorship