

## CHAPTER 2: JESUS THE MESSIAH: MESSIANIC FOUNDATION OF MISSION - David A. Shank p.37-

David A. Shank, "Jesus the Messiah: Messianic Foundation of Mission," *The Transfiguration of Mission*, ed. Wilbert R. Shenk, (Scottsdale, PA: Herald Press, 1993),

"Messiah" implies a specific historical personality who poses as effective redeemer and liberator in a given context of oppressive alienation. Yet the term "Christ" in the Greek tradition often ignored the holistic Hebrew dynamics, with their social, economic, and political implications for faith, all of which are inherent in the language of "messiah" (Shenk p. 39).

Jesus' total openness to persons of all social classes inspires Christologies of relationship and personhood. His rejection of power has contributed to kenotic Christologies. Since all of his filial service to God was seen as love (*agape*) for others including the enemy, it has inspired Christologies of love and the "man for others." One cannot but be impressed with Jesus' preoccupation with service to the marginal: the poor, inspiring a Christology oriented to "God's option for the poor"; women, inspiring a feminist Christology ("Jesus was a feminist"); publicans and harlots, with a "Christ for the outsiders"; his "set at liberty those who are oppressed" (Luke 4:18), inspiring a Christology of liberation. All of them together indicate the way of the Son, the Messiah (Shenk p. 67).

Jesus can become a human model to follow. His response to the sick and lame; the blind, deaf, and the leper is one of healing and wholeness (Shenk p.67).

The ways and means of Jesus' life, action, and service were expression of his obedient sonship and a servant exegesis-revelation of the "Father"; he saw them to be in fact the very signs of his God-sent messianity. "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is he who takes no offense at me" (Mark 11:4-6) (David Shank p. 68). Here in this text Jesus tried to tell John what he did (his mission activity) meant who he was, Messiah.

Suffering Servanthood of Jesus' Messianism (Shenk P. 69).

It was Jesus' active and faithful filial obedience in that mission that brought on the opposition which inflicted suffering and ultimately his death; it was "written," given his mission and its context of disobedient humanity, both in Israel and among the nations. At any point Jesus could have turned away from that mission and avoided the wrathful outworking of that disobedience in violent oppositions and its consequence; but his calling was to absorb that injustice and preserve, to assume the consequence and persevere, vicariously to take upon himself that wrath (Shenk p.69).

The obedience of *agape*/love unto death defined the nature of the messianic mission, and the bearing of sin with the forgiveness of the cross fulfilled the way into the new humanity. The resurrection confirmed this for the disciple witnesses and assured them of the risen Messiah's ongoing mission and magistracy in view of the restoration and salvation of all Israel and all the nations. Moreover, they were themselves commissioned

by the risen Jesus for this mission with him through the preaching of the good news of his messiahship, his mission of governance, and his coming for its fulfillment (Shenk p. 71).