

Dr. Robert A. Peterson, Johannine Theology, Session 12, Pictures of Jesus' Work

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This is Dr. Robert A. Peterson and his teaching on Johannine theology. This is session 12, Pictures of Jesus' Work.

We move from a study of the Johannine theology of Jesus' person and pictures portraying that person to John's presentation of Jesus' saving work and, as is the custom with biblical theology, to focus on pictures, metaphors, and images that present the work of Christ.

Overview. The Son of Man lifted up—the Good Shepherd.

Lamb of God. Priestly Sacrifice. 1719, often neglected.

Victor, Christus Victor, Christ the Champion, a significant theme. In one passage, Jesus is the one who would die for the nation—chapter 11.

From the mouth of Caiaphas, a prophecy. He's the grain of wheat dying that bears much fruit -- chapter 12:20 through 25.

Son of Man. Now, the emphasis is on that title, but specifically on the Son of Man lifted up. We saw it in 3:11 to 15.

I'll reread that. Truly, truly, Nicodemus, I say to you, we speak of what we know and bear witness to what we have seen, but you do not receive our testimony. If I told you earthly things and you do not believe, how can you believe if I tell you heavenly things? No one has ascended into heaven except he, who descended from heaven, the Son of Man.

And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up. That whoever believes in him may have eternal life. As we just said, the lifting up of the Son of Man, Jesus, in crucifixion is the antitype to Moses' type of lifting up the bronze serpent in the wilderness.

Numbers 21. It would be good to read that. From Mount Hor, Numbers 21, 4, they set out by the way to the Red Sea to go around the land of Edom.

And the people became impatient on the way. And the people spoke against God, a bad idea, and against Moses, not as bad, but still a bad idea. Why have you brought us out of Egypt, up out of Egypt, to die in the wilderness? For there's no food and no water, and we loathe this worthless food.

And the Lord sent fiery serpents among the people, and they bit the people so that many people of Israel died. And the people came to Moses and said, we have sinned, for we have spoken against the Lord and against you. Pray to the Lord that he may take away the serpents from us.

So, Moses prayed for the people, and the Lord said to Moses, "Make a fiery serpent and set it on a pole, and everyone who is bitten when he sees it shall live." Aha, when bitten, this is the antidote, so to speak. So, Moses made a bronze serpent and set it on a pole, and if a serpent bit anyone, he'd look at the bronze serpent and live.

As Moses, John 3:14, lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that everyone who looks to him, believes in him, may have eternal life. The type is more extended than I suggested under the person of Christ treatment. There is judgment.

Those who rebelled were, to use John's speak, condemned already because the fiery serpents were biting people, and already many people had died. The serpent on the pole does correspond to the Son of Man lifted up in crucifixion. Looking to the serpent on the pole involves faith.

So, too, believing in Jesus is its corresponding antitype. And those who looked, even though they were bitten, were spared the penalty, the punishment. Similarly, although they're born spiritually dead in sin and condemned already, those who believe in the crucified Son of Man, Jesus, are forgiven, spared, of God's judgment, and have, John 3:15, eternal life.

John 12 is a fascinating study. We've read some of this before. We need to jump into verse 27 to get the context.

Now is my soul troubled. What shall I say? Father, save me from this hour, but for this purpose, I've come to this hour. Father, glorify your name.

Then, a voice came from heaven. This sounds like Gethsemane in John's speak. I have glorified it, and I will glorify it again.

The crowd misunderstood. They don't even understand. They're so spiritually obtuse.

If God speaks from heaven, they don't understand. They think an angel spoke or they're thundered. Jesus says, now is the judgment of this world.

Now, will the ruler of this world be thrown out and cast out? When I am lifted up from the earth, I will draw all people to myself. We're going to deal with that drawing. I'll tell you what I think here.

We'll deal with it in more detail when we actually get to the salvation colon drawing. This was to show what kind of death he was going to die. Our major point here is this.

Jesus will die by being lifted up. When I'm lifted up from the earth, I'll draw all people to myself. I should have said that not only is the background for the lifting up of the Son of Man, number nine, but again, there's more of a consensus that that's true.

John says it, but the overall picture is identified with Isaiah 53, where before the terrible suffering of the servant, even surprisingly, before the gore we have, behold, my servant, it's 22, 13. Isaiah 53 actually starts in Isaiah 52:13. Behold, my servant shall act wisely.

He shall be high and lifted up and shall be exalted. High, lifted up, exalted three times. There's this victory motif and it's an inclusion.

Isaiah 53 ends with spoils, victory, and so forth. And the servant of the Lord participates in that before all the suffering, which is horrible. We have this threefold exaltation.

And one of the three ways of saying it is he will be lifted up. We think that is behind the language of being lifted up in the fourth gospel as well. Certainly, Moses lifting up the serpent plays a part as well.

12:32, 33, when I am lifted up, I will draw all people to myself. Does it mean everybody will be saved? It's a possible understanding, but it's a misunderstanding because that's not what happens. John 5:28, 29, at the voice of the son of man, people will come out of their graves, some to a resurrection of life, some to a resurrection of judgment, condemnation.

Here it looks like verse 20, now among those who went up to worship at the feast were some Greeks, and they asked to have an audience with Jesus. They are denied that audience immediately. And what commentators say, and I agree, is that Jesus has other things to say immediately about his own hour coming that was pressing on him.

He had to work with the time saying, but as part of that, he will not back out, back away from what the father ordained for him. Glorify your name, he says. The Father says, amen from heaven.

Then Jesus says, the devil's defeated, anticipating the death and resurrection, his death and resurrection, Jesus' death and resurrection. And then he says, when I'm lifted up from the earth, I'll draw all people to myself. Now he includes the Greeks.

Now, he includes whosoever will believe. Specifically, 10:33 says this is to show what kind of death he was going to die. Indicates the lifting up of the son of man in the previous verse points to his crucifixion, which I've already suggested is a double meaning.

It speaks of horrible execution and pain, but it also speaks of exaltation as God uses the wrath of men to praise him as God uses evil for ultimate good in John 18. Ah, yes, we have 3132. Again, this is not using any particular title, but it is speaking about Jesus' manner of death.

This is, it's so sick. Jesus is led from Caiaphas' house to the governor's headquarters early in the morning. The Jews did not enter the governor's headquarters so that they would not be defiled but could eat the Passover.

It's sickening. They don't want to be defiled ceremonially, but they are in concert in unison with the leaders to crucify their Messiah. Ah, they're already defiled up one side and down the other.

Pilate went outside to them and said, What accusation do you bring against this man? They said, if this man were not doing evil, we would not have delivered him over to you. They didn't answer the question. Pilate said, take him you yourselves and judge him by your own law.

Jews said it is not lawful for us to put anyone to death. They want the death penalty. As a matter of fact, sometimes a Sanhedrin could have exerted the death penalty, but as a general rule, this is exactly right.

And they don't want to go for exceptions. They want to go, well, for the jugular, and they want to do it through the Romans. It is not lawful for us to put anyone to death, at least by crucifixion.

Occasionally, they put people to death by stoning. Think of Stephen Acts 7. This was to fulfill the word that Jesus had spoken to show what kind of death he was going to die. The son of man lifted up means the son of man crucified.

Jesus is the good shepherd—chapter 10. We've done this before, so I can go quickly.

10:11. I am the good shepherd. Good shepherd cares, loves his sheep, cares for his sheep, knows his sheep.

Here's the extent of his concern. Lays down his life for the sheep. As a basic rule of shepherding pastoral work in its literal meaning, shepherds did not lay down their

lives for the sheep because then there would be no more shepherds to care for the sheep.

But Jesus is not a normal shepherd. He is the good shepherd, and he lays down his life for the sheep. Different than the hired hand.

I'm the good shepherd, verse 14. I know my own, my own know me, just as the father knows me, and I know the father, and I lay down my life for the sheep. I have other sheep, not of this fold.

I must bring them also, and they will listen to my voice. That's what sheep do, for there shall be one flock and one shepherd.

Speaks of the inclusion of the Gentiles, believing Gentiles in the Father, in the flock of God, in the people of God. For this reason, the Father loves me, verse 17, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down in my own accord.

I have the authority to lay it down. I have the authority to take it up again. This charge I have received from my Father.

And then 28, I give them eternal life, and they will never perish. No one will snatch them out of my hand or the father's hand. We are one in our preserving the sheep, in our keeping the people of God saved.

Jesus is the good shepherd who dies for his sheep, lays down his life for them, and raises himself uniquely in all of scripture. In John 2:19 to 21, 22, the destroy this temple in three days, I'll raise it passage. And here in John 10:17 and 18, Jesus raises himself.

The good shepherd imagery overlaps with the giver of eternal life. As we saw in verse 28, I give them eternal life. They will never, ever perish.

Jesus also is the lamb of God. We see it right away in the witness theme of John the Baptist in John chapter 1. Behold, he says, he bears witness to Jesus. He was not the light, 1:19 to 28, but he bears witness concerning the light, 1:29 through 34.

Behold the lamb of God, who takes away the sin of the world. Behold, Jesus is performing a great sacrifice. And 36 harkens back to this.

John just says, behold the lamb of God, at which point two of his disciples leave Jesus and follow John. And John is happy about that because he's a witness. He's a pointer.

He's not the Messiah. He's the Messiah. He's the friend of the bridegroom who wants the bride, the people of God, and the church to be joined by the bridegroom.

Not to him. He's just a friend. He's the best man if you will.

There's been much speculation and much study concerning what it means when John says, the lamb of God, who takes away the sins of the world to try to identify this lamb. Some say the scapegoat. Some say the Passover lamb.

Some say an animal is mentioned in Jeremiah's writings. I forget which one. All these and more are given.

And I guess you can make a good case for Passover, perhaps. But I favor Leon Morris's, without being overly dogmatic on this. I favor Leon Morris's solution that it is a general reference to all the Old Testament, the whole Old Testament sacrificial system. Jesus fulfills it.

He replaces it. Notice again the similarity to the teaching of the book of Hebrews with very different terminology. Because of Jesus' death, the sacrifices of the Old Testament come to a screeching halt.

There is no more sacrifice for sin. There is no longer a place for human priests, even high priests. Jesus is the great high priest who fulfills all of that and makes it obsolete.

Hebrews goes into much more detail, of course. But John, even in these few words, behold the lamb of God who takes away the sin of the world. Thankfully, the Christian church has always believed in the free offer of the gospel to whosoever will.

And it's grounded in the death of Jesus for the world. That is for all races, all languages, people living in any location, and people of any ethnicity. There is only one mediator between God and humankind, and that is the man Christ Jesus. He is the mediator for whoever believes in him.

John 17 is a marvelous prayer. Oh boy, there's so much. We'll look at it in more detail, with more than one theme still to come.

But for now, verse 19 speaks of Jesus' priestly sacrifice. 17 already. Sanctify them. Jesus prays to the Father in the truth.

Your word is truth. As you sent me into the world, so I have sent them into the world. This is our interest, 19.

And for their sake, I consecrate myself that they also may be sanctified in truth. First of all, I want to point out that the ESV translates sanctify them in verse 17, and that they may be sanctified in 19. And that is the exact same word, *hagiazō*, that's used when he says, I consecrate myself.

I understand what the ESV is doing. Jesus sanctifying himself is different than his sanctifying the disciples. He sanctifies himself by setting himself aside for his death.

I believe is a priestly metaphor. He consecrates himself. He sanctifies himself to his sacrifice on the cross.

One of the results of this is that they may also be sanctified in truth. Surely, he sanctifies himself in a different way than they're sanctified. His own self-priestly consecration commits him to this course of action.

And that is the unique basis of the salvation here presented in terms of purification or cleansing of all of his people in the language of John 17, all whom the father given him gives him in the language of the gospel of John as a whole, all who believe in him through their word. That's also the very next word the verse says. So, Jesus consecrated himself as a high priest and made priestly sacrifices to consecrate and set himself apart as holy.

Paul would say to make saints out of all believers. And then verse 17 says how that works out, sanctify them by your truth. Your word is truth.

It's especially the preached word of God that God uses to sanctify the people of God. But the basis of that sanctification does not lie in themselves. It lies in the redeemer, the Lord Jesus Christ, who consecrated himself as a high priest and made a unique and final sacrifice for sin.

Christus Victor is the name of a book written by Gustav Alain in the 1930s. It has become a technical term in theology because he pointed to a victory motif in the New Testament that was neglected by everybody pretty much. The conservatives emphasize penal substitution.

Jesus took our penalty. The liberals emphasize some generic ideas or even Jesus as an example in his death. They're not wrong, Alain said, but the major idea in the Bible is that Christ is the victor.

That is a powerful book that had tremendous influence and yet it greatly overstates its case. For him to write that the major theme of the book of Hebrews is Christus Victor is just to be blinded. The major theme of the book of Hebrews is Christ our sacrifice and high priest.

There's no question. Oh, there's Christus Victor in chapter two. There's no question that that is true.

Because the children share flesh and blood, he too partook of the same that through death he might destroy him who holds the power of death, the devil. There's Christus Victor. But my goodness, from chapters one and seven and nine and ten, chapter one.

There's a beautiful statement in chapter one. After making purification for sins, he sat down at the right hand of God. That is introduced before Christus Victor in two, and more importantly, it is expounded in seven and especially chapters nine and ten.

So, is Christus Victor a biblical theme? Yes, Paul has it. John has it. But it's not the only theme.

Gustav Alain also smoothed out historical theology to fit his thesis. It's a good thesis. It's a neglected theme.

The Old Testament. The Lord is the warrior, the divine warrior motif of the Old Testament. The prayer of Moses, Exodus 15.

Yahweh is a warrior who is incarnated, if you will, in the Lord Jesus in the Christus Victor motif. But there are many pictures, and legal penal substitution is a major one as well. We see this picture in John 12:31.

Now Jesus says it's the judgment of this world. Oh, world is a tricky word. The world is the creation of God.

It's the beautiful world he has made. It's the people who need a savior. It is also the wicked world system at God's throat, wanting to kill him.

That's the sense here. Now is the judgment of this world. It's first John 2:15.

Everything that is in the world. The boastful pride of life. The lust of the flesh and the lust of the eyes.

That's what it is. It's that which opposes God. Now is the judgment of this world.

Now, will the ruler of this world be cast out? The prince of this world or the ruler of this world are designations for Satan. In what sense is he the prince and ruler?

It's in the sense of the usurper. We saw in John 8. Jesus said Satan was a liar and a murderer from the beginning. He ambushed Adam and Eve, if you will, with his lies.

Surely, you will not be sure you will die. But they did spiritually when they ate, and later, they died physically—our first parents.

We have to be careful because God is the ruler of this world in a far greater way than his rebellious creature, Satan. Now, will the ruler of this world be cast out? This is in the context of the time sayings being fulfilled.

It is in the death of the son of God. Ironically in his being lifted up. The very next verse says that the evil one will be vanquished.

13 1 and 2 now before the feast of the Passover when Jesus knew his hour had come to the part out of this world to the father having loved his own who were in the world he loved them to the end. So, here's the victor. He's confident of victory, always going to the cross, and that's not pretty.

But he knew his hour had come to leave the world and return to the father. Oh, there's intrigue here—verse 2. During the supper, the devil had already put Simon, the son, into the heart of Judas Iscariot, to betray him.

The devil instigates the betrayal of the son of God by one of the twelve Judas Iscariot. By the way, there are two Judases in the disciples. The other guy is really glad that it says Iscariot.

Judas, the son of Alphaeus, is that right? Anyway, here the devil instigates Judas 13:2, and he empowers him 13:27. After Judas had taken the morsel, Satan entered into him. That is creepy.

Judas gives you Satan gives Judas the idea he inspires him, and now he empowers him to do the foul deed. Nevertheless, Jesus knows the time has come to leave this world and return to the Father. It's through being lifted up, but that has double meaning.

Horrible ignominious death. Suffering and death. Glorious beginning of exaltation to the father's right hand.

14:30 and 31, and now I'm going to the Father he says in verse 28. Now, I've told you before it takes place that when it does take place, you may believe. I will no longer talk much with you, for the ruler of this world is coming.

That's the devil again. He has no claim on me. No other human being could say that, and yes, Jesus is a human being.

He is not a mere human being, but he is a human being. He's the God-man. But the devil has a claim on every other all the rest of us because we're sinners.

There is no claim on Jesus. Nothing in Jesus corresponds to the devil's temptation. But I do as the Father has commanded me.

There is not an ontological subordination. The father and son and spirit are equal. There is a functional or economic subordination.

The son not only once and for all but again and again submits his will to the father's will. Why? As the creed says, for us sinners and our salvation. I do what the Father commanded me to do so that the world may know that I love the Father.

Rise, let us go from here. The ruler of this world is coming. He has inspired Judas and empowered him to betray me.

The time is at hand. 16:11 it is to your advantage that I go away. 16:6 for if I do not go away, the helper will not come to you.

If I go away, I'll send him to you. When he comes, he'll convict the world concerning sin, righteousness, and judgment. This is a complicated passage I'll work with in great detail when we get to the holy spirit and his ministries.

But for now, he'll convict the world concerning judgment because the ruler of this world is judged. I just want to emphasize the last part. Before Jesus dies, just like in John 17, before he even dies or rises, he's back in the Father's presence in his mind's eye.

So here, the ruler of this world is condemned and judged even before Jesus goes to the and of course, it is in the cross that he is that the devil is defeated. 16:32, the hour is coming when they'll be scattered. Disciples will be scattered.

They're going to have they're going to have a difficult time. They're going to flee when he's crucified. John 16:33 I've said these things to you that in me you may have peace.

Oh, in the world, you have tribulation. But take heart I have overcome the world. It is, again, sort of a prophecy.

It's a statement of what will happen in his near-death resurrection and ascension. In John 11, we have this curious prophecy, an unwitting inadvertent prophecy of Caiaphas. Oh, my goodness.

It is better for you that one man should die for the people. It just cracks me up. Talk about irony.

This is the irony of ironies. My goodness, 11:45 to 52. Many of the Jews, therefore, who had come with Mary and had seen what he did what Jesus did in raising Lazarus from the dead, believed in him.

However, some of them went to the Pharisees and were told what Jesus had done. So the chief priests and the Pharisees gathered the council of the Sanhedrin, the Jewish ruling body. Oh, they ruled.

The Romans thought, man, these Jews are so finicky, and their law we can't begin to understand it. We will let them rule under us of course. But we'll let them largely take care of their own affairs.

Oh, what a pain in the neck those Jews are. They gather the council, and they say what we are to do for this man, who performs many signs. The Talmud admits that Jesus was, but they wouldn't say doing many signs. They claim he was a magician.

They do not deny the miraculous element. They just attribute it to the dark side. He performs many signs. Good grief, he just raised his friend from the dead.

If we let him go on like this, everyone would believe in him. If we do not kill him, the whole nation's going to follow him. It means big numbers will follow him, of course, and the Romans will come because he'll create such a stir such as civil unrest.

Roman troops are going to be here, and they're going to take away the temple, and we'll maybe even lose our city Jerusalem. Romans will come and take away both our place and our nation. We think the place is the temple of God.

One of them, Caiaphas, was a high priest that year. It means something like that fateful year for him to perform this particular function, and prophesy said to them you know nothing at all. Josephus tells us the Sadducees were rude. Here's an example of it.

Nor do you understand it's better for you that one man should die for the people, not that the whole nation should perish. It's a statement of political expediency. Let's get him and put this thing to an end.

That was his meaning, but without intending to, he has made a prophecy of the substitutionary atonement of the son of God. Better for you, one man should die for the people, not that the whole nation should perish. He did not say this of his own accord, but being a high priest that year, he prophesied that it was not his intention that Jesus would die for the nation.

He's going to die for Jews, not for the nation only but also to gather into one the children of God who were scattered abroad. So, he was not just like the Jews who

heard the Jewish disciples who heard John 1:8. The gospel is going to go the most parts of the world to the end of the world probably meant took it to mean the Jews of the dispersion over the whole world and God had other things in mind as he had announced in the Old Testament. Think of Isaiah, for example.

Well, God had the inclusion of the Gentiles and the people of God in mind. So, Jews hearing this would probably think of the same thing: the scattered Jews. But God had, just as he has other sheep, who will be brought into this fold, so there'll be one shepherd and one flock.

So here, Jesus is going to die for the nation, but also to gather into one the children of God who were scattered; commentators pretty much agree it speaks of the inclusion of the Gentiles. So, from that day on, they made plans to put him to death. Caiaphas' word works.

They move politically to conspire against Jesus to murder him. And yet, God, who spoke through Balaam's donkey, prophesized through the high priest who did not intend to speak of the saving significance of the death of the son of God for both believing Jews and Gentiles. One last picture of Jesus' work, with which we will conclude this lecture, is given in John 12.

John 12 is the greatest concentration of some of these; we'll call them atonement themes. It's bigger than atonement. Some of these pictures of Jesus' work in the whole Gospel of John.

We have the lifting up of the son of man in John 12:32, 33. We have Christus Victor in John 12:31, Christ the champion. We have a grain of wheat dying and bearing fruit in John 12, 20 to 25.

It is the most concentrated in that it's the theme of more verses together. Then, there are other places in John where these pictures are scattered. I'm certainly not criticizing the Holy Writ.

Jesus is the grain of wheat unique to John's gospel. We have this notion even as Caiaphas' prophecy is unique to John's gospel. Chapter 12, now among those who went up to worship at the feast were some Greeks.

So, they said to Philip, came to Philip who was from Bethsaida in Galilee, asked him, sir, we want to see Jesus. Philip went and told Andrew. Andrew and Philip went to tell Jesus.

Jesus answered them, not a word about the Greeks. As I said before, we think that is taken into account their request in verse 32 when he says, he'll draw all people to

myself, not just Jews, but even Greeks who are seeking to learn more about him. Fascinating.

Jesus immediately had other, more important things on his mind. John 12:23, the hour has come for the son of man to be glorified. Truly, I say to you that it's because of those words that we identify his death with the grain of wheat.

It actually does double duty, not double meaning, but first, he speaks of it in terms of his death, and then he speaks of it in terms of his disciples' ministries. Truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone. If it dies, it bears much fruit.

Similar to the language of 1 Corinthians 15. In the ancient minds, a seed dies. That is, when it's buried, when it's planted, a planted seed dies.

It disappears from sight, and it never is seen again in that form. It comes up in a different form. 1 Corinthians 15, in a different body, Paul says.

Here, John says, it's only if a seed dies. It's only if it's hidden from view in the earth, in the soil, and gets rain and sunshine and so forth, and then it sprouts up, and it's a grain of wheat, so it produces wheat. Unless a grain of wheat falls into the earth and dies, it remains alone, but if it dies, it bears much fruit.

Commentators on John, because of the very context and preceding context, understand Jesus and say he is going to die. He's going to be glorified because the hour has come. He is the grain of wheat, first of all.

It's Christological. He is a grain of wheat. He dies, and his death produces a lot of fruit.

But because of the verses before point to his being the grain of wheat, the next verse, Jesus himself, applies to his disciples. Unless a grain of wheat falls into the ground and dies, it remains alone. If it dies, it bears much fruit.

Whoever loves his life loses it, John 12:25. Whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me.

My servant will also be there where I am there. If anyone serves me, the Father will honor him. Whoever loves his life loses it.

Whoever hates his life in this world will keep it for eternal life. The disciples also are grains of wheat. And they are to die. They are to hate their lives, so to speak.

That is, they're to put God first and Jesus first. If they do that, they will keep their lives for eternal life. Mark this down; there aren't many places where John uses life for the not-yet future life.

Usually, it's the already present possession of the believer, eternal life. He knows the Father and the Son, John 17:3. So here, the grain of wheat falling into the ground and dying, first of all, speaks of Jesus, who in his hour that has come to be glorified is like a grain of wheat. He dies, he's buried, he rises again.

And although it's ironic, it's unexpected to be sure his death, his apparent demise, is the cause of much fruit. And like the master, so the students. They are also to be grains of wheat, grains of wheat.

They're to hate their lives in this world, thereby keeping their lives for eternal life. They're to die to themselves, Paul's language. And to believe in Jesus and to follow him, do his word, and serve him, 26.

The Father will honor them. They'll be blessed in the next world. And they will produce. God will produce much fruit through them as well.

Like the foolish man, rich man, who built bigger and bigger silos, that day, his life was required of him, and he lost everything. He's like those who love their lives and lose it. So, six pictures of Jesus saving work.

That is seven pictures. Son of man lifted up in crucifixion and exaltation—good shepherd who lays down his life for his sheep and takes it up again.

Lamb of God who dies as a sacrifice for the sins of the world. Priestly sacrifice, as a high priest, Jesus sanctifies himself and dies in a unique sacrifice to sanctify his people. The victor who in apparent defeat in his death, combined with his resurrection, defeats the enemies of the people of God.

Satan, death, the grave, sin, and the world as a system ranged against God. Jesus is one, ironically, the high priest even said it, who will die for the nation and the scattered Gentiles. He and his disciples, but he is uniquely the grain of wheat who falls into the ground and dies.

Because of that, they are to do the same. Although their deaths aren't redemptive, because of his, they die to themselves and propagate the gospel and are used by God to bring many from death to life.

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