

Vintage Jesus 1

How did people know Jesus was coming?

Q&A

- 2 Corinthians 5:21, which I quoted, I'm gonna get into the cross. We're gonna get into the atonement and the cross, and all of that. 2 Corinthians 5:21 is a scripture you quote and it is that, "God made Him who knew no sin "so that in Him, we might become the righteousness of God." Martin Luther, the great Protestant Reformer, called that The Great Exchange, that Jesus took our place and put them in His, put us in His place. And most theologians historically would say that what the does not mean is that Jesus' inherent nature went from holy to unholy, but that He took upon Himself human sin, that He retained all of His divinity, His perfection, and His holiness, but in that moment, just like a lamb that was still unblemished and perfect and spotless and righteous, and Peter talks about, that we were not ransomed with things like perishable silver or gold, but the precious blood of the Lamb. And so, Jesus is perfect, sinless, and holy. He substitutes Himself in our place for our sins, takes upon Himself the penalty for our sin as a sin offering. I would go to Zechariah 3. There's a prefiguring in Zechariah 3 where there is Jesus presented like Joshua, the High Priest, and He is there and He is righteous and clean and holy, and then next to Him is someone who is dirty and defiled and disgusting and disqualified. And it says that literally all of the filthy clothes were put on the High Priest and all of the clean clothes were put on the sinner. The High Priest is still the High Priest. The High Priest is still the holy man of God. The High Priest has not done anything to make them unholy, but out of love, they have switched garments with the one who is unholy. See? To give an analogy. So Jesus is clean and pure, but He takes upon Himself our filth and our disgust our defilement. And what you do allude to in that, we'll get a little technical, some would teach that Jesus became evil, sinful, that He went to Hell, that He wrestled with the Devil, He had to win the keys back. All of that comes from a misunderstanding of an Early Church Creed. The first version of the Creed said that He descended into the grave, and then a revision of the Creed says that He descended into Hell. I believe in the first version not a second version of the Creed. I believe that He descended into the grave but He didn't descend into Hell, because ultimately He told us on the cross, "Today, this day, you'll be with Me in?" Paradise. I've never heard anyone refer to Hell as Paradise. Like, that's not the right marketing. And so Jesus says, "Today, you'll be with Me in Paradise." And then He says on the cross of His seven final words, "It is Finished." So Jesus doesn't go to Hell, the work is finished. Says, "Father, into Your hands I commit My Spirit." "My God, My God, why have You forsaken Me?" At that moment, atonement for sin occurs. Jesus is righteous, spotless, blemish, without blemish and pure. He takes our place. He endures our punishment. And then He says, "It is finished," and "Father, into Your hands I commit My Spirit." So the relationship is reconciled, sin is atoned for, and then He's in Paradise. And so within that as well, Satan never rules over anyone or anything. And maybe we'll get into this when we get a little further into the lectures, but I think it's in Revelation 14 around verse 9. It says that Satan and demons will be tormented forever in the presence of the Lamb and His holy angels, that Jesus actually rules Hell. We tend to think Jesus rules Heaven, Satan rules Hell, and maybe when Jesus died, He went to Hell where Satan rules. Satan doesn't rule Hell, Jesus rules Hell. Hell is the justice, it is the prison and punishment for the rebels and Satan is one who is punished, he is not one who is ruling. That's why it says in Philippians 2 that, "Every knee shall bow and every tongue confess "both on the Earth and under the Earth "that Jesus Christ is Lord." It doesn't matter if you're on the Earth or under the Earth, Jesus is Lord of both. And so for me, it's a

horrible thing to say that Jesus is evil or sinful. He substitutes Himself and takes our place. It's a horrific thing to say that He goes to Hell, because not only does Jesus not go to Hell, the people of Jesus don't go to Hell. This is where we get false notions of things like Purgatory that you go to Hell, a bit of Hell, for a little bit. That's not true. And that ultimately what it leads to is this false misconception that Satan rules and reigns over anyone or anything, and that even for an instance, that Satan could rule and reign over the Lord Jesus, to me, is blasphemous. So there's my long answer to your question. I hope you stay at our church and I'm not a heretic in that house, so. So, what's in our, he asks a question. So the Pharisees, they're reading the Old Testament. You know, the religious people that were, you know, opposed to Jesus, would they not have known? You know, it says in Corinthians that the God of this world has blinded their eyes. There is such a thing sometimes where religious people, it is like Satan blinds them. So the most religious church, the most legalistic, self-righteous, Pharisaical church, if I can use that language in the New Testament, was the Church at Galatia. We dealt with the whole Book of Galatians, I think it was, like, last summer. And what he says at the beginning, he says, "Even if we or an angel from Heaven "should preach another gospel to you, let him be accursed." Talk about a demon. And then he says a little later in the book, he asks the question. He says, "Who has bewitched you?" And that's where a demonic spell is cast on a people to where they're not in their right mind and they're not thinking clearly. And so there's something about going to the Bible and thinking, "It's about me and my performance, "not about Jesus and His performance. "This is about me earning favor in the sight of God, "rather than me, a sinner, "needing Jesus to earn my favor in the sight of God." If you open the Bible and you think it's primarily about you, I'm saying that you open yourself up to a self-righteous, religious, demonic spirit, and you think that you're biblical when you're actually murdering the God of the Bible. I mean, the guys who killed Jesus were quoting verses to justify their murder of God. This is where sometimes we tend to think, you know, the most dangerous people are those who are opposed to our faith. The most dangerous are those who are part of the flock but opposed to the faith. Judas is dangerous because he's inside. Paul says this in Ephesians 20 in his farewell address to the elders. He says, "Men will arise from your own number, "distort the truth, and lead many astray, so be on guard." And what it is, it's that Satan is always trying to bring someone in. He did this in Heaven, right? Says in Revelation 12:7-9 that war erupted in the presence of God. Here's Satan, a created being, with other angelic and divine beings, and he declares war on God and God's presence, he's inside. That's why he comes to Adam and Eve in the Garden, he's inside. That's why he works through Judas Iscariot, he's inside. Ephesians 20, it's why he's trying to get in to church leadership. And what happens is when religious people come in, they're like wolves with sheep. And all of a sudden, the sheep are confused, they're scared, they're led astray. Wolves are gonna declare war on shepherds so that they can have sheep. And so what happens with these people, if they are demonically empowered and deceived, which Galatians indicates that they are, and what Jesus says in John 8. He's arguing with the religious leaders, and He says, "Your father is," who? "The Devil." I mean, they didn't think that. They thought that Abraham was their father. We're the children of the promise, we're the children of God, we're the heroes of the story. And He says, "No, your father is the Devil." And what they knew is the Bible but they didn't know the Lord. And their misunderstanding of the Bible was they thought it was a way for them to earn righteousness or merit favor through their performance in the sight of God. They didn't know that the story is about Jesus and the need for grace. And so what I like to tell people all the time is that this book is not about you, but it's for you. But this book is not about you, it's for you. Don't read it and say, "Man, it's really nice, "they wrote a book about me." Well, they didn't

wrote a book about you. We just studied. Who'd they write a book about? Wrote a book about Jesus, but it's a book for you. The problem with religious people, they think it's a book about them. "I do this, I don't do that, "and then I get to judge others who aren't as good as me." And let me just say, we've all got a little Pharisee somewhere in us. As soon as somebody says, "Oh, thank You, Lord, "I'm not like that other guy." We're just like the guy who's the problem, you know? And that's the heart of religion. You know, Jesus tells the story. Two guys go into the temple, and one guy says, "Thank You, God, "that I'm better than everybody else "and my performance is better, "and I get a higher grade point average, "and, you know, I'm just way more successful," and he's looking up. And then he says, "God, thank You I'm better than this guy." Well, this guy was sort of bummed to hear that prayer. And it says that this guy couldn't look up, that he looked down, and all he said was, "Lord, have mercy on me. "I'm a sinner." And Jesus says, "I tell you the truth, "this man and not the other, left justified," or declared righteous, "In the sight of God." In the sight of God. And so the point is what religious people, they're looking down on everyone rather than looking up to God. And the whole message of the Bible is not to look up and tell God all the good things you did, but to look down and to thank Him for all the good things Jesus did. And there's a humility that really mitigates against a religious spirit. But yeah, I mean, it's pretty crazy, 'cause the early believers were primarily Jewish. And it wasn't until maybe the end of the first, beginning of the second century that, you know, Gentiles became the majority in the Church. But ultimately, it was many believers initially were Jewish. I mean they understood, you know, the whole Book of Hebrews is for Jewish believers. The 12 Disciples were Jewish believers. So there were many who were awaiting the coming of Jesus, but many got led astray by a religious disposition and a religious performance-based, rule-based legalism. And I would just close and say this. We just gotta be very careful that we point to relationship, not rules. I do believe that the Bible has rules, but I believe that the rules are to protect the relationship. Just like my wife, Grace, is here and I love her with all my heart, but I have a rule. Like, I don't have private communication with other women. I don't have one-on-one dinner meetings with other women. I don't take trips with other women. And the rules are to protect the relationship because it's ultimately the relationship to me that is sacred. What religious people do, they care a lot about the rules and they don't pay any attention to the relationship. And as a result, they're not very relational people and when you're with them, all you get is a lot of rules but not a lot of relationship. Does that make sense? So we've got to be very careful even with our kids, even parenting them, not rule, rule, rule, rule, relationship, relationship, relationship. The only reason I give you the rules is to protect the relationship. But the relationship is really the goal, a loving, healthy relationship. Religious people don't get that. Even when they come to Jesus, they're not listening, they're arguing. They're not trying to get a relationship with Him, they're trying to win an argument with Him. And that's, if you've been with a religious person we've, again, we've all got a little bit of religious in us, me included. It's like, man, it's hard to have a relationship with you. All you wanna do is argue and you just keep talking about what I do wrong and criticize me. And what it tends to be is religious people tend to use the Bible as binoculars and not a mirror. What's the difference between binoculars and a mirror? Binoculars see everything you're doing. Mirror, I see what I'm doing. I tend to see, I think that, you know, Jesus is telling us, "Use the Bible as a mirror. "Where's your sin and why do you need Me?" Religious people turn it into binoculars and then start judging everyone else, and yet they overlook their own stuff. So where Jesus says, you know, "You got a two by four, they got a plank, a spot, "a speck of sawdust. "Maybe before you tell them to deal with their thing, "you should deal with your thing, "'cause your thing's a much bigger thing, "you're just not

looking at your thing." And this is the heart that we need to always guard against because religious people, they tend to take themselves seriously. And we should take God seriously, but we should not take ourselves that seriously. That's why Jesus, I think tells jokes and makes fun of them. People laugh at Him, and He's trying to tell people, "These religious people are serious about the wrong thing "and they need to lighten up." Okay, talk about Isaac and Ishmael. Okay, so Abraham is a barren, elderly man. It says in Acts that he comes from actually a pagan dad, so Abraham, you may not know this, he started as a Gentile. Wasn't a Jew, was a Gentile. Go back to the Book of Genesis. There's something called the Tower of Babel, and it's all these nations come together and they're trying to build what some would call a ziggurat, it's this tower up to God. What they're trying to do is they're trying to create Heaven on Earth, where they rule and reign and look down on everybody else. God comes, scatters the languages, scatters the people. And one of those people groups, according to Acts, is the father of Abraham. Pagan guy, Gentile. He meets with God, meets with Him, and he comes to saving faith in God. And then he circumcises himself as an outward sign of the covenant. And so he has faith and then the sign of the covenant. Okay, faith and then the sign of the covenant. This is why we baptize believers, right? Once you have faith, you get the sign of the covenant. And so then what happens is God comes to him and makes a promise starting probably around Genesis 12. Says, "You're gonna give birth to a son "and he's gonna be a blessing to the nations of the Earth." I think He repeats it again in Genesis 17. God says this to Abraham repeatedly. Well, him and his wife, Sarah, they're barren, they're elderly, they've never had a kid, they can't have a kid, they're senior citizens. At this point, they're like, "We don't need kid's diapers, "we need our diapers." Like, they're there. Okay? That's where they're at. And so they wait and wait and wait and wait and wait and wait, and they don't get pregnant. So then Sarah comes up with a plan. She's like, "Well maybe if we get another woman "and you marry her, and we practice polygamy, "then she'll give us the baby that God promised." Okay? How many women agree that's a bad idea?

- [Congregation Member] Yes.

- Right? It's like, "What could possibly go wrong?" "Let's go get the young girl, "have you sleep with her and have a baby. "That'll fix our family." Okay? So, yeah. So, yeah. I mean, I think if we took a vote, we know how it'd come out. All the women would vote against this plan. So she brings in another woman. Abraham, lo and behold, is like, "Well, honey, whatever you want." So he, he's a real servant, Father Abraham. He's willing to serve, so he sleeps with the woman, gives birth to a son. How do you think the first wife feels now that the younger wife has given him a son and she is barren, can't give him a son? Hypothetical family conflict. Okay? So then Sarah gets very upset and angry, so she becomes mean, tormenting, very nasty. And Abraham's really torn because how do you think he feels about his son? It's his only kid, finally has a son. And so what happens then is sometime later, God fulfills His promise, and through Sarah, they get another baby boy. His name is Isaac. What does Isaac mean? Laughter, because God gets the last laugh, right? God gets the last laugh. So then Sarah is like, "I got a baby." Well, here now we got baby mama drama, okay? To quote. It's not good, right? We're in a Jerry Springer episode now, right? "I'm the mama." "I'm the mama." Oh boy, okay? So one mama with a son, another mama with a son. Question is, which one is the son of the covenant, the son of the promise? Which son was born first? Ishmael. In that culture, the firstborn son would be the one who would care on the legacy and lineage of the family. But sometimes, God will choose not the biological firstborn son to be the spiritual firstborn son. And so in this moment, it's the firstborn son of Abraham and

Sarah, so it's Isaac. So what happens at that moment is that Sarah is very mean to this woman and her son. And so they're driven away, and it's really beautiful because God comes and meets with her and comforts her and protects her and provides for her and her son. But the Arab people who read this, they see themselves as the biological descendants of Ishmael, not Isaac. And so Islam was built on this old school family feud, and Mohammed didn't come along until 570 AD, so all of this is pre-Islamic. And sometimes what happens is, as Americans we'll get involved or we get involved in politics in the Middle East and we think it's all Islamic. It's not actually, it's pre-Islamic. It's a family feud back to Abraham. And so you got two nations now, the Jewish people, descendant of Sarah, Arab people, descendant of Hagar and Ishmael, instead of Sarah and Isaac. And to this day, those who are Arab and those who are Islamic, they will read the whole Bible and say, "We are the chosen people." They tend to ignore all the prophecy. They don't believe in all of the Old Testament, they'll just take the Abraham, Sarah, Isaac, Ishmael story, and they'll build on top of that an entire belief system that they're the chosen people of God. Imagine one guy's got two wives, two sons, he dies. There's an inheritance. There is going to be a fight. And that's what happened. And so, to this day, thousands of years later, the whole raging debate in the Middle East and ultimately now involving America as the spiritual descendants of Abraham through faith in his God, is ultimately an old school family feud because one guy slept with two women. The moral of the story is some guys who are like, "What's the big deal? We're consenting adults." We have a geopolitical crisis because one guy couldn't keep his pants on. Right? It's a thing. It's a thing. And so that's the story. And so when the prophecy is given, of the series of prophecies we looked at in Genesis and Numbers and elsewhere, it's that Jesus would come through Abraham and this son, and then this son would have sons, and then it's this son, not these sons, and then grandsons, but not these grandsons, this grandson. It's very specific through the entire family line. And if you wanna study more about that, you go to Matthew, I think it's in chapter 1, it's got the genealogy. The four Gospels are written, Matthew, Mark, Luke, and John to different groups. So Matthew is written largely to Jews and right up front, they're like, "Okay, is He the Old Testament fulfillment to prophecy?" And so it has the genealogy of Jesus and it slots in all of the prophecy showing that He is the only possible conclusion for the prophetic promise. Does that make sense?