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#2 Qs on sacrifice, crucifixion and atonement

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Ask NT Wright Anything - Premier

Tom Wright talks about his book *The Day The Revolution Began* and answers listener Qs on Penal Substitution, the Old Testament sacrificial system, Christ's 'descent to the dead', and an atheist's claim that Christ's death was 'just a bad weekend at human camp'.

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Transcript

(Music) Premier Podcast.

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(Music) The Ask NTY Anything podcast.

(Music) Welcome to episode two of the show where I sit down with leading New Testament scholar Tom Wright to ask him your questions.

It's a podcast produced by Premier in partnership with SBCK and NT Right Online. I'm Justin Bralley, theology and apologetics editor for Premier. Very glad you're with us again for today's show as we draw on the thought and theology of Tom Wright.

Research professor of New Testament and early Christianity at the University of St Andrews, a celebrated author, theologian and of course the former Bishop of Durham as well. We'd love more people to discover this podcast. So as usual, please rate and review us on iTunes or wherever you get your podcast from and let others know about the show.

Today Tom's going to be tackling questions on the cross, sacrifice and atonement. If you'd like more episodes, updates or ask a question yourself for a future program, do register at AskNTRight.com. In fact, register now and you'll get access to some bonus content we've created such as Tom answering Rick in a Hayo's question, "How do you

view the rapture?" And to celebrate the launch of the podcast, we're giving away three copies at the moment of Tom Wright's acclaimed book, Paul a Biography to podcast listeners. Again, all you need to do is sign up and you'll be entered automatically for that prize draw by the end of December.

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[Music] Well, it's great to be with you again Tom. For the second of these episodes that we're doing together in which people have sent in all kinds of interesting questions, so many to choose from, but we do read them all and we try to include as many as we can in each episode.

Today I thought we'd try and focus on a subject of a recent book of yours, The Interhonesty. You wrote this book, The Day, The Revolution. It began, that was a book that came out a year or two ago now and was really encapsulating a lot of your thought on the cross, on the atonement, on what it means and how it to understand it as Christians.

That's also been translated into a course available from NT Right Online as well, which people can go and watch you talking through that and learn and study about it. But for those who aren't yet familiar with that particular book and the course that's come out of it, can you just briefly explain what you were trying to do with The Day, The Revolution began? Yes, it's a curious title, but I think the reason for saying it so sharply as that, the good Friday was the day the revolution began, is that for many Christians, when they think about the death of Jesus, they think about their own personal narrative, that I'm a sinner, that Jesus died for me so that I can go to heaven. And I want to say, that's a great place to start, but it's not a great place to stop, because in the New Testament, the death of Jesus is the moment when history actually changes.

Even though, from the point of view of Good Friday evening, nobody was sitting around saying, "Oh, well history has changed." They were just saying, "We back the wrong Messiah, and are we going to be next in line?" etc. But in the light of Jesus' resurrection, they very quickly came to the view that something had happened when Jesus died, as a result of which the world is a different place, and they had to be part of what they called the mission, which was implementing the extraordinary event which had taken place. And the New Testament is this explosive document, trying from many angles to come to terms with it.

Now, we have turned that into theories about what we call the atonement. Part of the difficulty with that is that in many churches, the idea of atonement is hooked into the idea, that we need to go to heaven when we die, and that's the end of it, rather than into the New Testament idea, which is that God intends to make the new creation, new heavens and new earth, with us as renewed human beings. So that one of the great statements about the meaning of the cross in Revelation chapter 5 is that the Lamb has

been slain to ransom people for God in order to make them the royal priesthood.

In other words, not just to hang around being saved and resting forever, but actually renewed human beings with the renewed human vocation and agenda. And if you think back from that into all the other things the New Testament says about the cross, then all sorts of things look a little bit different to how a lot of our great hymns and prayers about the cross have taught us to think. One of the key things for me is that I've read in order to write that book in order to do other work.

I've read lots and lots of books about the meaning of the cross. Very few of them spend much time in the four gospels in Matthew, Mark, Luke and John. That's kind of odd.

It's almost as though they're saying, well, that's the backstory. That's how Jesus happened to be crucified by the Romans. But then you go to Paul to discover what it means.

And actually Matthew, Mark, Luke and John are saying, no, we are telling you what it means. Jesus launched the reign of God, the kingdom of God, God's saving sovereign rule on earth as in heaven. But how was that to be? It wasn't just by him going around healing people, feasting without cast and so on.

Though he did all that stuff to show where the kingdom was going. His death is actually the kingdom bringing moment. In the gospels, the death of Jesus and the coming of the kingdom are absolutely joined at the hip.

We in the church and in theology have often completely separated them, which is a sign that we haven't got it right. So people coming to this book, asking themselves, now, is Tom writer into penal substitution or Christus Victor or ransom theory or whatever? Are they going to be disappointed or have you got something that's a synthesis of them? Or is that simply not the question you're interested in? Ultimately, I'm interested in that question because it is the way many people have been taught to think. There are these different theories and many great scholars have said, well, the New Testament simply ran Saxon, a stock of metaphors, the slave market metaphor, the sacrifice metaphor, etc.

The answer is no, it's not like that. The New Testament is telling a great story which we have often forgotten and all these images mean what they mean within that story. And so here's the trick that the New Testament makes it clear that the death of Jesus really did win the victory of God over the dark forces of evil, corruption and sin and death.

But the way that that was achieved was through Jesus dying on behalf of and in the place of sinners. In other words, it is substitutionary, but it's in the service of what people call a Christus Victor or Christ winning the victory over the powers. And to see how those fit together, you have to go back very carefully and read the text.

John and Mark are very clear about this. Mark I think says this in ways that people have hardly begun to notice. And when we start to read the Gospels like that, then we come back to Paul and he gives you a very clear vision of what we please to call penal substitution.

But it's in the service of this vision of new creation. Today the revolution began, is available of course as a book and we've a special offer for podcast listeners over at ntwriteonline.org. I'll be telling you about that a little later on in today's program. Let's go to a question though, first of all from Galen in Cambridge, share who asks, "My question is about your views on penal substitution and salvation."

When you've raised criticism on this topic, are you? A) simply trying to bring balance to the discussion about our calling here on earth and where we go when we die. Or B) saying that the traditional understanding of penal substitution is not correct and God did not actually require Jesus to die as a sacrifice for sins. Let's start there and there's a follow up question.

Sure, I think there is a sense in which I'm trying to do both of the things that Galen mentions but I would want to say my primary task is to expound what the New Testament says about the meaning of the death of Jesus. And as I do that, speaking as a first century historian, I'm trying to understand what Matthew, Mark, Luke, John, Paul, etc., thought they were talking about. Because I do that, I find that different ways of talking about Jesus' death in the last 2000 years have sometimes got hold of some bits of what's in the New Testament but then missed out other bits and then produced distortions by emphasizing some things in one way and not rather than another.

So I'm not simply starting out there in the tradition and trying to correct things, I'm trying to take a run at it from the New Testament again, which actually has been my life's work to say, let's just read the Bible and see where we go with that. But clearly there have been distortions within what has been called penal substitution. And for me, quite a breakthrough in thinking about this some years ago was realizing that the phrase "penal substitution" can mean quite different things to different people.

According to which story you put it in, if you have an element of a story and you frame it within one narrative, it means something quite different. You know, suppose you see somebody walking down the street and carrying a briefcase, it's a very different sort of thing if actually this is the briefcase that that Russian spy was carrying two minutes ago and they just passed in the street from if it's a man who left his briefcase at home and his wife has kind of brought it to him. The same thing can mean something different in a different narrative.

So penal substitution can be expressed in very damaging ways and even when preachers don't intend to do this, it is quite clearly the case that this is how many, many people, particularly young people hear it. The idea being that there is this big, bullying,

angry God who's very cross with us all and he's got a big stick and he's about to lash out. Unfortunately, somebody gets in the way, happens to be his own son so that's how my makes it all right.

And we get off. Now, last year or the year before I forget, I had a public discussion on this with some colleagues in America and one angry theologian gone up from the floor and said nobody believes that, nobody teaches that these days. And one of the colleagues on the panel stood up, answered it for me, he said, "I teach first year undergrads at a certain college or two-month name." He said, "What Tom has said is precisely what they all think the gospel is and they're struggling to know whether to believe it or not." So now, if that is what people have heard and are hearing, then we've got some serious work to do because we have taken John 3 16, God so loved the world that he gave his only son.

And what people have heard is God so hated the world that he killed his only son. And then when you say that in a world where there is child abuse and domestic violence and so on, people think, "I know that bully of a God and I hate him." And then the whole thing goes horribly, horribly wrong. Okay, just give us... If you were to as it were, look at it in its most sympathetic light, that particular way of understanding the term.

What would you say is a better way of understanding it? From that point of view, obviously the thing to emphasize is that what happens on the cross is the sovereign act of love on behalf of the Father himself. The death of Jesus reveals the love of God. Paul says in Romans 5, "God commends his love to us in that while we were still sinners, the Messiah died for us." And for that, of course, you need a very tight nexus between God and Jesus because it makes no sense to say, "I love you so much.

I'm sending somebody else to do the dirty work. I love you so much. I'm coming to do it myself." So there is a strong Trinitarian theology built into the New Testament at that very point.

I've always felt that that's sometimes where the missing link is, is simply the fact that it's God himself on the cross in the sense. Yes, yes, which then, of course, causes other problems when Jesus says, "My God, why did you abandon me?" etc. And that's a real problem which can only be dealt with by a very careful investigation of if you like what it meant to be Jesus, what it meant to be the one in whom the living presence of Israel's God came to dwell in our midst.

And that's the heart of all the mystery of the gospel and its source of endless wonder. But so what I've tried to do is then to say, well, hang on, in the New Testament, the results of the death of Jesus isn't simply, well, I was very sinful. Now, fortunately, somebody's taken my punishment, so I get to go to heaven.

That is actually to moralize our vision of what it means to be human. Now, let me

understand me, moral matters. Sin is important.

I'm not saying it doesn't. But sin is a failure rather than simply the breaking of rules. It's the failure to be genuinely human.

The Greek word hamartia, sin, means missing the mark, shooting an arrow at a target and missing. What is the target? The target is genuine humanness. What is genuine humanness? It's reflecting God's image.

And whenever we're tempted to sin, what is actually going on is that there is something we are supposed to be doing and being to honor God in the world, in our family and our own lives, whatever. And sin draws us away from that, presents us with a cheap alternative or whatever, so that then we collude with forces of destruction and chaos and darkness. And then we basically say to the principalities and powers, which, by the way, I don't have good language for the powers of darkness, and they didn't have good language in the first century for the powers of darkness.

But you have to acknowledge, and if after the 20th century you can't acknowledge this, how stupid are we, that there is a super human power of darkness, which still is active. But then, how does that work through us giving our human authority to idols, to things that we worship? The result of that is sin, which means we are bound in a tight grip. Jesus dying for our sin releases the grip of the powers.

That's the central thing. Now, a number of different people have emailed in, essentially the same question, but what do we mean when we say a phrase that comes so easily to the tongue? Jesus died for our sins or on our behalf. Are we actually saying a phrase like that? When Paul says that, he adds the phrase according to the Scriptures.

Now, that doesn't mean I can find three prooftext, E.G.R.S.I.53. What it means is there is an entire scriptural narrative which is about how the Creator God is rescuing the world, and that scriptural narrative is shaped by the Exodus particularly, and then by all the things that follow from the Exodus. But then, coming through the whole story of Israel in exile, where the people who are supposed to be bearing the solution for the world are themselves suffering the result of the problem. And the Messiah, Israel's Messiah comes to the point where that story has reached rock bottom in order to take its weight upon himself and so to begin new creation.

So it's creation, covenant, exile. And when you speak to Jesus taking the weight of that upon himself, again, we're speaking in pictures and metaphors and so on, but I suppose the question a lot of people have is what does that literally mean in the sense? What happens on the cross to release the weight that Jesus died for us in this? I want to know what literally means literally as well in that sentence, which is often a problem. But the clearest passage I think in Paul about this is Romans 8, 3 and 4. Having said, there is no condemnation for those who are in Messiah Jesus because the law of the Spirit of Life in

Messiah Jesus has set you free from the law, sin and death.

Because God has done what the law couldn't do since it was weak through the flesh, sending his own son in the likeness of sinful flesh and as a sin offering. Here's the thing. He condemned sin in the flesh.

There is no condemnation for us because God passed sentence of condemnation on sin. Interesting. Paul doesn't say God condemned Jesus.

He says God condemned sin in the flesh of Jesus. He has one way of looking at it, which is a reading of Romans 7 and 8, that God gave the law extraordinarily and Romans 7 is a very difficult passage. In order to draw sin onto one place, in order to lure sin to the place where it could be condemned, namely to Israel's representative who is therefore the world's representative.

Jesus dies as the representative substitute taking the condemnation on himself so that having condemned sin, sin is now itself condemned and new creation can begin and that's the energy of the Spirit taking it forward. You talked about the way that this is all building up from Old Testament to New in this. A couple of the questions that came in are in regard to how the Old Testament sacrificial system relates to Jesus' sacrifice.

So Grant in Oxford asks, for instance, "I understand how the sin offering in the Old Testament relates in the New Testament to Jesus' atoning sacrifice, but what about other Old Testament offerings such as the Wave offering, Peace offering, Fellowship offerings? How do they relate to New Testament theology? What's their symbolic meaning for Christians? This is a huge question and again we've got multiple misunderstandings and I grew up with the belief which is a very standard one in many systems of preaching that what's going on when in the Old Testament somebody offers the sacrifices they come and they confess their sins over the head of the animal, the animal then gets killed so the animal is bearing the punishment for their sins. That's simply it straightforwardly wrong. That is not what happens.

The animal over whose head sin is confessed is the scapegoat which is the one animal that doesn't get killed. It gets driven off into the wilderness because having got the sins of Israel symbolically confessed on it is now unclean. You couldn't offer it to God as a sacrifice.

We have to stand way back and rethink the whole thing because the language of sacrifice is woven into the way that the Western tradition has thought about atonement about Jesus dying as a punishment for sins or whatever, but it's simply not what sacrifices were about. When you read the Pentateuch which is a hard book to read, Genesis Exodus, the Vatican's Numbers, the Deuteronomy, but if you imagine reading it at a run it goes like this. Creation, sin, fall idolatry etc.

Call of Abraham. Abraham's family turn out to be themselves, deeply dysfunctional. There is a moment of reconciliation at the end of Genesis but then there they are they're enslaved in Egypt and God rescues them so that the people who are carrying the solution to the world's problems are not.

The solution to the world's problems will know themselves to be the rescued slaves. That's really important. But they are rescued in order that the tabernacle, the living presence of God can come and dwell in their midst.

Now that is the danger moment. To stand at the intersection of heaven and earth is a very dangerous place to be because no one can see God and live in all that. So there is a whole book of health and safety rules.

That's how you'd handle this. It's called Leviticus. And the sacrificial system in Leviticus is not about punishing animals so that we get off and go to heaven.

It's about if God is going to live in the midst, then the sanctuary needs to be purified, the people need to be purified. On a regular basis, it's like we say in the Lord's Prayer every day, forgive us our trespasses because we are praying that God's kingdom will come on earth as in heaven. It's the same thing.

The point of the biblical story is not how do we get into God's presences. How does God get into our presence? And how then do we purify that? So then the sacrifices, the blood offerings are noticed in Leviticus numbers. The animals aren't killed on an altar.

That happens in pagan sacrifices. The animals are killed somewhere else. That's irrelevant.

The point is the blood, which is the life, is presented on the altar because the life blood functions as a kind of detergent to cleanse the pollution. Now, as Hebrews says, that is actually only a sign and a symbol. But ultimately, the life of Jesus himself purifies us and the whole sanctuary.

And then in the letter to the Hebrews, there's lots of complicated stuff about the heavenly sanctuary and the earthly sanctuary. But the point is God wants to dwell in the midst and the sacrificial system, including wave offerings, heave offerings, serial offerings. You don't kill the serial offerings.

So, which should have blown the whistle on that idea. It really is because I think you've really helped to distinguish between what's being meant in different terms of sacrifices. But I have to say, I have many times over my career asked Jewish scholars, what did 1st century Jews think they were doing when they brought offerings to the temple? And I've started in the last 10 or 15 years to get really good answers.

My colleague David Moffat, who's an expert on this, I've learned a lot from him. He's a

Hebrew scholar particularly. Well, it seems like a good moment to remind you that Anti-Right Online is the place where you can find all of Tom Wright's online theology courses taught by Tom himself in video format.

Now, they're currently running a very special offer for podcast listeners. Sign up at anti-rightonline.org/askentiright and you can receive Tom Wright's course on the book of Philemon absolutely free. It's short, sweet and life changing.

Not only that, but you'll also be able to get hold of Tom's video teaching course on the book we've been talking about today, the day the revolution began, with 75% off the normal price. You want to take advantage of that special podcast listener offer, you can get that at anti-rightonline.org/askentiright. Let's turn to another question, which is from Mike in New Jersey. He says there's a popular atheist podcaster in the United States, David Smalley.

In fact, I've been on David's show myself, who's been on the unbelievable podcast, that's the other podcast I present. And he continually asks the following question to his Christian guests. How is God sending his son to earth? For instance, John 3 16, a sacrifice.

He defines, David Smalley defines a sacrifice as giving up something that the person will not get back. And he claims, well, Jesus was only dead for three days and God knew he'd get him back in heaven. He's even called it a bad weekend in human camp.

How would you respond to that kind of objection? This reminds me of watching a child go into a maze, taking a wrong turning and then in order to get out taking another wrong turning and another wrong turning. I mean, that sentence is a brilliant example of sort of one mistake on top of another on top of another. And I want to say, if that's the kind of thing that that podcaster has heard Christians say, then it just shows that Christians too can get themselves into a right-old muddle.

Because actually, God sending Jesus is a sacrifice in the sense that I was talking about in that God wants to dwell with his people. And John's gospel, that's what it's all about. The word became flesh and tabernacled in our midst.

Jesus is the Lamb of God who takes away the sins of the world so that God can dwell in our midst in Jesus and then in the person of the Spirit. And that suddenly looks totally different. And he's just defined sacrifice as somebody giving up something that won't get back.

That's a kind of a modern meaning of sacrifice. And part of the difficulty is that a word like sacrifice and a word like atonement, these have gotten modern English connotations which don't correspond to anything in Scripture. And we as Christians get fooled by this and make our own constructs and we have to go back again and again.

Sorry to be boring about this. We have to go back to the original meaning of Scripture. You've sometimes have quite nice.

I mean, sometimes I hear people responding to these kinds of objections to say, you know, well, it wasn't that much of a sacrifice Jesus dying and only coming back three days later. And some Christians might say, but what he experienced on the cross, alienation from the Father and so on, that was a fate if you like that we can hardly imagine. I mean, it seems to me when you read the gospel, something very interesting going on because as we know with any real big event, there are several different ways you can look at it, which may well all be true simultaneously.

Think of Julian Barnes's novel, "Flaubert's Parrot," where his pictures of "Flaubert" appear to be totally incompatible. And yet it was all the same man. He was just a very rich, complex and rather strange character.

But so when you get John and when you get Luke, you might think on a first reading, it'd be wrong, which you might think that Jesus, that it's not really a problem for Jesus to die on the cross. You know, this will be unpleasant, but it's a soon over sort of thing. When you get Matthew and Mark, it's very different.

This is Jesus in Gethsemane, really agonizing over it. You do get that a bit in Luke as well, but I think in Matthew and Mark, it's strongest because then in Matthew and Mark, it ends up with Jesus on the cross quoting Psalm 10 to do, "My God, why did you abandon me?" And so then we have, as I think we've mentioned before, the God for sacredness of God. And some of the great theologians of our age, people like Jürgen Moltman, have tried to say it in that paradoxical way.

In order to say that somewhere at the heart of the One God, there is the agony of the world being born and shared, and that that mustn't be downplayed as though that was a trivial thing. And that's very difficult for us to say, although people who have shared in the agonies of the world and people who in prayer have had a sense of what some of called the darkness of God will say, even if in retrospect, it seems to last only a short time. It's still pretty appalling while it's happening.

One last question, Paul in Winnipeg, Canada, asks, "What do you believe scripture is teaching about Christ's descent to the dead mentioned in the Apostles' Creed and in the early Church Fathers' dialogue? A descent into shale or Hades? Or is it as some translations of the Creed put it a descent into hell?" And perhaps you could comment on the scriptural passage that that's based on as well. Yes, the idea of Jesus descending into shale or into the abode of the dead is based on 1 Peter. And this is after the crucifixion that they've generally seen? Yes, that after Jesus has died, then where is he for the next 36 hours sort of thing? And in Luke it says that he says to the brigand, "Today you will be with me in paradise, so how does that work?" Part of our problem here is that we don't have again good English words to name what they meant much more vaguely by shale

or Hades or whatever.

This is an arm-waving sort of language about gone to the place of the dead. And if we say descent into hell, then you could say, and some Christian traditions have said this, that this is the so-called harrowing of hell, that he goes down to hell in order to say, "Okay guys, it's all over coming up out of here." If you look at Greek Orthodox icons of the resurrection, Jesus leading Adam and Eve out of the underworld. Now there's all sorts of things going on there, which I don't think the New Testament is talking about, because in 1 Peter it talks about Jesus going to preach to the spirits in prison.

And then there's a couple of passages there. One in 1 Peter 3, when he goes and preaches, 1 Peter 3, 19, preaches to the people who formally didn't obey when God's patience waited in the days of Noah. It looks as though this is referring to those very strange creatures in the early chapters of the Book of Genesis, who were particularly wicked.

And as though Jesus has gone down to tell them, "Right, your doom is nigh." In other words, this isn't preaching in the sense of persuading them to believe or anything like that. This is telling them the final battle has been won and you lost. And then, however, in 1 Peter 4, 6, it says, "This is why the gospel was preached to the dead, so that though judged like humans in the flesh, they might live in the Spirit according to God." Now that's a very odd passage.

I don't claim to know exactly what Peter meant or how we should then interpret it. But I think there's been quite a good amount of work done. Students like von Balthazar in the last century exploring the mystery of Holy Saturday, the mystery of the day between Good Friday and Easter.

What do we say about God, about Jesus? And many have said something about that whole drama is that Jesus takes the loving presence of God down to the very deepest that human horror and anguish can go. And that's an image I think I can relate to even though I wouldn't stress it because that doesn't seem to me where the New Testament itself lays the weight. It's been another fascinating edition of our new podcast.

Thank you very much. Thank you very much. Thank you.

Obviously, if people want to get the fuller treatment of this subject, the day the revolution began is a great place to start at an easy, user accessible level. Great book available here in the UK from SBCK. And of course, there's the online course at NT Right Online.

If you want to find out more about that, do check out links from the show page that's askNTRight.com. And do send in your questions. Get yourself registered at the website if you'd like to see your question featured on a future edition of the program. For now,

thank you very much, Tom.

Look forward to seeing you for the next one. Thank you. Thank you so much for being with us on this week's edition of the podcast.

Next time, we'll be looking at the historical case for Jesus and your questions around that as we approach Christmas. Don't forget to sign up to our newsletter, AskNTRight.com, to ask questions and receive bonus content, including that video responding to Rapture Theology. And you'll get a chance to win one of three copies of Paul of Biography.

Again, just sign up at askNTRight.com. See you next time.

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