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THE NATURE AND SIGNIFICANCE OF CHRIST'S DEATH
AS REFLECTED IN SELECTED GENERAL
AND PAULINE EPISTLES

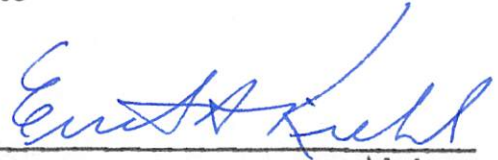
A Dissertation Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Doctor of Theology

by

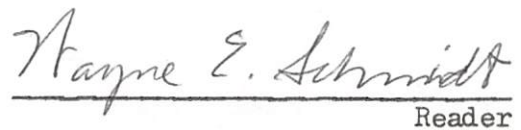
Masao Shimodate

May 1985

Approved by



Advisor



Reader



Reader

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CHAPTER I

INTRODUCTION

Some dramatic light has been shed on the better understanding of the death of Jesus Christ and of its proclamation by the early Church. Fresh evidence has come from recent publication of the archaeological discovery of ossuary remains from Giv'at ha-Mivtar near Jerusalem in 1968,¹ and two Qumran texts of the Nahum Pesher and the Temple Scroll.² The former has provided some concrete evidence for the method and manner of crucifixion practiced in Palestine in the first century. This had previously been known only from literary sources. The latter indicates a missing-link between the Old Testament understanding of Deuteronomy 21:22-23 and that of the New Testament, especially Paul's use of the text and his argumentation based on it in Galatians 3:13.

¹V. Tzaferis, "Jewish Tombs at and near Giv'at ha-Mivtar, Jerusalem," Israel Exploration Journal 20 (1970):18-32. Joseph Naveh, "Ossuary Inscriptions from Giv'at ha-Mivtar," Israel Exploration Journal 20 (1970):33-37. N. Haas, "Anthropological Observations on the Skeletal Remains from Giv'at ha-Mivtar," Israel Exploration Journal 20 (1970):38-59. Y. Yadin, "Epigraphy and Crucifixion," Israel Exploration Journal 23 (1973):18-22. Heinz-Wolfgang Kuhn, "Zur Gekreuzigten von Giv'at ha-Mivtar," Zeitschrift fuer die neutestamentliche Wissenschaft 69 (1978):118-20. J. H. Charlesworth, "Jesus and Jehohanan: An Archaeological Note on Crucifixion," Expository Times 84 (1972-1973):147-50.

²J. M. Allegro, ed., Discoveries in the Judean Desert of Jordan Series 5 of The Dead Sea Scrolls, Qumran Cave 4 (Oxford: Clarendon Press, 1968), pp. 37-42. G. Varies, The Dead Sea Scrolls in English (Penguin Books, 1975), pp. 60-61, 231-33. Y. Yadin, "Pesher Nahum (4QpNahum) Reconsidered," Israel Exploration Journal 21 (1971):1-12. David J. Halperin, "Crucifixion, the Nahum Pesher, and the Rabbinic Penalty of Strangulation," Journal of Jewish Studies 32 (1981):32-46.

In addition, Martin Hengel has drawn attention to the remarkably widespread use of crucifixion as a penalty in antiquity, in his informative book, Crucifixion in the Ancient World and the Folly of the Message of the Cross.³ He claims that because Paul understood the Cross as the real, cruel instrument of execution, as the instrument of the bloody execution of Jesus, it is impossible to dissociate talk of the atoning death of Jesus or the blood of Jesus from the 'word of the cross.'⁴

The significance of these recent data on crucifixion for New Testament studies is obvious and stimulates our interest in reviewing more carefully the crucifixion of Jesus Christ in the Passion Narratives of the Gospels and the unique proclamation of the death of Christ in Pauline epistles. Therefore, we shall carefully examine the historical reality of such a mode of execution as crucifixion in first century Palestine in the light of the above-mentioned contributions and then attempt to clarify some characteristics of Pauline theology of the cross.

The Course of the Present Study

Our study begins with summarizing what is known about the origin and history of crucifixion as an ancient mode of execution, based on the data available on it. With Joseph Blinzler⁵ and Martin Hengel we shall turn to what classical authors say about the method of execution: Herodotus, Thucydides, Cicero, Tacitus, and others. Because of Paul's peculiar vocabulary such as 'stumbling-block' (σκάνδαλον), or 'folly'

³M. Hengel, Crucifixion in the Ancient World and the Folly of the Message of the Cross (Philadelphia: Fortress Press, 1977).

⁴Ibid., pp. 89-90.

⁵Joseph Blinzler, Der Prozess Jesu (Regensburg: Verlag Friedrich Pustet, 1969), pp. 357-59.

μωψία , to designate the cross, we shall pay closer attention to the nature and purpose of crucifixion in the Roman Empire of the first century in Chapter II.

It is said that crucifixion was not originally a Jewish penalty. But some scholars have recently demonstrated that crucifixion was also used at times by Jews as a form of capital punishment.⁶ However, our special interest will be in the historical connection between the requirements and significance of Deuteronomy 21:22-23 and the Roman use of crucifixion for Jews.⁷ These are dealt with in Chapter III.

Interestingly enough, the Passion Narratives in the Gospels are said to be the most detailed of all concerning the description of crucifixion.⁸ Chapter IV will take up the crucial points in the course of the events of Jesus' crucifixion. Close attention will be paid to the accounts of the Evangelists which are related to the condemnation and its execution at Golgotha. Some important light has been provided by A. N. Sherwin-White, an expert in Roman law, on our understanding of the trials of Jesus.⁹

"The New Testament writers' interest in the cross is neither archaeological nor historical, but Christological. They are concerned with the eternal, cosmic, soteriological significance of what happened once

⁶Yadin, "Peshar Nahum," pp. 1-12. Hengel, pp. 84-85.

⁷See Gal. 3:13; Acts 5:30; 10:39; 13:29; 1 Peter 2:24.

⁸Hengel, p. 25.

⁹A. N. Sherwin-White, "The Trial of Jesus," in Historicity and Chronology in the New Testament, ed. D. Nineham (London, Clarendon Press, 1965); Roman Society and Roman Law in the New Testament (Grand Rapids: Baker Book House, 1978), pp. 1-47.

for all in the death of Christ, the Son of God, on the cross."¹⁰ In Chapters V and VI we shall examine how Paul and the authors of Hebrews and 1 Peter preached and taught the saving significance of Christ Crucified.

First, we take up Pauline texts which bear testimony to the death of Christ, by examining each of them exegetically in its total, historical and literary context. The focal points are the soteriological terminology in Paul, such as "Christ died for . . .," ' paradidonai ' (to give up), 'cross' or 'crucify', and so forth. The words 'cross' and 'crucify' appear in the New Testament outside the Gospels almost exclusively in the Pauline epistles.¹¹ These terms require careful study in their context. Most of the central places of Paul's missionary activities were at the same time centers of Roman power in those days. Some were Roman colonies: Corinth, Philippi, Troas, Pisidian Antioch, and so forth. Especially, Ephesus, Thessalonica, and Corinth were headquarters of Roman provincial governors. People in these cities as well as others were well acquainted with the extreme of human wretchedness of the crucified person. In spite of this fact, Paul emphatically proclaimed "Christ crucified," according to his first letter to the Corinthians. This fact will lead us to raise such questions as: Why did Paul talk about the cross of Christ above all in such a historical context? What were the real problems that Paul had faced? And what is the decisive meaning of the word of the cross?

¹⁰J. B. Torrance, "Cross, Crucifixion," in New Bible Dictionary, ed. J. D. Douglas (Leicester, England: Inter-Varsity Press, 1982), p. 254.

¹¹E. E. Ellis, "Christ Crucified," in Reconciliation and Hope: New Testament Essays on Atonement and Eschatology Presented to L. Morris on his 60th Birthday (Grand Rapids: Eerdmans, 1974), p. 69.

The death of Christ as the saving event was also the basis for Paul's teaching on the sacraments. In the present study our interest is in the Lord's Supper rather than Baptism. Chapters 10 and 11 of First Corinthians indicate what it was that Paul was particularly concerned about in this matter. These two chapters are the only places in which the Lord's Supper is mentioned in the Pauline epistles.

Traditionally, there have been several images or metaphors in terms of which the death of Christ is discussed: redemption, justification, reconciliation, and so forth.¹² These terms will be useful for summarizing the result of the exegetical study of the texts. It seems to be clear that for Paul the death of Christ meant, first of all, vicarious atonement of sin and revelation of God's unmerited love. But at the same time Paul's expression of the meaning of the death of Christ has many variations according to the historical context in which he preached the Gospel. This variety of expression indicates that Paul was most interested in the death of Christ on the cross and he regarded the message of the cross as the crucial point in his proclamation of the Gospel as well as that of the resurrection of Christ. Almost uniformly, the idea of justification has been recognized as the most Pauline way of thinking. This will also be confirmed in our present study.

We have good reasons for comparing the Pauline epistles with Hebrews and 1 Peter in respect to the understanding of the death of Christ. The first reason is that testimony to the fact of Christ's death in the

¹²G. E. Ladd, A Theology of the New Testament (Grand Rapids: Eerdmans, 1974), pp. 423-24. D. E. H. Whiteley, The Theology of St. Paul (Oxford: Blackwell, 1964), pp. 130-32. E. Kaesemann, "Saving Significance of Jesus' Death," in Perspectives on Paul (Philadelphia: Fortress Press, 1971), pp. 42-44.

New Testament is most frequently in the Pauline epistles, the secondly is Hebrews, and then also in 1 Peter apart from the passion narratives of the Gospels.¹³ Another reason is that one of the most significant terms which characterizes the death of Christ, namely, ἀπαξ or ἑφάπαξ ('once for all'), appears in common among the three, and that its occurrences are limited to these alone in its use referring to the death of Christ. Finally, the soteriological interpretation of the death of Christ emerges very strongly in these three writers of the New Testament. For these reasons, we shall take up key passages from each writer for our exegetical study, and then clarify or point out each one's characteristic understanding of the death of Christ, with a particular attempt to describe the quality of Pauline theology of the cross.

Unless otherwise indicated, quotations from the Bible are from the Revised Standard Version.

¹³Leon Morris, The Cross in the New Testament (Grand Rapids: Eerdmans, 1965), p. 423.

CHAPTER II

CRUCIFIXION AS A FORM OF EXECUTION IN THE ANCIENT WORLD

Crucifixion¹ is the most terrible and cruel mode of execution which man has ever devised for taking vengeance on his fellow man.² Its widespread use in antiquity has been extensively documented by Martin Hengel from a careful study of ancient sources.³ In Roman times, crucifixion was practiced above all on dangerous criminals and rebellious slaves. When Paul spoke of the "folly" of the message of the crucified Christ, his audience must have been well aware of what it meant to carry a cross through the city and then to be nailed to it, since this was a common and widespread mode of execution.

¹The Greek word for 'cross (crucifixion)' is σταυρός (the verb, σταυρῶν or ἀνασταυρῶν), which means 1) 'upright, pointed stake' or 'pole' (e.g. Homer, *Odyssey* 14,11); and 2) 'stake as the instrument by which the capital punishment of crucifixion was carried out.' The noun occurs 28 times and the verb, 46 in the New Testament. The LXX never uses the word σταυρός, but the verb σταυρῶν occurs only in Esther 7:9; 8:12 (a LXX addition) and in Lamentations 5:13 (*vario lectio*). See W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago and London: The University of Chicago Press, 1979), p. 764. Hereafter referred to as Arndt-Gingrich. J. Schneider, *Theological Dictionary of the New Testament*, 10 vols., ed. Gerhard Friedrich (Grand Rapids: Eerdmans, 1971), 7:572. E. Brandenburger, *The New International Dictionary of New Testament Theology*, 3 vols., ed. C. Brown (Grand Rapids: Zondervan, 1975-78, 1:391.

²Joseph Klausner, *Jesus of Nazareth* (New York: Macmillan, 1945), p. 349.

³Martin Hengel, *Crucifixion in the Ancient World and the Folly of the Message of the Cross* (Philadelphia: Fortress Press, 1977).

The aim of our survey of the ancient use of crucifixion in the first three chapters is to confirm the historical reality that Jesus Christ suffered death, even the death of the cross,⁴ and to prepare for a better understanding of Paul's remark about the crucified Christ as a "stumbling-block" for the Jews and "folly" for the Gentiles.⁵ It is necessary for us to know the historical setting of the theology of the cross in order to get a better understanding of it.

The Origin and History

In Herodotus⁶ we read numerous references to ways of execution such as 'impalement,' 'hanging up,' or 'crucifixion.'⁷ The Persians are supposed to have invented or first used crucifixion as a form of execution. It is also said that they did so in order not to defile the earth which they thought to be consecrated to Ormuzd (or Ahura Mazda).⁸

As we mentioned above, however, Martin Hengel has demonstrated that crucifixion was more widespread in the ancient world. He states: "According to the ancient sources crucifixion was regarded as a mode of execution used by barbarian people generally, including the Indians, the

⁴See Phil. 2:8.

⁵See 1 Cor. 1:23.

⁶As to his life, see Herodotus, 4 vols., The Loeb Classical Library, ed. T. E. Page, E. Capps and W. H. D. Rouse, trans. A. D. Godley (London: William Heinemann, 1931) 1:vii-ix.

⁷ἀνακρολοῖσι, 1. 128. 2 (Herodotus 1:166); 3. .59. 1 (Herodotus 2:194); 4. 43. 27 (Herodotus 2:242). ἀνακρέμαμενος, 1. 132. 2 (Herodotus 2:162); 7. 194. 2 (Herodotus 3:510). ἀνασταύρωσε, 3. 125. 4 (Herodotus 2:154); 7. 194. 1 (Herodotus 3:510). Cf. Thucydides, The Loeb Classical Library, trans. Charles F. Smith (Cambridge: Harvard University Press, 1935). ἀνεσταυρόθει, 1. 110. 1 - Herodotus 1:184.

⁸Joseph Blinzler, Der Prozess Jesu (Regensburg: Verlag Friedrich Pustet, 1969), p. 357.. Klausner, p. 349. Schneider, p. 573.

Assyrians, the Scythians and the Taurians."⁹ James B. Pritchard provides pictures of the bas-relief, in which Assyrian soldiers were impaling three citizens of Lachish on poles outside the city.¹⁰

Crucifixion was later employed by Alexander the Great,¹¹ and then by the Phoenicians and the Carthaginians.¹² The Romans are said to have learned it from the Carthaginians.¹³ The Romans employed it as a punishment for rebels, the lowest types of criminal and renegade slaves.¹⁴ Even the Greeks partially took over the barbarian form of execution.¹⁵ In the Roman provinces the penalty of crucifixion was one of the strongest means of maintaining order and security. Crucifixion as a capital penalty was ended only by Constantine the Great in the fourth century A.D.¹⁶

The Form and Method

The form¹⁷ and method of crucifixion seems to have varied

⁹Hengel, pp. 22-24.

¹⁰James B. Pritchard, The Ancient Near East in Pictures (Princeton: Princeton University Press, 1954), pp. 128-31.

¹¹Hengel, p. 73.

¹²J. D. Douglas, ed. New Bible Dictionary (Leicester, England: Inter-Varsity Press, 1982), p. 253.

¹³Blinzler, p. 357. Hengel, p. 23, 52: "Plautus (c. 250 to 184 B.C.) is the first writer, so far as we know, to give evidence of Roman crucifixion."

¹⁴See James Cerruti and O. L. Mazzatenta, "Down the Ancient Appian Way," National Geographic 159 (January-June 1981):714-727, "Rebellion ended in agony for 6,000 slaves crucified on the Appia in 71 B.C. . . ."

¹⁵Hengel, beginning on page 67, devotes a full chapter to his survey of this subject: "Crucifixion in the Greek-speaking Peoples."

¹⁶Schneider, p. 574. Hengel, pp. 29, 32.

¹⁷The shape of the cross as the instrument of execution was found

considerably, not only according to time and place, but also due to the "caprice and sadism of the executioner."¹⁸ Hengel notes that classical authors use several different forms of verbs to describe such crucifixion.¹⁹ According to his interpretation, Herodotus, as a rule, uses the verb, ἀνακροδοπιζειν for the execution of living men, and ἀνασταυροῦν , for corpses. But Ctesias uses only ἀνασταυριζειν for both. The common factor, according to Hengel, in all these verbs, is that the victim -- living or dead -- was either nailed or bound to a stake, σκόλοψ or σταυρός.²⁰ After Herodotus, however, the words, ἀνακροδοπιζειν and ἀνασταυροῦν became synonymous. Josephus, for example, uses only (ἀνα)σταυροῦν , while Philo on the other hand employs only ἀνακροδοπιζειν for the same thing.²¹

Concerning the method of crucifixion in first-century Palestine, however, we have now some new evidence, that is, the ossuary remains found at the Giv'at ha-Mivtar near Jerusalem.²² Dr. N. Haas, of the department

in three basic forms: (1) a vertical, pointed stake (σκόλοψ), (2) an upright with a cross-beam above it (crux commissa), and (3) two intersecting beams of equal length (crux immissa). See Schneider, p. 572. Brandenburger, p. 391.

¹⁸Hengel, p. 25.

¹⁹Ibid., p. 24.

²⁰Brandenburger includes the verb ἀνοκρεμάσσειν as a synonym (p. 391). Cf. Hengel, p. 25.

²¹Ibid., p. 24.

²²On this subject, important references are: V. Tzaferis, "Jewish Tombs at and near Giv'at ha-Mivtar, Jerusalem," Israel Exploration Journal 20 (1970):18-32. Joseph Naveh, "The Ossuary Inscription from Giv'at ha-Mivtar," Israel Exploration Journal (hereafter referred as IEJ) 20 (1970):33-37. N. Haas, "Anthropological Observation on the Skeletal Remains from Giv'at ha-Mivtar," IEJ 20 (1970):38-59. Y. Yadin, "Epigraphy and Crucifixion," IEJ 23 (1973):18-22. J. A. Fitzmyer, "Crucifixion in Ancient Palestine, Qumran Literature and the New Testament," The Catholic Biblical Quarterly 40 (1978):493-513. J. F. Strange, "Crucifixion,

of anatomy of the Hebrew University and Hadassah Medical School, examined the skeletal remains and reported: "Both the heel bones were found trans-fixed by a large iron nail. The shins were found intentionally broken. Death was caused by crucifixion."²³

Based upon his careful examination on the remains of bones, iron-nail, and wood, he suggests the position of the crucified as follows:

The whole of our interpretation concerning the position of the body on the cross may be described briefly as follows: the feet were joined almost parallel, both transfixed by the same nail at the heels, with the legs adjacent; the knees were doubled, the right one overlapping the left; the trunk was contorted; the upper limbs were stretched out, each stabbed by a nail in the forearm.

A study of the nail itself, and of the situation of the calcanean bones between the head and the tip of this nail, shows that the feet had not been securely fastened to the cross. This assumption requires the addition of the traditional 'sedecula' . . . The 'sedecula' - previously fastened to the upright of the cross - was intended to provide a secure seating for the buttocks of the victim, to prevent collapse and to prolong agony.²⁴

The normal course of the execution in the Roman empire would be that the condemned man was subjected to some kind of torture such as 'flogging'²⁵ beforehand, and then usually carried the cross-beam to the place of execution, where he was nailed²⁶ to it with outstretched arms,

Method of," Interpreter's Dictionary of the Bible, Supplement, pp. 199-200. H. W. Kuhn, "Zur Gekreuzigten von Giv'at ha-Mivtar," Zeitschrift fuer die neutestamentliche Wissenschaft und die Kunde der aelteren Kirche 69 (1978):118-22.

²³Haas, p. 42.

²⁴Ibid., p. 58.

²⁵'Flogging': the Greek word, *φραγελλώω* (Matt. 27:26; Mark 15:15) derived from Latin, *flagello*. Roman scourges were barbed with lumps of lead and pieces of bones. See New Bible Dictionary, p. 1078.

²⁶'Nailing' in Roman times it was the rule to nail the victim by both hands and feet (Hengel, p. 31). Blinzler, pp. 361-63, 377-79. J. W. Hewitt, "The Use of Nails in Crucifixion," Harvard Theological Review 25 (1932):29-45. As we saw above the recent discovery of skeletal remains of a crucified man of the time of Jesus shows the use of a single nail still holding the heel bones. See Haas, p. 49.

raised up and seated on a small wooden peg as Dr. Haas suggested above.²⁷ On the way to the execution site he either carried around his neck or had in front of him a white-washed wooden board on which the reason for his execution was given. After the crucifixion was completed this summary superscription was fastened to the cross above the head of the crucified.²⁸ There the condemned man was left to die of exhaustion and hunger. The usual cause of death was asphyxiation. Death was sometimes hastened by the breaking of the legs (crucifragium).²⁹ This was especially true in Palestine.

The Nature and Purpose

In his speech, In Defence of Rabirius, Cicero states:

But the executioner, the veiling of the head and the very word 'cross' should be far removed not only from the person of a Roman citizen but also from his thoughts, his eyes and his ears. For it is not only the actual occurrence of these things or the endurance of them, but liability to them, the expectation, indeed the mere mention of them, that is unworthy of a Roman citizen and a free man.³⁰

For Cicero, crucifixion was "the cruel and disgusting penalty,"³¹ or "the extreme severity of the sentence."³² Hengel points out that this explains the relative scarcity of references to crucifixion in Greco-Roman writers.³³

²⁷A wooden peg: in one of his letters, Seneca quotes the following prayer of Maecenas: "Save it (life), I pray you; Though I sit on the piercing cross" (cited by Hengel, p. 30). "Sit" explains why the crucified languished on it for hours and even days. It is a feature of torture, never of mercy.

²⁸Blinzler, p. 362.

²⁹Ibid. Cf. Haas, p. 42.

³⁰Cicero Pro Rabirio 5. 16.

³¹Cicero, The Verrine Orations, vol. 2: In Verrem 5. 64. 165.

³²Ibid., 2:5. 65. 168.

³³Hengel, p. 38.

Josephus served as the Jewish adviser to Titus during the siege of Jerusalem in the Jewish War of A.D. 66-70. He also describes crucifixion as "the most pitiable of deaths."³⁴ According to Josephus, a threat by the Roman soldiers to crucify Eleazar, a Jewish prisoner, caused the garrison of Machaerus to surrender in exchange for safe conduct.³⁵ Such evidence leads us to conclude that crucifixion as an ancient form of execution was the "utmost cruelty of all."

From Hengel's survey of the nature and purpose of crucifixion, we can point out the following three characteristics of the Roman practice of crucifixion.³⁶

Crucifixion as the Supreme Roman Penalty

According to Julius Paulus,³⁷ crucifixion was listed as one of the three supreme penalties and that it was put at the head of them.³⁸ In terms of severity, crucifixion can only be compared in part with throwing victims to the wild beasts. But crucifixion, unlike the latter, was a much more popular punishment because it was more easily carried out. It could be done almost at any place. Therefore, people were only too well acquainted with the incredible cruelty of this mode of punishment. Hengel sums up:

³⁴ Josephus, vols. 2 and 3: The Jewish War 7. 203.

³⁵ Ibid.

³⁶ Hengel, pp. 33-35.

³⁷ Julius Paulus, Sententiae (c. A.D. 300), provide the catalogues of crimes punishable by crucifixion: desertion to the enemy, the betraying of secrets, incitement to rebellion, murder, prophecy about the welfare of rulers, nocturnal impiety, magic, serious cases of the falsification of wills, etc. (cited by Hengel, p. 34).

³⁸ The other two: burning and decapitation.

Crucifixion was widespread and frequent, above all, in Roman times, but the cultured literary world wanted to have nothing to do with it, and as a rule kept quiet about it.³⁹

Crucifixion as a Penalty for Rebellious Foreigners,
Violent Criminals and Robbers

Crucifixion was a religious-political punishment, with the emphasis falling on the political side. The two aspects, however, cannot be separated in the ancient world. Crucifixion was used as a means of wearing down rebellious cities under siege, of breaking the will of conquered peoples and of bringing mutinous troops or unruly provinces under control.⁴⁰ Josephus gives us numerous instances of occurrences in Judea to show that it was excessively used to subdue rebellious provincials.⁴¹ "According to Roman law," Hengel points out, "rebellious subjects were not 'enemies' (hostes), but common 'bandits'"⁴² (latrones, or ληστές in Josephus' vocabulary).

In short, crucifixion was one of the customary means of preserving public order. The sight of crucified rebels or robbers, or the cross upright at the place of execution served as a deterrent.

Crucifixion as "Slaves' Punishment"

One of the most peculiar aspects of the Roman practice of crucifixion was that it was a typical punishment for slaves.⁴³ The Roman writer of comedies, Plautus, lets Sceledrus, a slave, confess:

³⁹Hengel, p. 38.

⁴⁰Ibid., p. 46.

⁴¹We shall later quote Josephus' references in Chapter III, p. 17.

⁴²Hengel, pp. 47-48.

⁴³Ibid., pp. 51-53.

I know the cross will be my grave: that is where my ancestors are, my father, grandfathers, great-grandfathers, great-great-grandfathers.⁴⁴

For the slave, crucifixion had too often been his ancestors' death. He must always reckon with this cruel death. According to Cicero, slaves suspected of rebellion were handed over for crucifixion (crucem servis).⁴⁵ In Roman history crucifixion was practiced above all as a deterrent against trouble among slaves. Great slave rebellions were the occasion for the mass crucifixion of supplicium servile. It was applied not only in the case of political crimes, but also in the case of religious deception among slaves.

There was evidently a particularly strong suspicion of religious deception and the illegal practice of 'superstitious foreign cults' among slaves, . . . This is also a partial explanation of the harsh proceedings in the trials of Christians.⁴⁶

In short, "slaves' punishment" (supplicium servile) symbolized extreme humiliation, shame, torture and a cruel death.

⁴⁴Plautus, vol. 3: Miles Gloriosus, trans. P. Nixon, The Loeb Classical Library, p. 62.

⁴⁵Cicero, In Verrem 2. 6. 12.

⁴⁶Hengel, p. 61.

CHAPTER III

CRUCIFIXION IN ANCIENT PALESTINE

As we have already indicated in the preceding chapter,¹ crucifixion in Roman times was inflicted above all on the unruly elements in rebellious provinces. Indeed, Josephus gives us numerous incidents of crucifixion as a capital punishment against rebellious Jews in Judea.

The main purpose of our research of crucifixion in the present chapter is to clarify the Jewish attitude towards crucifixion during the last two centuries of the Second Temple period. In order to do so, we shall first make a brief survey of the history of the crucifixion which was used against the Jews by the Roman governors in Palestine. Then we shall take up the question whether or not the Jews themselves practiced crucifixion as a judicial mode of execution during that time.

Used Against Rebels

According to Josephus, about two thousand Jews were crucified by Varus because of their rebellion in 4 B.C. after the death of Herod.²

Judea was incorporated into the Roman Empire in A.D. 6. Upon the Emperor's order, the legate of Syria, Quirinus, conducted a census, to facilitate the proper collection of taxes. This rekindled Jewish resistance and led to rebellion. Josephus writes:

¹See Chapter II, p. 14.

²Josephus, The Jewish War 2. 75.

. . . a Galilean, named Judas, incited his countrymen to revolt, upbraiding them as cowards for consenting to pay tribute to the Romans tolerating mortal masters, after having God for their Lord.³

Two sons of Judas were crucified during the period of Tiberius Alexander's protectorate (A.D. 46-48).⁴

Josephus also reports some incidents of mass crucifixion: one took place around A.D. 52-53 under the Syrian governor, Quadratus,⁵ and another was when Felix (A.D. 52-60) had a large number of robbers crucified.⁶

Perhaps none were so poignant as an incident which Josephus records, describing the fate of Jewish people who attempted to escape from besieged Jerusalem in A.D. 70:

When caught, they were driven to resist, and after a conflict it seemed too late to sue for mercy. They were accordingly scourged and subjected to torture of every description, before being killed, and then crucified opposite the walls. Titus indeed commiserated their fate, five hundred or sometimes more being captured daily; on the other hand, he recognized the risk of dismissing prisoners of war, and that the custody of such numbers would amount to the imprisonment of their custodians, but his main reason for not stopping the crucifixion was the hope that the spectacle might perhaps induce the Jews to surrender, for fear that resistance would involve them in a similar fate. The soldiers out of rage and hatred amused themselves by nailing their prisoners in different postures; and great was their number, that space could not be found for the crosses nor crosses for the bodies.⁷

³Ibid., 2. 118-19. Judas, the Galilean, perished and his followers dispersed (See Acts 5:37); the rebellion turned into ever-increasing guerilla warfare, finally leading to the first Jewish War and to mass crucifixion. H. R. Weber, The Cross (Grand Rapids: Wm. B. Eerdmans, 1975), p. 8.

⁴Josephus, vol. 7: The Jewish Antiquities 20, 5. 2.

⁵Josephus, The Jewish War 2. 241.

⁶Ibid., 2. 253; "The number of robbers he (Felix) had crucified and of inhabitants whose connection with the robbers could be proved, and who were similarly punished, rose to terrible proportion."

⁷Ibid., 5. 446-51.

The above incident clearly indicates that crucifixion was well known to the Jews of Palestine in the first century. This also demonstrates that crucifixion was a religious-political punishment in the Roman Empire.⁸ The crucifixion of Jesus must be seen in this historical background.

Among the Jews by Jews

Deuteronomy 21:22-23 informs the reader that in the Old Testament day "hanging on a tree" was not a form of crucifixion, but a shameful public exposure of an executed person after being executed. In the New Testament, on the other hand, Jesus' crucifixion is expressed in the terms of "hanging on a tree" in apostolic preachings (Acts 5:30; 10:39; 13:29; compare Gal. 3:13), with a clear echo of Deuteronomy 21:22-23. This difference between the Old Testament understanding and that of the New Testament raises an important question. To answer the question, we shall have to examine what the Jewish attitude towards crucifixion was during the intertestamental period. David J. Halperin has taken up the problem in his informative article in the Journal of Jewish Studies.⁹ Observing the current state of the study on the subject, he remarks:

Some scholars have held that Jewish courts practiced crucifixion or at least did not disapprove of it in theory; while other scholars assert that Jews regarded crucifixion as an alien and loathsome method of execution imposed by the Roman oppressor.¹⁰

⁸ Hengel, Crucifixion in the Ancient World and the Folly of the Message of the Cross (Philadelphia: Fortress Press, 1977), p. 46.

⁹ David J. Halperin, "Crucifixion, the Nahum Peshet, and the Rabbinic Penalty of Strangulation," Journal of Jewish Studies 32 (1981):32.

¹⁰ Ibid. According to Halperin, scholars of the former opinion are: E. Stauffer, E. Bammel, Y. Yadin, J. M. Ford, M. Hengel, A. Fitzmyer; and scholars of the latter: P. Winter, H. Cohn, J. M. Baumgarten.

The answer to this question is found in the witness of two documents of the Qumran literature, in which, it is said, mention is made of crucifixion.

The Nahum Peshar

Among the Qumran find was the peshar (or commentary) of Nahum found in Cave 4, the so-called 4QpNahum.¹¹ The historical significance of this document is two-fold: (1) this is the only document which refers to an historical event, that is, the encounter between Demetrius, the king of Greece, and Alexander Jannaeus,¹² apart from Josephus; and (2) we find the phrase, 'to hang (men) alive': ytlh ('naym) hyym 'l h's.

The crucial passage which is relevant to our study is found on fragments 3-4, column i, lines 7-8, which reads as follows:

[who executes revenge]¹³ on those who seek smooth things¹⁴ and hangs men alive,

¹¹It has been fully published by J. M. Allegro, ed., Discoveries in the Judean Desert of Jordan, series 5, Dead Sea Scrolls, Qumran Cave 4 (Oxford: Clarendon Press, 1968), pp. 37-42. Cf. G. Vermes, The Dead Sea Scrolls in English (Penguin Books, 1975), pp. 60-61, 231-33.

¹²Y. Yadin, "Peshar Nahum (4QpNahum) Reconsidered," Israel Exploration Journal 21 (1971):2. Joseph A. Fitzmyer, "Crucifixion in Ancient Palestine, Qumran Literature, and the New Testament," The Catholic Biblical Quarterly 40 (1978):500-501. Halperin, p. 33. Cf. Josephus, The Jewish War 1. 92-97 and Antiquities 13, 376-83; the story is summarized as follows: Alexander's enemies in Jerusalem invited Demetrius to assist them; Demetrius did not enter Jerusalem but after a fierce battle near Shechem he departed the country. Alexander then punished some of his Jewish opponents by publicly hanging them alive in Jerusalem (Yadin, p. 2).

¹³[] indicates a lacuna restored by the translator.

¹⁴The 'seekers of smooth things' are identified by most scholars as 'the Pharisees.'

[a thing never done] formerly in Israel. Because of a man hanged alive on [the] tree, He proclaims, 'Behold I am against [you],'¹⁵

According to the above quotation, the story is this: "The furious young lion" took revenge on "the seekers of smooth things" and crucified them, thereby adopting a form of execution unknown to the Jewish Law.¹⁶ In other words, this text reveals that the sect's attitude toward crucifixion was negative, that is, the sect was opposed to the execution by 'hanging alive,' as Josephus' detailed description of Alexander's cruel acts show.¹⁷

However, based on his interpretation of the other Qumran text,¹⁸ Y. Yadin proposes that the author of the Nahum Peshar could not have been opposed to the action of the "furious young lion," namely, his crucifying the "seekers of smooth things," but even sanctioned it.¹⁹ The Qumran sect despised the Pharisees ("the seekers of smooth things") as those who had sanctioned the dismissal of the rightful Zadokite incumbent of the High Priestly office.²⁰

¹⁵This translation is by G. Vermes, p. 232.

¹⁶See Vermes, p. 61, and above note 12. 'The furious young Lion' is identified with Alexander Janneus who hated the Pharisees. Cf. Yadin, p. 2.

¹⁷Josephus' story: Alexander Janneus "did a thing that was as cruel as could be: While he feasted with his concubines in a conspicuous place, he ordered some eight hundred of the Jews to be crucified, and slaughtered their children and wives before the eyes of the still living wretches." (Antiquities 13. 14. 2. The quotation is from Fitzmyer's article, p. 501).

¹⁸The Temple Scroll, see next section below.

¹⁹Yadin, p. 10.

²⁰In 140 B.C., a popular assembly of the Jews decreed that Simon should be appointed ethnarch, commander-in-chief, and hereditary high priest - 'high priest for ever.' From Simon until the downfall of the

For the lacuna at the beginning of line 8, Yadin, unlike other restorations which have the common idea that the writer was expressing horror at such crucifixion,²¹ has proposed the following reading: "He hangs men alive (on the tree, as this is the law) in Israel as of old."²² And he suggests that for the Qumran sect, the historical precedent in the Bible is Joshua 8:23-29, where the king of Ai was not only hanged alive (at least by implication), but also his corpse was afterwards handled according to the injunction of Deuteronomy 21:23.²³

Yadin sums up his interpretation of the text, ^{4Q}Nahum:

- a) The Peshet undoubtedly deals with the incident of Demetrius III, who came to Israel and fought against Alexander Jannaeus at the request of the "seekers of smooth things" (most probably the Pharisees);
- b) The Qumran sect, which also condemns the "seekers of smooth things" for their other offences, justified the death punishment inflicted upon them by Alexander Jannaeus on judicial grounds as well, for they betrayed their country;
- c) The sect, furthermore, justified Alexander Jannaeus for the nature of the death punishment ('hanging alive') inflicted upon these 'Pharisees', claiming that he acted according to the Law of Moses in such cases.²⁴

The Temple Scroll

The other text is the Temple Scroll, which was acquired at the time of the Six-Day War in 1967 by Y. Yadin. It is named the Temple Scroll because of its content which deals with the plan of the Temple

Hasmoneans, the high-priesthood remained in that family. "The Pharisees tolerated the situation under protest; the community of Qumran found it so intolerable that they withdrew from association with a temple. . . ." F. F. Bruce, New Testament History (New York: Doubleday 1969), p. 60.

²¹Fitzmyer, p. 502.

²²Yadin, p. 10.

²³Ibid., pp. 10-11.

²⁴Ibid., p. 12.

and its practices.²⁵ The significance of the document is its close relation to the other document, the 4QpNahum, in the reference to crucifixion, that is, column 64, lines 6-13 decrees that an Israelite guilty of treason, or a similar crime against the Jewish state, is to die by 'hanging on the tree,' that is, most probably by crucifixion. The text reads:

If a man slanders his people, and delivers his people to a foreign nation, and does evil to his people, you shall hang him on a tree and he shall die. On the testimony of two witnesses, and on the testimony of three witnesses he shall be put to death, and they shall hang him (on) the tree.

If a man is guilty of a capital crime and he flees (abroad) to the Gentiles, and curses his people, and the sons of Israel, you shall hang him also on the tree, and he shall die. But their bodies shall not stay overnight on the tree. Indeed, you shall bury him on the same day, for he who is hanged on the tree is accursed of God and men, and you shall not pollute the ground which I give you to possess.²⁶

According to Joseph A. Fitzmyer, this is a pre-Christian Jewish interpretation (a halakic interpretation) of Deuteronomy 21:22-23,²⁷ which is significant because it shows how the law of Deuteronomy 21:22 was used by Judaism (though of a particular type) at this period. Two crimes are specified as punishable by 'hanging': 1) treason, that is, passing on information to the enemy and causing the surrender of the nation to the enemy; and 2) evading the judicial process in cases involving capital punishment, and escaping to enemy territory and, once there, cursing one's own nation.²⁸ These are clearly later developments in the

²⁵It contains 66 columns and is dated from the end of the second century B.C. Cf. Vermes, p. 250.

²⁶This translation here quoted is from Vermes, p. 251.

²⁷Fitzmyer, pp. 504-506.

²⁸Ibid. Yadim, pp. 8-9.

understandings of the Deuteronomic text itself, specifying the crimes for such execution.²⁹

But the problem here is how we can understand the 'hanging' as crucifixion. Yadin points out the reversal of the order of the verbs: tlh (hang) and mt (die) in two instances.³⁰ He suggests that these reversals of the verbs indicate clearly the sect's interpretation that such a man should be hanged alive, dying as a result.³¹

Another question here is: Does the verb, tlh (hang), refer to 'crucifying'? As was pointed out above, in 4QpNahum the verb refers to crucifying, because there it is explicitly mentioned that men were hanged alive. According to Halperin, tlh in rabbinic Hebrew may have occasionally replaced the verb, šlb, as a term for crucifying.³² The latter, it is generally regarded, refers specifically to crucifixion, not only in other Aramaic dialects (Syriac, Mandaic, Christian Palestinian Aramaic), but in rabbinic Hebrew as well.³³

²⁹Fitzmyer, p. 504.

³⁰Yadin, p. 9. Fitzmyer, p. 505.

³¹Yadin, p. 9. He compares the wording of the scroll with that of the MT: The scroll: wtlytmh 'wtw cl h'š wym(w)t (. . . hang . . .
and . . . die)
MT: whwmt wtlyt 'tw cl hcš (. . . is put to death
. . . and hang).

³²Halperin, pp. 39-40. He cites an example: "tSanh. 9:7 (šlb) compared with its parallel in bSanh. 46b (tlh)." (p. 40, note 42).

³³Ibid., pp. 37-39, and he points out the connection between the two verbs, noting that "Baumgarten is right that 'šlb is the normal targumic rendering for biblical tlh,' but only when tlh refers to the penal suspension of humans, living or dead, by other humans. Where the Bible speaks of the suspension of objects, or the accidental suspension of humans (Absalom), the Targums render talāh by tela." 9p. 38). And he mentions the references: Gen. 40:19, 22; 41:13; Deut. 21:22-23; Joshua 8:29; 10:26; 2 Sam. 4:12; 21:12 (cf. Targ. 1 Sam. 31:10); Lam. 5:12; Esth. 2:23; 5:14; 6:4; 7:9,10; 8:7; 9:14, 25; cf. Esth. 9:13. He comments: "Post-mortem suspension is clearly intended in Genesis, 2 Samuel, Joshua 10:26, and evidently also Esth. 9:13-14 (see v. 12); the other

Now we can conclude that in the Hellenistic-Hasmonean period crucifixion as a judicial mode of execution was practiced among and also by the Jews. It was used in cases such as high treason. In a pre-Christian Jewish interpretation, a particular sect of Jews (the Qumran sect), applied Deuteronomy 21:22-23 to crucifixion.³⁴

Esther passages seem to understand 'suspension' as the execution itself; Josh. 8:29 and Lam. 5:12 admit either interpretation; and Deut. 21:22-23 is a crux . . ." (p. 38, note 36).

³⁴Hengel, p. 84. Fitzmyer, p. 504. Halperin, p. 40. Yadin, p. 12. For the implication of this conclusion in our exegetical study of Pauline epistles, especially Gal. 3:13, see Chapter V below.

CHAPTER IV

CRUCIFIXION OF JESUS CHRIST

The survey presented in the preceding chapters of the history of the use of crucifixion as a penalty indicates that it was remarkably widespread in antiquity, that among the Romans it was inflicted above all on the lower classes, such as slaves, violent criminals, and the unruly elements in rebellious provinces like Judea, and that crucifixion was not originally a Jewish punishment. There is, however, some weighty evidence from Qumran literature which demonstrates that Jews also practiced crucifixion as a mode of death penalty in the first century B.C., probably applied in cases of high treason. The documents, the Nahum Peshet and the Temple Scroll provide a pre-Christian Jewish interpretation of Deuteronomy 21:22-23 which was applied to crucifixion. Finally, for the victim of the execution, crucifixion was the uttermost humiliation, shame and torture in the Greco-Roman world. With Deuteronomy 21:23 in the background, the Jews in particular were aware of the reality.

In the light of this historical information, a review of the crucifixion of Jesus Christ in its historical context is now in order. The Passion Narratives in the Gospels are basic sources, but our particular interest will be in the course of events from the condemnation through the death of Jesus Christ.

In this connection we shall also refer to the information of Roman provincial administration and jurisdiction provided by experts in Roman public law of first century Palestine. As we shall indicate later, in more cases, details of the crucifixion narratives correspond with what is said to have been contemporary practice at executions.

Sources

Non-biblical sources regarding the crucifixion of Jesus are very few and of a late date. The following two are regarded as valuable sources in some respects.¹ One is a casual statement by Tacitus, the Roman historian:

. . . called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus.²

This piece of information of the early second century confirms the connection between Christianity and the Christ who was crucified under Pontius Pilate.

The other one is from the Babylonian Talmud, the Baraita³ which is preserved in the treatise Sanhedrin 42a:

On the eve of the Passover Jesus of Nazareth was hung. During forty days a herald went before him crying aloud: 'He ought to be stoned

¹On this subject, see Joseph Klausner, Jesus of Nazareth, trans. Herbert Danby from the original Hebrew (New York: The Macmillan Company, 1945), pp. 17-19. Maurice Goguel, The Life of Jesus, trans. Olive Wyon (New York: The Macmillan Company, 1945), pp. 70-72. Jacob Z. Lauterbach, Rabbinic Essays (Cincinnati: Hebrew Union College Press, 1951), pp. 473-75.

²Tacitus, The Annals 15. 44. The quotation from C. K. Barrett, The New Testament Background: Selected Documents (New York: Harper & Row, 1961), pp. 15-161

³Baraita: "A tradition emanating as a rule from the Tannaim or from the tannaitic period, and quoted in the later strata of the Talmuds and other Rabbinical literature, but not included in the Mishna, the authoritative code of the tannaitic traditions" (Klausner, p. 15).

because he has practised magic, has led Israel astray and caused them to rise in rebellion. Let him who has something to say in his defence come forward and declare it.' But no one came forward, and he was hung on the eve of the Passover.⁴

According to Jacob Z. Lauterbach,⁵ this baraita assumes that the Jews executed Jesus by stoning and then exposed him by hanging. Seemingly this represents a later legend, consisting of confused and contradictory reports.⁶

Thus non-biblical sources yield very little about the crucifixion. The passion narratives in the Gospels are the best and most detailed of all.

The Reasons for Condemnation

The Religious Reasons

As mentioned above, our particular interest is in the latter half of the narratives, especially in the course of events from the condemnation through the death of Jesus Christ.⁷ Jesus' trial before Pilate was preceded by His interrogation by Annas and the night and early morning trials of Jesus before the Sanhedrin - all under the Jewish law.⁸

⁴The translation quoted here is from Goguel, p. 72. Cf. Klausner, pp. 27-28. Hans Ruedi Weber, The Cross (Grand Rapids: Wm. B. Eerdmans, 1978), pp. 15, 25.

⁵Jacob Z. Lauterbach, Rabbinic Essays, pp. 494-97. Cf. David J. Halperin, "Crucifixion, the Nahum Peshet, and the Rabbinic Penalty of Strangulation," Journal of Jewish Studies 32 (1981):45.

⁶Lauterbach, p. 497.

⁷See above. Kurt Aland, Synopsis Quattuor Evangeliorum (Stuttgart: Wuerttembergische Bibelanstalt, 1969), pp. 497-99; Matt. 27:24-50; Mark 15:15-37; Luke 23:24-46; John 19:16-30.

⁸It has been argued that the condemnation of Jesus by the Sanhedrin

Jesus was prosecuted under the Jewish law and condemned for blasphemy by the Sanhedrin. Although the witnesses did not agree, one of the substantial accusations was that Jesus had declared that He would destroy the Temple and in three days build another in its place (Matt. 26:61; Mark 14:58; John 2:19). William Lane points out that the utterance about destroying the Temple and rebuilding another in its place was messianic in tone, because Judaism anticipated a renewal of the glory of the Temple when the Messiah should come.⁹

But the decisive charge was based on Jesus' own reply to the high priest's interrogation: "'Are you the Christ, the Son of the Blessed?' . . . 'I am; and you will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.'" (Mark 14:62).¹⁰ Matthew 26:64 records that Jesus' answer begins with a Jewish legal formula.¹¹

on the night of the Passover is historically improbable because of the prohibition of capital trials on feast days. Defending the historicity of the gospel narrative, W. L. Lane points out: "Pentateuchal law (Deut. 13:12; 17:12; 21:21), however, required that the case of particularly serious offenses, the execution should serve as a deterrent so that 'all Israel should hear it and fear' (Deut. 17:13)." Lane, The Gospel of Mark (Grand Rapids: Wm. B. Eerdmans, 1974), p. 529. Cf. A. N. Sherwin-White, "The Trial of Christ," in Historicity and Chronology in the New Testament, ed. D. Nineham (London: The Clarendon Press, 1965), pp. 105-107.

⁹Lane, p. 535. See W. E. Nickelsburg and M. E. Stone, Faith and Piety in Early Judaism (Philadelphia: Fortress Press, 1983), p. 174: ^{4Q}Florilegium, interpreting 2 Sam. 7:10, refers to the Qumran Community as the 'house' that would replace the sanctuary of Israel that was laid waste.

¹⁰This formulation is a combination of Ps. 110:1 with Dan. 7:13, describing the enthronement and parousia of the Son of Man. Lane mentions an example of the midrashic combination of the two verses (Lane, p. 537, note 141). See also E. Stauffer, Jesus and His Story (New York: Alfred A. Knopf, 1960), pp. 174-76.

¹¹D. R. Catchpole, "The Answer of Jesus to Caiaphas (Matt. XXVI, 64)," New Testament Studies 17 (1970-71):215.

Εὐ εἶπας (you have said),” and continues with, “But I tell . . .” Jesus replied under oath that He is ὁ Χριστός (the Messiah), ὁ υἱός (the Son) . . . in the full Biblical meaning of the truth of these titles - a fact they (the Sanhedrin leaders) will recognize when He will come to judge the world on the Last Day (Matt. 25:31-33), but then it will be too late. Thus Jesus spoke of His exaltation and coming as the certain eschatological judge.¹² The Sanhedrin could understand Jesus' words as an unqualified claim to messianic dignity and use of the divine name. The unanimous verdict of the members of the Sanhedrin was 'blasphemy'. The law of Moses prescribed 'death by stoning' for blasphemy (Lev. 24:16).¹³

The Sanhedrin, however, had lost the power to execute the death penalty after Archelaus had been deposed in A.D. 6 and it was then reserved to the Roman governors.¹⁴ Therefore, the Sanhedrin, if it wished Jesus to be executed, was obliged to bring Him to be condemned to death by the prefect Pilate. It is John 18:31 that clarifies the reason why the Jewish authorities brought Jesus to Pilate instead of executing Him themselves. Members of the Council are quoted as saying: “It is not lawful for us to put any man to death.” Raymond E. Brown points out that this important

¹²Cf. Matt. 16:27; Mark 8:38 and Matt. 24:30; Mark 13:26.

¹³The provision reads as follows: “He who blasphemes the name of the Lord shall be put to death; all the congregation shall stone him. . .”

¹⁴Josephus, The Jewish War 2. 117: “The territory of Archelaus was now reduced to a province, and Coponius, a Roman of the equestrian order, was sent out as procurator, entrusted by Augustus with full powers, including the infliction of capital punishment.” Cf. A. N. Sherwin-White, Roman Society and Roman Law in the New Testament (Grand Rapids: Baker Book House, 1978), pp. 1-47.

statement offers "a reasonable explanation: the Sanhedrin cannot execute a capital sentence. If Jesus is to die, he will have to be sentenced and executed by the Romans. This also clarifies why a non-religious or political charge must be brought to the fore."¹⁵

Moreover, the statement reveals that the Jews' intention was to demand the execution of Jesus on a cross. They had determined that Jesus was to die in a particular Roman way, that is, by the slaves' punishment of the cross.¹⁶ They were very much aware of the curse of Deuteronomy 21:23, "he who is hanged is accursed of God." Leon Morris points out that Caiaphas would see crucifixion as a way of discrediting Jesus.¹⁷

As detailed above in Chapter II, the strong evidence from Qumran literature underlines that Jews of the pre-Christian period applied the provision of Deuteronomy 21:22-23 to the Roman way of crucifixion as a capital punishment for blasphemy.¹⁸ The text of 4QpNahum supplies the missing-link in pre-Christian Palestine with evidence that Jews did regard crucifixion practiced in that period as a form of the 'hanging' to which Deuteronomy 21:22-23 referred.¹⁹ This sheds conclusive light on why the Sanhedrin demanded the same form of execution of Jesus.²⁰

¹⁵R. E. Brown, The Gospel According to John (New York: Doubleday, 1970), p. 849.

¹⁶Cf. John 11:53: "They planned to kill him."

¹⁷Leon Morris, The Gospel According to John (Grand Rapids: Wm. B. Eerdmans, 1971), p. 766.

¹⁸See above, Chapter III, pp. 19-24.

¹⁹Joseph A. Fitzmyer, "Crucifixion in Ancient Palestine, Qumran literature, and the New Testament," The Catholic Biblical Quarterly 40 (1978):509.

²⁰A. G. Hebert and N. H. Snaith: "When Caiaphas decided that Jesus

The irony is that through death the victory of the light will be seen. Moreover, his enemies have determined that Jesus is to die in a particular Roman way, namely, on a cross; for in their eyes this will disgrace him. But they do not know that Jesus is master over his own life and death (x 17-18) and that, if he is to die on a cross, this is the form of death he himself has predicted and chosen (xii 32-33). His elevation on the cross will not be a disgrace but will be a step upward in his return to his Father. 'The Jews' are putting Jesus to death on a cross to prevent all men from coming to believe in him (xi 48), but ironically they are lifting him up so that he can draw men to himself.²¹

The Political Reasons

It is only in Luke 23:2-5 that political charges are explicitly brought against Jesus: (1) seditious agitation, (2) forbidding tribute to Tiberius, and (3) assuming the title of king.²² But the point of these verses is to stress the innocence of Jesus, which was attested by Pilate, a Roman governor (verse 4). The political charges against Jesus and His followers are empty.²³ "The excitement caused by Christ's ministry was notorious, and it would not be easy to prove that it had no political significance."²⁴ As cited above, Jewish tradition refers to charges that Jesus was a sorcerer and deceiver of the people. "The second charge,

must be crucified, there can be no doubt that his intention was to attach to him the curse of Deut. 21:22-23; 'he that is hanged (on a tree) is accursed of God', so that every Jew would regard it as demonstrated that this was not God's Blessed One but a blasphemous imposter on whom God had broken out, and would say 'Jesus is anathema' (cf. 1 Cor. 12:3)" The Bible Translator 3 (1952):112, cited by L. Morris, p. 766, note 69.

²¹Brown, p. 867.

²²Alfred Plummer, A Critical and Exegetical Commentary on the Gospel According to S. Luke (Edinburgh: T. & T. Clark, 1922), p. 520.

²³Howard Marshall, The Gospel of Luke (Grand Rapids: Wm. B. Eerdmans, 1978), p. 852.

²⁴Plummer, p. 520.

forbidding the paying of taxes to Caesar, stands in open contradiction to 20:20f., and indicates to the reader the falsity of the accusations."²⁵ The third charge, that is, assuming of the title, king, which is the common charge in all the four Gospels, is related to the religious one on which the accusers themselves condemned Jesus. In Luke, Christos is explained for gentile ears by *Βασιλεύς* in apposition, 'Christ, a king.'

If there were many political accusations (see Mark 15:3), only one is recorded to have occupied Pilate's special attention, that is, the charge that Jesus had claimed to be "the king of the Jews." Here again John the Evangelist alone presents some revealing information on what grounds Pilate judged that Jesus was innocent (John 18:33-38). It is explained that Jesus' kingship was neither earthly, nor political. R. E. Brown comments:

Pilate seems to miss the import of Jesus' remarks; he has heard the word 'kingdom' and for him this is a political entity; and so he presses for a confession. Jesus will not categorically refuse to be known as a king, but as the unique revealer who alone can speak and show the truth about God. Jesus has no real subjects as would be true if his kingdom were like other kingdoms; rather he has followers who hear his voice as truth. Only those who belong to the truth can understand in what sense Jesus has a kingdom and is a king.²⁶

The Condemnation

According to A. N. Sherwin-White, the technical term for provincial trials was "trials outside the system" (extra ordinem).²⁷ "This

²⁵ Marshall, p. 852. Hermann Strack und P. Billerbeck, Kommentar zum Neuen Testament Erläutert aus Talmud und Midrash (Munich: C. H. Beck'sche Verlagsbuchhandlung, 1922-56), vol. 2, pp. 262-63.

²⁶ Brown, p. 869.

²⁷ A. N. Sherwin-White, "The Trial of Christ," pp. 100-102.

meant that the governor was free to make his own criminal rules. He could accept or reject charges, and fashion the penalties as he saw fit, though in practice governors tended to follow the rules of 'the system' with which they were familiar in Italy."²⁸ Sherwin-White points out that the basic elements of a Roman provincial trial "outside the system" are all present in the accounts of the Gospels.²⁹

- 1) Public trial with governor sitting on tribunal (bema) (Matt. 27:19; John 19:13).
- 2) Charges had to be brought formally by the interested as private prosecutors face to face (delatores): the chief-priests and the elders of the people acting as such (Matt. 27:12; Mark 15:3; Luke 23:1, 4).³⁰
- 3) The sentence is given in Matthew and Mark in technical language:
(Pilate had Jesus scourged and handed him over to be crucified) (Matt. 27:26; Mark 15:15). Pilate gave sentence from his tribunal (John 19:13).³¹

"The Trial of Christ was peculiar," Sherwin-White adds, "in that the accused made no attempt to defend himself. This was rare in Roman courts, but to prevent any miscarriage of justice there was a usage by which the direct question was put three times to the defendant before his case was allowed to go by default."³² Accordingly, Pilate repeated his question to the silent Christ (Matt. 27:11-14; Mark 15:2-4; John 18:33-37).

²⁸Ibid.

²⁹Ibid., p. 104.

³⁰"Christ is accused of doing certain things, and it is left to the Roman judge to take what view he will. This is exactly what normally happened in trials extra ordinem" (Ibid.). Also see Sherwin-White, Roman Society, pp. 24-25.

³¹Flagellatio (severe beating) was given as an accompaniment to an execution (Sherwin-White, "Trial," p. 104).

³²"The accused had to have the opportunity to defend himself. One who remained silent, was given three opportunities to change his mind --

All four Gospels use the verb, *παράσῳρα* (to hand over), to describe Pilate's final action (Matt. 27:26; Mark 15:15; Luke 23:25; John 19:16). The usual form of the death sentence was: Ibis in crucem (You shall go to the cross).³³ "Matthew and Mark give the substantial equivalent of the technical duci iussit of Latin texts."³⁴ "According to a resolution passed in A.D. 21 there was to be an interval of ten days between a death sentence by the Senate and its execution (Tacitus, Annals III. 51; Suetonius, Tiberius 75), but this did not affect a governor's court, where immediate execution was frequent."³⁵

The Crucifixion

After His official condemnation as being guilty of treason, Jesus was conducted by the execution squad³⁶ from the Praetorium, that is, from the former palace of Herod,³⁷ together with the two other condemned men, to the place of execution (Matt. 27:31b-38; Mark 15:20b-27; Luke 23:26-32; John 19:16-18). According to Jewish and Roman custom, execution took place outside the inhabited area of a town (Num. 15:35-36; 1 Kings 21:13;

see trial procedures against Christians in Pliny's letter to Trajan" (Sherwin-White, Roman Society, p. 26.

³³Brown, p. 884.

³⁴Ibid. Sherwin-White, Roman Society, pp. 26-27. Duci Iussit ("he ordered him to be led off").

³⁵Brown, p. 884.

³⁶According to John 19:23, there were four soldiers under the command of a centurion.

³⁷Joseph Blinzler, Der Prozess Jesu, 4th ed. (Regensburg: Pustet, 1969), p. 362. John Wilkinson, Jerusalem as Jesus Knew It (Thames and Hudson, 1978), pp. 140-41.

Heb. 13:11-12; Acts 7:58).³⁸ But in order to intimidate the people, the procession was normally routed through busy streets.³⁹

As the condemned, Jesus carried the crossbeam of his cross for a short distance,⁴⁰ but soon the soldiers forced a man, Simon of Cyrene by name, to carry it to the site of execution.⁴¹ Jesus was followed by a large crowd of people: some mourning women and also members of the Sanhedrin.⁴² According to Talmudic tradition, respected women of Jerusalem used to give a narcotic drink to those condemned to death in order to lessen the initial agony.⁴³ By doing so, they were observing the

³⁸Martin Hengel, The Atonement (Philadelphia: Fortress Press, 1981), pp. 24-25, mentions the Greek form of 'the scapegoat', which was killed 'outside the gates.' Cf. John 19:17, 20.

³⁹See Lane, p. 562.

⁴⁰Presumably Jesus was so weakened by loss of blood caused by the flogging he had endured that he was unable to carry the beam of the cross to the place of execution. Martin Hengel, Crucifixion (Philadelphia: Fortress Press, 1977), p. 32.

⁴¹Only in the gospel of Mark are mentioned his two sons, Alexander and Rufus, who seem to have been well known to the readers of the gospel. In Paul's epistle to the Romans 16:13, greetings are sent to a certain Rufus, possibly the same person. Lane provides an interesting information that "A burial-cave used in the first century prior to the destruction of the Temple and belonging to a family of Cyrenian Jews was discovered by Israeli archeologists on the southwestern slope of the Kidron valley in November 1941. The intriguing possibility that this tomb was owned by Simon and his family is raised by an ossuary inscribed twice in Greek, 'Alexander, son of Simon,' although the similarity to Mark's record may be coincidental" (p. 563).

⁴²Mourning women (Luke 23:27-29), some women followers of Jesus (Mark 15:40-41; Matt. 27:55-56; John 19:25-27, some leaders of the Jewish people (Mark 15:31-32; Matt. 27:41-42; Luke 23:35). "The presence of crowds at an execution out of curiosity was natural" (I. H. Marshall, Commentary on Luke, Grand Rapids: Wm. B. Eerdmans, 1978, p. 863).

⁴³A Jewish custom: "According to an ancient Baraita (Sanhedrin 43a), 'When a man is going out to be killed they suffer him to drink a grain of frankincense in a cup of wine to deaden his senses . . . wealthy women of Jerusalem used to contribute these things and bring them'"

injunction of the Old Testament: "Give strong drink to him who is perishing, and wine to those in bitter distress," (Prov. 31:6). But Jesus refused it (Matt. 27:34; Mark 15:23). He endured the sufferings with full consciousness.

The place where Jesus was crucified was called in Hebrew, "Golgotha," the place of a skull (Matt. 27:33; Mark 15:22; John 19:17).⁴⁴ Luke does not give the Aramaic form of the name, but explains it as "the place that is called 'The Skull'" (23:33). The cross on which Jesus was raised up stood between the crosses of the other two condemned men (Matt. 27:44; Mark 15:32b; Luke 23:39; John 19:18).⁴⁵

The inscription of the tablet which was attached to the cross of Jesus varies somewhat in the wording according to the Gospel.⁴⁶ But the common element is the title: "the King of the Jews." This means that

(Klausner, p. 352). Jesus did not receive it, "because a voluntary death for others required full exercise of will and consciousness to the last." A. H. McNeile, The Gospel According to St. Matthew (Grand Rapids: Baker Book House, 1980), p. 418.

⁴⁴'Golgotha': The Aramaic name suggests a round, bare hillock. The name may just as well reflect that it was the public site of execution rather than that it may have been a round hillock. The upright part of the crosses was left standing upright as a grim reminder of their fatal purpose. The name 'Calvary' comes from the Latin, Calvaria, an elaboration of calva, 'a skull.'

⁴⁵The Greek for 'robbers' is $\lambda\eta\sigma\tau\alpha\iota$ (Matthew and Mark), which is in Josephus constantly used for the Zealots, who committed themselves to armed conflict against Roman rule on the principle that God alone was sovereign in Israel. See Hengel, Crucifixion, pp. 47-48.

⁴⁶Matthew: "This is Jesus the King of the Jews." Mark: "The King of the Jews." Luke: "This is the King of the Jews." John: "Jesus of Nazareth, the King of the Jews." W. C. van Unnik, "Jesus the Christ," New Testament Studies 8 (1962):11, comments: "This is a solid historical fact." M. Hengel, Was Jesus a Revolutionist? (Philadelphia: Fortress Press, 1971), p. 15, remarks: "That the crucifixion was the result of a political accusation is indicated by the titulus on the cross, 'The King of the Jews!'"

Jesus was sentenced to death for the reason that He had claimed kingship - which to the Jews meant Messiahship.⁴⁷ The Gospel of John is more informative in this respect: in 19:19 the word, titlos (tablet), a transliteration of the actual Latin term, titulus, is used. The titulus is the technical Roman designation for the tablet bearing the name of the condemned or his crime, or both.⁴⁸ John's inscription is the most complete, which reads, "Jesus of Nazareth, the King of the Jews."⁴⁹ It also gives information that the charge was written in Hebrew, in Latin, and in Greek.⁵⁰

The Synoptics record a darkness covering the whole land⁵¹ from the sixth till the ninth hour (Matt. 27:45; Mark 15:33; Luke 23:44).⁵² It reveals the eschatological and cosmic dimensions of Jesus Christ's suffering on the cross. Towards the close of this period of darkness, Jesus cried, "Eli, Eli, lama sabachthani?"⁵³ That is, "My God, my God, why

⁴⁷David Hill, The Gospel of Matthew (London: Marshall, Morgan and Scott, 1972), p. 353. Hengel, Revolutionist, p. 15. C. E. B. Cranfield, The Gospel According to Saint Mark (Cambridge: University Press, 1959), p. 456.

⁴⁸Brown, p. 901.

⁴⁹Ibid.

⁵⁰"At that time there were three languages spoken in Palestine. . . . Aramaic was the language of the country people, Latin was that of the ruling foreign power, and Greek was the common language, the lingua franca, of the whole Empire (Blinzler, p. 368).

⁵¹ ה' עולם : the whole land (Cranfield, p. 458); the whole world (Hill, p. 354). Here the 'land' seems to be better.

⁵²The fulfillment of the Old Testament prediction: Joel 2:10,31; 3:15; Isa. 13:10; 50:3; Jer. 13:16; 15:9; Amos 8:10 where it is said that the mourning is for an only son.

⁵³Ps. 22:1. Jesus probably used the old Hebrew form, "Eliya" which was still in use as known from the Qumran document. See A. Guillaume, "Mt. xvii, 46 In the Light of the Dead Sea Scroll of Isaiah," Palestine Exploration Quarterly 83 (1951):78-80. He observes: "It has

hast thou forsaken me?" (Matt. 27:46). This cry was an expression of Jesus' extreme agony of soul and body. At the same time this agony involved the mystery of the Atonement.⁵⁴ C. E. B. Cranfield comments: "The burden of the world's sin, his complete self-identification with sinners, involved not merely a felt, but a real, abandonment by his Father. It is in the cry of dereliction that the full horror of man's sin stands revealed."⁵⁵ He continues:

But the cry also marks the lowest depth of the hiddenness of the Son of God - and so the triumphant $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\tau\alpha\iota$ of Jn xix.30 is, paradoxically, its true interpretation. When this depth had been reached, the victory had been won.⁵⁶

As an act of kindness the soldiers gave Jesus a sponge filled with cheap wine, the refreshing drink of laborers and soldiers (Matt. 27:48-49; Mark 15:36; Luke 23:36-37; John 19:29).⁵⁷ They used a common weed to reach Jesus' mouth.⁵⁸

The Synoptics record that the crucified Messiah was mocked by those who passed by (Matt. 27:39; Mark 15:29; Luke 23:35 "the people"), the chief-priests and scribes (Matt. 27:41 "and elders"; Mark 15:30; Luke 23:35 "the rulers"), and the soldiers (Luke 23:36).⁵⁹ The subject of their mocking was the powerlessness of the one who claimed to be

always been supposed that the first person singular nominal suffix in Hebrew was i; but it is now plain that the ancient Semitic suffix of the first person is iya." (p. 78). And he continues: "The Dead Sea scroll proves that the ejaculation 'My God' could be Eliya (and not Eli as has hitherto been supposed) . . ." (p. 79).

⁵⁴McNeile, p. 421.

⁵⁵Cranfield, p. 458.

⁵⁶Ibid., pp. 458-59.

⁵⁷Cf. Num. 6:3; Ruth. 2:14.

⁵⁸Blinzler, pp. 369-70.

⁵⁹And also by the two thieves who were crucified with him (Matt.

Messiah, now nailed to the cross: "Save yourself, and come down from the cross!" These words serve to identify most of the mockers as Jews, except the soldiers. Members of the Sanhedrin use the phrase, "the King of Israel," instead of the inscription of the titulus: "The King of the Jews." Israel is the proper designation for the people of God.⁶⁰

Paradoxically, these scornful words express a profound truth. Indeed, Jesus saved others, but cannot save himself! This is the way the crucified Messiah remained true to his mission in order to save the world.⁶¹

"The curtain (*ΚΑΤΑΠΕΤΑΣΜΑ*) of the Temple was torn in two from top to bottom" (Matt. 27:51; Mark 15:38; compare Luke 23:45). Between the Holy Place and the Holy of Holies there was a curtain called *Τὸ δεύτερον καταπέτασμα* (second veil) to distinguish it from the curtain which separated the outer court from the Holy Place; the latter was more accurately, but not invariably, called *κάλυμμα* (Exod. 27:16; Num. 3:25).⁶² In the New Testament *τὸ καταπέτασμα* is used as a

27:44; Mark 15:32b), but Luke says "one of the criminals" (23:39-43). The mockery by the soldiers is peculiar to Luke.

⁶⁰Cranfield, p. 457. Lane, p. 570.

⁶¹Lane, pp. 569-70. Cranfield, p. 457.

⁶²Plummer, p. 537. "In LXX *ΚΑΤΑΠΕΤΑΣΜΑ* is also used for the screen at the entrance into the holy place (Exod. 26:37; 37:5) . . . although in Exod. 26:36 another Greek word, *ἐπίσπαστρον*, is used; hence our author (the writer of the Hebrews) distinguishes the curtain at the entrance into the holy of holies as 'the second veil'. Two distinct words are used in Hebrew; whereas 'the second veil' is the *pārōketh*, the screen at the outer entrance is a *masākh*. Philo distinguishes the two by reserving *ΚΑΤΑΠΕΤΑΣΜΑ* for the inner veil and calling the outer screen a *κάλυμμα* (*Life of Moses*. ii. 101)." See F. F. Bruce, The Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans, 1964), 184, note 14.

technical term for the double veil, the inner curtain.⁶³ The rendering of this curtain signifies that the death of Jesus Christ, the perfect sacrifice, has completely replaced the repeated sacrifices for atonement and established a new way of access to the presence of God.⁶⁴

The centurion,⁶⁵ the Roman officer, who superintended the execution, having known how Jesus died on the cross, confessed that "truly, this was the Son of God" (Matt. 27:54; Mark 15:39).⁶⁶ His use of the term "Son of God" is most likely an expression of the *θεῖος ἀνὴρ* (divine man) thought of the pagan world.⁶⁷ Blinzler comments:

The utterance of the centurion under the cross constitutes the first verdict on the trial of Jesus by a disinterested party. It was a solemn declaration of the innocence of the Crucified and, as such, a solemn indictment of His judges.⁶⁸

It is also the point of fulfillment of what Mark 1:1 had promised: "The Gospel of Jesus Christ, the Son of God."

⁶³See Heb. 6:19; 9:3; 10:20.

⁶⁴Lane remarks: "The early Church Fathers commonly interpreted the event as a warning sign of the impending destruction of the Temple, confirming the sober prophecy of Ch. 13:2" (p. 575). He mentions Tertullian and Chrysostom.

⁶⁵Luke has ὁ ἑκατοντάρχης. Mark has ὁ κεντυρίων, a Latinism.

⁶⁶Luke 23:47, "Certainly, this man was innocent (δικαίος)." "He was a good man" (Plummer, p. 539).

⁶⁷See Carl H. Holladay, Theios Aner in Hellenistic Judaism - A Critique of the Use of This Category in New Testament Christology, SBL Dissertation Series 40 (Missouri-Montana: Scholars Press, 1977).

⁶⁸Blinzler, p. 374.

CHAPTER V

THE DEATH OF CHRIST IN THE PAULINE EPISTLES

The preceding chapters are historical preliminaries for a better understanding of the Pauline proclamation of the death of Christ on the cross, to which now we turn in the present chapter. We shall present here a detailed exegesis of the testimonies to the death of Christ in the writings of Paul. Relevant texts will be taken up as many as possible for the purpose of making a comprehensive analysis of Paul's texts which are related to the death of Christ. Pauline soteriological terminology is not only unique, but also rich in variety. We shall, first of all, examine exegetically various terms used to indicate how Christ died.

Before we turn to the exegesis, it will be useful to summarize some crucial points concerning the crucifixion of Jesus Christ, of which we have attempted to give an historical survey: (1) The Romans inflicted crucifixion above all on slaves, criminals, and rebels in provinces, not least in Judea; (2) for the crucified man, crucifixion was his uttermost humiliation with the religious element involved, especially among the Jews who could hardly forget the saying about the curse of Deuteronomy 21;23. Thus Jesus' crucifixion involved not only the image of a criminal's death, but also the image of the one who died under a curse. The latter was evidently very important for the Apostle Paul and had a deep influence on his understanding of the death of Christ. This last point

will be made clearer from the following study of our first Pauline text, Galatians 3:13, which is one of the most instructive texts in our whole research.

Galatians 3:13 in the Light of Qumran Literature¹

The critical issue which Paul had to face in the churches of Galatia was his opponents' insistence that Gentile believers also should be circumcized, and that salvation is to be secured through works of the Law.² We can see several different approaches in Paul's dealing with the issue.³ An appeal to the Old Testament is one of his characteristic arguments, especially in chapters 3 and 4.⁴ Our particular interest here is in his use of Deuteronomy 21:23 as his proof for the statement that Christ became "a curse for us." (3:13). Before we examine the text itself of

¹For this subject, the following are basic source material: G. Vermes, The Dead Sea Scrolls in English (Penguin Books, 1975). Joseph A. Fitzmyer, "Crucifixion in Ancient Palestine, Qumran Literature, and the New Testament," The Catholic Biblical Quarterly 40 (1978):483-513. Y. Yadin, "Peshar Nahum (4QpNahum) Reconsidered," Israel Exploration Journal 21 (1971):1-12. Max Wilcox, "Upon the Tree---Deut. 21:22-23 in the New Testament," Journal of Biblical Literature 96:1 (1977):85-99. David H. Halperin, "Crucifixion, the Nahum Peshar, and the Rabbinic Penalty of strangulation," Journal of Jewish Studies 32 (1981):32-46.

²Donald Guthrie, New Century Bible Commentary: Galatians (Grand Rapids: Wm. B. Eerdmans, 1973), pp. 11-12. Werner G. Kummel, Introduction to the New Testament, trans. Howard C. Kee from the 17th edition of Einleitung in das Neue Testament (New York: Abingdon, 1975), pp. 298-300.

³Guthrie, pp. 14-15.

⁴According to Fitzmyer (p. 510), Paul's uses of the Old Testament here are "midrashic development of the Abraham story in Genesis." He comments that Abraham was a special interest for all Jews, therefore the story served as a good example to prove Paul's point, that is, justification by faith. The basic question Paul raises here in his argument is: who can truly receive the blessings of Abraham? A similar argument is made by Paul in Romans 4.

the verse 13, we shall look more closely at the context in which it is stated.

The third and fourth chapters of Galatians are devoted to Paul's doctrinal argument. His central theme is justification by faith. In verses 6-9 of chapter 3, Paul affirms that people of faith are the true descendants of Abraham, based on Genesis 15:6, "Abraham believed God, and it was reckoned to him as righteousness." At this time the believing Abraham was an uncircumcized Mesopotamian Gentile.

In verses 10-14, Paul introduces new arguments against his opponents, that is, "all who rely on works of the Law are under a curse," based on Deuteronomy 27:26, "cursed be everyone who does not abide by all things written in the book of the law, and do them." To this problem of the curse of the Law, verse 13 provides the answer:

Christ redeemed us from the curse of the law, having become a curse for us--for it is written, "Cursed be every one who hangs on a tree."

This passage contains remarkable ideas and expressions: Rather sudden introduction of Christ as "a curse for us"; the curse of the law; the idea of redemption; and the quotation of Deuteronomy 21:23. All these strongly indicate Paul's extraordinarily determined attitude towards those who seek justification by means of the Law.

Paul quotes here Deuteronomy 21:23 as his proof for his argumentation: "Cursed be everyone who hangs on a tree."⁵ In the light of the

⁵LXX: ". . . for accursed of God is every one that hangeth on a tree."

MT: ". . . for he that is hanged is accursed of God." These translations are from Robert G. Bratcher, ed., Old Testament Quotations in the New Testament (London/New York: The United Bible Society, 1961), p. 51. Paul's quotation omits "of God" and adds "on a tree" which is not found in the MT, but in the LXX. By this quotation Paul stresses the death of Christ as 'a curse,' that is, the cross as 'hanging on a tree.'

original meaning of the text (Deut. 21:23), there are two points at least which are to be considered. The first point is that Paul speaks explicitly of Jesus' crucifixion as a "hanging on a tree," to which Deuteronomy 21:22-23 refers.⁶ And the second is that Paul interprets the death of Jesus Christ on the cross as "a curse for us."⁷

The deuteronomic hanging deals with the exposure or 'hanging' of the corpse of an executed criminal. Accordingly, the curse of the cross of Christ, the Roman crucifixion, does not directly link with the deuteronomic curse. Thus here arise such questions as: Can we find any Jewish exegetical precedent which applies Deuteronomy 21:22-23 to crucifixion? Or as Ernst Haenchen suggests,⁸ was it the Christians who first applied it to the crucifixion of Jesus Christ?

In this connection we have now two pieces of evidence from the Qumran literature: 4QpNah 3-4:7-8 and 11QTemple 64:6-13.⁹ As we have already indicated above in Chapter III, these texts provide precisely the extrabiblical documentation for the application of Deuteronomy 21:22-23 to crucifixion as a penalty which was practiced in Roman Palestine. We read the description of crucifixion as "hanging on a tree":

⁶See Acts 5:30; 10:39; 13:29; 1 Peter 2:24. In Esther 7:9-10 (LXX), *σταυρόν* and *κρέμα* are used interchangeably. Cf. David J. Halperin, p. 38, note 36. We shall deal with Qumran literature in the present section.

⁷Joseph Blinzler, The Trial of Jesus, trans. from the 2nd ed. of Der Prozess Jesu (Philadelphia: Westminster Press, 1959), p. 248, comments: "How the first Christian surmounted the scandal of the Messiah dying as one accursed of God is shown by Paul in Gal. 3:13."

⁸Ernst Haenchen, The Acts of the Apostles (London: Oxford, 1971), p. 251 and note 4.

⁹Supra, Chapter III, pp. 18-24.

. . . hangs men alive, [a thing never done] formerly in Israel. Because of a man hanged alive on [the] tree, (4QpNah 3-4 i, 7-8),¹⁰

. . . you shall hang him on a tree and he shall die. . . .
 you shall hang him also on the tree, and he shall die.
 . . . for he who is hanged on the tree is accursed of God and men,
 . . . (11QTemple 64:6-13),¹¹

Here is a pre-Christian understanding of crucifixion as a "hanging on a/the tree" which provides a link for Paul's argumentation.¹²

According to the Temple Scroll, two specific crimes, that is, 'treason' and 'evasion of due process' are mentioned for crucifixion. Fitzmyer calls this "an analogous extension of the deuteronomic text" which Paul makes use of, and remarks that Paul also in an analogous way related Deuteronomy 27:26 to Deuteronomy 21:22-23.¹³ Thus we may now conclude that the interpretation of the death of Christ Jesus on the cross as "a curse for us" was not just an exegetical "discovery" of Paul.¹⁴ As the above-examined Qumran texts indicate, among at least some Palestinian Jews of the first century the text of Deuteronomy 21:22-23 had already been associated with crucifixion.¹⁵

¹⁰This translation is taken from G. Vermes, p. 232. Yadin translates the same line as follows: ". . . hangs men alive [on the tree as this is the law] in Israel as of old since the hanged one is called alive on the tree" (p. 12).

¹¹Vermes, p. 251.

¹²Fitzmyer, p. 501. Max Wilcox, p. 90.

¹³Gal. 3:10 "Cursed is every one which continueth not in all the things that are written in the book of the law, to do them."

ISS "Cursed is every man which continueth not all the words of this law, to do them."

MT "Cursed be he that confirmeth not the words of this law to do them." (Bratcher, p. 50).

¹⁴Martin Hengel, The Atonement (Philadelphia: Fortress Press, 1981), p. 44.

¹⁵Fitzmyer, p. 510.

Now it has become clear that Paul does not use a rhetorical expression in saying that "Christ has become a curse for us," for the Jews could hardly forget the saying about the curse laid upon anyone hanged on a tree.¹⁶ The real point Paul is making here is that Christ, by becoming a curse for us, has redeemed us from the curse of the law. Commentators point out that here very abruptly Paul brings in the Christ-event.¹⁷ He speaks of 'faith' repeatedly (verses 2, 5, 6, 7, 8, 9, and 11). Paul's faith, however, is nothing without the Christ-event. It is not possible for natural men to have faith, but it is possible for God to give us faith through the Christ-event by grace.¹⁸ The Christ-event is that "Christ has redeemed us from the curse of the law, by becoming a curse for us."¹⁹ As Luther stressed in his exposition of this verse, the important point is the idea of vicariousness, "for us."²⁰ Christ is innocent so far as his own person is concerned; therefore, he should not have been hanged on his own account. But as the obedient Servant, he was

¹⁶"The Old Testament laid the man who died in this way under a curse, declaring him to be unclean and outside the divine covenant." (Ernst Kaesemann, "The Saving Significance of the Death of Jesus in Paul," in Perspectives on Paul [Philadelphia: Fortress Press, 1971], p. 36).

¹⁷Guthrie, p. 98. Daniel C. Arichea and Eugene A. Nida, A Translators Handbook on Paul's Letter to the Galatians (United Bible Society, 1975), p. 6. Herman N. Ridderbos, The Epistle of Paul to the Churches of Galatia (Grand Rapids: Wm. B. Eerdmans, 1953), p. 125.

¹⁸See "in Christ" (v. 14).

¹⁹W. Arndt, F. Wilbur Gingrich and F. W. Danker, ed., A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: The University of Chicago Press, 1979), p. 417.

²⁰Martin Luther, Lectures on Galatians 1535, vol. 26 of Luther's Works, ed. Jaroslav Pelikan (St. Louis: Concordia Publishing House, 1963), p. 277.

hanged "for sinners" (Phil. 2:7-8; Rom. 5:8). We are sinners and therefore we are worthy of death and eternal damnation. But Christ took all our sins upon himself, and for them he died on the cross.²¹

As we indicated above, Paul, surprisingly, declares that Christ became "a curse for us," underlining it with the quotation of Deuteronomy 21:23. This is also emphasized by the Greek word order. Paul's special stress lies not only in the fact of Christ's death, but also in the manner of his death, namely, the cross.²² This is the reason why he uses the term, "curse."²³ It is "the curse of the law" (verse 10). That Christ became a curse 'for us' means that he became a curse 'in our stead,'²⁴ with the result that we have been delivered from "the curse of the law." Thus Christ has redeemed us from the reign of sin and its eternal consequences.

In short, Paul declares in this verse that Christ's death on the cross signifies that Christ became a curse (Deut. 21:23), that Christ's being cursed is "for us," which means that we have been delivered from the curse, and that the curse is the curse of the Law, because all who

²¹1 Peter 2:24; Isa. 53:12. Guthrie, p. 99.

²²Cf. Phil. 2:8.

²³The Greek is *κατάρα*, not *ανάθεμα*. Guthrie, p. 99, comments: "It should be noted that the apostle uses the word 'curse' *κατάρα*, not 'accursed' *ανάθεμα*, since the latter would have been unthinkable. He does not state that Christ had become the curse of God. The curse is defined in relation to the law." This might also explain Paul's omission of the phrase 'of God' in his quotation of Deut. 21:23.

²⁴Kaesemann, p. 39: "The central theme is always the 'for us': It covers the two meanings: 'for our advantage' and 'in our stead'; and the changing interpretations characterize Paul's intensity and range."

rely on works of the Law are under a curse (verse 10). Paul deals with the Law from the point of view of one accepting Jesus crucified as the Christ. The Christian's faith is in this redemptive act on the cross of Christ.

Paul here refers to those who were redeemed as "us."²⁵ Who are meant by the "us"? Obviously, it means those who are under the curse of the Law (verse 10). But as Donald Guthrie questions, does this restrict it to only those who have known the yoke of Judaism?²⁶ What is remarkable is that Paul relates "us" to the Christ-event. For Paul, the Christ-event as that work which saves him cannot be observed as if he were a spectator, but it involves himself. Not only himself, for that matter, but all, Jews and Gentiles, who need deliverance, for all are under the curse of the Law, if they try to attain justification by means of works. In this instance Paul's addressees were composed of both Jewish and Gentile Christians.

In the light of the Qumran literature we have confirmed that Paul's surprising expression of the death of Christ on the cross as a "curse for us" was not just his own exegetical discovery, but it had a pre-Christian application of the saying about the curse of Deuteronomy 21:23 to crucifixion which had been made by the Qumran sect. This fact is also shown by the allusions in Acts 5:30 and 10:39. Therefore, the 'cursed Messiah' was always "the stumbling-block" for the Judaizers,

²⁵Paul uses 'us' twice in this verse, but it did not occur in the preceding paragraph, verses 6-12, which indicates his stress on 'us.'

²⁶Guthrie, p. 98.

Paul's opponents in Galatia, but for Paul, and for all believers in Christ's saving death and resurrection, it is the paradoxical saving work of God in Jesus Christ who alone can set man free from the curse of the Law.

Soteriological Terminology and Exegesis

Galatians 3:13 is a typical example of Pauline arguments which were deeply rooted in the historical reality of the cross. Now we will examine more widely the soteriological terminology in Paul. This will enable us to see Paul's proclamation of Christ's death in its wider perspective.

Paul uses two stereotyped expressions about the vicarious death of Christ, namely, "Christ died for . . .," and "giving up" formula, which uses the verb *παράσῃσιναι*.²⁷ Both of them are primarily limited to the Pauline epistles, and they are used in various contexts, both preaching and teaching. Our interest is in what is unique in Paul's terminology of the cross. 'Cross' and 'crucify' are particularly Pauline vocabulary. Close attention will be paid to these words and their use in special contexts. Furthermore, he sometimes uses such terms as 'body' and 'blood' of Christ, which appear especially in a liturgical context, that is, in the context of his teaching about Baptism and the Lord's Supper. Finally, Paul also speaks simply of the death of Christ.

The present section is devoted to an exegetical study of key passages which are related to the death of Christ on the cross. We divide these passages under the four headings according to the common

²⁷Hengel, pp. 35-37.

terminology they include: 1) Dying Formula; 2) Surrender Formula; 3) Cross and Crucify; and 4) Blood of Christ.

Dying Formula²⁸

Christ died for us. Rom. 5:6, 8.

While we were yet helpless, at the right time Christ died for the ungodly, . . . (v. 6).²⁹

But God shows his love for us in that while we were yet sinners Christ died for us (v. 8).

Romans chapter 5 marks the transition from the thesis of justification through Christ's atoning death on the cross to the spiritual life of the Christian. This chapter can be divided into two parts: verses 1-11 and verses 12-21, according to the content. In verses 1-11 the Pauline doctrine of justification is recapitulated and developed further as a new state of 'peace' or 'reconciliation' with God which Christians now enjoy.³⁰ "Men and women who were formerly in a state of rebellion

²⁸Werner Kramer, Christ, Lord, Son of God (London: SCM Press, 1966), 26-28, 133-34. Klaus Wengst, Christologische Formeln und Lieder des Urchristentums (Guetersloh: G. Mohn, 1972), pp. 78-80.

²⁹Textual difficulties here: there is a redundant particle, (still) before *κατὰ καιρὸν* (at the right time). Some 'Western' authorities, with Latin support (D^b G it. vg. Iren. lat.) have *εἰς τὶ γὰρ* (for to what purpose) for *ἔτι*; Vaticanus (B) alone has for *ἔτι* the reading, *ἐπεὶ γὰρ . . . ἔτι* (since, in very truth, . . .). Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London/New York: United Bible Society, 1971), p. 512, comments: ". . . the external evidence for *ἔτι γὰρ . . . ἔτι* quite overwhelming in weight and variety, but also all witnesses that omit one or the other instance of *ἔτι* may be held to have originated as scribal improvements to avoid the awkward repetition of the word."

³⁰Matthew Black, The New Century Bible Commentary: Romans (Grand Rapids: Wm. B. Eerdmans, 1973), p. 81.

against God have now been reconciled to Him by the death of Christ."³¹ Verses 1-5 describe 'life in the peace with God'; verses 6-8, 'life in the love of God'; and verses 9-10 reveal 'life in the hope' of eternal salvation.

"While we were yet helpless," that is, when we were powerless to help ourselves.³² "We were ungodly and sinful and could do nothing to improve our state."³³ What Paul is establishing here is our incapacity to achieve salvation for ourselves. Salvation and reconciliation with God are always open to us without our doing anything for it, as a gift (Rom. 3:24).

"At the right time," that is, the eschatological moment of the fulfillment of God's promises; "when the fullness of the time came" (Gal. 4:4).³⁴ In other words, God's love for us, which was revealed in the death of Christ, is not mere compassion, but God's free act in taking the initiative on behalf of sinful men and God's faithfulness to his promises.

"Christ died for the ungodly."³⁵ F. F. Bruce points out that

³¹F. F. Bruce, The Epistle of Paul to the Romans, Tyndale New Testament Commentary (Grand Rapids: Wm. B. Eerdmans, 1963), p. 119.

³² ἄσθενής : Morally weak (ἀμαρτωλῶν in v. 8); "it is rather moral weakness which is meant than weakness of faith: . . . the 'weakness' of the wicked" (M. Black, p. 84). Cf. Arndt-Gingrich-Danker, Greek Word Lexicon, p. 115.

³³C. K. Barrett, A Commentary on the Epistle to the Romans (New York: Harper and Row, 1957), p. 105.

³⁴ Κατὰ καιρὸν : "That is, at the time of greatest need, when nothing but His death would help" (Bruce, p. 123).

³⁵ Many parallels for this expression: especially, Mark 14:24; John 10:11; 11:50-52; Rom. 8:32; 14:15; 1 Cor. 11:24; 15:3; 2 Cor. 5:15, 21; Gal. 1:4; 2:20; Eph. 5:2, 25; 1 Thess. 5:10; 1 Tim. 2:6;

this explains the paradox of the verse 4:5 ("him [God] who justifies the ungodly."³⁶ God shows his divinity in that he acts forgivingly, that is, he turns toward the ungodly.³⁷ The death of Christ is the supreme manifestation of the love of God.³⁸ Christ's death on the cross is the revelation of God's love; there is no cleavage between Christ and God.³⁹

According to verse 10, Paul goes on to say that even while we were enemies, we were reconciled to God by the death of his Son. It was "a quite incomparable event" for Paul.⁴⁰ Although perhaps for a good man one will dare even to die (verse 7), but who will dare to die for his enemies?⁴¹ Thus Paul stresses the uniqueness of the death of Christ and the singularity of the love God revealed in his Son's crucifixion. "God shows his love or demonstrates his own love,"⁴² the atoning death of Christ for us is interpreted as the revelation of the love of God. "The self sacrifice of the sinless Son of God which took place once and for all was the unsurpassable expression of God's free love."⁴³

Titus 2:14; Heb. 2:9; 10:12; 1 Pet. 2:21; 3:18; 1 John 3:16. In all these passages the proposition is hyper. See Barrett, p. 106.

³⁶ Bruce, p. 123.

³⁷ Kaesemann, p. 90.

³⁸ George E. Ladd, A Theology of the New Testament (Grand Rapids: Wm. B. Eerdmans, 1974), p. 424. Bruce, p. 121.

³⁹ Martin H. Franzmann, Concordia Commentary: Romans (St. Louis: Concordia Publishing House, 1968), p. 90.

⁴⁰ Hengel, p. 13.

⁴¹ Ibid.

⁴² "God has documented His love" (Franzmann, p. 91). W. D. Davies, Jewish and Pauline Studies (Philadelphia: Fortress Press, 1984), p. 213, says: "The love of God in Christ is a costly love; it is expressed in death."

⁴³ Hengel, p. 74. "God's love is given to the sinner, the ungodly, the enemy, thereby immovably determining the place where man belongs without grace" (Kaesemann, p. 45).

Christ died for our sins. 1 Cor. 15:3.

The apostle Paul came to Corinth about twenty years after the crucifixion had taken place.⁴⁴ For some eighteen months, probably late in A.D. 49 or early in A.D. 50 until the summer of A.D. 51, he stayed there and did his missionary work in Achaia. He began his Corinthian ministry in "weakness and in much fear and trembling" (1 Cor. 2:3). It cannot be determined whether his fear and weakness was caused by the preceding events in Macedonia and Athens (Acts 16-17), or because of illness, or due to the evil reputation of the city of Corinth.⁴⁵ However, by the time he left, there was a large and vigorous, though 'volatize,' church at Corinth.

According to 1 Corinthians 15:2, Paul refers to the "traditions" (*παραδόσεις*), which he had delivered to them. The traditions which the Corinthians were expected to maintain as Paul had taught them, included basic articles of faith and practice, which Paul himself had "received" before he "delivered" them to his converts (1 Cor. 11:23 and 15:3).⁴⁶ Bruce explains that these traditions were summed up as "the tradition of Christ," which comprised (1) a summary of the Christian message, expressed as a confession of faith, with special emphasis on the death and

⁴⁴See F. F. Bruce, Paul: Apostle of the Heart Set Free (Grand Rapids: Wm. B. Eerdmans, 1977), p. 475, "Chronological Table": Paul in Corinth in 50-51 A.D.

⁴⁵Bruce, Paul, p. 248. Hans Conzelmann, 1 Corinthians (Philadelphia: Fortress Press, 1975), p. 54, note 19: "The combination of φόβος (fear) and τρόμος (trembling), is common; LXX, Isa. 19:16; etc. Cf. 2 Cor. 7:15; Phil. 2:12.

⁴⁶The Greek παραλαμβάνειν and παραδίδωμι, in this kind of context are technical terms for faithfully passing on of tradition from one individual or generation to the next. Cf. Conzelmann, p. 251. Bruce, Paul, p. 264.

resurrection of Christ; (2) various deeds and words of Christ; (3) ethical and procedural rules for Christians.⁴⁷

In dealing with the erroneous view of the resurrection of the dead in the fifteenth chapter of the First Corinthians, Paul calls to mind this "tradition." "Now I would remind you, brethren, in what terms I preached to you the gospel, which you received, in which you stand" (verse 1). Then he goes on to say what is "of primary importance."⁴⁸

For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, (v. 3)

This is the foundation of Christian faith together with the other creedal formula which Paul quotes following this, that is, "Christ was raised in accordance with the scriptures" (verse 4).⁴⁹ This statement that "Christ died for our sins" explains the shorter formula which we examined above in the preceding section, that "Christ died for us." (for us) means 'for the forgiveness of our sins,'⁵⁰ by which we have separated ourselves from God. That the death of Christ dealt with the problem of human sin to bring men into fellowship with God is one of the central messages in the New Testament.⁵¹

⁴⁷Bruce, Paul, p. 264-65.

⁴⁸ *Ἐν πρώτοις*: priority either in time or in importance [C. K. Barrett, A Commentary on the First Epistle to the Corinthians (London: Adam and Charles Black, 1971), p. 337.] "Among the first-most important things, i.e. as of first importance (Arndt-Gingrich-Danker, p. 726).

⁴⁹The significance of 1 Cor. 15:3-4 lies in the fact that the two formulae are linked together in an expanded form. Cf. Rom. 4:25.

⁵⁰Hengel, p. 36.

⁵¹Ladd, p. 423.

"Χριστός ἀπέθανεν" (Christ died).⁵² As Martin Hengel points out, the phrase, the Messiah (Christ) died, had a special significance.⁵³ "That the man Jesus died meant little. For many were crucified in Jewish Palestine at that time."⁵⁴ But the confession, "the Messiah died" must have been an unprecedentedly startling statement for a Jewish audience. Indeed, it was a scandal which contradicted the prevailing popular messianic expectation.⁵⁵ T. W. Manson comments:

It is of the essence of the matter that the Messiah is thought of as an irresistible, wise, and just ruler, who is 'mighty in his works and strong in the fear of God'; and the central violent contradiction between the primitive Christian kerygma and the Jewish Messianic hope is that which sets the crucified Messiah of Christian experience over against the triumphant hero of Jewish fancy. Now it is easy to see that the notion of a crucified Messiah is a stumbling block to the Jews (1 Cor. 1. 23).⁵⁶

We noted that Jesus was handed over by the supreme Jewish authorities to the Roman Prefect, Pilate, as a 'messianic pretender.'⁵⁷ Jesus was

⁵²"The Messiah died." "Χριστός (without the article) frequently appears as subject in kerygmatic statements in which Jesus is presented as the perfecter of the work of salvation. ἀπέθανεν (died) is also an established term (Conzelmann, pp. 254-55).

⁵³Hengel, p. 40.

⁵⁴Ibid.

⁵⁵One of the important texts which reflect the messianic expectation is Psalms of Solomon 17 (which is to be dated soon after Pompey's capture of Jerusalem, 63 B.C.); the messianic king will be a human being, but empowered by God, sharing the divine wisdom, strength, righteousness, etc. He will drive the Romans from the promised inheritance of God's people, and gather the dispersed and restore the old tribal boundaries of the Davidic-Solomonic kingdom. See C. K. Barrett, The New Testament Background: Selected Documents (New York: Harper & Row, 1961), pp. 248-50, George W. E. Nickelsburg and Michael E. Stone, Faith and Piety in Early Judaism (Philadelphia: Fortress Press, 1983), pp. 161-63.

⁵⁶T. W. Manson, The Servant-Messiah (Grand Rapids: Baker Book House, 1977), p. 36.

⁵⁷See William L. Lane, The Gospel According to Mark (Grand Rapids: Wm. B. Eerdmans, 1974), p. 546.

condemned by Pilate on the basis of his own confession as "King of the Jews"; and he was mocked by the soldiers as such (Mark 15:2, 16-20).

The aorist tense of the verb, (died) refers to a unique, unrepeatable event of the past, the death of Jesus Christ on the cross outside the gates of Jerusalem in A.D. 30. But his death is 'for . . .'⁵⁸ It is a vicarious atoning death. And the death of Christ as a saving event took place in the fulfillment of the prophetic scriptures. Some scholars properly see an influence of Isaiah 53 on this expression.⁵⁹ But the point here is that Christ's death (and also his resurrection) happened in fulfillment of Scripture; it is not fortuitous, but willed and determined by God. C. K. Barrett remarks:

. . . it (Christ's death) formed part of the winding up of his (God's) eternal purpose, that is, that it was one of those eschatological events that stand on the frontier between the present age and the age to come, in which the divine purpose reaches its completion.⁶⁰

Thus what is proved by Scripture is not merely the death as such, but its character as saving event, the vicarious atonement for sin.

We have examined 1 Corinthians 15:3b as part of the most important tradition of faith, which Paul himself had received for his own salvation, and passed on in a fixed form to the converts in Corinth on the founding of their congregation. Several years later when he wrote the

⁵⁸The expression, 'die for,' in Greek literature, is both 'for persons (lovers, friends) and 'for a cause or an idea.' Cf. Rom. 5:7. Hengel, pp. 6-8. The Jewish idea of atonement is linked up with this form of expression, 2 Macc. 7:38; 4 Macc. 1:11; 6:29; 17:21-22. See Eduard Schweizer, "Dying and Rising with Christ," New Testament Studies 14 (1967):10.

⁵⁹Hengel, p. 59. Barrett, 1 Corinthians, p. 339. Conzelmann, p. 255. Kaesemann, p. 39.

⁶⁰Barrett, 1 Corinthians, p. 338.

First Letter to them, Paul retained the tradition unaltered. In verse 11 of the same chapter, he states that "whether then it was I or they, so we preached and so you believed." This indicates that the tradition Paul refers to was the common element of the Gospel of the primitive church. Thus we can confirm here again that the scandalous, radical message of the death of the Messiah was the fundamental content of the Christian preaching.

Christ Died for All. 2 Cor. 5:14, 15.

Beginning with Chapter 4:16 Paul stresses that he is Christ's ambassador of reconciliation between man and God. And he states in Chapter 5:14-15:

For the love of Christ controls us, because we are convinced that One has died for all; therefore all have died (v. 14).

And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised (v. 15).

The context of these verses, that is, 2 Cor. 5:11-21, is called "one of the most pregnant, difficult, and important in the whole of the Pauline literature."⁶¹ Barrett points out "three paradoxes" in this paragraph: 1) the paradox between the treasure of the Gospel and the mean earthenware vessel in which it is contained; 2) between the dignity and authority of Christ's ambassador and his meek acceptance of the status of slave to the self-satisfied Corinthians; and 3) the fact that the Gospel itself, the power of God unto salvation, manifested in his Son, is focused on

⁶¹C. K. Barrett, A Commentary on the Second Epistle to the Corinthians (London: Adam & Charles Black, 1973), p. 163. David M. Stanley, Christ's Resurrection in Pauline Soteriology (Rome: Pontifical Biblical Institute, 1961), p. 139.

"the unintelligible historical event in which God's Son is treated like a sinner and killed."⁶²

Verses 14-15 reveal the motive which lies behind Paul's paradoxical behavior as a Christian and apostle. That is 'Christ's love (*ἀγάπη*) for us, which is proved by the death of Christ (Rom. 5:8; Gal. 2:20). Paul's conduct is controlled by the love of Christ.⁶³ "Not so much his love for Christ - though that inevitably is involved - as Christ's love for him, . . . which is supremely manifested, . . . in Christ's atoning sacrifice of Himself for mankind."⁶⁴ The controlling power of the divine love of Christ explains another familiar statement of Paul: "For me to live is Christ" (Phil. 1:21; compare Gal. 2:20).

And behind the behavior of love, which is moved by Christ's love, lies a perception of the meaning of the death of Christ.⁶⁵ "One has died for all; therefore all have died."⁶⁶ Compared with 1 Cor. 15:3b, which we examined above, a new element is 'for all,'⁶⁷ instead of 'for us' or 'for our sins.' Christ died for all, that is, for all mankind. In the context which deals with Paul's ministry (2:14-7:4); it is very fitting that the universality of the atonement is stressed. Christ's vicarious atonement involves all men, not only having warded off the anger of a God

⁶² Barrett, 2 Corinthians, p. 63.

⁶³ The Greek verb, *συνέχειν*, can be rendered either 'urge on, impel' or 'hold within bounds, control.' Paul uses the same verb in Phil. 1:23, describing his conflicting emotions: "I am hard pressed (to choose) between the two (to live or to die). See Arndt-Gingrich-Danker, p. 789.

⁶⁴ Hengel, p. 192.

⁶⁵ Barrett, 2 Corinthians, p. 168.

⁶⁶ ἀπέθανεν ὑπὲρ : Hengel calls it 'dying-formula' (p. 36).

⁶⁷ ὑπὲρ πάντων. See 1 Tim. 2:6. Cf. Mark 10:45.

at particular misdeeds, but also having blotted out all human guilt and thus having reconciled the apostate creatures with their Creator,⁶⁸ and him with them.

"One died for all, therefore all died." Both verbs are in the form of the aorist tense. In the death of Jesus Christ on the cross all died. In what sense? As Barrett points out, Paul does not say that all were as good as dead, or that all were regarded as if they were dead, or that all did not need to die because one died in their place.⁶⁹ But one thing is very clear, that is, that the death of Jesus Christ on the cross was the effective atonement for the salvation of all. Accordingly, all purely human action for salvation had to fade into the background. "To have died is 'to have become free for a new life with new aims and new purposes' (Windisch)."⁷⁰

Christ died for all of us, so that all of us might live for Christ. In other words, we should no longer live for ourselves (the old self-life has been crucified with Jesus' death on the cross). Common human life is the life men live for themselves, for their own benefit. "This precisely was the sin of Adam, who instead of living for his Creator sought to control life by and for himself."⁷¹ This sinful life ends in death (Rom. 6:23). But Paul declares that Christ died for our sins,

⁶⁸In Rom. 6:10 Paul stresses the finality of atoning death of Christ: "he died to sin, once for all (ἐφάπαξ)." The death of Christ has the universal and final effect of atonement.

⁶⁹Barrett, 2 Corinthians, p. 168. He remarks, "Neither representation nor substitution, therefore, says exactly what Paul means to say" (Ibid.). But see Philip E. Hughes, The Second Epistle to the Corinthians (Grand Rapids: Wm. B. Eerdmans, 1962), pp. 193-95.

⁷⁰Barrett, 2 Corinthians, p. 169. ⁷¹Ibid.

therefore we all died in the sinful life: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave Himself up for me" (Gal. 2:20).

"But for him who for their sake⁷² died and was raised." Almost always when Paul speaks of Christ's death, he at the same time talks about his resurrection.⁷³ For Paul *'εχειρειν εκ νεκρων* is an established phrase. Elsewhere Paul speaks of Jesus our Lord as "who was put to death for our trespasses and raised for our justification" (Rom. 4:25). A new human existence of faith and obedience in Christ is based on His death and resurrection which has brought about forgiveness of sin and justification by grace. This is the new source of Christian life which is consecrated to Christ who died and rose for all.⁷⁴ Through the Spirit's work in his heart the Christian is now empowered to dedicate his life to Him who died and rose as the conqueror of sin and death (Gal. 5:6-8).

Christ died for the brother. Rom. 14:9, 15

In Romans 14:1-15:13, the last section of the whole epistle prior to his conclusion, Paul gives specific admonitions for the behavior

⁷²"For their sake" (*υπερ αυτων*) can be connected with both *αποθανοντι* (having died) and *εξηρθεντι* (having been raised), but it is also possible to limit the phrase, "for their sake," to the nearer participle, namely, *αποθανοντι*. In Rom. 4:25 Paul states: (Jesus our Lord), who was put to death for our trespasses and raised for our justification." The latter might shed light on the interpretation of our present text. See Hughes, p. 196, note 33.

⁷³Christ's resurrection is always his resurrection from the dead: Rom. 1:4; 4:24; 8:11; 10:9; Gal. 1:1; 1 Cor. 15:12, 20; 1 Thess. 1:10; Eph. 1:20; Col. 1:18; 2:12, etc.

⁷⁴Stanley, p. 198.

of Christians to one another, by taking up the concrete question of the relation between the strong and the weak in faith in the Roman community.⁷⁵ "The man who enjoys greater liberty must not despise the other as being spiritually immature; the man who has conscientious scruples must not criticize his fellow-Christian for what he himself would not do."⁷⁶ Each believer belongs to Christ; Christ is the common Lord both for the dead and the living. Paul states:

For this end Christ died and lived again,⁷⁷ that he might be Lord both of the dead and of the living (v. 9).

If your brother is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died (v. 15).

The death and resurrection of Jesus Christ is the foundation on which the relationship of the Christian to Jesus Christ as Lord rests; the death and resurrection of Christ ushered in His being Lord. Thus Paul answers the question which was raised by differences in faith, the strong and the weak, from the Gospel itself, the church's central resource.⁷⁸ Paul speaks to both the strong and the weak, and "lays the kindly yoke of Christ" on both.⁷⁹ Life and death lie in extreme opposition to each other in human existence. But Christ conquered death and now reigns over both life and death. Therefore, for us it is a critical matter whether we live for ourselves, or through the work of the Spirit we live for our Lord (Titus 3:4-8).

⁷⁵Kuempel, p. 307.

⁷⁶Bruce, Romans, p. 244.

⁷⁷As to the reading ἀπέθανεν καὶ ἐγήγεν, Metzger comments: "The oldest and best attested reading appears to be ἀπέθανεν καὶ ἐγήγεν (A B C 1739 2127 cop^{sa. bo} arm eth al)," p. 531.

⁷⁸Franzmann, p. 243.

⁷⁹Ibid.

In verse 15 Paul says, "If your brother is being injured by what you eat, you are no longer walking in love." What does this mean? Martin Franzmann comments: "The weak man sees his brother eating food that he has hitherto not dared to eat. He is enticed, or perhaps ashamed, into eating what his conscience tells him is forbidden food. Thus he 'is injured,' 'made to sin.'"⁸⁰ $\lambda\upsilon\pi\epsilon\iota\tau\alpha\iota$ (injured) can be rendered as "outraged" (New English Bible). It is the grief and pain caused by such outrage. Paul is here stressing such an action as a breach of charity.⁸¹

"One (the weak brother in faith) for whom Christ died': Christ's death makes him, in the very weakness in faith, a brother infinitely precious in the eyes of all for whom Christ died (2 Cor. 5:14-15); 1 Cor. 8:10-11). This is the divine measure of the worth of a human being."⁸² By "sinning against your brethren and wounding their conscience when it is weak, you sin against Christ" (1 Cor. 8:12).⁸³ Here again Paul takes up the well-known soteriological formula: 'Christ died for . . .,' reminding his addressees of the foundation for their faith as Christ's atoning death, equally both for the strong and the weak, and at the same time stressing the limit of the Christian freedom of the strong. Mistaken liberty is not only against the creature of God, but also it is to misuse the salvation of Christ's death. If, thereby, one denies that Christ is the savior of his brother, he himself walks no longer in

⁸⁰ Franzmann, p. 251. Barrett, Romans, p. 263. "If your brother's feelings are hurt because of food" Rom. 14:15 (but $\lambda\upsilon\pi\epsilon\iota\tau$ can also mean 'injure,' 'damage'). (Arndt-Gingrich-Danker, p. 481. Paul uses the word quite often in 2 Corinthians, describing his relation to his opponents (2:2a; 7:8a,b; 2:4; 7:9a,b; etc.).

⁸¹ Black, p. 168.

⁸² Bruce, Romans, p. 252.

⁸³ Wengst, p. 81.

salvation, but he is again enslaved by his selfishness, that is, sin. In these texts, as in the previous one we examined above, Paul deals with the question of the way of the death of Christ in those who benefit from it, and he answers by admonishing that through the work of the Spirit the Christian should live in accord with the Savior, the Lord Jesus Christ who died and rose for him and his brother (Gal. 5:16-16; Titus 3:4-8).

"Then Christ died to no purpose." Gal. 2:21.

The final passage of our investigation on the 'dying formula' is Galatians 2:21. This verse forms a good summary of Paul's discussion in the entire second chapter. The setting of this passage takes us to what was in fact a denial of grace alone in the reaction of Barnabas and Peter to the presence of the Judaizers at the fellowship meals of the Christians in Syrian Antioch. The central issue Paul takes up here is the question: How have both Jewish and Gentile believers been justified by God? Paul's answer is that they have been justified before God, not by their works of the Law and the interpretations of the same in the Oral Law, but only by their faith in Jesus Christ who died on the cross for all.

I do not nullify the grace of God; for if justification were through the law, then Christ died to no purpose (v. 21).

Concerning Paul's statement, "I do not nullify the grace of God," two different interpretations have been proposed: According to some scholars, by this saying Paul criticized his opponents that they were denying the grace of God;⁸⁴ others say that on the contrary Paul was answering

⁸⁴For example, G. S. Duncan, The Epistle of Paul to the Galatians, Moffatt (London: Hodder, 1934).

the opponents' criticism against him.⁸⁵ Either case could be conceivable. But the text does not give clear evidence for a decision. "It is better, therefore, to regard it as a brief summary of Paul's present position. In identifying himself with the crucified Christ, he was not making of none effect God's grace, and the implication seems to be that by contrast the Judaizers are doing precisely this."⁸⁶

Judaism regarded keeping the Law as the basis for salvation and eternal life.⁸⁷ But throughout his letter to the Galatians Paul carefully shows that the Law can never result in salvation but only in eternal punishment. Thus Paul denies vehemently the idea that the Law is to be used as the instrument by which man can be justified before God. Man is shown by the Law to be a sinner, but by grace alone he is justified before God, that is, God treats man in His grace, for the sake of Christ who died on the cross as the obedient Servant. This is the basic meaning of grace for Paul.

"If justification were through the law";⁸⁸ for Paul, justification

⁸⁵E. DeWitt Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians (London: T. & T. Clark, 1921), H. Schlier, Der Brief an die Galater (Goettingen: Vandenhoeck & Ruprecht, 1962).

⁸⁶Guthrie, p. 91. Luther comments: "We nullify grace when we perform the Law with the idea of being justified through it" (p. 180).

⁸⁷Herman Strack und Paul Billerbeck, Kommentar zum Neuen Testament Erlaeutert aus Talmud und Midrash, 5 vols. (Munich: C. H. Bech'sche Verlagsbuchhandlung, 1922-56), 3:129. See J. Neusner, "Pharisaic Law in New Testament Times," Union Seminary Quarterly Review 26 (1970-71): 331-40.

⁸⁸It is in direct contrast to the phrase, 'by faith' (Guthrie, p. 91). $\epsilon\kappa\ \dots\ \acute{\alpha}\rho\alpha\ \acute{\alpha}\rho\alpha$, in the apodosis of conditional sentences, to emphasize the result 'then', 'as a result' (Arndt-Gingrich-Danker, p. 103). The same structure in Paul: Gal. 2:17; 3:29; 5:1; Cf. 2 Cor. 5:14 (textual variant).

through the Law is incredible, something untrue and merely hypothesized.⁸⁹

"Through the Law" is in direct opposition, now for Paul, to the phrase "by grace" and "through faith." If the one stands, the other falls. If the Law as an instrument of salvation is possible, Christ's vicarious atoning death on the cross is nothing. In this controversy Paul has found Christ's death to be at stake. Therefore, he declares even that "then Christ died to no purpose."⁹⁰

Paul had already proclaimed in the preceding paragraph that "a man is not justified by works of the law, but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified" (verse 16). Therefore, it is not "without purpose" that Christ died on the cross, Paul stresses. Christ died according to the will of God as Paul proclaimed; "this Jesus, delivered up according to the definite plan and foreknowledge of God, . . ." (Acts 2: 23). Therefore, there is no room for the Law to intrude as an instrument of justification.

As we shall see later, Paul takes up the relationship of the death of Christ to the Law particularly in terms of the 'cross.' Here Paul emphatically sets forth the divine purpose of Christ's death on the cross for the salvation of man, and at the same time he points out the false perception of the function of the Law. "The implication is that the fault

⁸⁹"Here Paul summarizes the position of the Judaizers" (Guthrie, p. 91).

⁹⁰To Paul, it was so unthinkable that Christ died to no purpose that he does not even consider that there is any alternative but to reject justification through law (Guthrie, p. 9).

lies with those who assign such a function to the law, who in effect are rejecting God's grace, and who cannot see any purpose in Christ's death."⁹¹

Some Concluding Comments on the Dying Formula

W. Kramer summarizes characteristic elements of this formula as follows: 1) Christ is the subject of the statement;⁹² 2) the verb ἈΠΟΘΝΗΣΚΕΝ is always in the aorist tense; 3) the death is described as 'for us.'⁹³ In addition, the preposition is mostly ὑπέρ.⁹⁴ All of these points lead to the conclusion that this formula deals with Paul's understanding of the death of Christ on the cross as the vicarious atoning death for man. The definite use of Χριστός, as the subject of this formula is most significant. Incidentally, Χριστός is the most frequent designation of Jesus in the Pauline letters.⁹⁵ Hengel comments on the significance of the term, Χριστός, in Paul as follows:

'Christos' is indissolubly fused with Jesus in such a way that the saving significance of the name is naturally present to the apostle in respect of the crucifixion of Christ. . . . It expressed the fact that the crucified Jesus and no other is the eschatological

⁹¹Ibid.

⁹²And 'without article;' except 2 Cor. 5:14, 15.

⁹³Kramer, p. 27. Wengst, pp. 78-80.

⁹⁴Except 1 Cor. 8:11 (διὰ).

⁹⁵"Χριστός comes second only to θεός in frequency of usage. According to the Concordance to the twenty-sixth edition of the Nestle-Aland Greek text it appears 270 times in all (as opposed to θεός, 430 times), that means we find more than half the 531 instances of Χριστός in the New Testament in the corpus of letters by the earliest Christian author." Hengel, Between Jesus and Paul (Philadelphia: Fortress Press, 1983), p. 65. Hengel regards the following as Pauline: Romans; 1 and 2 Corinthians; Galatians; Philippians; 1 Thessalonians; Philemon.

bringer of salvation. . . . The historical basis for it can be found in the crucifixion of Jesus as a messianic pretender.⁹⁶

We have examined statements which belong to the 'dying formula.' We now turn to a second set of passages, to those which we commonly classify as statements of the 'surrender formula.'

Surrender Formula: *(παρὰ)σιςοῦαι*

This formula is the kind of statement which expresses the 'giving up' *παρὰσιςοῦαι* of Jesus, the Son of God, for our salvation, which reveals the love of God in Christ's death on the cross.⁹⁷ This verb appears sometimes in the active form with the subject of God (Father), sometimes in the passive form, or sometimes in the active with a reflexive object.⁹⁸ We shall take up some key passages from each case of usage of the verb and examine exegetically to see how Paul uses the formula in his preaching and teaching of the death of Christ on the cross, which is crucial in this formula.

God gave up His Son for us all. Rom. 8:32.

He who did not spare his own Son but gave up for us all, . . . (v. 32).

"This statement represents the perfect expression of Paul's soteriological thought, in which Christ's death comes to figure as the formal work of the Father as Father."⁹⁹ In Romans 8 Paul expands on the theme

⁹⁶ Ibid., p. 77.

⁹⁷ Hengel, *Atonement*, pp. 35-36.

⁹⁸ Norman Perrin, "The Use of *(παρὰ)σιςοῦαι* in Connection with the Passion of Jesus in the New Testament," in *Der Ruf Jesu und die Antwort der Gemeinde: Exegetische Untersuchungen, Joachim Jeremias zum 70. Geburtag gewidmet von seinen Schuelern*, ed. E. Lohse, C. Burchard, B. Schaller (Goettingen: Vandenhoeck & Ruprecht, 1970), pp. 204-212.

⁹⁹ Stanley, p. 260.

of salvation through Jesus Christ. And based upon it, he also explains the content of the Christian life, which is a new life to be lived in Christ through faith by the power of the Holy Spirit. Our verse begins: "He did not spare his own Son. . . ": In these words there is an echo of Genesis 22:12, 16 where God says to Abraham, ". . . you have not withheld (LXX has the same Greek, $\phi\epsilon\acute{\iota}\delta\omicron\mu\alpha\iota$) your son, your only son, from me."¹⁰⁰ Bruce comments:

The 'binding of Isaac' (the title traditionally given by Jews to the narrative of Gen. xxii) may play a greater part in Paul's thinking about the sacrifice of Christ than appears on the surface.¹⁰¹

This allusion suggests that in the first century A.D. the soteriological interpretation of the sacrifice of Isaac was already known in Judaism.¹⁰²

God, the judge of mankind, gave up his Son into a death in which he showed his love. Thus God in the death of his Son identified himself with the extreme of human wretchedness, which Jesus endured as a representative of us all, in order to bring us to the freedom of being the children of God.

Pointing out some elements common to both this verse and John 3:16,

¹⁰⁰Hengel, Atonement, p. 35. Bruce, Romans, p. 179. Barrett, Romans, p. 172. Black, p. 126. Especially, H. J. Schoeps, Paul: The History of the Apostle in the Light of Jewish Religious History (Philadelphia: The Westminster Press, 1961), p. 146.

¹⁰¹Agedah Isaac'. Bruce, Romans, p. 179.

¹⁰²Hengel, Atonement, p. 63.

Kramer proposes a wider meaning of the verb, *παρὰδίδωμι*, that is, 'sending' rather than 'the passion.'¹⁰³ Crucial in Jesus' role, however, as the 'Sent One' of God was to be the obedient Suffering Servant on the cross. This is true of Paul's use of the verb, *παρὰδίδωμι*, in Romans 8:32. Jesus' death on the cross is referred to here as the vicarious atoning event.¹⁰⁴ The appropriateness of this interpretation has been confirmed by the following points which are characteristic of this formula: 1) The verb is always in the aorist tense;¹⁰⁵ 2) in Paul the verb is used in the same sense of the passion and death in all other places;¹⁰⁶ and 3) the preposition, *ὑπέρ*, ascribes a saving and vicarious significance to the death of Jesus.

Jesus was given up for . . . Rom. 4:25.

"Who was given up for our trespasses and raised for our justification."¹⁰⁷

Romans 4 holds one of the key places in the epistle. The central theme is that of the righteousness of faith which has been expanded on in the preceding verses 3:21-31. Paul illustrates and confirms it from the history of Abraham in the fourth chapter. Abraham, the prototype of faith, attests that justification comes by nothing man can do but only through

¹⁰³Kramer, p. 116.

¹⁰⁴M-L. Gubler, Die frühesten Deutungen des Todes Jesu (Fribourg and Goettingen: Vandenhoeck & Ruprecht, 1977), p. 213. Wengst, p. 60. Black, p. 80.

¹⁰⁵See Kramer's argument on this point, p. 117, note 395.

¹⁰⁶Gubler, p. 213. Wengst, p. 60. W. Popkes, Christus Traditus (Zürich and Stuttgart: Zwingli Verlag, 1967), p. 197.

¹⁰⁷This translation is by the present writer.

faith in God's promises and by his free gift.¹⁰⁸ The stress is put on the reliability of the faithfulness of God in his promises. The God in whom Abraham believed is the God who "gives life to the dead and calls into existence the things that do not exist" (4:17). Then Paul goes on to state that the righteousness which was reckoned to Abraham is the same righteousness which is reckoned to the Christian. "It will be reckoned to us who believe in him that raised from the dead Jesus our Lord" (verse 24).

In verse 25, the last words of the chapter, Paul confirms the confessional content of Christian faith, by presenting the common statement of the Gospel.

"(Jesus our Lord) who was given up for *ὅς παρεδόθη διὰ* "; the language appears to be based on Isaiah 53:12 (LXX). In the Septuagint of the passages (Isaiah 53), the verb, *παραδίδομαι*, occurs three times for the surrendering of the servant of the Lord (verse 6 and twice in verse 12). It is twice connected with "our sins" (verse 6 and verse 12b):

v. 6b *καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν*
 v. 12b *καὶ διὰ τὰς ἁμαρτίας αὐτῶν παρέδόθη*.¹⁰⁹

One particular indication of the influence of the text of Isaiah 53:12b Septuagint is the use of the preposition, *διὰ* (for, or because of) instead of the much more common, *ὑπέρ*, which in the soteriological sense

¹⁰⁸ Stanley, p. 171.

¹⁰⁹ This text in the LXX deviates considerably from the Hebrew which reads: "and he made intercession for the transgressors." Cf. Rom. 8:34.

dominates the 'giving up' formula as well as 'dying' type.¹¹⁰ "Being given up" of Jesus our Lord is clearly understood to refer to the death of Jesus.¹¹¹ And the death of Jesus is related to the forgiveness of sins, while his resurrection is connected with man's justification.¹¹² But Paul does not mean to ascribe one consequence to the death, and the other to the resurrection. "The two events jointly were responsible for both consequences."¹¹³ Death and resurrection cannot be separated in Pauline theology. Franzmann comments:

It is, moreover, the resurrection of condemned man, man under the wrath of God; for Jesus 'was put to death for our trespasses,' and His dying was the death of all (2 Cor. 5:14). In raising Him from the dead, God was 'justifying the ungodly' for whom He died; God was saying to a doomed mankind, 'You are righteous, you shall live.' . . . The death and resurrection of our Lord Jesus are past events, they live on only in the Word, the promise of God. Our faith, like Abraham's, 'comes from what is heard' (10:17) and lives by holding to that heard and heeded Word of God.¹¹⁴

¹¹⁰The doubled *Scá* (because of): an attempt at rhetorical antithesis in a creedal formula (Barrett, Romans, p. 100). Bruce, Romans, p. 119, comments: "A verbal resemblance may also be traced between this clause and the Targum of Jonathan on Isaiah liii. 5, in which we find an Aramaic clause ('ithmesar ba'awayathana) which, if it stood by itself, might be rendered 'he was delivered up for our iniquities.' In the Targum, however, it is not the Servant-Messiah but the temple that is the subject of the clause: the Servant-Messiah 'will build the sanctuary which was profaned by our trespasses and delivered up for our iniquities.'"

¹¹¹Kramer, p. 119, but he has a different interpretation concerning Rom. 8:32. See above. *παρεδδθη* means literally 'was surrendered up,' which is 'was crucified,' "a stereotyped Passion term" (Black, p. 80).

¹¹²The creedal combination of death and resurrection is to be found in 1 Cor. 15:3-4.

¹¹³Barrett, Romans, p. 100.

¹¹⁴Franzmann, p. 86.

Self-sacrificing love (1), Gal. 1:4; 2:20b

Because the Judaizers stressed that salvation was only possible by doing the works of the Law, Paul throughout his letter to the Galatians emphasizes the crucial role of Christ's atoning death on the cross. This comes out especially in Galatians 1:4 and 2:20b. Paul states:

Who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father; (1:4).

. . . (the Son of God) who loved me and gave himself for me (2:20b).¹¹⁵

In these verses Jesus Christ is the subject who gave up himself for us, in contrast to the preceding texts of the Surrender Formula, which we examined above, where the subject is God or God in the divine passive. The preposition is ὑπέρ.¹¹⁶ In Galatians 2:20 the verb, παραδίδόναι, is combined with the ἀγαπᾶν - motive: The soteriological purpose of the death of Jesus in the sense of vicarious atoning is motivated by this self-sacrificing love of God for us.¹¹⁷

By way of exception to the usual pattern of the salutation in

¹¹⁵As to the reading θεοῦ καὶ χριστοῦ (p⁴⁶ B D* G it^{d.g} Marcus Victorinus Pelagius), Metzger comments: ". . . it can scarcely be regarded as original since Paul nowhere else expressly speaks of God as the object of a Christian's faith. The reading that best explains the origin of the others is the customary Pauline expression τοῦ υἱοῦ τοῦ θεοῦ, which is widely attested by a broad spectrum of Greek, versional, and patristic witnesses" (p. 593). τοῦ υἱοῦ τοῦ θεοῦ (Sinaiticus, Alexandrinus, Ephraemi, the Vulgate, Syriac versions, etc.).

¹¹⁶περί is read by Sinaiticus, Alexandrinus, D F G K L P and the Chester Beatty papyrus; ὑπέρ: Vaticanus, Sinaiticus (first corr.), H P" etc. Hengel takes the former as original (Atonement, p. 35-36). The fact that both are used interchangeably is attested in such texts as: 1 Cor. 15:3 (ὑπέρ) but Rom. 8:3 (περί); Heb. 5:1 (ὑπέρ) and 5:3 (περί).

¹¹⁷Gubler, p. 216.

his letters, Paul here expands the christological statement, following the designation of the "Lord Jesus Christ."¹¹⁸ The central theme is the death of Christ on the cross; His sacrificing love for man. The purpose of the death of Christ is stated in the two-fold: 1) "for our sins"; and 2) "to deliver us from the present evil age." The former relates the death of Christ to our concrete sins and their remission *ΠΕΡΙ ΤῶΝ ἈΜΑΡΤΙῶΝ*, while the latter relates it to the problem that we are totally under the evil age. As in 1 Corinthians 15:3 above, the connection of the death of Christ with the forgiveness of sins is not new here. But it seems to be rather important that Paul added the second purpose of the death of Christ on the cross in order to clarify his specific intention in writing the epistle.

"To deliver us from the present evil age": The Greek (to deliver) is used nowhere else in Paul.¹¹⁹ A motif of deliverance, however, plays a great role in Pauline theology (Gal. 3:13; 4:5, where the term is *ἑξήγοραση*). The expression that the present age is evil is not often to be found in Paul (Eph. 5:16; compare Mark 8:38).¹²⁰ "The picture here is that of Christ as a victor who has conducted a successful rescue operation, an imagery which goes well with Paul's dominant theme of Christian liberty in this epistle."¹²¹

¹¹⁸ Similarly in Rom. 1:3-4.

¹¹⁹ But it is found in Acts 7:10; 26:17, etc.

¹²⁰ *ΤΟΥ ἘΝΕΣΤῶΤΟΣ* is the perfect participle of *ἑνίστημι*; In Paul 'this age or world' is expressed by the term, *ὁ αἰὼν οὗτος* (Rom. 12:2; 1 Cor. 1:20; 2:6, 8; 3:18; 2 Cor. 4:4). *ἑνεστῶσις* is in contrast to *μελλῶν* (coming); Rom. 8:38; 1 Cor. 3:22. Cf. Ridderbos, p. 43, note 13.

¹²¹ Guthrie, p. 60.

πορνείας (evil): For Paul, it meant deviation from God's purposes, rebellion against God.¹²² It was not confined to action; but it was tracked down to motive.¹²³ Thus a close connection with sin is the chief characteristic of the present age. The emphasis Paul makes here lies in the fact that through Christ, through his death on the cross, the deliverance or liberation from the evil power of this age has been achieved. It indicates naturally for Christians the liberation from the curse of the Law and its eternal consequences.

"According to the will of our God and Father"; God's gracious will to save sinful mankind from eternal damnation includes the whole event of Christ, that is, Christ's self-sacrificing death and resurrection, with its resulting deliverance from sin and the evil age. In emphasizing the will of God here, Paul is preparing his readers for the major theme of the epistle, that is, the liberation effected by Christ's death on the cross.¹²⁴

In the texts we are considering now, one of the characteristics is that Paul in these cases unusually stresses the death of Christ alone

¹²² Ibid.

¹²³ Ibid. Guthrie adds the following interpretation as a possible alternative: "That Paul shared the contemporary belief that society was under the control of corrupt angelic powers cannot be disputed. There are frequent references to these powers in his epistles and there can be no doubt that in the present passage the evil age mentioned is closely linked with the widespread belief in principalities and powers" (p. 60).

¹²⁴ In verses 3-5, Paul's chiasmus may be seen:

a) θεοῦ πατρὸς ἡμῶν (3b)
 b) κυρίου Ἰησοῦ Χριστοῦ (3c)
 b) Christ-event (4a)
 a) τοῦ θεοῦ καὶ πατρὸς ἡμῶν (4b)

without mentioning the resurrection. Verse 20b: "The Son of God who loved me and gave himself for me." Another feature of this statement is the subject, "the Son of God," connected with the verb *ἵνα πασὶν ἑαυτοῦ*.¹²⁵ And finally, here is the combination of the love and sacrifice of Christ.¹²⁶ The phrase "for me" also seems to indicate Paul's special emphasis in this context.

Before we turn to an analysis of some above-mentioned points, it is necessary, first of all, to see clearly the context of our text. H. N. Ridderbos gives a good summary of it:

This portion (2:11-21) corresponds directly with the foregoing, and serves to defend Paul's apostolic authority over against his challengers. At the same time it constitutes the transition to the grand central part of the letter in which the relationship between gospel and law is treated in full scope. In 1:12ff., the apostle indicated that he had his commission not from men, but from God Himself, and that in receiving it he had been independent from the other apostles. In 2:1ff., he pointed to the essential agreement between himself and the leaders at Jerusalem, implying that no one could play these off against him. Now 2:11ff., he demonstrates that he stood so firmly grounded in the conviction of this gospel which he preached to the Gentiles that he had even in public contradicted Peter when the latter threatened to endanger the strength of that gospel. From all this Paul's opponents and the churches at Galatia may well conclude that Paul was not an upset, self-promoted apostle to the Gentiles, but that on the contrary he could speak with full authority confirmed by his divine commission, his being in essential harmony with 'Jerusalem,' and his defense of the gospel even over against Peter.¹²⁷

In such a confidence in the Gospel of Christ, Paul introduces Christ's sacrificing death, by saying that "I live by faith in the Son of God, who loved me and gave himself for me." "By faith" is in contrast to "by works of the law." Here faith is faith in the death of Christ which has brought about salvation for man, because the death of Christ on the

¹²⁵See Rom. 8:32. Popkes, p. 201. Gubler, p. 216.

¹²⁶Also in Eph. 5:2, 25.

¹²⁷Ridderbos, p. 94.

cross has decisively made the end of the Law for believers of Christ.

The motive of love behind the self-giving of Christ is especially stressed in relation to his personal salvation: "for me."¹²⁸ Martin Luther comments: "Anyone who can speak this brief pronoun, 'me' in faith and apply it is such 'me' as 'an accursed and damned sinner' who was so loved by the Son of God that He gave Himself for me."¹²⁹ Nothing but love would have been a sufficient motive for God to send his Son to the cross, nor for the Son voluntarily to accept it.¹³⁰ Here we have an explicit personal testimony of Paul that the scandalous death of Christ on the cross was transformed for Paul only by the Spirit who revealed the love of Christ to his faith.

Self-sacrificing Love (2). Eph. 5:2, 25.

And walk in love, as Christ loved us¹³¹ and gave himself up for us a fragrant offering and sacrifice to God (v. 2).

. . . as Christ loved the church and gave himself up for her (v. 25).

In the opening chapters of Ephesians Paul carefully delineated the crucial importance of Christ's crucifixion, death and resurrection. Then he goes on to speak about the implications of this for the Christian life. He begins with a call to unity in love and faith with all the riches of the gifts of grace which are active in the community (4:1-16),

¹²⁸ See Luther, p. 177.

¹²⁹ Ibid., p. 176.

¹³⁰ Guthrie, p. 91.

¹³¹ "The external evidence supporting the two readings is rather evenly balanced" (Metzger, p. 606); $\eta\mu\acute{\alpha}\varsigma$ (p⁴⁶ ζ ^c D G K ψ the Vulgate, etc.); $\epsilon\mu\acute{\alpha}\varsigma$ (ζ ^f* A B P etc.). Metzger continues: ". . . uniformity of the personal pronoun in two successive clauses joined by *Kai* was indispensable, and therefore preferred $\eta\mu\acute{\alpha}\varsigma$ " (Ibid.).

and then the readers are warned to turn aside from a pagan mode of life in all areas (4:25-5:21), and all social strata (5:22-6:9).¹³²

Christians are called to the practice of the love (*ἀγάπη*), which is found most clearly in what God did in Christ's death on the cross. "In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins" (1 John 4:10). Paul, too, here points out Christ's self-sacrificing love and death as the foundation for the Christian life. "The hall-mark of love is the willingness to give oneself for the sake of others. Love is not just a warmth of feeling for others; it is the readiness to renounce self and sacrifice self in costly action for the good of the other."¹³³

The death of Christ here is clearly described as "a sacrifice" and "an offering."¹³⁴ In the earlier section of the same epistle Paul tells that we have redemption through his blood (1:7); and that we are made near to God by the blood of Christ (2:13). Thus the readers are reminded of the sacrificial aspect of Christ's death. The uniqueness of Christ's sacrificial death lies in its saving significance which has made all other sacrifices unnecessary.¹³⁵ With this confidence, according to Paul, Christians now can live and serve others without any concern about their

¹³²Kuempel, p. 352.

¹³³C. Leslie Mitton, The New Century Bible Commentary: Ephesians (Grand Rapids: Wm. B. Eerdmans, 1973), p. 175.

¹³⁴The Greek: *θυσία* and *προσφορά*. The former is used as of the sacrificial death of Christ which, in contrast to the earthly sacrifices, is to be classed among the better sacrifices. (Arndt-Gingrich-Danker, p. 366). See Heb. 9:23; 10:12. The combination of both terms is found in Heb. 10:5, which is a quotation from Psalms 39:7 LXX (MT 40:6).

¹³⁵Mitton, p. 176.

own salvation, which has been achieved by Christ once for all. Therefore, not as meritorious works which demand salvation, but as a thanksgiving sacrifice which responds to God's grace through faith, Christians should serve one another, by putting their faith into practice in love, which is nothing but a reflection of the fact that Christ has first loved them, giving Himself up for their salvation. Significantly, Paul describes the gift which he received from the Philippians by the hand of Epaphroditus as "a fragrant offering, a sacrifice" (Phil. 4:18), using the same terms.¹³⁶ Thus the result of the death of Christ, in those who benefit from it, the Christian life which lives in the way of the Savior, the sacrificing love for others.

Paul goes on to show that Christ's self-sacrificing love expressed in His vicarious death on the cross and resurrection has decisive implications for family relationship (5:21-6:9). He uses here again the example of Christ's sacrificial love as one which especially husbands are to follow in their marriage relationship:

Husbands, love your wives, as Christ loved the church and gave himself up for her (v. 25).

As Christ gave Himself on the cross for the church in *ἀγάπην*, so the husband is to give himself in his self-giving love. C. L. Mitton comments:

This word for love is the one which the Christian community made especially its own. It is the word in the Gospels for the Christian duty of loving both neighbors and enemies. It is a word which signifies a constant concern in the thought and action for the welfare of the other person.¹³⁷

¹³⁶ ὀσμὴν εὐωδίας, θυοῖαν (an odour of sweet smell, a sacrifice).

¹³⁷ Mitton, p. 200.

The source of this Christian love is not any human love, but God's love for man, or Christ's love for his church.¹³⁸ ἡγιασθησεν (loved) is in the aorist tense, like verse 2, which refers to 'a unique, unrepeatable event of the past.' This event must be the self-giving of Christ in his death on the cross. Accordingly, this is an example of the Pauline use of the 'surrender formula' of Christ's death in the context of his exhortation.¹³⁹

Self-sacrifice 'Ransom.' 1 Tim. 2:6; Titus 2:14.

Two texts in the Pastoral Letters introduce another picture which is described by the Apostle in terms of the surrender formula, namely, of ransoming. This must have been very familiar to the addressees of Paul from their ordinary daily life. By using this vivid picture, Paul teaches the redemption which Jesus Christ, the Savior, had achieved by giving himself for freeing men from sin.¹⁴⁰

(The man Christ Jesus) who gave himself as a ransom for all (1 Tim. 2:6).

(Jesus Christ) who gave himself for us to redeem us from all iniquity and to purify for himself . . . (Titus 2:14)

Let us first look at the context. In the first half of the second chapter of 1 Timothy Paul deals with liturgical prayer, the importance of public worship (verses 1-8). "The necessity of clear regulations for congregational gatherings was especially realized in the primitive Church,

¹³⁸ "Here for the only time in Paul's letters, his redemptive death is represented explicitly as an act of love towards the Church" (Stanley, p. 230).

¹³⁹ Wengst, p. 62.

¹⁴⁰ Hengel points out: "A variant of the earlier Semitic-type expression (Mark 10:45), in the Greek tradition" (Atonement, p. 35).

and as early as 1 Corinthians xiv, we find Paul concerned about the misunderstandings and disorder."¹⁴¹

In verses 5 and 6 Paul quotes a traditional christological formula, which was already familiar to his readers. It is very fitting that Paul stresses the mediatorial work of Christ Jesus in the liturgical context: "For there is one God, and there is one mediator between God and man, the man Christ Jesus" (verse 5), "who gave himself as a ransom for all." As Paul urges in verse 1,¹⁴² the important element in the statement is "for all." It is the fact that Christ died for all men and therefore Christians are to pray for all people.

"Ransom" (*ἀντίλυτρον*): The word appears only here in the New Testament. Its meaning does not differ greatly from the simple *λύτρον*,¹⁴³ which has its only one occurrence in Mark 10:45 (and its parallel Matthew 20:28).¹⁴⁴ The idea of 'ransom' is similar both in 1 Timothy 2:6 and in Mark 10:45. Lane comments:

The prevailing notion behind the metaphor is that of deliverance by purchase, whether a prisoner of war, a slave, or a forfeited life is the object to be delivered. . . . It speaks of a liberation which connotes a servitude or an imprisonment from which man cannot free himself.¹⁴⁵

Similarly, Christians were men who had been enslaved to sin, but now they

¹⁴¹J. N. D. Kelly, A Commentary on the Pastoral Epistles: 1 Timothy, 2 Timothy, Titus (London: Adam & Charles Black, 1963), p. 60.

¹⁴²"First of all, then I urge that . . ."

¹⁴³Leon Morris, The Apostolic Preaching of the Cross (Grand Rapids: Wm. B. Eerdmans, 1965), pp. 51-53.

¹⁴⁴Mark 10:45b, . . . *καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.*
(. . . and to give his life as a ransom for many).

¹⁴⁵Lane, p. 383.

are ransomed from the death sentence by Christ Jesus who gave His life for that ransoming. He offered Himself as a guilt-offering for the sins of the people.¹⁴⁶ "The release effected by this offering overcomes man's alienation from God, his subjection to death, and his bondage to sin. Jesus' service is offered to God to release men from their indebtedness to God."¹⁴⁷

In Titus 2:14 by calling Jesus Christ "our Savior" (σωτήρ), Paul explains Christ's saving work as: "Who gave himself for us to redeem (or ransom) us . . ."¹⁴⁸ This is also the interpretation of Christ's death in terms of ransom. λυτρώονται (to ransom) appears elsewhere in the conversation between the risen Christ and the Emmaus disciples (Luke 24:21): The two disciples say, with reference to Jesus, "we had hoped that he was the one to redeem Israel."¹⁴⁹ Their expected redemption was that God's power would free His covenant people, Israel, from all their enemies and bring in a period of blessing and prosperity.

The real redemption is realized by Christ's death on the cross and resurrection from the dead. It is not only for Israel, but also for the whole of mankind, whose fundamental problem is sin by which he is separated from God. Man cannot solve the problem by himself. Jesus Christ acted in his stead (ὑπέρ or ἀντί) in His redeeming death on the cross.¹⁵⁰

We have examined some key passages which include the 'surrender

¹⁴⁶ Lev. 5:14-6:7; 7:1-7; Num. 5:5-8.

¹⁴⁷ Lane, p. 384.

¹⁴⁸ The language is reminiscent of Psalm 129:8 LXX, which reads as follows:

¹⁴⁹ L. Morris, p. 38.

¹⁵⁰ Ibid., p. 39.

form.' Now we present here the important points which we found in a summary:

- 1) The distinctive verb, *παρὰ σίνας*, is used to describe an aspect of the death of Christ as self-sacrificing love for man, which was revealed in His death on the cross. For Paul this formula was better to stress the love of God, who sent His own Son as the obedient Suffering Servant to the cross (Rom. 4:25; 1 Tim. 2:6).
- 2) Paul's strong emphasis on the love of God as the motivation of the death of Christ indicates that only the love of God can save sinful man, and that it is through the Spirit that Paul could overcome the offensiveness of the cross of Christ.
- 3) This surrender formula was also useful for Paul to show the death of Christ as a 'ransom,' which was very familiar to his audience in first century Greco-Roman world.
- 4) Like the other formula, 'dying formula,' we noted that this formula also has the peculiar preposition, *hyper*, in almost all the texts we have examined, which means that the vicarious atoning death of Christ is presupposed in the statement.¹⁵¹
- 5) While the dying formula has the definite subject of this formula's subject is varied; the Son of God (Rom. 8:32; Gal. 2:20), Christ (Eph. 5:2, 25), the man Christ Jesus (1 Tim. 2:6), Jesus Christ (Titus 2:14), Jesus our Lord (Rom. 4:25), Our Lord Jesus Christ (Gal. 1:3-4) and Savior Jesus Christ (Titus 2:14). Only one thing remarkable is that the combination between the Son and *oc-*
curs twice, namely in Rom. 8:32 and in Gal. 2:20.¹⁵²

Cross, Crucify

While we were studying Pauline texts which are related to the death of Christ, we often referred to the death of Christ as the death on the cross, assuming that the cross of Christ is the most characteristic way of stating the death of Christ in Paul. Now we turn to those texts

¹⁵¹Except Rom. 4:25 where the preposition, *σίν*, appears because of the influence of Isaiah 53:12 LXX.

¹⁵²See above note 125.

in which Paul uses the very term 'cross.' As E. Earle Ellis has already pointed out, the words 'cross' and 'crucify' appear in the New Testament almost exclusively in the Pauline literature except for the Gospels.¹⁵³ And they are used primarily as theological terms. We need most carefully to examine how and in what contexts Paul uses these terms.

Each occurrence of 'cross' is found in a specific context.¹⁵⁴ We shall put the texts we take up into the three categories which indicate each particular context, in which the word of 'cross' is applied to the death of Christ. They are: (a) The cross and wisdom; (b) The cross and the Law; and (c) The cross and the 'new creation.'

The Cross and Wisdom

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God (1 Cor. 1:18).

As Bruce points out, in the Corinthian church we can see an example of the "subtle change which the gospel was apt to undergo when it was translated to a Gentile environment."¹⁵⁵ This was especially true of Corinth, crossroads of the Roman Empire--a teeming city not known for deep thought. It placed high value on what it superficially considered to be wisdom. The truest message of "Christ crucified" was for many unwelcome. Therefore, Paul undertakes to carefully point out the true significance of Christ's crucifixion also for the Corinthians.

¹⁵³E. E. Ellis, "Christ Crucified," in Reconciliation and Hope, R. Banks, ed. (Grand Rapids: Wm. B. Eerdmans, 1974), p. 69.

¹⁵⁴J. Christiaan Beker, Paul The Apostle (Philadelphia: Fortress Press, 1980), p. 204.

¹⁵⁵Bruce, Paul, p. 259.

The decisive importance of Jesus as the crucified and risen Lord is the basic emphasis for both First and Second Corinthians. Faith in Christ alone is given salvation, and His true and lasting wisdom.

In addition, as our historical survey of crucifixion in the ancient world indicated above,¹⁵⁶ every hearer in the Greek-speaking world was well aware of the fact that the crucified Christ had suffered a particularly cruel and shameful death, which as a rule was inflicted on violent criminals, rebellious slaves and rebels against the Roman state. In such an historical situation Paul dared to proclaim the "word of the cross."¹⁵⁷

ὁ λόγος τοῦ σταυροῦ (the word of the cross): from what follows, it is very clear that this is the succinct statement of the content of the Gospel. "By this Paul means nothing other than the Gospel, the constitutive basis of Christianity."¹⁵⁸ The content of the Gospel is nothing but "Christ crucified" (2:2; 1:23).¹⁵⁹ It is the power of God (verses 18, 24). "It represents the present mediation of God's power in two ways, in prophetic wisdom and in miracle (*δύναμις* 1:24), both of which have been manifested at Corinth in Paul's inspired utterance and miraculous works (*πνεύματος καὶ δυνάμεως* ; 2:4)."¹⁶⁰

μωρία (folly): Hengel quotes Justin's similar designation, *μανία* (madness) of Christianity, and points out how absurd it was

¹⁵⁶See above, Chapters II and III.

¹⁵⁷Hengel, *Crucifixion*, p. 83.

¹⁵⁸Ibid.

¹⁵⁹*ἐσταυρόμενος* is the perfect participle: "... the risen Christ presently works," remaining the crucified one. See Ellis, p. 70.

¹⁶⁰Ibid.

to speak of "the divine status of the crucified Jesus and his significance for salvation."¹⁶¹ For Paul's preaching the word *σταυρός* still retained the same original cruelty and abhorrence which was also obvious to the ancient world outside the Christian tradition.

Folly to "those who are perishing, but to us who are being saved it is the power of God." *ἀπολλυμένοις* (perishing) and *σωζομένοις* (being saved) are in the form of a present participle. But in the New Testament the sense is eschatologically defined: Destruction and salvation are consummated at the last day (Rom. 9:22; 10:33).¹⁶²

Remarkable is the fact that the counterpart to "folly" in 1 Cor. 1:18 is not 'true wisdom,' but "God's power" (*δύναμις Θεοῦ*).¹⁶³ For Paul the Gospel is the power of God (Rom. 1:16). E. E. Ellis points out that "Christ crucified," the content of the Gospel, is "not just a concept nor, as it is for unbelievers, just a past reference to a crucified person. It refers primarily to the exalted Lord who, in his exaltation, remains the crucified one."¹⁶⁴

But we preach Christ crucified, a stumbling-block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God (1 Cor. 1:23-24).

(we) is emphatic over against Jews and Greeks. "The choice of the first person makes the style that of confession, of adopting the

¹⁶¹Hengel, *Crucifixion* (Philadelphia: Fortress Press, 1977), p. 1.

¹⁶²Conzelmann, p. 41, note 12, lists similar usage: for *ἀπολλύναί*, 1 Cor. 15:18; Rom. 2:12; Luke 13:3, 5; and for *σωζειν*, 1 Cor. 3:15; 5:5; 9:22; 10:33; 15:2; Rom. 10:9, 26.

¹⁶³In Judaism 'the power' becomes a designation of God (cf. Mark 14:62). Cf. Rom. 1:16. See Conzelmann, p. 41, note 13.

¹⁶⁴Ellis, p. 70.

standpoint of faith."¹⁶⁵ At the same time Paul, using this "we," exhorts the Corinthians to join him in preaching Christ crucified, for Paul and the Corinthians have experienced for themselves that God may call men, give them faith and thus salvation. Although it may be impossible for all men, Jews and Gentiles, to meet the true God in the crucified Jesus Christ, the word of the cross must continue to be preached to all men - salvation to some, perdition to others. It is man's reaction to the word of the cross that creates this division (2 Cor. 2:14-16; 4:3-4). But Paul's stress is not on the division, but on the unifying power and wisdom of God among Christians.

Both Jews and Greeks are the representative man in the world, man alienated from God and manifesting his rebellion in anthropocentric existence.¹⁶⁶ But Paul distinguishes between Jews and Greeks, since both have different concepts of God. Those who, like the Jews, worship God as the mighty king of the universe seek signs of power; those who, like the Greeks, see in God the all-embracing world principle seek wisdom.

σκάνδαλον (scandal);¹⁶⁷ because in the cross of Christ God did precisely the opposite of what they (the Jews) expected Him to do; *μωρία* (folly): because the cross of Christ was the paradoxical event of man's salvation by God.

Only to those whom God has called (*τοῖς κλητοῖς*), Christ crucified is both the power and the wisdom of God, in other words, the

¹⁶⁵Conzelmann, p. 47.

¹⁶⁶Barrett, 1 Corinthians, p. 55.

¹⁶⁷The word occurs only in the LXX, the New Testament and Christian writings (Conzelmann, p. 47, note 19).

true acceptance of the Gospel through the work of the spirit whether by Jews or Greeks, is rooted ultimately in a divine, not human, decision.¹⁶⁸

For I decided to know nothing among you except Jesus Christ and him crucified (1 Cor. 2:2).

Ἐν ὑμῖν (among you): among the wisdom-loving Corinthians. κριθεῖν here means 'to resolve' (5:3; 2 Cor. 2:1); "This resolve is not arbitrary, but it is reached on the ground of the cross."¹⁶⁹ Bruce comments on this point:

Paul's insistence on 'knowing nothing' among the Corinthians 'except Jesus Christ and him crucified' (1 Corinthians 2:2) had some regard to the intellectual climate of the city. As he came to know something of the Corinthians' reverence for current wisdom, he stressed that element in the gospel for which current wisdom could have no place: what more abject spectacle of folly and helplessness could be imagined than a crucified man? A crucified deliverer was to Greeks an absurd contradiction in terms, just as to Jews a crucified Messiah was a piece of scandalous blasphemy. But as Paul persisted in preaching Jesus as the crucified Savior and sin-bearer, the unexpected happened: pagans, as well as Jews and God-fearers, believed the message and found their lives transformed by a new, liberating power, which broke the stranglehold of selfishness and vice and purified them from within. The message of Christ crucified had thus accomplished something which nobody of Greek philosophic teaching could have done for them.¹⁷⁰

Thus it was only God's grace that enabled Christians to pierce through the utter disgrace of the cross to perceive the saving nature of the death of Christ; for only God's call could make Christ crucified their strength and wisdom.¹⁷¹

The central point Paul is clearing up here is that in the wisdom of God the world does not know the Gospel of God through human wisdom, but that it is pleasing to God that those who believe are saved through the folly of Christ crucified (1:21). Paul is attacking human wisdom,

¹⁶⁸ Barrett, 1 Corinthians, p. 56.

¹⁶⁹ Conzelmann, p. 54.

¹⁷⁰ Bruce, Paul, p. 253.

¹⁷¹ Beker, p. 207.

not only as a way of salvation, but also the inherent presupposition and structure of the wisdom of men as such. "The wisdom from God is "not fleshly (σαρκικῆ) wisdom but God's gift" (2 Cor. 1:12). Furthermore, it has a cruciform manifestation, for it proceeds from the one who as the exalted Lord remains 'Christ crucified.'¹⁷² Thus it is only through the wisdom of God given to faith as the Spirit's work, that man can be saved through the preaching of the word of the cross, which otherwise appears to be offensive and foolish to human wisdom. God saves the believers by crucifying the Messiah! This message of folly is the message of God's power and wisdom in saving man by the cross.

The Cross and the Law

Paul's purpose in writing his letter to the Galatians was to stress that salvation is strictly a gift of God's grace. He summarizes this beautifully in the opening verses of this letter (1:1-5). And then he carefully develops and underlines this thesis throughout the letter.

The problem in the Galatian churches was caused by misguided Jewish Christians who sought to persuade the Galatian Christians that true salvation was possible only through living as Jews after coming to faith in Christ, and that thus in reality salvation was possible only through the works of the Law. Hence in this letter, the cross and the Law stand in direct opposition to each other as Paul again and again stresses that only through faith in the crucified and risen Christ was salvation possible. The way of the Law could only end in eternal subjection and punishment.

¹⁷²Ellis, p. 71.

For I through the law died to the law, that I might live to God (Gal. 2:19).

After having declared that justification before God depends only upon the faith in Jesus Christ, not on works of the Law, Paul now turns to the question of what the relationship of Christians to the Law is.

¹⁷³*Ἐγώ*: This first person singular is used as a "prototypical example of what applies to all Pauline Christians."¹⁷³ "I died to the law," that is, Paul and the Christian have ceased to live in that world in which the Law was dominant; it means the end of the relationship with the Law, in other words, a liberation from the Law (Rom. 7:6).¹⁷⁴ It refers to the end of the Law in salvation (3:25; compare Rom. 7:4; 10:4).¹⁷⁵ In contrast with it, Paul states, "that I might live to God." The dative here *θεῷ*, like *νόμῳ*, expresses a relationship;¹⁷⁶ a living relationship with God; life under the reign of God, and for the honor of God.

The argumentation of Paul in this verse is very similar to Romans 6:10-11, though the counterpart of God in the latter is not Law, but sin.¹⁷⁷ Interestingly enough, in both cases 'law' and 'sin' appear as personification in contrast with God. Paul understands both law and sin here in the same category of antithesis of God.

¹⁷³Hans D. Betz, *Galatians* (Philadelphia: Fortress Press, 1979), p. 122, note 80. Cf. 6:14, 17b; 1:10; 4:12-20; 5:2, 10, 11; etc.

¹⁷⁴Guthrie, p. 89. Romans 7 is a commentary on this statement.

¹⁷⁵Betz, p. 122.

¹⁷⁶Only elsewhere Rom. 6:10-11, 13. Cf. Rom. 14:7-8; 2 Cor. 5:15.

¹⁷⁷The antithesis between God and law appears elsewhere only in Phil. 3:9, while God-sin antithesis occurs several times in Romans 6 and 7.

"I have been crucified with Christ."¹⁷⁸ *συνεσταυρωμαι* (have been crucified with) is in the perfect tense, speaking of something that once took place and has not lost its power.¹⁷⁹ As noted above, Paul in 3:13 states, Christ redeemed us from the curse of the law, having become a curse for us." And in 4:4-5, ". . . born under the law, to redeem those who were under the law." From these statements we conclude that Christ died under the curse of the Law in order to redeem us from the reign of the Law. Thus the Law plays a crucial role in the crucifixion of Jesus Christ; this is the reason why Paul says, "through the law I died." In short, we died to the Law, ending the relationship with it in the matter of salvation, the death of Christ who died under the curse of the Law for us is ours. Thus the cessation of the law was associated with the cross of Christ (Gal. 2:19, 21; 3:13; 5:11; 6:6; Eph. 2:13-14; Col. 2:14).¹⁸⁰

O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? (Gal. 3:1).

It is in the light of "Christ crucified" that Paul deals with problems in Galatians, especially the question of the Law. Salvation and the gift of the Spirit are grounded in the publicly proclaimed, crucified Christ (3:1-5). To those who were turning away from this source of life in Galatia, Paul gives a warning: "O foolish Galatians." For the first time since 1:11 Paul addresses his readers by name, which indicates a strong feeling on Paul's part of indignation that they should have allowed

¹⁷⁸ Similar statements about 'dying with Christ' are found in Rom. 6:3-10; 8:17; Phil. 3:10, 21; Col. 2:12-14, 20; 3:3-4. See Betz, p. 122, note 84.

¹⁷⁹ Ridderbos, p. 105.

¹⁸⁰ W. D. Davies, p. 238.

themselves to be misled.¹⁸¹ *Βαρκαίνειν* (to bewitch) suggests the use of magic, particularly the casting of a spell through the use of the evil eye.¹⁸² But reference here is to the spiritual condition of the Galatians, rather than on those who caused the trouble. "You certainly must have been bewitched."

"Jesus Christ was publicly portrayed as crucified";

Προεγραφή (to announce publicly) indicates the familiar practice of making public announcements by means of bills or posters.¹⁸³ Here it refers to Paul's public proclamation of the word of the cross.¹⁸⁴ "Christ crucified" (*ἔσταυρωμένος*) is in the perfect participle (having been crucified), which suggests that more than the mere historic event is in mind. "The cross occupied a large place in the thoughts of the Apostle Paul in this epistle, and is undoubtedly central to his theology of justification."¹⁸⁵ It is not only in the past that the cross of Christ abolished the justification by works of the Law, but its effect is on-going in the present.

Paul is reminding the Galatians of his careful and emphatic proclamation of the Gospel that the cross of Christ has ended our hopeless relationship to the Law, and that a new way of justification by faith

¹⁸¹Guthrie, p. 91.

¹⁸²Arichea-Nida, p. 53.

¹⁸³Show forth or portray publicly, proclaim or placard in public; here it means: "before whose eyes Jesus Christ was portrayed on the cross" (Arndt-Gingrich-Danker, p. 704).

¹⁸⁴Cf. 1 Cor. 1:23; 2:2; See Johannes Schneider, *σταυρῶσις* in Theological Dictionary of the New Testament, trans. G. W. Bromily (Grand Rapids: Wm. B. Eerdmans, 1965), 10 vols. 7:575-77.

¹⁸⁵Guthrie, p. 92. *ἔσταυρωμένος* (having been crucified) was placed at the end of the sentence, separated from *Χριστός*, which may suggest Paul's emphasis. Cf. Rom. 6:6.

in Christ's death on the cross has been opened for all of us. The cross of Christ is a reminder for the Christian of the present life in Christ and of the hidden victory. It is not only a reminder, but it is the way in which the crucified and risen Lord Christ is present with us.

But if I, brethren, still preach circumcision, why am I still persecuted? In that case the stumbling-block of the cross has been removed (Gal. 5:11).

The context of this verse is ethical exhortation.¹⁸⁶ The emphasis of Galatians, chapters 5 and 6, is Christian life as a life of freedom. If Christians are called to a life of freedom in faith, bondage to the Law is thereby excluded.¹⁸⁷ Chapter 5:1-12 begins with the statement that "for freedom Christ has set us free," and warns against taking up the yoke of the Jewish interpretation of the Law, especially of circumcision.

There have been different opinions as to how to interpret the first part of the verse, namely, if-clause and why-question.¹⁸⁸ This statement probably reflects a charge against Paul by his opponents that he favored circumcision for salvation.¹⁸⁹ "Here the apostle takes up the charge in order to show its illogical character."¹⁹⁰

¹Εἰς is used with ἵνα, by which Paul emphatically puts his own preaching in contrast to that of his opponents of the preceding verse (verse 10). Paul reports here the following two facts: 1) Paul is still

¹⁸⁶Betz, p. 253.

¹⁸⁷Guthrie, p. 49.

¹⁸⁸Ridderbos, p. 193, note 23, sums up different interpretations which have been proposed. But his own opinion, 'hypothetical case' is not convincing.

¹⁸⁹Guthrie, p. 132.

¹⁹⁰Ibid.

persecuted;¹⁹¹ and 2) Paul denies that he preaches circumcision.¹⁹²

Paul thus assumes that his readers know his experience of persecution, particularly at the hands of the Jews. This undeniable fact of his being persecuted refutes the charge brought against him.

Κηρύσσειν περιτομῆν (to preach circumcision) appears only here. This phrase may be formulated in contrast to *Κηρύσσειν Χριστόν* (1 Cor. 1:23; Phil. 1:15).¹⁹³ By using this phrase Paul denies his preaching of circumcision, but at the same time this reflects the fact that his opponents were preaching circumcision, claiming that Paul too was doing the same elsewhere.¹⁹⁴ By claiming so, they seemed to try to make their work easier among the Galatians. Their inclusion of circumcision into the proclamation may also for them have been a way to escape persecution by Jews. For Paul, however, this attitude of the opponents toward circumcision was not only a matter of the method of mission, but also a danger which threatened the foundation of Christian faith.

τὸ σκάνδαλον τοῦ σταυροῦ (the stumbling-block of the cross);¹⁹⁵ *σκάνδαλον* originally refers to something which turns out to be a trap, a source of embarrassment and offense, a provocation which

¹⁹¹Betz, p. 268, note 147.

¹⁹²Ibid.

¹⁹³"If the phrase is Paul's own formulation, it becomes uncertain that the opponents attributed 'preaching circumcision' to Paul. But Paul seems to restate in his own words something which in fact was held against him" (Betz, p. 269).

¹⁹⁴Cf. Acts 16:3. For some opinions as to Paul's attitude toward circumcision, see Betz, p. 269.

¹⁹⁵Verse 11b begins with *ἀρα* (therefore), which indicates the end and conclusion to the discussion on circumcision (5:2-12). Cf. 2:21.

arouses resentment and resistance.¹⁹⁶ The stumbling-block of the cross is that element in the death of Christ which would lead the Jews to oppose the message of Christ crucified and hinder them from accepting Jesus as the Messiah. That the scandal cannot be removed means that it is the indispensable element of the Gospel. If the Galatians submit to circumcision and obedience to the law, the "scandal" of the cross is removed (5:2). Here circumcision and the scandal of the cross are mutually exclusive elements in the Pauline preaching. That the stumbling-block is removed is the same as that Christ has died in vain.¹⁹⁷ In short, Paul's concern is that the stumbling-block of the cross be not eliminated from the Christian gospel and Christian existence.¹⁹⁸

The 'stumbling-block' of the Christian message is, according to Paul, that salvation is proclaimed on the basis of Christ's crucifixion and death. This is an offense to the Jews because salvation is promised 'through faith in Christ Jesus (cf. 2:16) and by implication, renders the Jewish concept of salvation through observation of the Torah invalid. It is also a 'stumbling-block' to the Greco-Roman culture because by implication the Christian concept of salvation denies any validity to the way of Greek paideia. Therefore, the Christian message presents the unbeliever with a central and indispensable element of 'provocation' and 'alienation.' Without this element, the Christian message has lost its integrity and identity, i.e., its truth.¹⁹⁹

¹⁹⁶ ". . . that which, in the preaching about the cross, arouses opposition" (Arndt-Gingrich-Danker, p. 753).

¹⁹⁷ Betz, p. 269.

¹⁹⁸ Paul refers to the "stone of stumbling" (ΠΕΤΡΑ ΣΚΑΝΔΑΛΟΥ) in Rom. 9:33, which is a combined quotation from Isaiah 8:14 and 28:16. Cf. 1 Peter 2:6-8, where the 'stone' explicitly refers to Christ. The same may hold true in Rom. 9:33 (See Barrett, Romans, p. 194). As Barrett points out, the 'stone' (= Christ) has the double effect of creating both offense and faith (Ibid.). Here in our present text, Paul characterizes the cross as the most scandalous.

¹⁹⁹ Betz, p. 270

But far be it from to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world (Gal. 6:14).

In the postscript, Paul insists again on the unique and universal value of the redemptive work accomplished by the cross.²⁰⁰ He declares that he boasts only in the cross of Christ.

Ἐμοὶ δὲ (but . . . me): de points to the rejected matter in 6:13.²⁰¹ μὴ γένοιτο καυχᾶσθαι (far be it from . . . to boast): this formula Paul uses elsewhere to deny something vigorously.²⁰² For Paul there is no possibility whatsoever of 'boasting,' much less of those things in which his opponents are boasting.

ἐξ ἡμῶν (except . . .): Not all types of boasting are excluded: Paul's concern is the ground for human boasting. Any kind of boasting which is based on man's own achievements should be excluded. His only ground for boasting is the cross of Christ. In 2 Cor. 10:17 Paul states: "Let him who boasts, boast of the Lord." Humanly speaking, boasting of the cross would make no sense; the cross is 'folly.' By insisting that Paul boasts only in the cross of Christ, he declares at the same time his denial of any human achievements as ground for boasting by a Christian.²⁰³

"By which (δὲ ὅς) the world has been crucified to me . . ."

²⁰⁰Stanley, p. 158.

²⁰¹Betz, p. 317, note 58.

²⁰²2:17; 3:21. Ridderbos, p. 224, note 7, points out that this construction (far be it from . . .) is used in the Old Testament also in this form (Joshua 22:29; 24:16 LXX). It stands about half-way between a prayer and a curse.

²⁰³Cf. Phil. 3:3, where Paul states that "we glory in Christ Jesus," which is in distinction to "(we) put no confidence in the flesh."

This is a "summary of Pauline soteriology."²⁰⁴ "By which"²⁰⁵, the cross of Christ and its implications are here regarded as the instrument through which a remarkable transformation of Paul's relationship with the world has been made.²⁰⁶

The result is that the world has been crucified to me, and I to the world. He has been changed from being a slave under the elemental spirits of the world to being a free son of God. "When the world had died to him and he to the world, he could discover real life. He could then look out on the natural order from a different point of view, as verse 15 shows. Henceforth his aims are spiritual and what the natural man regards as gain are for him refuse (σκόβαλα ; Phil. 3:8).

In 2:19 Paul already pointed out the end of the relationship with the Law as a way of salvation. In his dealing with the relation to the world and its crucifixion in the death of Christ, Paul here also claims something of the same point, regarding the Law as belonging to the world which opposes God (see 4:9). The concept of *κόσμος* (world) in Paul appears not always in the negative sense. Sometimes it occurs in the neutral sense (Rom. 1:8; 1 Cor. 4:9; 8:4); sometimes in the positive sense as created by God (Rom. 1:20). But on the other hand it does occur as the antithesis to God, that is, as that which is hostile to God (1 Cor. 1:21; 3:19); or as where sin reigns (Rom. 5:12, 13); or as the object of God's judgment (Rom. 3:6, 19; 1 Cor. 11:32). Paul in our case uses the term as in such a negative sense. It is an epitome of everything outside of Christ in which man seeks his own glory and puts his trust.

²⁰⁴Betz, p. 318.

²⁰⁵Or "through whom," namely, Christ.

²⁰⁶Guthrie, p. 150.

As a concluding remark on this section, namely, the theme of the cross versus the Law, we note Luther's comment on 2:19:

All these things happen, not through the Law or works but through Christ the crucified, on whose shoulders lie all the evils of the human race - the Law, sin, death, the devil, and hell - all of which die in Him, because by His death He kills them. But we must accept this blessing of Christ with a firm faith. For just as what is offered to us is neither the Law nor any of its works but Christ alone, so what is required of us is nothing but faith, which takes hold of Christ and believes that my sin and death are damned and abolished in the sin and death of Christ.²⁰⁷

In summary, the texts we have examined above under the heading of 'the cross and the law' are all from Galatians. In this epistle Paul takes up the question of the Law most antithetically compared with the cross of Christ. To those who claim the Law as the means of salvation Paul asserts that to be under the Law is to be under a curse. To obey the Law is to submit to the elemental spirits of this evil age.

But with the cross of Christ the writ of the Law came to an end. The attempt to obey the Law as a means of salvation ends in failure. Christ, by taking upon himself the curse of the Law, has delivered us from it. Thus a new epoch has dawned in the cross of Christ, ending the old sway of the Law. As we noted that in the phrase of "Christ crucified" *ἔσταθωρῶμενος* is the form of the perfect participle, the risen Lord is and remains the Lord as the crucified. In the following section we will see the positive aspect of the cross of Christ because according to Paul the cross signifies not only judgment, but also a new life for believers.

²⁰⁷Luther, pp. 159-60.

The Cross and the New Creation

Our first text is Romans 6:6, which most clearly declares a new life brought about by the death of Christ on the cross:

We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved (Rom. 6:6).

"Rom. 6:3-11 is the locus classicus for St. Paul's doctrine of baptism,"²⁰⁸ One of the basic thoughts here is 'the reality of our union with Christ' through baptism in his death and resurrection. Franzmann points out that three times Paul stresses the reality of our union with the dying and the resurrected Christ (verses 5, 6, and 8).²⁰⁹

"Our old self was crucified with him": literally the 'old man' (ὁ παλαιὸς... ἄνθρωπος).²¹⁰ Paul, by this phrase, refers to the 'old Adam'.²¹¹ Barrett paraphrases: "ourselves in union with Adam."²¹² Unlike Gal. 2:20 and 6:14 where the verb is in the form of perfect tense, here 'crucifixion' is expressed in the (passive) aorist tense in Greek. This characterizes the unrepeatable event of Baptism. Those who are united through Baptism by faith to Christ are reckoned as having been crucified with Christ Jesus when He was crucified at Golgotha.²¹³ Barrett comments:

The old, Adamic, self was crucified with Christ. In his crucifixion Jesus endured the messianic affliction, and it is by sharing this

²⁰⁸Black, p. 93

²⁰⁹Franzmann, p. 110.

²¹⁰The expression occurs also in Col. 3:9; Eph. 4:22.

²¹¹Barrett, Romans, p. 125. Black, p. 95.

²¹²Barrett, Romans, p. 125. "The man we once were has been crucified with Christ" (NEB).

²¹³Bruce, Romans, p. 138.

affliction in union with Christ that the descendants of Adam participate in the New Creation of which the New Adam is the head.²¹⁴

The purpose of the baptism is that "the sinful body might be destroyed." The sinful body we have from Adam was abolished, and the baptized man is liberated from the reign of sin and death. "The old Adam in us, together with all sins and evil lusts, should be drowned by daily sorrow and repentance and be put to death, . . ." (Luther).²¹⁵

τὸ σῶμα τῆς ἁμαρτίας (the body of sin): It is more than an individual affair; it is rather that solidarity of sin and death which all men share in Adam.²¹⁶ It is human existence under the reign of sin. Only Christ crucified can deliver us from the enslavement of sin. This old life under the dominion of sin has been put to death when Christ died on the cross for all who believe. Thus the cross turns away from our old life, from the Law, and from the old world so that God might grant us life in the redeemed world which Christ has initiated.

And through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. (Col. 1:20).²¹⁷

Colossians 1:15-20 is regarded as one of the great christological hymns.²¹⁸ According to Eduard Lohse, this hymn consists of two strophes:

²¹⁴ Barrett, Romans, p. 125.

²¹⁵ M. Luther, Small Catechism in The Book of Concord, ed. T. G. Tappert (Philadelphia: Fortress Press, 1959), p. 349.

²¹⁶ Bruce, p. 139. Rom. 8:3 says, ". . . he (the Son of God) condemned sin in the flesh."

²¹⁷ $\delta\iota\ \alpha\upsilon\tau\omicron\upsilon$ (through him) is omitted by Vaticanus, D*, etc., but appears in Chester Beatty, Sinaiticus, Alexandrinus, etc.

²¹⁸ See Guthrie, New Testament Theology (Leicester: Inter-Varsity Press, 1981), pp. 343-45.

1) In verses 15-18a it is stated that all things were created in Him, through Him, and for Him; 2) verses 18b-20 deal with reconciliation which is established as cosmic peace by the bearer (Christ) of the divine fulness.²¹⁹ Our particular interest here is in the theme of reconciliation, which is based upon the death of Christ. What is remarkable in this connection is a significant extension to include all things "whether on earth or in heaven." The reconciliation here signifies that of a creation estranged from its creator.

Verse 20 states that the work of reconciliation was accomplished by Christ's blood on the cross. Through Christ's death God himself achieved this reconciliation for the whole world. Ἀποκαταλλάσσειν (to reconcile) appears only in Christian literature.²²⁰ Here it is used to refer to a cosmic aspect of reconciliation. The unity and harmony of the cosmos has been disrupted by sin, and need to be restored. The hymn declares that this has been achieved by the blood of Christ on the cross. "The universe has been reconciled in that heaven and earth have been brought back into their divinely created and determined order through the resurrection and exaltation of Christ."²²¹ Now the universe (τὰ πάντα) is again restored under its head, Christ. The cosmic peace, in other words, the conquering of the cosmic enmity, has been realized by the Creator, "by the blood of his cross."

²¹⁹ Eduard Lohse, Colossians and Philemon (Philadelphia: Fortress Press, 1971), p. 42.

²²⁰ Lohse, p. 42. It does not occur in the LXX (Morris, p. 216).

²²¹ Lohse, p. 59.

"By the blood of his cross": that is, by the vicarious death of Christ. Peace has not been established in an other-worldly drama, but rather in the death of Jesus Christ on the cross. Eduard Lohse comments:

Since the Christ-event pertains to the whole world, the crucified and resurrected One must be heralded as the Lord in all lands (cf. 1:24-29). Whoever belongs to this Lord is 'new creation; the old has passed away, behold, the new has come.'²²²

Having canceled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross (Col. 2:14).

Colossians 2:6-23 begins the second part of the epistle. Paul now deals with the situation of the community, which is threatened by false teachings. They should not allow themselves to become deluded by an empty philosophy²²³ that will subject them to angelic powers, over whom Christ is highly exalted. In baptism they were buried with Christ and raised with him.

Paul here alludes to the nailing of Jesus Christ to the cross, in the cancelling of the bond which stood out against us with its legal demands. *Χειρόγραφον* (bond, or certificate of indebtedness): this image derives from legal practice about debts. This signifies man's condition of indebtedness before God. God has cancelled this debt

²²² Ibid., p. 60.

²²³ *φιλοσοφία* (2:8): "(i) secret information on 'the divine ground of being'; (ii) the proper perception of the 'elements of the universe' (vv. 8, 20); (iii) the Colossian heresy purported to be the avenue to establish proper relationship with 'the divine ground of being'; and (iv) 'the effective desire to be in right relation with the power manifesting itself in the universe'" (Dr. E. Kiehl's Lecture on Studies in the Life and Theology of St. Paul in June, 1983, Concordia Seminary, St. Louis.)

through Christ.²²⁴ *τοῖς δόγματι* (with its legal demands, or with its decrees), which means (the bond) containing, or consisting of, legal demands.²²⁵ In Ephesians 2:15 Paul states that "by abolishing in his

(Christ's) flesh the law of commandments and ordinances . . ."

(*τὸν νόμον τῶν ἐντολῶν ἐν δόγματι*).²²⁶ Lohse points out that according to Judaism God cancels debts only when the scales of merits and debts balance, while in Christianity it is confessed that God has forgiven all sins and blotted them out.²²⁷

Abolishing the debt was accomplished when God nailed it to the cross. *προσηλῶν* (to nail): Because Christ was nailed to the cross for us, the debt is forgiven once and for all. Thus the debt (bond) was nailed to the cross together with Jesus Christ.²²⁸ Fitzmyer points out that Josephus, using the same verb, describes the action of the procurator Gessius Florus (A.D. 64-66): "who ventured that day to do what none had ever done before, namely, to scourge before his tribunal and nailed to the cross (*σταυρῶ προσηλῶσαι*) men of equestrian rank. . ."²²⁹

²²⁴ Paul is representing God as cancelling our debts through Christ. See Guthrie, *Theology*, p. 201.

²²⁵ C. F. D. Moule, *An Idiom Book of New Testament Greek* (Cambridge: University Press, 1968), p. 45, note 2, comments: The most plausible suggestion known to me is the very ingenious one (J. A. T. Robinson, *The Body* 43, n. 1) that "What Paul is saying is now erased is our subscription to the ordinances. (The dative is implied in the action of the verb.)"

²²⁶ "Law of commandments consisting in (single) ordinances" (Arndt-Gingrich-Danker, p. 201).

²²⁷ Lohse, p. 110.

²²⁸ Cf. Acts 2:23b: *προσηλῶσαντες ἀνείδατε* (you fastened to [the cross] and did away with). See Fitzmyer, p. 508.

²²⁹ Fitzmyer, p. 508.

The actual act of nailing of Jesus to the cross is not explicitly recorded in the Gospels. Our present passage is one of the few references to the actual nailing.²³⁰ But as indicated above, the heel bones pierced with an iron nail in the ossuary from Giv'at ha-Mivtar offer concrete archaeological evidence of the practice of nailing human beings to a cross as an instrument of execution such as is mentioned in this passage in the New Testament.²³¹

And might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end (Eph. 2:16).

Jews and Gentiles were usually totally incompatible, incapable of being fused into a single corporate life.²³² But the salvation of God for man has come through the cross to all people, both for Jews and Gentiles. Therefore the readers of the letter to the Ephesians now are to contemplate the removal of the separation between Jews and Gentiles through the reconciling act of Christ.

"Both to God in one body": The unity of humanity was gained by the incarnation, the reconciliation of humanity to God by the cross.²³³ ἓν ἐνὶ σωματι (in one body) stresses their being joined together and growing into a holy temple in the Lord. Leslie Mitton comments: "Perhaps there was no clearer mark of the power of Christ to transform human nature than that such old enemies as Jew and Gentile should be able to lay aside old prejudice and learn to enjoy one another's company,

²³⁰ See above note 228.

²³¹ Fitzmyer, p. 508.

²³² Mitton, p. 100.

²³³ B. F. Westcott, Saint Paul's Epistle to the Ephesians (Grand Rapids: Baker Book House, 1979), p. 38.

discovering that what now united them was stronger than what had divided them."²³⁴

Σὶὰ τοῦ σταυροῦ . . . ἐν αὐτῇ (through the cross, . . . in it): This double construction is significant.²³⁵ "In the former the Cross is the instrument which the Lord uses; in the latter it is, so to speak, the vehicle of His activity in which He is present. He as Crucified slew the enmity."²³⁶ Thus only the cross of Christ can heal the most stubborn and bitter estrangement of racial differences within the Christian community. The real problem of hostility or enmity among men is deeply rooted in man's separation from God, his Creator. Therefore, the real solution of the problem lies in Christ's vicarious atoning death on the cross.

In summary, the cross we studied in this section signifies, first of all, the cosmic turning point of the history of salvation. The cosmic dimensions of the Christ-event reveal the beginning of the renewal of creation, restoration, and the reconciliation of the estranged creature to God, its creator.

The cross also signifies peace, the real peace Christ has established once and for all through His sacrificial death on the cross between men and God. As the living relationship of the death of Christ to those who believe and benefit from it, the peace and reconciliation is to be reflected in a new life of the Christian and his community life through the work of the Spirit.

We have so far examined some key passages in Paul, which are related to the death of Christ, especially in terms of 'cross.' We have

²³⁴Mitton, p. 101.

²³⁵Westcott, p. 39.

²³⁶Ibid.

found that Paul refers to the cross of Christ at a crucial point in his arguments and exhortations.²³⁷ There remain a few other texts which include the terms, 'cross' or 'crucify.' However, it seems to be that in these Paul uses the terms in a different sense. Two of them are I Cor. 2:8 and 2 Cor. 13:4. Both refer to the historical event of Jesus' crucifixion.

The occurrence of the term 'cross' in Philippians 2:8 requires a special examination. Its context is the well-known christological hymn (2:6-11). As the history of the exegesis of the hymn indicates,²³⁸ there has been much scholarly debate on its background, origin, and the interpretation of its key words. Our purpose here is not to do an extensive exegesis of the passage, but to clarify some leading ideas of the hymn and to understand the significance of the use of the word, cross, in verse 8.

After relating his own situation in prison (Phil. 1, 12-26), Paul exhorts his Philippians to struggle courageously for the faith (Phil. 1, 27-30) and to preserve unity and fraternal charity amongst themselves (Phil. 2, 1-5).²³⁹ To this end Paul presents the hymn:

I 6a: Who, (though) he was in the form of God,
 b: did not count equality with God anything to be
 grasped,

7a: but emptied himself,
 b: taking the form of a slave

²³⁷The other texts which have the words, 'cross' or 'crucify,' which are theologically used, are 1 Cor. 1:17; Gal. 6:12; Phil. 3:18.

²³⁸As to main line of recent interpretation of this passage, see R. P. Martin, Carmen Christi: Philippians ii. 5-11 (Cambridge: University Press, 1967), pp. 63-65.

²³⁹Stanley, p. 95.

- 7c: being born in the likeness of men.
 d: And being found in human form
- 8a: he humbled himself
 b: (and) became obedient unto death,
 c: even death on a cross.
- II 9a: Therefore God has highly exalted him
 b: and bestowed on him the name which is above every
 name,
- 10a: that at the name of Jesus
 b: every knee should bow, in heaven and on earth and
 under the earth
- 11a: and every tongue confess
 b: that Jesus Christ is Lord,
 c: to the glory of God the Father.²⁴⁰

The hymn proclaims the pre-existence of Christ, his incarnation, his humiliation, and his exaltation, with a special stress on the last two. In order to find the significance of the use of the term, 'cross' (verse 8), we first study some important words of the hymn.

μορφή θεού (God's form): Jesus Christ exists in the form of God. It is in contrast to *μορφή δούλου* (slave's form - verse 7). The condition of the form of Christ is the existence equal to that of God,²⁴¹ which confirms the pre-existence of Christ. *ἁρπαγμὸν* (robbery,

²⁴⁰This strophe-division of our translation is according to Otfried Hofius, Der Christushymnus Philipper 2, 6-11 (Tuebingen: J. C. B. Mohr, 1976), p. 8.

Verse 7: instead of *ἄνθρωπων* several early witnesses read *ἄνθρωπου* (the Chester Beatty, Marcion, Origen, Cyprian, etc.). Metzger comments: "Although it is possible that the Adam-Christ typology implicit in the passage accounts for the substitution, it is more likely that the singular number is merely a non-doctrinal conformation to the singular *δούλου* and the following *ἄνθρωπος* (p. 613).

²⁴¹Guthrie, p. 347. Martin points out that the phrase, *μορφή θεού* is the key-term of the entire hymn (p. 99).

or prize);²⁴² Christ Jesus did not consider "his being equal with God *ἰσὺς θεοῦ* ." A most reasonable meaning seems to be that "Christ did not consider that the condition resulting from his form of existence allowed to him only a dazzling display of his equality with God in both of his natures, regarding this equality as a prize, . . . to be exhibited."²⁴³ In other words, Jesus as the obedient Servant did not always and fully use His divine power. He used it only when it was in accordance with His Father's will.

"But emptied himself, taking the form of a slave"; Jesus considered the mission and the work for which He assumed human nature; He considered not "Himself" but for us.²⁴⁴ "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). Jesus became man: He took the form of a slave (verse 7b).

A slave's form signifies Jesus' obedience to God's will. His complete obedience further is stressed by a phrase, "even death on a cross." R. C. H. Lenski comments:

'Slave' matches 'cross,' for when slaves were executed they were crucified. For this reason 'slave' is here used and not 'servant.' Dramatically Paul introduces the cross. He does not write simply 'as far as the cross' but 'as far as death, yea, death of a cross,' de emphasizing the latter.²⁴⁵

Thus the first part of the hymn (verses 6-8) moves steadily to the cross:

²⁴² Only here in the New Testament. "Quite rare in secular Greek; not found at all in the Greek translation of the Old Testament" (Arndt-Gingrich-Danker, p. 108).

²⁴³ R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians and to the Philippians (Columbus, OH: Lutheran Book Concern, 1937), p. 778.

²⁴⁴ Ibid., p. 779.

²⁴⁵ Ibid., p. 784.

"Indeed the human form, the self-humiliation, the obedience to death, the ignominy of the cross, suddenly focuses in few words on the utter antithesis to the pre-existence state."²⁴⁶ R. P. Martin sums up: "The earthly life of the 'manifested God' is summed up in one term: His obedience."²⁴⁷ In fact, it is the death on a cross.

One of the important results of the above historical survey of crucifixion as an ancient mode of execution is that crucifixion represented the uttermost humiliation of the victim. It was called 'slaves' punishment." If the first half of the hymn stresses the humiliation and obedience of Christ, then there can be no profounder culmination than the cross. Hengel points out how important and proper the term *σταυρός* is as part of the hymn as a whole, stating:

Death on the cross was the penalty for slaves, as everyone knew; as such it symbolized extreme humiliation, shame and torture. Thus the *θανάτου ἐν σταυρῷ* is the last bitter consequence of the *μορφῆν ἑούλου λαβών* and stands in the most abrupt contrast possible with the beginning of the hymn with its description of the divine essence of the pre-existence of the crucified figure, as with the exaltation surpassing anything that might be conceived (*ὁ θεὸς αὐτὸν ὑπερύψωσεν*). The one who had died the death of a slave was exalted to be Lord of the whole creation and bearer of the divine name *Kyrios*. If it did not have *θανάτου ἐν σταυρῷ* at the end of the first strophe, the hymn would lack its most decisive statement.²⁴⁸

Thus we have confirmed here that the cross has the most important role in the Christology of the hymn. Now we shall turn to another important role of the death of Christ, namely, the role of the term "blood of Christ" in the Lord's Supper in Paul.

²⁴⁶Guthrie, Theology, p. 350.

²⁴⁷Martin, p. 227.

²⁴⁸Hengel, Crucifixion, p. 62.

Christ's Blood

1 Cor. 10:16-17, 11:25-26.

In this section we shall clarify the significance of the death of Christ for the Lord's Supper in Paul. The selected passages are 1 Cor. 10:16-17 and 11:25, 26. First Corinthians 10 and 11 are the only places where Paul refers to the Lord's Supper in his entire epistles. "Few as they are, however, they show how this institution, like that of baptism, was integrated in his thinking with the concept of the believing community as the body of Christ."²⁴⁹

The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? (1 Cor. 10:16).

Because there is one loaf, we who are many are one body, for we all partake of the same loaf (1 Cor. 10:17).

The context of these verses indicates that the Corinthians did not take idolatory and sacrificial food dedicated to idols seriously, because they held that the Christian rites of Baptism and the Supper guarded them from any possible harm.²⁵⁰ This 'sacramentalism' of the Corinthian enthusiast endangered the celebration of the Lord's Supper in the Corinthian church. Therefore, Paul warns the Corinthian Christians against participation in idolatrous feasts, by reminding them of the true meaning of the Lord's Supper.

Τὸ ποτήριον τῆς εὐλογίας (the cup of blessing): This is "a common Jewish expression for the cup of wine taken at the end of a meal, perhaps because it was the signal for saying grace after meat."²⁵¹

²⁴⁹Bruce, Paul, p. 283.

²⁵⁰Barrett, 1 Corinthians, p. 220. Schweizer, p. 5.

²⁵¹Bruce, Paul, p. 284, note 16. The blessing in Jewish form:

In the Passover meal this cup was the third to be drunk.²⁵² "We bless":
The blessing said over the cup expresses thanks to God.²⁵³ In the Jewish
usage it took the following form: "Blessed art thou, O Lord, King of
the universe, who created the fruit of the vine."²⁵⁴

"Is it not a participation (κοινωνία) in the blood of
Christ?" The cup is a means by which Christians participate together in
the blood of Christ. Here the emphasis is on an intimate participation
of Christians in one another. The basic participation, however, is the
participation of the church and its members in Christ Himself through His
body and blood.²⁵⁵ Christ is present in the Lord's Supper, by granting
a "participation" in His body and blood to the recipients of the Sacra-
ment.²⁵⁶ Luther stresses that κοινωνία (participation in the body
of Christ) is nothing else than the body of Christ as a common possession,
distributed among many for them to partake.²⁵⁷

"Blessed art thou, O Lord our God, King of the universe, who createst the
fruit of the vine" (Ibid.). According to G. J. Cuming and R. C. D. Jasper,
Prayers of the Eucharist: Early and Reformed (New York: Oxford Uni-
versity Press, 1980), p. 14, the eucharistic blessing reads as follows:
"(About the cup): We give thanks to you, our Father, for the holy vine
of your child David, which you made known to us through your child Jesus;
glory to you forever" (Didache 9:2).

²⁵²Barrett, 1 Corinthians, p. 231.

²⁵³εὐλογεῖν is synonymous with εὐχαριστέω used in 11:24
(Bruce, Paul, p. 284, note 16).

²⁵⁴See above note 251.

²⁵⁵J. Pelikan, Luther the Expositor, Companion volume to Luther's
Works (St. Louis: Concordia Publishing House, 1959), p. 193.

²⁵⁶Ibid.

²⁵⁷M. Luther, Confession Concerning Christ's Supper, vol. 37 of
Luther's Works, ed. R. H. Fisher (Philadelphia: Muhlenberg, 1961), p. 353.

τὸν ἄρτον ὅν κλάωμεν : Paul here, unlike 1 Cor. 11:23-25, mentions the cup first.²⁵⁸ Most commentators explain the reason for the sequence here by pointing out the connection of the 'bread' with the theme of the Body of Christ in verse 17.²⁵⁹ Barrett writes: "The order of verse 16 is sufficiently explained by the connection of thought that leads into verse 17."²⁶⁰ Thus Paul is aiming at the proper understanding of the Lord's Supper on the part of the Corinthian Christians.²⁶¹ "We break"; A natural act at any Jewish meal, and particularly at the Passover meal.²⁶² "A participation in the body of Christ?": As we noted above, the basic participation is the participation in Christ Himself through His body and blood. The participation in the body of Jesus makes us the Body of Christ.²⁶³ The corpus verum makes the corpus mysticum.

In verse 17 Paul's emphasis is shifted towards the community as the Body of Christ, the conception of the Body of Christ in which we are not only participants, but we are the Body of Christ.²⁶⁴ "One loaf, we

²⁵⁸I Corinthians 11:23 shows what order and sequence were traditionally maintained in the Pauline church. E. Kaesemann, "The Pauline Doctrine of the Lord's Supper," in Essays on New Testament Themes (Naper-ville: Alec R. Allenson, 1964), p. 110, explains: "The inversion of the normal sequence in 10:16 can only be explained by the fact that Paul wishes to shift the emphasis. . . . The traditional eucharistic terminology will allow him to derive the theologoumenon of the Church as the Body of Christ from the saying about the bread only."

²⁵⁹See the preceding note, and Eduard Schweizer, The Lord's Supper (Philadelphia: Fortress Press, 1967), pp. 4-5. Conzelmann, p. 172.

²⁶⁰Barrett, 1 Corinthians, p. 233.

²⁶¹"This link between the Lord's Supper and the concept of the church is the new element which he introduces into the understanding of the sacrament" (Conzelmann, p. 172).

²⁶²Arndt-Gingrich-Danker, p. 433.

²⁶³Kaesemann, "Pauline Doctrine," p. 109.

²⁶⁴Ibid.

who are many are one body": The emphasis is on the unity of the Christian community, but the basic idea is that the unity is brought about by the one loaf, that is, the one same body of Jesus Christ, participated in by each member of the community. The Greek for 'partake of' is *ΜΕΤΕΧΟΜΕΝ* *ἘΚ*. This explains the communion (*ΚΟΙΝΩΝΙΑ*). Both are closely tied up here.²⁶⁵

Hans Conzelmann comments:

In view of the situation in Corinth this means that partaking of the Lord's Supper does not first and foremost serve the edification of the individual, but unites the individuals to form the body of Christ.²⁶⁶

The sacrificial body of Christ which is given into each one incorporates each one together; the same body received by each is one body.

Now we turn to another text, in which Paul deals with the Lord's Supper in the same letter: 1 Cor. 11:25, 26.

In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this as often as you drink it, in remembrance of me' (v. 25).

For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes (v. 26).

The context of these verses deals with the abuse of the Lord's Supper and the disorder in the Christian assembly of the Corinthian church. Its assembly is marked by 'divisions' (*ἄχρισματα*, verse 18). The unity of 10:17 is contradicted. It is denied at the Supper itself.²⁶⁷ Paul deals with the situation, by recalling the words and acts of Jesus at the Last Supper.²⁶⁸

²⁶⁵H. Sasse, This Is My Body (Adelaide: Lutheran Publishing House, 1977), p. 355.

²⁶⁶Conzelmann, p. 172.

²⁶⁷Barrett, 1 Corinthians, p. 261.

²⁶⁸Ibid., p. 264.

Ernst Kaesemann points out the authoritative character of the eucharistic tradition which Paul presents before the Corinthian congregation. He states:

παράλαμβάνειν and *παρὰδοῦναι* may safely be taken as the equivalents of the rabbinic terms gibel and masar, which connote the unbroken and legitimate succession of tradition and at the same time define the content of the tradition as authentic revelation. The account of the Last Supper is thus a formulation of sacred Law.²⁶⁹

Thus Paul asserts here that the words and acts of Jesus at the Last Supper are what he is handing on and should be taken as controlling the supper eaten by the church.

"This cup is the new covenant in my blood";²⁷⁰ The presupposition here is that the shedding of the blood of Christ inaugurated a new covenant between God and man. This alludes, on the one hand, to Exodus 24:6-8, where the old covenant at Sinai was ratified by the sprinkling of sacrificial blood: "Behold the blood of the covenant which the Lord has made with you" (24:8). And on the other hand it reflects Jeremiah 31:31-33, where God promises to establish a new covenant with his people in the last days.²⁷¹ Thus the new covenant has now been established by the shedding of blood just as the old had been. The death of Christ is the sacrifice which makes God's covenant of grace with man possible. From that

²⁶⁹Kaesemann, "Pauline Doctrine," p. 120.

²⁷⁰Matt. 26:28 for "this is my blood of the covenant, which is poured out for many for the forgiveness of sins."

Mark 14:24: "this is my blood of the covenant which is poured out for many."

Luke 22:20: "This cup which is poured out for you is the new covenant in my blood."

²⁷¹Jeremiah 31:31-33. "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, . . ."

sacrifice comes the blood given by our Lord to those at his table.

ἡ καιρὴ διαθήκη (the new covenant);²⁷² The new sacrifice is not of animals, but of Jesus; the shedding of Jesus' blood, that is, the death of Jesus, is the founding of the new covenant in which men's sins are forgiven. "The Paschal framework of the Last Supper and of the crucifixion provides a new context into which the idea of the covenant sacrifice is inserted; "The cup of the blessing, drunk by all the participants in the meal, becomes the means by which the covenant is entered. To drink the cup is to enter into the covenant."²⁷³ "In my blood": The covenant was established in, that is, by means of (or at the cost of) the blood of Christ.²⁷⁴ To drink the cup is to drink the blood of Christ.

"You proclaim the Lord's death": καταγγέλλετε must mean 'proclaim.'²⁷⁵ When Christians celebrate the Lord's Supper, they recalled the event on which their existence was based.²⁷⁶ "At each Lord's Supper, the first Christians proclaimed 'the Lord's death until he comes.' For that reason, this meal along with the promise of the forgiveness of sins, came to lie at the heart of Christian liturgy."²⁷⁷ According to Kaesemann, Paul intentionally stressed the remembrance of the Lord's death in the celebration of the Supper.²⁷⁸ For the Christian, the new covenant meal

²⁷²See Morris, p. 65. ²⁷³Barrett, 1 Corinthians, p. 269.

²⁷⁴Ibid. See here also the emphasis of Hebrews on the once-for-all sacrifice of Christ as the great High Priest: e.g. Heb. 7:26-27.

²⁷⁵Not "you represent symbolically" (by Weiss, cited in Barrett, 1 Corinthians, p. 270).

²⁷⁶Barrett, p. 270. ²⁷⁷Hengel, Atonement, p. 73.

²⁷⁸Kaesemann, "Significance," p. 58.

is a meal of remembrance of Christ's vicarious atoning death on the cross (Romans 6) and of anticipation of the age to come as surely as he gives his body and blood to those at his table.

Thus the Lord's Supper was founded on the sacrifice of Christ Jesus, an act of divine deliverance by which sins were forgiven and a new covenant was set up between God and His people by his body and blood. "It was to be accompanied by a recital of the act of atonement, in which God's love was commended to sinful men (Rom. 5:8)."²⁷⁹

We have attempted to see the significance of the term, 'Christ's blood' in the context of the Lord's Supper in Paul. The first point we have found is that the idea of community is drawn from the body of Christ given in the Lord's Supper, which effects their being tied together as the Body of Christ. The blood of Christ here is understood making the New Covenant: "This cup is the new covenant in my blood" (1 Cor. 11:24). We who receive the blood are in the new covenant Supper.

Needless to say, the use of the term 'blood' is not limited to the accounts of the Lord's Supper in Paul. There are some important texts which include the term apart from passages connected with the Lord's Supper in Paul. One of them, Romans 3:25, is too significant to be overlooked in our research. We turn to this famous passage in the next section.

Romans 3:25.

The context of this verse, Romans 3:21-26, is called the 'locus classicus' for Paul.²⁸⁰ Its theme is justification by faith alone.

²⁷⁹Barrett, 1 Corinthians, p. 272.

²⁸⁰Black, p. 65.

Verse 25 states the object of justifying faith, that is, the Person of Christ crucified as a means of propitiation or expiation.²⁸¹ "In these verses which follow verse 23 St. Paul's thought moves forward, . . . in a series of images or pictures--from the law courts, the slave-market (redemption), and then the altar."²⁸²

This Christ Jesus God publicly set forth in his bloody sacrificial death as his means of dealing with sin, received through faith. He did this in order to show forth and vindicate his righteousness, because in his forbearance he had passed over, without punishment or remission, the sins men had committed in days gone by.²⁸³

προέθετο (publicly set forth): *προ-* is emphatic, signifying 'publicly.' In the active voice it normally means 'to offer sacrifice,' but here it is used in the middle.²⁸⁴ Most commentators translate it as 'set forth publicly.'²⁸⁵ *διὰ πίστεως* (through faith) and *ἐν τῷ αὐτοῦ αἵματι* (in his blood) both are independently epexegetic of *ἱλαστήριον*. "The death of Christ" thus is understood as 'his bloody sacrificial death,' namely 'Christ crucified,'²⁸⁶ which is the 'means of atonement.'²⁸⁷ And the benefits dispensed from the

²⁸¹As to the distinction between the two terms, propitiation and expiation, see Franzmann, pp. 70-71.

²⁸²Black, p. 65.

²⁸³This translation is from Barrett, Romans, pp. 77-79.

²⁸⁴Barrett, Romans, p. 77.

²⁸⁵E. Kaesemann, An Die Roemer (Tuebingen: J. C. Mohr, 1974), p. 90, cites a similar usage of the verb from Qumran literature (4QpPS 37 III, 16: "Interpreted, this concerns the Priest, the Teacher of Righteousness . . . whom He established to build for Himself . . ." (G. Vermes, p. 245)).

²⁸⁶Barrett, Romans, p. 77.

²⁸⁷This term by V. Taylor, which is cited by Morris, p. 184.

ἑλαστήριον are appropriated through faith, by believers.

ἑλαστήριον²⁸⁸ its cognate verb is ἑλασκεῖσθαι (to propitiate, or to appease); in Hebrews 9:5 (the only other occurrence of the term in the New Testament) it clearly refers to the 'mercy-seat' (Kappōpēth). But in the case of Hebrews the writer mentions the 'ark' and the 'cherbim,' and also using the article: τὸ ἑλαστήριον (the propitiation, or the expiation). None of these appears in Romans 3:25.

Following Deissmann, Leon Morris mentions 8 different ways of interpreting this word:

- i) Votive offerings (Josephus, Dio Chrysostom, and others).
- ii) The Golden plate above the ark . . . (the LXX, Philo, and Hebrews).
- iii) The ledge of the altar (G).
- iv) The place of the altar (Sabas).
- v) The altar (Cyril, Hesychius).
- vi) Noah's ark (Symmachus)
- vii) A monastery (Menander, Joseph Genesios).
- viii) A church (Theophanes Continuatus).²⁸⁹

Most scholars take the second as the meaning which Paul had in mind in his using the term, ἑλαστήριον.²⁹⁰ In this case it refers to the 'mercy-seat,' as the place where atonement was made in Old Testament days, before the Babylonian exile. Annually, on the Day of Atonement, the High Priest sprinkled the sacrificial blood on the golden decorative lid of the ark, the mercy-seat, in the Holy of Holies to atone for the nation's

²⁸⁸ A careful discussion on this term is to be found in Morris, pp. 184-86.

²⁸⁹ Morris, p. 187.

²⁹⁰ As to the relation between this verse and the Day of Atonement, see Kaesemann, pp. 91-92 who mentions various opinions on this.

sins. Therefore it was called 'the place of God's presence,' or 'the place of atonement.'²⁹¹

According to Morris, there are several uncertain points in the above interpretation. First, unlike Hebrews 9:5, the use of ἱλαστήριον without article does not refer to 'the' ἱλαστήριον, but 'a' propitiation or expiation.²⁹² Another problem is that it is harsh to make Christ at one and the same time Priest, Victim, and place of sprinkling.²⁹³ After discussing some other difficulties in the interpretation of the 'mercy-seat,' Morris concludes:

While this examination of the evidence shows that it is difficult to give a final proof either way, yet it is contended that the balance of probability is strongly in the direction of seeing in ἱλαστήριον in Romans 3 a general reference to the removal of the wrath of God, rather than a specific reference either to the mercy-seat, or to the Day of Atonement ceremonies.²⁹⁴

Thus Morris prefers 'a means of propitiation' to the mercy-seat.²⁹⁵

Whether or not Paul had the Kapporēth in mind, the idea of blood sacrifice was familiar to Paul and his readers from the Old Testament. As stated in Leviticus 17:11: "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." God ordained the sacrifice and accepted the atonement. But every Old Testament blood sacrifice was but a token and a promise of the one great sacrifice to come. Here in Christ Jesus the one sacrifice of reconciliation

²⁹¹Barrett, Background, pp. 159-62.

²⁹²Morris, p. 194, also mentions an example of 1 Cor. 5:7, where to Πάσχα ἡμῶν (our paschal lamb).

²⁹³Ibid., p. 195.

²⁹⁴Ibid., p. 198.

²⁹⁵Ibid., p. 185.

between God and man was made. "Here the grace of God reached the goal to which all sacrifice had pointed - the restoration of communion between God and man."²⁹⁶

The use of the terms, 'blood' and 'ἰλαστήριον,' and their meaning in this passage confirm the sacrificial interpretation of the word 'blood' in Paul.²⁹⁷ It refers to the sacrificial death of Christ as the means by which the one effective atonement for sin is made.²⁹⁸ Therefore, whether or not, the term ἰλαστήριον can be rendered as 'mercy-seat,' the thought of Romans 3:25 is to be understood against the background of the Day of Atonement.

Now we have reviewed most of the important Pauline texts which are related to the death of Christ in order to point out some characteristics of the Pauline theology of the cross. Finally, we have one more indispensable material for our present study, namely, Paul's words in Acts chapter 13. To this we now turn.

Paul's Words in Acts 13

In Acts Luke gives two examples of Paul's preaching. One was made in the Synagogue of Pisidian Antioch (13:16-41); and the other, at Athens (17:22-31). More relevant for our research is the former. Antioch of Pisidia was the first center of activity of Paul and his companions in Asia Minor. Paul followed his practice of seeking a point of contact for

²⁹⁶ Franzmann, p. 69.

²⁹⁷ W. D. Davies, Paul and Rabbinic Judaism (Philadelphia: Fortress Press, 1980), p. 236.

²⁹⁸ Bruce, Romans, p. 107.

the Gospel in the synagogue.²⁹⁹

In Pisidian Antioch, like in other Phrygian cities, there was a Jewish community, which was settled from the time of Antiochus III (223-187 B.C.).³⁰⁰ According to Acts 13:14-16, Paul and Barnabas visited the synagogue on the sabbath day. Paul was given the opportunity to speak to the worshippers: "Men of Israel, and you that fear God, listen. . . ." (13:16).

The speech which Luke records in Acts 13:16-41 is of considerable length. I. Howard Marshall sums up the content:

A historical survey designed to root the coming of Jesus in the kingly succession of Judah and to show that the career of Jesus was in fulfilment of prophecy; it culminates in an appeal to the hearers not to repeat the error of the people of Jerusalem who had rejected Jesus.³⁰¹

The point in this sermon is the fulfillment of the promise of David in Jesus Christ: "Of this man's (David) posterity God has brought to Israel a Savior, Jesus, as he promised" (Verse 23).³⁰²

Here we shall examine some key words in Paul's speech, which are related to the death of Christ as saving event.

1) σωτήρ Ἰησοῦς (Jesus the Savior): Paul introduces Jesus as "Savior" who was sent by God as the fulfillment of his promise made on David (verse 23). The promise to David in 2 Sam. 7:12-16 is that he would have offspring who would rule after him forever.³⁰³ This .

²⁹⁹I. Howard Marshall, The Acts of the Apostles (Grand Rapids: Wm. B. Eerdmans, 1980), p. 230.

³⁰⁰Bruce, Paul, p. 163.

³⁰¹Marshall, pp. 220-21.

³⁰²The link between David and Jesus is to be found in Rom. 1:3.

³⁰³Cf. Ps. 89:29; 132:11, 17. The etymology of the word, 'Jesus'; 'Yahweh is salvation' (Matt. 1:21). See Bruce, Romans, p. 274, note 47).

offspring, or descendent, is identified as Jesus, and his function is described as that of a Savior ($\sigma\omega\tau\eta\rho$).³⁰⁴ "That Jesus was of Davidic descent is a view firmly embedded in Christian tradition from an early date."³⁰⁵ In Rom. 1:3 it is stated that Jesus Christ, the Son of God, was descended from David according to the flesh. Thus Paul here in his address stresses that Jesus is the promised Messiah.

Apart from the Pastoral Epistles, the application of the title, $\sigma\omega\tau\eta\rho$, to Jesus in Paul is found in Eph. 5:23 and Phil. 3:20. Paul writes in Phil. 3:20, "but our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ."³⁰⁶ It speaks of the eschatological fulfillment in the Lord Jesus Christ, as Savior of the Old Testament prophecies. Oscar Cullmann points out that the $\sigma\omega\tau\eta\rho$ -title is used to refer to the exaltation of Christ, as does the $\kappa\upsilon\rho\iota\omicron\varsigma$ -title.³⁰⁷ Cullmann also suggests that the connection of the $\sigma\omega\tau\eta\rho$ -title with the Old Testament lies in the emphasis on the deliverance of the people from sin and death.³⁰⁸ He defines that "Christ is $\sigma\omega\tau\eta\rho$, because he has saved us from sin."³⁰⁹ These suggestions of Cullmann help us to interpret the use of the title $\sigma\omega\tau\eta\rho$ in Paul's address to the Jewish synagogue. Paul's stress lies on Jesus as the messianic deliverer of the

³⁰⁴ Marshall, p. 224. Oscar Cullmann, The Christology of the New Testament (Philadelphia: Westminster Press, 1963), pp. 244-45.

³⁰⁵ Richard N. Longenecker, The Christology of Early Jewish Christianity (Grand Rapids: Baker Book House, 1970), p. 109.

³⁰⁶ Cullmann, p. 244. In terms of content 1 Thess. 1:10 is very close to the present verse (without occurring of the same word).

³⁰⁷ Cullmann, p. 241-43.

³⁰⁸ Ibid., p. 242.

³⁰⁹ Ibid., p. 243.

Davidic line has now been raised up by God in accordance with His promise.³¹⁰

2) ὁ λόγος τῆς σωτηρίας (the message of salvation): Marshall interprets it as "the message about the savior."³¹¹ In this case the connection with verse 23 (savior) becomes clear. Indeed, Paul speaks of the death of Jesus, of the people of Jerusalem and their ignorance of the true meaning of prophetic Scripture with the consequent failure to recognize the Savior of whom it spoke, and of their responsibility for the death sentence of Jesus through Pilate.

Richard N. Longenecker points out that "the early Jewish believers in Jesus appreciated the fact that as the Messiah he was the one who both embodied and effected the salvation promised of old, and that they expressed this consciousness by means of the title 'God's Salvation' in speaking of him."³¹²

In spite of the innocence of Jesus, the people in Jerusalem and their rulers asked Pilate to have the death sentence carried out, and carried out by crucifixion.³¹³ The emphasis is here placed on how the Jews contributed to the fulfillment of all that had been prophesied concerning the death of Jesus on the cross. The same point is stressed again by the use of the word, τὸ ξύλον (the tree) to describe the cross (verse 29b). Max Wilcox examined the parallel between this section (verses 18-30) and Deuteronomy 21:22-23.³¹⁴ And he suggests that

³¹⁰F. F. Bruce, Commentary on the Book of the Acts (Grand Rapids: Wm. B. Eerdmans, 1954), p. 274.

³¹¹Marshall, p. 225.

³¹²Longenecker, p. 103.

³¹³Bruce, Acts, p. 275.

³¹⁴Wilcox, pp. 92-93.

Deuteronomy 21:22-23 was one of the Old Testament passages regarded here as having been fulfilled in the Passion of Jesus, by pointing out the reference to 'the tree' and the 'cause worthy of death' (*αἰτία τῆς θανάτου*).³¹⁵ Together with the explicit mention of the burial of one who has been hanged on the tree, Paul's referring to the tree, indicates that everything was carried out in accordance with the Old Testament scripture.³¹⁶

3) "Through this man forgiveness of sins is proclaimed to you, and by him everyone that believes is freed from everything from which you could not be freed by the law of Moses" (verses 38-39).

"The conclusion of the argument is that Jesus, whom God raised from the dead, is the one through whom forgiveness of sins has become possible, and hence it is offered to the hearers."³¹⁷ *δικαιούω* (to justify) is used twice in these verses. Only through believing in Jesus as the messianic Savior is a person justified before God. The other side of the same coin is that justification is not possible at all through works of the Law.³¹⁸

This Pauline discourse at Pisidian Antioch is a carefully structured speech as was noted above. "The message of salvation" lies at the center of the preaching, at the heart of which we read of Jesus' death for our sins on the cross and his resurrection according to the Scriptures.

³¹⁵Ibid., p. 93.

³¹⁶See above section, pp. 42-49, our comment on Gal. 3:13.

³¹⁷Marshall, p. 228. Pauline message of forgiveness of sins: Rom. 4:7; Eph. 1:7; Col. 1:14.

³¹⁸G. Staehlin, Die Apostelgeschichte (Goettingen: Vandenhoeck & Ruprecht, 1970), p. 185.

Special stress is placed on the fulfillment by Jesus' death and resurrection of God's promise in Old Testament prophecies. These underline that salvation always comes from God alone, who works from nothing and has constantly manifested Himself since the beginning of the world as the one who raises the dead.

CHAPTER VI

THE DEATH OF CHRIST IN HEBREWS AND I PETER

We have examined the texts in the Pauline literature which reflect characteristically the nature and significance of the death of Christ. It remains now to summarize the Pauline viewpoint of the theology of the cross. Before we do that, it may be helpful to briefly review some passages of Hebrews and First Peter which form a contrast with those of Paul in respect to the understanding of the death of Christ.

According to Leon Morris, apart from the Gospels the number of passages referring to Christ's death is the largest in the Pauline letters (65 verses), the second is in Hebrews (21), and then in 1 Peter (11).¹ Even these simple statistics show that in these three epistles the writers particularly emphasize the proclamation and teaching of the atoning death of Christ.

It is not only statistics which lead us to do the comparative study, but also we find one of the most significant terms which characterize the death of Christ, namely, 'once' or 'once for all' (*ἀπαξ* or *ἐφ' ἁπαξ*), appearing in common among the three. It is limited to these three writers alone in its use concerning the death of Christ.

¹Leon Morris, The Cross in the New Testament (Grand Rapids: Wm. B. Eerdmans, 1965), p. 423.

Both Hebrews and 1 Peter, deserve to be taken up individually as a subject for an independent study of the significance of Christ's death. But here we shall take up some key passages from both epistles to clarify the characteristics of each as well as common elements among the three writers with respect to the understanding of Christ's death.

Hebrews

The unknown writer of Hebrews is deeply concerned about the spiritual welfare of his readers. The content of this letter assumes an intimate acquaintance with Judaism and its cultus. In view of this, the addressees are thought to have been Jewish Christians who were in danger of stepping back into Judaism as a legally recognized religion, seemingly because of the dangers they faced as members of a religion, whose legal status was being questioned.

The writer of this epistle painstakingly stresses, on the basis of the Old Testament and its fulfillment in Christ, that Jesus Christ is greater than all that have gone before. Jesus Christ is the great and perfect High Priest who offered himself once and for all as the perfect sacrifice on the cross for the sins of the whole world. Only through faith in Him can man have the certainty of salvation and eternal life. This key emphasis will be noted in the following section.

The Purpose of Christ's Death. Hebrews 2:9

But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace² of God he might taste death for every one.

²A rather large number of Fathers, both Eastern and Western, read $\chi\omega\rho\iota\varsigma \theta\epsilon\omicron\upsilon$, instead of $\chi\acute{\alpha}\rho\iota\tau\iota\varsigma \theta\epsilon\omicron\upsilon$. Metzger comments: "The

The author of this epistle quotes Psalm 8 in the context of the humiliation and exaltation of the Son of Man (2:5-9). The question of the psalm: "What is man?" is expanded on by the author of this epistle "as carrying implications which only the incarnation, death and reign of Christ are sufficient to satisfy."³ Verse 9 also answers the question why Jesus was made lower and then exalted. Christ died for us all; He took on Himself what was due to us; He redeemed us from the curse of death. The whole purpose of the incarnation is seen as this death. He came to die. He came to die "for every man."⁴

"Jesus, who for a little while was made lower . . . because of the suffering of death": *βραχύ* (little) means 'little' both in degree and in time, as its Hebrew equivalent *m'ṭ* does, but here time is better, meaning 'for a little while.'⁵ Martin Luther comments: "Thou madest Him to be forsaken and deserted by God or the angels, and not for a long time but for a little while, yes, less than a little while, that is, for a very

former reading appears to have arisen either through a scribal lapse, misreading *ΧΑΡΙΤΙ* as *ΧΥΡΙΣ*, or more probably, as a marginal gloss (suggested by 1 Cor. 15:27) to explain that 'everything' in ver. 8 does not include God; this gloss, being erroneously regarded by a later transcriber as a correction of *ΧΑΡΙΤΙ ΘΕΟΥ*, was introduced into the text of ver. 9. Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London/New York: United Bible Societies, 1971), p. 664. The witness of the manuscripts is overwhelmingly decisive for *ΧΑΡΙΤΙ ΘΕΟΥ*.

³Derek Kidner, Psalm 1-72 (Leicester: Inter-Varsity Press, 1973), p. 66.

⁴Morris, p. 278.

⁵Kidner, p. 67. Some scholars take it as 'degree,' for example, see Thomas Hewitt, The Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans, 1960), p. 68.

short time, namely, for three days, because Thou didst deliver Him over into the hands of sinners."⁶

It is precisely because of His humiliation, suffering and death that He has been invested with heavenly glory. This is similar in meaning to Philippians 2:8, 9: "He humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted Him and bestowed on Him the name which is above every name."⁷

". . . He might taste death for every one": This clause explains and expounds the expression of "because of the suffering of death," gathering up the full object and purpose of the experience which has just been predicted of Jesus.⁸ Because the Son of Man suffered, His suffering and death have been crowned with glory and honor; His death is now to be seen as effective for every one.⁹

Thus the suffering and death of Christ together with His exaltation, is seen as a means of God's salvation for every one. His death here, too, is a vicarious and universally atoning death. By the grace of God, it is the saving event for all men.

⁶Martin Luther, Lectures on Titus, Philemon, and Hebrews, vol. 29 of Luther's Works, ed. Jaroslav Pelikan (St. Louis: Concordia Publishing House, 1968), p. 125.

⁷See Hewitt, p. 68. F. F. Bruce, The Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans, 1964), 38. David Peterson, Hebrews and Perfection (London: Cambridge University, 1982), p. 54. M. Hengel, The Son of God (Philadelphia: Fortress Press, 1976), p. 88, remarks: "One might almost regard the whole of Hebrews as a large-scale development of the Christological theme which is already present in the Philippian hymn."

⁸James Moffatt, A Critical and Exegetical Commentary on the Epistle to the Hebrews (New York: Charles Scribner's Sons, 1934), p. 24.

⁹The Greek, *γενομαι*, means 'to come to know something'; here 'to suffer death' (Matt. 16:28; Mark 9:1; Luke 9:27; John 8:52). Hewitt stresses that He experienced the wages of sin for every man (p. 69).

The Function of Christ's Death. Hebrews 9:16-17.

For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive.

According to the author of Hebrews, the death of Christ is essential for the validity of the new covenant. This is explained by an unusual illustration of the testamentary provision of Roman law.¹⁰ It is a man's last will and testament.¹¹ The important word here is the Greek, *διαθήκη*, covenant,¹² which is used in the Septuagint to translate the Hebrew word b^erit. As we shall see below in more detail, the covenant was graciously bestowed by God upon His people, by which God brings them into a special relationship with Himself.¹³ The same term *διαθήκη* is here used in the classical meaning of a 'will' or 'testament.'¹⁴ A covenant is sealed with blood, although it does not necessarily presuppose the death of the parties. A will is an arrangement for the proper transfer of possessions, and has force only when the death of the person who made the will has been established. By this use of a truth of universal application the function of Christ's death is

¹⁰Morris, p. 278.

¹¹The Greek word here used normally means 'covenant,' but here it is used in its classical sense of 'will.' See The Holy Bible: Revised Standard Version (Toronto/New York/Edinburgh: Thomas Nelson & Sons, 1952), the New Testament, p. 251.

¹²With Abraham (Gen. 15:1-18); with Israel at the foot of Mount Sinai (Exod. 24:3-8).

¹³L. Morris, The Apostolic Preaching of the Cross (Grand Rapids: Wm. B. Eerdmans, 1965), pp. 65-67.

¹⁴In this epistle the meaning 'will' is confined to these two verses (Hewitt, p. 150, note 1).

demonstrated.¹⁵ The death of Christ was essential, for it is only when a *διαθνήμενος* (testator) died that his *διαθήκη* comes into force. Morris sums up:

And the point the writer is making is that the death of Christ is an absolute necessity. A 'will' is completely inoperative until the testator dies. And Christ's new 'covenant' is likewise inoperative until the death of Christ. Without that the whole Christian system would be impossible.¹⁶

The Eternal Redemption. Hebrews 9:12

He entered once for all into the Holy Place, taking¹⁷ not the blood of goats and calves but his own blood, thus securing an eternal redemption.

The writer of Hebrews uses an important analogy: The earthly tabernacle and the true tabernacle in heaven (8:2, 5); the shadow and the very image (10:1); and so forth. In terms of the analogy, the author thinks that the animals offered on Jewish altars were the imperfect things, the shadow or copy, but Christ's sacrifice was the true, heavenly sacrifice. Whereas the high priests (Aaron and his successors) went into the earthly Holy of Holies on the Day of Atonement by virtue of animal-sacrifices,¹⁸ Christ has entered the heavenly sanctuary 'through' his own blood. "Through his own blood": The idea is the self-sacrifice, the surrender of his own life, by virtue of which he redeemed his people.¹⁹ Christ was sinless, so he had no need to bring an offering for himself.

¹⁵Hewitt, p. 150.

¹⁶Morris, Cross, p. 279.

¹⁷The Greek words here, *διεξέσω* (not through). Bruce comments: "Our author deliberately avoids saying that Christ carried His own blood into the heavenly sanctuary" (p. 200). See Hewitt, p. 146.

¹⁸Lev. 16:11, 15.

¹⁹Moffatt, p. 121, points out the similarity in meaning of this text with those in 1 Peter 1:18 and Titus 2:14.

But he offered himself for the sins of men.

Ἐφάπαξ (once for all), a stronger form of ἅπαξ, signifies 'the final and perfect offering for sin.' Christ has "a permanent abiding place in the presence of God, a position never obtained by the high priests of the old covenant."²⁰ "When upon the cross He offered up His life to God as a sacrifice for His people's sin, He accomplished in reality what Aaron and his successors performed in type by the twofold act of slaying the victim and presenting its blood in the holy of holies."²¹

"Eternal redemption (λύτρωσις)."²² Similarly, it is said that "you were ransomed (ἐλυτρώθητε) from the futile ways . . . with the precious blood of Christ" (1 Peter 1:18, 19), or that "(Jesus Christ), who gave himself for us to redeem (λυτρωσῆται) us from all iniquity . . ." (Titus 2:14).

"Securing . . ." (εὐράμερος, aorist participle of εὐρίσκομαι): 'Find (for oneself),' 'obtain,' in this sense only here in the New Testament. Unlike the temporary effect of the offerings on the Day of Atonement, the redemption obtained by Christ is complete and eternal, to make his people God's people.

High Priest after the Order of Melchizedek. Hebrews 5:6

Thou art a priest for ever, after the order of Melchizekek.

F. F. Bruce points out: "Our author takes up verse 4 of that Psalm (110) and applies it to Jesus in a way which, so far as we can

²⁰Hewitt, p. 147.

²¹Bruce, p. 201.

²²λύτρωσις: Elsewhere in the New Testament only in Luke 1:68; 2:38. See Morris, Apostolic Preaching, pp. 39-41.

tell, was unprecedented in the early Church."²³ Bruce explains that Jesus was acclaimed by God as the Davidic Messiah as Psalm 2:7 was applied to him (verse 5). But Jesus also was acclaimed by God as high priest as Psalm 110:4 was applied to Him.²⁴ If, however, the Messiah of Davidic line is high priest as well as king, he cannot be a 'Messiah of Aaron,' as in the Qumran literature. Aaron belonged to the tribe of Levi, whereas David and his house belonged to Judah.²⁵ Therefore "no appeal can be made to those Scriptures which establish the Levitical and Aaronic priesthood to support the claim that Jesus the son of David exercises a high-priestly ministry on His people's behalf."²⁶ But the author of this epistle points out another Scripture which speaks of another priestly order, namely, the order of Melchizedek.

"After the order of Melchizedek": τὰ ἔργα (order, rank) is defined as 'nature,' 'quality,' 'manner,' 'condition,' 'appearance,' according to A Greek-English Lexicon of the New Testament. The comment reads as follows:

. . . Jesus was a high priest *κατὰ τὴν ταῖς ἔργα Μελχισέδεκ* according to the nature of=just like Melchizedek 5:6, 10; 6:20; 7:11a, 17, 21 tr. In any case the reference is not only to the higher

²³Bruce, p. 94.

²⁴"In some strands of Jewish expectation, a distinction was made between the lay Messiah (the 'Messiah of Israel' or prince of the house of David) and the priestly Messiah (the 'Messiah of Aaron')." This distinction appears most clearly in the Qumran literature (e.g., 1QS ix. 11). See Bruce, p. 94 and note 26.

²⁵See in Heb. 7:14, For it is evident that our Lord was descended from Judah, and in connection with that tribe, Moses said nothing about priests.

²⁶Bruce, p. 95.

'rank,' but also to the entirely different nature of Melchizedek's priesthood as compared w. that of Aaron 7:11b.²⁷

Melchizedek appears in Genesis 14:18-20. He was a priest of 'God Most High,' and the king of Salem (Jerusalem). He greeted Abraham, presented him with bread and wine, blessed him in the name of God Most High and received from Abraham a tenth part of the booty which had been taken from the enemy. The background of the divine acclamation in Psalm 110:4 is provided by David's conquest of Jerusalem about 1000 B.C., by virtue of which David and his house became heirs to Melchizedek's dynasty of priest-kings. Thus if Jesus is the Davidic Messiah, he also must be the 'priest for ever after the order of Melchizedek.'²⁸ God, who addressed Jesus as Son in Psalm 2:7, designated Him as high priest of an entirely new 'order' in Psalm 110:4.

The Perfect Sacrifice. Hebrews 9:26b

. . . 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.

Christ's sacrifice, presented and accepted once for all, provides men with a close and continuous access to God such as no cultus could effect. It is the sacrifice of Himself, which is final and eternal. It is of absolute value, and therefore need not be repeated, as the levitical sacrifices had to be. If Jesus had needed to offer more than one sacrifice, He would have needed to die on the cross repeatedly, for

²⁷William F. Arndt-F. Wilbur Gingrich-Frederick W. Danker, A Greek-English Lexicon of the New Testament (Chicago/London: The University of Chicago Press, 1979), pp. 801 and 804. Peterson, p. 233, note 78.

²⁸Bruce, pp. 96-98.

that was the only sacrifice He had to offer.²⁹ But "that involves a patent absurdity."³⁰ "But now" (*νυνὶ δὲ*); A new variant of the contrast of 'once' and 'again and again' (8:6; compare Rom. 3:21). "Once for all at the end of the age"; Christ has been manifested (*πεφανερώται*) at the time of fulfillment in order to deal conclusively with sin.³¹ The purpose of the incarnation is the atonement (*εἰς ἀθέτησιν [τῆς] ἁμαρτίας*).³² *Ἀθέτησιν*: The cancellation of sin by the self-oblation of Christ. Sin has been put away completely and utterly defeated. A new age has dawned for sin's dominion has ended.³³

"By the sacrifice of himself" (*διὰ τῆς θυσίας αὐτοῦ*); "Like 'his own blood' in verse 12, is emphatic, marking once more the contrast between His priestly action and that of Aaron and his successors, who made expiation with the blood of others, namely of sacrificial animals."³⁴

Morris points out the following as the expression of the uniqueness of Christ's sacrifice:³⁵

- 1) Christ's sacrifice was not repeated; it was offered once for all men and once for all time, in contrast to the necessity

²⁹Ronald Williamson, The Epistle to the Hebrews (London: The Epworth Press, 1964), p. 92.

³⁰Bruce, p. 221.

³¹Ibid. "At the end of age": Not found in this precise form elsewhere in the New Testament. The closest parallel is in 1 Peter 1:20, *ἔτι ἔσχατου τῶν χρόνων*. Matt. 13:39-40, 49; 24:3; 28:20 (*συντελείας αἰῶνος*); cf. 1 Cor. 10:11 (*τὰ τέλη τῶν αἰώνων*); Gal. 4:4 (*τὸ πλήρωμα τοῦ χρόνου*).

³²See 2:9. Bruce, p. 147, note 56. ³³Williamson, p. 92.

³⁴Bruce, p. 222.

³⁵Morris, Cross, pp. 290-92.

of the repeated sacrifices by the levitical system.

- 2) Christ's one offering of Himself has permanent effects, while the repetition of the sacrifices has no real effectiveness.
- 3) Christ's sacrifice was not through the blood of animals, but through His own blood, which has obtained the eternal redemption.
- 4) Christ has opened the way into the holiest of all, the presence of God. Based upon it, His people are urged, "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus . . . let us draw near with a true heart in fulness of faith" (10:19-22).
- 5) By "the offering of the body of Jesus Christ," is meant the one action of Christ on the cross done once and for all (10:10).

Thus the death of Christ Jesus on Golgotha had brought about once and for all, universal and perfect atonement for all sin. It is repeatedly stressed that Christ's saving work on the cross is based upon the Old Testament and has replaced its sacrificial system by completely fulfilling its purpose once for all.

The Mediator of the New Covenant. Hebrews 9:15

Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant.

The sacrifice Christ offered is that which inaugurates the new covenant. Here it is explicitly expressed that the death of Christ inaugurates the new covenant, which provides the way of forgiveness, even for those transgressions committed under the first covenant.³⁶ The forgiveness of sin in the new covenant was promised and foretold in Jeremiah's prophecy of the new covenant (Jer. 31:33-34).³⁷ The author of our epistle

³⁶Morris, Apostolic Preaching, p. 103.

³⁷Jer. 31:31-33: "Behold, the days are coming, says the Lord,

has already referred to the prophecy earlier in the epistle (8:8-9). But this time in the present passage the point is that the death of Christ is the foundation of the new covenant. "By virtue of His death redemption has been provided for those who had broken the law of God; the life of Christ was the costly price paid to liberate them from their sins."³⁸

ΜΕΣΙΤΗΣ (mediator): A common business term "in the sense of 'arbitrator' or 'go-between.'"³⁹ In Judaism **ΜΕΣΙΤΗΣ** is used mostly to refer to Moses as 'the middleman of the old covenant.'⁴⁰ "But Christ is the Mediator par excellence, . . ."⁴¹ He is the author of eternal salvation (5:9).

"Those who are called" (**ΟΙ ΚΕΚΛΗΜΕΝΟΙ**): Those who have been already designated "partakers of a heavenly calling" (3:1);⁴² those who through the Spirit's work in faith are the beneficiaries of Christ's atoning and mediatorial work. The close connection between God's calling and the heritage which those called receive is expounded in Romans 8:14-30.

Christ by His death has honored all the claims of God; He has born the consequences of man's sin. By His perfect expiation of

when I will make a new covenant with the house of Israel and the house of Judah, . . . But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; . . . for I will forgive their iniquity, and I will remember their sin no more."

³⁸Bruce, p. 208.

³⁹Ibid., p. 167.

⁴⁰H. J. Schoeps, Paul (Philadelphia: The Westminster Press, 1961), pp. 182-83. Hermann Strack und Paul Billerbeck, Kommentar zum Neuen Testament Erläutert aus Talmud und Midrash, 5 vols. (Munich: C. H. Beck'sche Verlagsbuchhandlung, 1922-56), 3:556.

⁴¹Bruce, p. 167. So also Arndt-Gringrich-Danker, pp. 507-08.

⁴²Moffatt, pp. 126-27.

transgressions⁴³ He has opened the way for all to receive the promised inheritance.

Κληρονομία (inheritance): The object of the Christian inheritance is all that was symbolized by the land of Canaan, and much more. In Hebrews it is upon the 'new covenant' that the promised inheritance is based. In 6:17 Christians, the people of the new covenant, are described as "the heirs of the promise"; the fulfillment of the promise is the "eternal inheritance" into which they have been received, by being called.⁴⁴

Thus Christ's sacrificial death on the cross is the basis of His mediatorship. Redemption has been provided for the sake of Christ's death for those who had broken the law of God. The death of Christ is the costly price paid to deliver them from their sins.

Selected Additional Key Passages

The texts we have examined above include sacrificial terminology such as: The Holy Place, blood, once for all, High Priest, sacrifice, and so forth, which are the most characteristic of this epistle's presentation of the death of Christ. However, we have two more important passages in this epistle for our present purpose: 12:2 and 13:12-13, to which we now turn.

Jesus Endured the Cross. Hebrews 12:2

Looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

⁴³Hewitt, p. 150.

⁴⁴Bruce, p. 209.

As a climax to his presentation of the great heroes of faith in the Old Testament, the author recalls the supreme example of Jesus Christ. The imagery of Hebrews 12 is that of an athletic contest, especially a foot-race. The words ἀφορῶντες εἰς (looking to) suggest the same concentrated attention as ἀπεβλεπεν... εἰς (11:26);⁴⁵ that is, "with no eyes for anyone or anything except Jesus." Bruce quotes the following epitaph from 4 Macc. 17:9c:

Here an aged priest and an aged woman and seven sons lie buried through the violence of a tyrant who wished to destroy the Hebrews' polity. They verily vindicated our nation, keeping their eyes fixed on God and enduring torments even unto death.⁴⁶

By similar words our readers are exhorted to keep their eyes fixed on Jesus, who is the 'pioneer and perfecter of faith.'

Ἀρχηγός : Four times in the New Testament, used here, in 2:10, and twice in Acts (3:15; 5:31). It means 'leader,' 'prince,' 'originator,' 'founder.' In the present context it means 'the pioneer' in the sense that Jesus Christ stands at the head of His people, not only in terms of temporal precedence, but as the most accomplished exponent of the way of life to which it is called by God, and also that He actually creates the new way in which His followers may follow, and furthermore that He is a real exemplar for His people in the course of faith.⁴⁷ "We can understand how for His people in the Christian age He provides a better

⁴⁵Peterson, p. 169. Moffatt, p. 196. "He would look at the bronze serpent and live" (Num. 21:9).

⁴⁶Bruce, pp. 350-51.

⁴⁷'Exemplar' and 'originator' are not mutually exclusive. See Graham Hughes, Hebrews and Hermeneutics (Cambridge: Cambridge University Press, 1979), p. 86.

example and incentive in running the race of faith than all who went before Him."⁴⁸

Jesus is not only the pioneer of faith, but also He is the perfecter of it. *Τελεειότης* (hapax legomenon)⁴⁹ means 'perfecter.' Faith has reached its perfection in Jesus Christ. "The whole life of Jesus was characterized by unbroken and unquestioning faith in His heavenly Father."⁵⁰ He goes ahead of all others in faith and enables them to follow Him. *Ἀρχηγός* of faith thus obtains its meaning through *Τελεειότης*, implying priority or leadership in the exercise of faith because of his supremacy in realizing it to the full.⁵¹

Jesus "endured the cross, despising shame": He endured the pain and disgrace of the cross without complaint and without retaliation. Jesus is the supreme example of *ὕπομονή* as well as *πίστις*. Bruce comments:

To die by crucifixion was to plumb the lowest depths of disgrace; it was a punishment reserved for those who were deemed of all men most unfit to live, a punishment for sub-men.⁵²

But Jesus disregarded this disgrace and obeyed the will of God, voluntarily dying on the cross. Thus He brought faith to perfection.

ἄντι χάρας : the preposition *ἄντι* can be interpreted in two ways: 1) 'instead of' and 2) 'for the sake of.'⁵³ The joy (*Χάρας*) here is Jesus' exaltation at the right hand of God. The

⁴⁸Bruce, p. 351.

⁴⁹See Peterson, p. 171.

⁵⁰Bruce, p. 352. "He has realized faith to the full . . ."
(Moffatt, p. 196).

⁵¹Peterson, p. 172.

⁵²Bruce, p. 352.

⁵³J. Schneider, *σταυρός* in Theological Dictionary of the New Testament, 10 vols., ed. G. Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1964-76), 7:577.

throne of God is the place to which He has been exalted as the forerunner of His people. This is the goal of the pathway of faith. For the sake of the joy which was set before Him, Jesus endured the cross, to assure "the assurance of things hoped for, the conviction of things not seen" (11:1).

The rest of this verse, the exaltation of Jesus, reminds the readers that Christ's passage through suffering and shame to the glory of the Father's right hand opened the way for them to follow. David Peterson states:

Indeed, because Christ has given faith 'a perfect basis by his high-priestly work,' his faith, and what it achieved for himself and for others, becomes a greater incentive for faith on our part than the faith of OT saints. His faith is thus 'qualitatively' and not just 'quantitatively' greater than theirs.⁵⁴

Jesus Suffered outside the Gate. Hebrews 13:12-13

So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go forth to him outside the camp, bearing abuse for him.

The context (13:7-14) of the present passage is the author's exhortation for his readers to follow their original leaders and endure faithfully in their pilgrimage life on earth. Their foundation is Jesus Christ who "is the same yesterday and today for ever" (verse 8).

In the preceding verse (11) the author refers to the practice in that levitical cultus, in which the bodies of sacrificial animals were burned "outside the camp" after the blood had been poured out at the altar (Lev. 4:12; 16:27). He sees here a correspondence between this activity of the levitical sacrifice and the fact that Jesus "suffered

⁵⁴Peterson, p. 173.

outside the gate" (John 19:20).⁵⁵

Ἐξω τῆς πύλης (outside the gate): Jesus was crucified outside one of the city gates of Jerusalem: "The place where Jesus was crucified was near the city" (John 19:20). It is this sacrifice which sanctified His people, by means of His own blood. "This act of sanctification marks the abolition of the necessity of a holy place for sanctification."⁵⁶

The point of comparison is focused on "outside of the gate" ("outside of the camp"⁵⁷). James W. Thompson points out that the author's concern is to show that the Christian altar is "outside the gates."⁵⁸ The writer of this epistle most carefully stresses Christ's fulfillment of the levitical sacrificial requirements. "The Epistle to the Hebrews interprets the ritual of the Day of Atonement as a type of the atoning work of Christ, emphasizing the perfection of the latter by contrast with the inadequacy of the former (Hebrews 9-10)."⁵⁹ Thus in our present passage it is stated that the flesh of the sin offering of the Day of Atonement was burnt outside the camp of Israel (Num. 19:3). Jesus also suffered outside the gate of Jerusalem that He might redeem His people from sin.

⁵⁵James W. Thompson, "Outside the Camp: A Study of Heb 13:9-14," The Catholic Biblical Quarterly 40 (1978):59. H. Koester, "Outside the Camp," Harvard Theological Review 55 (1962):301. Bruce, p. 399.

⁵⁶Koester, p. 301.

⁵⁷Greek παρεμβολή: Of the Israelite camp in the wilderness (Exod. 29:14; Lev. 4:12, 21; 10:4-5 and elsewhere).

⁵⁸Thompson, p. 59.

⁵⁹J. D. Douglas, New Bible Dictionary (Leicester: Inter-Varsity Press, 1982), p. 107.

τοῖνυ : An inferential particle, meaning 'hence,' 'so,' 'indeed.' Here it is used with a hortatory subjunctive (ἐξέρχωμεθα). "Let us then go to him outside the camp, bearing the stigma that he bore" (NEB). Ὀνειδισμόν (reproach, reviling, disgrace, insult): In 11:26 it is said that even Moses took upon himself the reproach of Christ.⁶⁰ "Jesus was led outside Jerusalem to be crucified, and this is regarded as a token of His rejection by all that Jerusalem represented."⁶¹ The Old Testament laid the man who died in this way under a curse, declaring him to be unclean and outside the divine covenant (Lev. 24:14; Deut. 17:5).⁶² For the writer of this epistle, too, like Paul, Jesus died not only a criminal's death, but also a cursed death in order to redeem man from his sins. Thus the cross is a "curse" (Ga. 3:13), and "disgrace" (Heb. 12:2).

Bruce suggests that the author of this epistle may have recalled here an Old Testament occasion: According to the Septuagint version, God was rejected in the camp of Israel and manifested His presence outside. "For, after the incident of the golden calf, Moses took his tent and pitched it outside the camp, far off the camp, and it was called 'The Tent of Testimony'; and so it was, that everyone who sought the Lord would go out to the tent which was outside the camp."⁶³ "Now," Bruce concludes, "in the person of Jesus, God had been rejected in the camp; His presence was therefore to be enjoyed outside the camp, where Jesus was, and

⁶⁰ Elsewhere Heb. 10:33; Rom. 15:3 (Ps. 69:9).

⁶¹ Bruce, p. 402. See Acts 13:29.

⁶² Ernst Kaesemann, "Saving Significance of Jesus' Death," in Perspectives on Paul (Philadelphia: Fortress Press, 1971, p. 36).

⁶³ Bruce, p. 403.

every one who sought Him must go out and approach Him through Jesus."⁶⁴

The First Epistle of Peter

The Apostle Peter addressed this letter to Christians living in what we today know as the western and central parts of Turkey. In his beautiful thanksgiving he recognizes that they were suffering "various trials" because of their faith in Christ. He is concerned to impress upon them that Christ's death on the cross and His resurrection are of crucial importance for them. Through Christ's redemptive work they have become members of God's true covenant people (chapters 1-2). Only through Him can they be true heirs of eternal life. This they need to remember in the persecution they faced. And, if need be, they should remain faithful unto death and as a result enter eternal life.

For a comparatively brief letter, the First Epistle of the Apostle Peter has an astonishing amount to say about the salvation that God has wrought in Jesus Christ. The death of Christ is also here the central theme in this letter. The author refers specifically to the death of Christ as "suffering." We shall take up some key passages for our exegetical study to see how the death of Christ is understood and proclaimed in this short, but important letter,⁶⁵ which also is helpful for us to see Paul's theology of the cross better.

⁶⁴ Ibid. In this passage the death of Christ is seen in the Old Testament background of the Day of Atonement by contrast with 1 Cor. 5: 7 where the death of Christ is seen in the background of the Passover.

⁶⁵ The letter was written by the Apostle Peter from Rome in early sixties A.D. to encourage the Christians in Asia Minor, who were suffering the persecution. See C. E. B. Cranfield, I & II Peter and Jude (London: SCM Press, 1960), pp. 17-19. Alan M. Stibbs, The First Epistle General of Peter (Grand Rapids: Wm. B. Eerdmans, 1959), pp. 66-68. J. N. D. Kelly, A Commentary on the Epistles of Peter and of Jude (London:

The Sprinkling of the Blood of Christ. 1 Peter 1:2

(Elect) according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ (KJV).

In this verse, part of the opening salutation, the Apostle Peter speaks of the saving foundation for the fact that his readers, though temporarily scattered as 'sojourners' in various parts of Asia Minor, are all chosen of God, according to the foreknowledge of the Father, through the sanctification of the Holy Spirit, and unto the obedience and blood-sprinkling of Jesus Christ. The election of the Christians in God the Father's foreknowledge is made effective by the work of the Holy Spirit. Its end and object is "obedience and sprinkling with the blood of Jesus Christ."

Ἔς ὀποκοῆν : Obedience is one of the important terms in 1 Peter.⁶⁶ A Christian calling finds expression in obedience. In view of 1:22 (also 2:8; 4:17), its chief emphasis is on the believer's humble acceptance of the Gospel, with its proclamation of Christ's saving act.⁶⁷

ῥαντισμὸν αἵματος (sprinkling of blood, or with blood): The blood is of the Lord's sacrificial death as a result of which the new covenant between God and His people has been ratified.⁶⁸ The blood of

Adam & Charles Black, 1969), pp. 26-28. (He takes Silvanus as the writer). As to the theory of pseudonymity and later date, see Werner G. Kuemmel, Introduction to the New Testament (New York: Abingdon, 1973), pp. 421-23.

⁶⁶Cf. 1:14, 22. It is also a favourite with Paul (11 times, e.g. Rom. 16:19; 2 Cor. 7:15). See Kelly, p. 43.

⁶⁷Charles Biggs, A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude (Edinburgh: T. & T. Clark, 1902), p. 92.

⁶⁸A sacrificial word. The idea is foreign to Paul (Ibid.). See Exod. 24:3-8. Biggs points out that Isa. 53:15 (Aquila and Theodotion) has the phrase: "Sprinkle many nations" (p. 93).

Jesus is called 'blood of sprinkling,' that is, blood that is sprinkled for atonement (Heb. 12:24; compare Num. 19:9 where ἕως παρτίσμων). "The Christians are destined by God's choice to be sprinkled with the blood of Christ and thus have sins expiated."⁶⁹

The combination between "obedience" and "sprinkling of blood" recalls the vivid narrative of Exodus 24:3-8.⁷⁰ "Then he (Moses) took the book of the covenant, and read it in the hearing of the people; and they said, 'All that the Lord has spoken we will do, and we will be obedient.' And Moses took the blood and threw it upon the people, and said, 'Behold the blood of the covenant which the Lord has made with you in accordance with all these words' (Exod. 24:7-8). This is the sealing of the old covenant of grace between Yahweh and His people. There we find the same stress on 'obedience' and 'sprinkling.' Just as there the Israelites were initiated with blood into the old covenant, so here in our epistle the Christians are introduced into the new with blood-sprinkling. J. N. D.

Kelly comments:

In the Exodus story Moses poured out the blood first on the altar, to signify the dedication of the people to Yahweh, and then on the Israelites to show that they now shared in His blessing and protective power. The new covenant is made possible by the forgiveness of sins accomplished by Christ's sacrificial death, which He Himself seems to have interpreted (Mk. xiv. 8 in conjunction with Jer. xxxi, 31ff. and Is. liii).⁷¹

⁶⁹Arndt-Gingrich-Danker, p. 734.

⁷⁰In addition, Stibbs and Cranfield include a reference to consecration of priestly service (Exod. 29:21; Lev. 8:30; Heb. 10:19-22).

⁷¹Kelly, p. 444.

The High Cost of Redemption. 1 Peter 1:18-19

You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.

The Apostle Peter describes the Christian life as hope set fully on the grace of Jesus Christ's obedience to God (verses 13-14), holiness (verses 15-16), the fear of God (verse 17), and love of the brethren (verse 22).⁷² Our present verses come after the admonition: "conduct yourself with fear . . ." (verse 17). The truest and strongest motive for fear of God is the recollection of the cost of our redemption. "The fear of God at its truest is inseparably bound up with the sense of gratitude; it is the fear of being disloyal to him who died for us, of wasting the fruits of his death."⁷³

"You were ransomed": ἐλυτρωθῆαι (to ransom or to redeem)⁷⁴ is used in Titus 2:14 to describe the effect of Christ's passion: "(Jesus Christ), who gave himself for us to redeem us from all iniquity. . . ."⁷⁵ In these passages Christ's ransom is linked with the Christian's eschatological hope and made Christ's purifying for himself a people of his own.

Morris stresses that here Peter speaks of the death of Christ as a case of redemption.⁷⁶ He remarks:

⁷²Cranfield, p. 49.

⁷³Ibid., p. 53.

⁷⁴See Morris, Apostolic Preaching, pp. 38-39. The following related words occur in the New Testament: ἀντίλυτρον (ransom) in 1 Tim. 2:6; λύτρωσις (redemption) in Heb. 9:12; and most frequent of all, ἀπολύτρωσις (redemption) in Rom. 3:24; 1 Cor. 1:30; Eph. 1:7; Col. 1:14; Heb. 9:15.

⁷⁵Kelly, p. 73.

⁷⁶Morris, Cross, p. 321.

. . . redemption denotes a process of release on payment of a ransom price. The thought of payment is implicit in the conception itself. But Peter does not leave us to infer this. He specifically lays it down that a price was paid for Christians, and this is no corruptible thing, like silver or gold. It was 'precious blood of Christ.'⁷⁷

And C. E. B. Cranfield reminds us that the meaning of the ransom paid for us by Christ is to be understood in the light of the actual sufferings and death of Christ, rather than by means of any a priori theology of sacrifice, and so forth.⁷⁸

"From the futile ways" (Ἐκ τῆς ματαίας); *ματαίας* means 'vain,' 'powerless,' almost 'non-existent.' Kelly points out: "It is scornfully applied in the LXX to the gods of the heathen, in contrast to the one living and true God (e.g. Lev. xvii. 7; 2 Chron. xi. 15; Jer. viii. 19; x. 15), or else to those who have never known Him (e.g. Wis. xiii, 20) or have apostatized from Him (e.g. Jer. ii. 5)."⁷⁹ The Apostle is addressing pagans or those from such a background: before baptism they are not God's people but aliens (2:10-11; 4:3-4).⁸⁰

"A lamb without blemish or spot": A sacrificial victim. Christ is called *ἀμνίς* by John the Baptist (John 1:29, 36; compare Rev. 5:6 where the word is *ἀρνίον*). The first adjective *ἀμωμος* (unblemished), of the absence of defects in sacrificial animals (Num. 6:14; 19:2); and the second, *ἄσπιλος* (spotless), which is not found in the Septuagint,⁸¹ correspond to the ritual requirement of the Passover and other offerings

⁷⁷Ibid., p. 322.

⁷⁸Cranfield, p. 55.

⁷⁹Kelly, p. 74. He adds: "New Testament usage is in line with this, Acts 14:15; Rom. 1:21; 8:20; 1 Cor. 3:20; Eph. 4:17.

⁸⁰A. R. C. Leaney, The Letters of Peter and Jude (Cambridge: University Press, 1967), p. 25.

⁸¹Biggs, p. 119, mentions an example of Job 15:15 (Symmachus).

(for example Exod. 12:5; Lev. 22:19, 20; Deut. 15:21).⁸²

Kelly points out that in Isaiah 53:7 the Suffering Servant is depicted as "a lamb led to the slaughter."⁸³ In addition, Peter quotes the passage of the Suffering Servant in 2:22-24. These easily lead us to think that the Apostle must have had Isaiah 53 in mind here in our present passage, too.

Cranfield sums up as follows:

In these two verses many strands of thought are intertwined, and different ideas are brought to the interpretation of the Cross: the thought of Israel's deliverance from Egypt by God's mighty intervention (as Israel had been delivered from bondage, so these Christians of Asia Minor had been delivered from their former vain manner of life); the thought of sacrifice, particularly of the Paschal lamb (cf. I Cor. 5:7), the sacrifice of which was preparatory to the Exodus; the thought of redemption (the various uses of the verb formed from $\lambda\acute{\upsilon}\tau\rho\omicron\upsilon$ in the LXX).⁸⁴

Thus by His crucifixion and death on the cross and His resurrection, Jesus as the Suffering Servant has become the Victorious Servant.

On this point we have noted that the Apostle Peter sees the death of Christ firstly as a 'sacrifice'; What the sacrifice of the Old Testament foreshadowed, Christ fulfilled. And also Peter speaks of the death of Christ as a "ransom," or a 'case of redemption.' We have been redeemed from sin by the 'precious blood' of Christ, which was paid on the cross. The stress on the former point, that is, the fulfillment of the sacrificial requirements of the Old Testament corresponds with the emphasis on the same idea in Hebrews. A most characteristic contribution of First Peter, however, will lie in the understanding of the death of Christ in the light of Isaiah 53, as we see below.

⁸²Stibbs, p. 91. Kelly, pp. 74-75.

⁸³Kelly, p. 75.

⁸⁴Cranfield, p. 55.

Christ Suffered for You as an Example. 1 Peter 2:21

For to this you have been called, because Christ also suffered⁸⁵ for you,⁸⁶ leaving you an example, that you should follow in his steps.

Economically and politically, the first century society was based on slavery, and this was the status not only of artisans, labourers, domestic helps and clerks, but of the majority of teachers, doctors and 'professional' people generally.⁸⁷ The present context of our verse is practical advice for slaves. Peter introduces Christ's patient submission to undeserved sufferings as an example to be followed, but he at the same time points out the unique atoning character and efficacy of Christ's death.⁸⁸

"To this": That is, the thought of Christ and His humility, suffering and patience as the example for His followers.⁸⁹ "You are called": The divine call in Christ to become members of His people; and here in the present context it means that a slave becomes a Christian, and that he should glorify God by living in relation to his master as only a Christian slave would do.⁹⁰

"Christ suffered for you" (Χριστὸς ἔπαθεν ὑπὲρ . . .):

⁸⁵ ἔπαθεν is supported by Papyrus Bodmer ^θ72, Alexandrinus, Vaticanus; ἀπέθατε, by Sinaiticus, Athos, Peshitta etc. The former is to be preferred.

⁸⁶ Some other readings: ὑμῶν, ὑμῖν; ὑμῶν, ἡμῶν; ἡμῶν, ὑμῖν.

⁸⁷ Kelly, p. 115. Slaves are so often singled out for counsel in the New Testament: 1 Cor. 7:21; Eph. 6:5-8; Col. 3:22-25; 1 Tim. 6:1-2; Titus 2:9-10.

⁸⁸ Stibbs, p. 106.

⁸⁹ Cf. Phil. 2:5; 1 Thess. 1:6; 2 Thess. 3:5.

⁹⁰ Cf. 1 Cor. 7:17-24.

Some important manuscripts read *'απεθανεν* (died),⁹¹ but *'επαθεν* is to be preferred, since it has the best attestation. The latter suits the argumentation better, which is about suffering.⁹² F. L. Cross points out:

The large number of references to 'suffering' in the Epistle is most remarkable. A count of occurrences of *παθω* shows that there are twelve in the Epistle, as against seven altogether in S. Paul (three of these in the Pastorals) and four in the rest of the New Testament Epistles (all in Hebrews), i.e. the word occurs about twenty-three times as frequently, counting by columns, in I Peter as is the average for the rest of the New Testament Epistles. These figures are quite astonishing. Remarkable figures also result if we count the instances of *παθημα*. Here we have four occurrences in I Peter as against ten in the rest of the New Testament Epistles, i.e. about eight times the average.⁹³

The sufferings of Christ include the death on the cross. Christ suffered 'for you' in that He sacrificed His life for your sins.

υπογραμμον (example, model): In the literal sense, the model of handwriting to be copied by the schoolboy; then, figuratively, of a model of conduct for imitation.⁹⁴

τοις ιχνεσιν αυτου (in his steps): *ιχνος* signifies the actual footprint, and in the plural the line of such footprints.⁹⁵ "To follow a man's footprints is to move in the direction he is going."⁹⁶

Alan M. Stibbs sums up three things about suffering:

(i) Christ must suffer because He was the Christ; (ii) His suffering was for others, to provide for the many a ransom and remission of sins; and (iii) all who would follow Him must similarly be prepared to suffer.⁹⁷

⁹¹See above note 85.

⁹²Kelly, p. 119.

⁹³F. L. Cross, I Peter A Paschal Liturgy (London: A. R. Mowbray & Co., 1954), p. 13.

⁹⁴Francis W. Beare, The First Epistle of Peter (Oxford: Blackwell, 1970), p. 148.

⁹⁵Kelly, p. 120.

⁹⁶Ibid.

⁹⁷Stibbs, p. 116.

In His Body on the Tree. 1 Peter 2:24

He himself bore our sins in his body on the tree,⁹⁸
that we might die to sin and live to righteousness,
By his wounds you have been healed.

Morris remarks that this is the most significant passage in the Epistle for an understanding of the atonement.⁹⁹ The important words and phrases which appear in this verse are: 'Tree,' 'in his body,' 'die to sin,' 'his wounds', and so forth. Charles Biggs calls the verse "Isaiah 53:12 combined with Deuteronomy 21:23."¹⁰⁰ This is a typical example which confirms Christians in the conviction that Old Testament prophecies and types were divinely provided, and are divinely intended to help men to understand and appreciate the Person and work of Christ.¹⁰¹

"He Himself bore our sins": *τὰς ἁμαρτίας . . . ἀνήνευκεν* (bore sins) is from Isaiah 53:12 (*αὐτὸς ἁμαρτίας πολλῶν ἀνήνευκεν*). It is also quoted in Hebrews 9:28 (Christ, having been offered once to bear the sins of many). The verb *ἀναφέρειν* (to bear, carry) is commonly used in the Septuagint of "bearing a sacrifice to the altar" (for example, Lev. 14:20; 2 Chron. 35:16).¹⁰² "Bearing sins" means taking the blame for sins, accepting the punishment due for them, and so securing their putting away (Exod. 28:43; Lev. 24:15; Num. 14:33).

Biggs comments:

Christ as not only the sin-offering, who bore the consequences of the sins of His people on the cross of shame, but as the priest who took the sins, or the sin-offering, and laid the sacrifice on the altar of the cross.¹⁰³

⁹⁸ RSV margin reads: "carried up . . . to the tree." So in NEB.

⁹⁹ Morris, Cross, p. 322.

¹⁰⁰ Biggs, p. 147.

¹⁰¹ Stibbs, p. 118.

¹⁰² Kelly, p. 122.

¹⁰³ Biggs, p. 147.

"In his body": *σῶμα* here means Christ's earthly body, which was subject to death (elsewhere: Rom. 7:4; Heb. 10:5, 10; Col. 1:22, and so forth).¹⁰⁴ Peter stresses here that the saving acts of Christ are accomplished within the sphere and under the conditions of the human life which He shares with us.

"On the tree" (*ἐπὶ τὸ ξύλον*): Conventionally, *ἐπὶ* with the accusative was interpreted exclusively as meaning motion towards.¹⁰⁵ However, as C. F. D. Moule points out, the use of the cases after the preposition *ἐπὶ* is very fluid.¹⁰⁶ *ἐπὶ* with the accusative frequently designates 'position' rather than 'goal.'¹⁰⁷ Therefore, *ἐπὶ τὸ ξύλον* in our text indicates the place where Christ fulfilled the Servant's ministry of vicarious suffering.¹⁰⁸

The purpose of the sufferings of Christ is: "We might die to sin and live to righteousness." *ἀπογιγνέσθαι* originally means 'to be away from,' 'to have no part in,' or 'to cease from'; sometimes 'to die' in appropriate contexts.¹⁰⁹ It is the only occurrence in the New Testament, and not found in the Septuagint. Peter speaks here of the death of Christ as having a distinct purpose that the believer should be set free from sin and brought into the new life of righteousness.¹¹⁰

Finally the result is described in language largely borrowed

¹⁰⁴Arndt-Gingrich-Danker, p. 799.

¹⁰⁵Beare, p. 149, mentions Deissmann as a supporter of the supposition.

¹⁰⁶C. F. D. Moule, An Idiom-Book of New Testament Greek (Cambridge: Cambridge University Press, 1958), p. 49.

¹⁰⁷Ibid. He mentions examples of Mark 4:38; Matt. 14:25.

¹⁰⁸Cranfield, p. 86.

¹⁰⁹Kelly, p. 123.

¹¹⁰Biggs, p. 148.

from Isaiah 53:5, 6. "By his wounds": *μώλωψ* means 'bruises,' 'scar,' or 'weal,' left by a lash, that is, by the scourging. It is a physical condition with which slaves were all too familiar.¹¹¹ "The slave who is thus brutally lashed finds 'healing' in the remembrance that Christ too was scourged."¹¹² Christ's sufferings were vicariously beneficial: As a result of His sufferings sinful men have been healed, that is, restored to health from the wounds which sins had inflicted.¹¹³

Christ Suffered Once for Sins. 1 Peter 3:18

For Christ also hath once suffered¹¹⁴ for sins, the just for the unjust, that he might bring us¹¹⁵ to God, being put to death in the flesh, but quickened by the spirit (KJV)

The context of this passage is that speaking more and more openly of persecution, the Apostle Peter urged the Asian Christians to face their ordeal fearlessly and with confidence (3:13-17). Now he proclaims the foundation of their confidence, that is, the victory of Christ over evil.

Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἀπέθανεν (Christ once suffered for sins): The weight of the textual evidence favours *ἀπέθανεν* (died) strongly: the versions and all the Alexandrian

¹¹¹"It recalls the scourging of Jesus" (Stibbs, p. 121).

¹¹²Beare, p. 150. "The word rendered stripes means a 'weal' such as often disfigured the bodies of slaves. The Son of God, who had taken the form of a slave, had also suffered the humiliating punishment of a slave" (Cranfield, p. 86). See Phil. 2:6-8.

¹¹³Kelly, p. 124.

¹¹⁴For the complicated textual variations, see Metzger, p. 692.

¹¹⁵Some important MSS read *ἡμᾶς* (us): Sinaiticus (corrector) Alexandrinus, Ephraemi Rescriptus, etc. Metzger explains: ". . . copyists would have been more likely to alter the second person to the first person (as more inclusive) than vice versa" (p. 693). *ἡμᾶς* is the best attested reading.

witnesses except B. But the context requires *ἔπαθεν*, because the theme of suffering is prevailing in the context. In addition, this verb is a favorite of the author of this epistle (it occurs 11 times in this letter, while *ἀποβνήσκειν* occurs nowhere else in the epistle). Another reason Bruce Metzgar points out is that "in view of the presence of the expression *περὶ ἁμαρτιῶν* scribes would be more likely to substitute *ἀπέθανεν* for *ἔπαθεν* than vice versa."¹¹⁶

Christ suffered in order to take away the sin of the world. His death was once for all, that is, utterly unique and utterly conclusive.¹¹⁷ His death was vicarious; he died in our place. "The just for the unjust" (*δικαίος ὑπὲρ ἀδίκων*): A good commentary on the paradox of the innocent dying for the guilty (Rom. 5:6-10).

The purpose of Christ's death is "that he might bring us to God." *προσάγῃ* here is to be interpreted in the light of *προσάγυζη* (access) as in Ephesians 2:18; 3:12: We have peace with God through Christ who has broken down the barriers which sin had established between us and God. The theme of the death of the just on behalf of the unjust, according to Kelly, can be paralleled in a striking way in later Judaism.¹¹⁸ In post-Maccabean times it developed the doctrine that the sufferings and death of God's righteous servants have atoning value.¹¹⁹

¹¹⁶ Metzgar, p. 692. Also Beare, p. 167. Cross, p. 22.

¹¹⁷ Cranfield, p. 101. See Rom. 6:9-10; Heb. 7:27; 9:12, 26, 28; 10:10.

¹¹⁸ Kelly, p. 150.

¹¹⁹ Kelly, p. 150, refers to: 2 Macc. 7:37-38; especially in 4 Macc. 6:28; 9:24; 12:17-18, 17:22, where the idea that God will be merciful to His people for the sake of the blood of His saints is unambiguously stated.

"Being put to death in the flesh (*σαρκί*), but quickened by the spirit (*πνεύματι*)": By flesh is meant Christ in His human sphere of existence; while by spirit is meant Christ in His heavenly, spiritual sphere of existence. The datives are datives of reference. Francis W. Beare comments:

His (Christ's) death took place in the sphere of 'the flesh,' the earthly, temporal existence; His Resurrection took place in the sphere of 'the spirit,' the eternal, the indestructible, the heavenly. This does not imply any rejection of the thought of a bodily resurrection, but rather that the body in which He is 'made alive' is itself 'spiritual.'¹²⁰

Christ's sufferings are, therefore, unique both in character and in consequence. For when He suffered the undeserved, being Himself righteous, the suffering which He bore was the penalty due to the sins of the unrighteousness, and in consequence of such suffering He achieved their reconciliation to God. "Indeed, He thus suffered with this end in view that He might be able to bring sinners under judgment back to God."¹²¹

In summary, we have reviewed some key passages of Hebrews and 1 Peter and brought out important points for the understanding of the death of Christ in each epistle. In Hebrews we noted that Jesus Christ, the Great High Priest, put away sin once for all in His death on the cross, which the Old Testament priestly institution could not deal with. The most significant passage for our whole research is Heb. 13:11-12, in which the writer thought of Jesus as identifying Himself with sinners in the uttermost consequences of their sins. "Jesus also suffered outside the gate in order to sanctify the people through his own blood."

¹²⁰Beare, p. 169.

¹²¹Stibbs, pp. 138-39.

This thought corresponds to that in Gal. 3:13 (Christ's being made "a curse") or 2 Cor. 5:21 ("sin").

In 1 Peter we found the most significant text is 2:24: "Christ bore our sins in his own body on the tree." This is a clear allusion to Isaiah 53:12. Christ took and bore the penalty for our sins in His death on the cross. The effect of the atoning death of Christ is that we might die to sin and live to righteousness.

CHAPTER VII

SUMMARY

Archaeological and Written Documentation

We have reviewed the relationships between the phenomenon of crucifixion in first-century Palestine and Paul's proclamation of the *μωρία* of the *λόγος τοῦ σταυροῦ*. We set out to examine two kinds of new evidence of crucifixion in ancient Palestine: 1) Archaeological discovery of ossuary remains from Giv'at ha-Mivtar near Jerusalem; and 2) mention of crucifixion in two Qumran texts: 4Q^{Nahum} and 11Q^{Temple}. From the research on the skeletal remains of a crucified man has been confirmed much of what was already known from literary sources, especially the following points are noteworthy:

- a) The nailing of the victim to the cross, which confirms some biblical allusions to the nailing of Jesus to the cross (Col. 2:14; Acts 2:23b; John 20:25).
- b) The broken leg bones by blows with a blunt instrument to hasten death give concrete evidence of the practice to which the Gospel of John refers (19:32).
- c) The crucifying of Jesus (Matt. 27:35; Mark 15:24; Luke 23:33; John 19:18) has been confirmed by this archaeological evidence as another instance of crucifixion in first-century Palestine. The evidence for it is no longer purely literary.

The evidence from the two Qumran texts have also shed some important light on the better understanding of New Testament texts in the crucifixion narratives. There has been no doubt about the fact that crucifixion was practiced in Roman Palestine by the Romans themselves and even

by the Hasmonean Alexander Janneus. But the application of Deuteronomy 21:22-23 to it has been without any documentation, even though always taken for granted as customary exegesis. The Nahum Peshier and the Temple Scroll now provide precisely the extrabiblical documentation for such an interpretation.

In this connection Galatians 3:13 is the most interesting passage in the New Testament, on which the Qumran material has shed new light. First, it reveals a pre-Christian understanding of crucifixion as a 'hanging on a tree,' which provides a link for Paul's use of Deuteronomy 21:23 and his argumentation on it. Second, Paul's omission of the phrase, "by God" in his quotation of Deuteronomy 21:23 has a similar omission of the phrase in the text of 4QNahum, but on the other hand, in 11QTemple we read the phrase, "accursed by God and men." The addition of the last phrase, "and men," illustrates the derision of Jesus by passers-by, chief priests, and scribes (Matt. 27:39-43; Mark 15:29-32a). It also indicates a reason why the Jewish leaders demanded such a mode of execution as crucifixion on Jesus. They were aware of the fact that crucifixion was a notorious *σκάνδαλον* for Jews and *μωρία* for Gentiles, with the uttermost humiliation which had a numinous dimension to it.

Roman Law

It is not only the archaeological evidence and the extrabiblical documentation that has shed dramatic light on the better understanding of the crucifixion of Jesus Christ in the Gospel accounts. Some professional information of Roman provincial administration and jurisdiction in first-century Palestine has also contributed much to our better interpretation of those crucifixion narratives in the historical context.

Under the Jewish law Jesus was condemned as 'blasphemer.' But the Jewish authorities had lost the power to execute death penalty (John 18:31). Therefore, they handed Jesus over to the Roman prefect, Pilate, to be sentenced and executed in the Roman way of execution, namely, crucifixion. The Evangelists record that a titulus was hanged on the cross of Jesus, on which the reason for the execution was stated: "Jesus of Nazareth, the King of the Jews." According to A. N. Sherwin-White, the trial of Jesus by Pilate was conducted under the category of 'extra ordinem' (trial outside the system). The sentence was pronounced by Pilate from the bēma (tribunal); the sentence given by the Evangelists (Matthew and Mark) was in the substantial equivalent of the technical Latin: duci iusit (he ordered him - the victim - to be led off); Matthew 27:26 says, "(Pilate) delivered him (Jesus) to be crucified."

Significance of Crucifixion

Jesus was executed as a 'messianic pretender.' He was 'given up for us all' on the cross, in a cruel and contemptible way. Jesus died not only a criminal's death, but also He died a cursed death. The cross expresses the culmination of God's wrath and judgment. It contradicts human wisdom; it crucifies the law and the world. It is a scandal to Jews and folly to Gentiles.

The cross of Jesus Christ, however, is the only means, by which God revealed His love and saves the sinner who believes in Christ. Salvation and the gift of the Spirit are grounded in the proclaimed, crucified Christ (Gal. 3:1-5). Thus the cross is both judgment and life. It was only God's grace, however, that enabled Christians to pierce through the utter disgrace of the cross to perceive the saving nature of the

death of Christ, for only the work of the Spirit enables us to overcome the scandal of the cross; it is only through the work of the Spirit that the cross of Christ can be transformed from the 'wooden instrument of an ancient mode of execution to the supreme altar of the Christian faith.'

These above mentioned points are some crucial ones which we have brought out in the preceding chapters. It will be useful to summarize what we have learned from our study under the following four headings: 1) the Motivation for the death of Christ; 2) the Character of the death of Christ; 3) the Effect of the death of Christ; and 4) the Relationship of the death of Christ to the believers.¹

Crucial Doctrinal Significance

Motivation

This is uniformly understood as the love of God in the New Testament. It is only the love of God, the Creator, that saves man, the sinner. In Paul, among the three we have taken up, it is most explicitly stated (Rom. 5:8; 8:32; Gal. 2:20; 2 Cor. 5:14-15; Eph. 5:2). The death of Christ on the cross is the supreme manifestation of the love of God. God's love for us which was revealed in the death of Christ, is God's free act in taking the initiative on behalf of sinful men and at the same time it is God's gracious act, who is faithful to His promise. The voluntary self-sacrifice of the sinless Son of God was the supreme expression of God's free love. Paul does not differentiate between the

¹I. Howard Marshall, "The Death of Jesus in Recent New Testament Study," Word and World 3 (1983):20.

love of God, the Father, and that of Christ, the Son. Both were manifested in the cross of Jesus Christ. It was God's will that His Son should die for us all and the Son Himself demonstrated His love for us by accepting the Father's will.

Character

Basically, it is a 'sacrificial death.' The sacrifice of Christ is described sometimes as 'bearing of our sins' (Hebrews, 1 Peter), sometimes as a 'ransom' (1 Timothy, Titus), or as the 'binding of Isaac' (Rom. 8:32) and as 'our paschal lamb' (1 Cor. 5:7).

It is in the Epistle to the Hebrews that the sacrificial terminology is most prominent, linked with the idea of the high priesthood of Christ. Christ's self-offering distinguishes itself from the sacrifices of the priests. The absolute perfection of the offering and its completely voluntary nature contrast strikingly with the helpless victims of the Jewish sacrificial system.

In 1 Peter, too, the sacrificial nature of the death of Christ is remarkably referred to: sacrificial nature of the blood (1:2, 18); bearing our sins in his body on the tree (2:24); once-for-all character of the sacrifice of Christ (3:18). This once-for-all character of Christ's sacrifice of himself is particularly connected in the Epistle to the Hebrews with the putting away of sins (7:26-27; 9:26; 10:12).

However, it is in Paul that the nature of the death of Christ is most particularly described. In 1 Corinthians 1:18 Paul says that in the eyes of "those who are perishing" the word of the cross is "folly" (*μωρία*), and he stresses the point further in verse 23, by declaring that Christ crucified is a "stumbling-block" for the Jew and

"folly" for the Gentile. We have confirmed that such Pauline expressions are never merely rhetorical, but are carefully rooted in historical reality. For Paul's audience, Greek, Roman, or any other, it was incredible to approve of the word of the cross. Especially for the Jew it was hard to see anything divine in it, for they could hardly forget the saying about the curse laid upon anyone hanged on a tree (Deut. 21:23). The cross always remains scandal and foolishness for Jew and Gentile, inasmuch as it exposes man's illusion that he can effect his own salvation.

Effect

Basically and consistently the death of Christ is understood as vicarious and sacrificial atonement for our sins in the New Testament. But at the same time, the death of Christ is interpreted in various ways: redemption, justification, reconciliation, and the like.

Redemption is associated with the blood of Christ which is clearly the cost or price of redemption; for example, "They are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation (propitiation) by his blood" (Rom. 3:24-25. Compare Heb. 9:12; 1 Peter 1:18, 19).

For Paul justification was the most important of all; justification is an essentially Pauline way of thinking. His use of soteriological expressions has many variations: Christ died for our sins (1 Cor. 15:3), a divine sacrifice and the proof of God's love (Rom. 4:25; 8:32), the self-sacrificing love of Christ (Gal. 2:20; 2 Cor. 5:14-15; Eph. 5:2, 25), Christ's dying for the ungodly and sinners (Rom. 5:6-8), or for Christian brother (Rom. 14:15), or for all men (2 Cor. 5:14).

The point Paul is making here is our total inability to achieve salvation for ourselves. No one shall be justified by works of the law; but only through faith in Jesus Christ is a man justified (Gal. 2:16).

Howard Marshall states:

The particular way in which Paul relates justification to the death of Jesus in Galatians is of great importance. Death by crucifixion is capital punishment, and a curse is an expression of condemnation. Here, if anywhere in the New Testament, we have thought of a penalty for not abiding by all the things written in the Law, and this penalty has been borne by Christ so that we are set free from the penalty imposed by the Law and are thus justified.²

In the relevant passages (1 Cor. 10:14-17; 11:23-26) for the understanding of the Lord's Supper in Paul, the Body of Christ as community derives from the body of Christ (corpus verum) given to those at His table. *Κοινωνία* (participation) here primarily means sharing something in common, a common partaking of the body and blood of Christ, and what is shared constitutes a community, the Body of Christ (corpus mysticum).

Relationship

This is the relationship of the death of Christ to those who benefit from it. Through faith justification is received by the believer as a gift bestowed by God (Rom. 3:24-25). Faith means being given this work of God in Christ, complete reliance upon it, and an utter abandonment of one's own works as in every way a ground of justification. The glory of Jesus Christ consists in the fact that through His Spirit Christ makes His earthly disciples willing and able to take up the cross after Him. The glory of the church and of the Christian life is that they are thought worthy to praise the one who was crucified as the power and wisdom of God,

²Ibid., p. 18.

to have salvation in Him alone and to turn their existence into the service of God under the cross of Golgotha.

But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world (Gal. 6:14).

Finally, our concluding remark is that the death of Jesus Christ on the cross is the 'saving solidarity'³ of God with us, sinners. In the person, passion and death of Jesus, the Son of God, God Himself took up the place of a slave and died the 'slaves' death on the cross (Phil. 2:8); He endured the cross, public shame (Heb. 12:2), and the wrath of God and came under the curse of the Law for us (Gal. 3:13), so that in the death of God life might win victory over death. In other words, in the death of Jesus of Nazareth God identified himself with the extreme of human wretchedness, which Jesus endured for us all, in order to bring us to the freedom of the children of God:

He who did not spare his own Son,
but gave him up for us all,
will he not also give us all things with him?"
(Rom. 8:32)

³M. Hengel, Crucifixion (Philadelphia: Fortress Press, 1977), p. 88.

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